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MRS. ANNIE BESANT

So many ardent admirers of Mrs. Besant all over the world are asking themselves and others—"In view of recent happenings and pronouncements what are we to think of Mrs. Besant?" that it may be well to blow aside the dust of controversy raised by the partizans and try to get a clear view of things.

To get that clear view it is basically necessary to eliminate all bias or prejudice. Not otherwise may truth be known undistorted, pure, of this or any subject. The writer is of those who owe very much to Mrs. Besant for her lucid, coherent presentation of the Ancient Wisdom. If H.P.B. is an exhaustless spring of water of life from which the writer is constantly drawing more and more to satisfy his needs spiritual, mental, ethical, etc., it is due in a very high degree to Mrs. Besant who has made H.P.B. possible for him. Surely, then, ingratitude is in such case unthinkable.

But he has never learned from Mrs. Besant that he should sacrifice his allegiance to his own Higher Self, his own independence of judgement, on the altar of any personality. He has been asked "Why, if in the past you accepted Mrs. Besant's assertions in matters that you could not verify by first hand knowledge should you balk now?" A fair question. It implies that he does balk, at least in some things. And his only answer is that for him, certain recent claims do not ring as true as her earlier teachings.

Is Mrs. Besant deliberately misleading

people? The writer does not think so. It is contrary to her entire career. Knowing her bitter struggles for truth and freedom of thought it is utterly inconceivable that she would deliberately mislead.

There remain only two alternatives: the claims are valid, or, Mrs. Besant is herself the victim of illusion. The analysis of why these claims "do not ring true" will not be undertaken now. Later this may be done if deemed desirable. But we may ask: Is it quite impossible that Mrs. Besant may be, in these matters, under the sway of illusion? All the Wisdom Teaching and Teachers, herself included, agree that the psychic world, the Hall of Learning, is by its very nature deceptive. Is it taking too much upon ourselves to decide whether Mrs. Besant has been caught in the toils or not? Yet we cannot, dare not, shirk the responsibility. It is imperative that we decide for ourselves whom and what we shall believe. "To thine own self be true, and it must follow as the night the day thou canst not then be false to any man."

Of course this raises the problem of acute and constant discrimination as to which statements we may accept, which reject; but no problem gets solved by shelving it. Intuition does not grow by refusing to use it, it atrophies. Mistakes may be made, but with honesty and sincerity they will soon or late work their own cure. "Truth may lose many battles but no wars."

To conclude, let us all, whatever hy-

pothesis we accept, resolve that under no circumstances shall we permit ourselves to be betrayed into hasty, harsh criticism or exaggeration. For any of us to do so would be to offer a poor tribute to the Masters of Compassion who, through their messengers, have made the Gospel of Brotherhood a living gospel and not only a metaphysical abstraction.

XILEF.

LEADERSHIP

One of the rocks upon which various sections of the Theosophical Movement have wrecked themselves is that of Leadership. It is a difficult subject for a mixed company such as the Theosophical Society consists of, but it must be faced and understood if progress on proper lines is to be accomplished. Leadership in the sense of a human idol, set up to be worshipped, is no better than any other form of idolatry, for though it may be said the human idol embodies higher ideals than can be associated with an idol of wood or stone or metal, this is only paltering with the question, for the graven images are always of some human idol which has been worshipped in times past, or is intended to remind one of such an idol of the past. Indeed, this is openly used as a reason or excuse for the idols that we see in Churches and elsewhere. It may shock people to say that a crucifix is an idol, but what else is it? What does the commandment mean given to the Jews and so religiously and devoutly kept by the Moslems—"Thou shalt not make unto thyself any graven image of anything that is in heaven above, or in the earth beneath or in the waters under the earth," meaning by the latter clause, no doubt, the astral light, as we now term it. There is the best of reasons for this prohibition. Any outer form upon which one concentrates takes one away from that inner world of the spirit in which alone we can reach the highest ideals, and in which alone the Divine Self can be revealed. "Of Teachers there are many; the Master Soul is One." It is that Soul we must turn to, and it is this knowledge of that Soul alone that brings us to the world of Wisdom and of Peace.

All the worship bestowed therefore upon human beings, however noble and worthy is a mistaken homage, and has always been put aside by those who are best entitled to the world's recognition. The annals of the great Teachers of the world may be studied with advantage in this connection. Recognition they accepted, but not worship, and those who receive worship in our day and generation are false to the ideals which the True Teachers have given us. The greatest that we know of always have pointed us to those that are higher still, and they have felt that to take to themselves what belonged, if it belonged to any, was due to those far higher than themselves, only weakened the intuition and the discrimination of the aspirant. He who is satisfied to pour out his homage to a lesser human idol when the Spiritual Ideals of the Universe rest latent in his own heart awaiting the awakening which only himself can bring about by his own ardent and intense contemplation, robs himself of the opportunity to spiritualize the gift he has to give, and robs the Heart of the World of that sacrifice which we all owe to the Eternal and to none other.

Call no man Master, says the Judean Master, and the principle is emphasized in the last chapter of the Apocalypse, when John fell down to worship at the feet of him who is the head of the Christian faith, if the text is to be believed. "And he saith unto me, See thou do it not; I am a fellow servant with thee, and with thy brethren and prophets, and with them which keep the words of this book: Worship God."

Respect and courtesy are never to be withheld from the worthy, but this is an entirely different thing from the personal adulation which has its root in egotism and curiosity—the hope that the worshipper will be singled out for special notice or honour. If all the worshippers would or could analyze their real object in joining the crowds that pour out their adulation before the objects of their admiration, they would be surprised to find how little of what is really worthy was to be found in their homage.

Most of it is intended to be a measure of flattery, whether consciously or unconsciously, and we never flatter for worthy

ends. Most people except those who bestow it know the exact value of flattery, and the price that is expected for it. The wise have no part nor lot in it, and it has no proper place in occultism. It is a signal of falsehood and weakness wherever it is encouraged.

The adepts know their own value, or their own insignificance, and nothing is more enlightening in the Mahatma Letters than the just estimate which each appears to place upon his own worth. There is no such thing as false modesty about them, neither is there any suggestion of a desire to be taken as any more than they actually are. In this there is an excellent test of the difference between psychic and spiritual character. All the psychics literally steep themselves in admiration and sycophancy and blandiloquence. Soft sawder is at a premium with them.

A contrast between Col. Olcott and Madam Blavatsky in this respect may be studied by those who wish to understand this difference in character. She would have none of it. She would not even have any office given her in the way of honour or preference. She took the position of Corresponding Secretary of the Theosophical Society, and when the Esoteric Section was formed, she became its head. But these were simply indications of work to be done, and in no sense offices of honour. William Quan Judge was General Secretary, and in the year of his death accepted the empty title of Life president, though under protest, when friends thrust it upon him. But the genius of the Society has always been democratic and a majority rule was regarded as natural and proper. Col. Olcott arrogated to himself arbitrary powers as President, but Mrs. Besant professed to abrogate these claims as soon as she became President. Madam Blavatsky never admitted the absurd claims that Col. Olcott made, and spoke of himself as a flap-doodle. He had many fine qualities, but he was keenly susceptible to flattery, and looked for it almost as his right.

The ideal tacitly set before the Theosophical Society is to be found in the attitude of the Masters themselves, or the Elder Brothers, as they prefer to be known. If they conceived idol-worship

to be good for humanity they would let people have the opportunity of giving them the homage which obviously the majority of the present members of the Society would be pleased to offer. The Masters abhor this sort of thing, if we are to judge by their letters, and have no use for admiration that is merely gush at the best, and falsity for the most part. What they want from people is action. If they and their teachings are admired this can best be shown by conduct and life, not by professions of admiration. Those who understand the law of Karma will follow the Buddhist practice which, while it inculcates the utmost courtesy, never transfers the loyalty which is the due of the Higher Self alone to any outer personage, however distinguished. This it is that has brought disaster to so many in the past who, trusting blindly, have discovered too late that their idols were made of clay, and human clay is no less disappointing than the more enduring models of the ancients.

Should we not love the Masters and other teachers who give us advice and instruction? This question indicates a lack of knowledge of what real love is. Those who love know. Most so-called love is merely a selfish desire to monopolize the attention of another, or to reserve the services of the loved one for oneself. The Love that the Masters desire to inspire is not for themselves personally but for the "orphan humanity," and in sacrifice for that consummation to which the race is tending. Let us take this advice from a chela of long standing:

"As a general thing a person of European birth has extreme difficulty to contend with. He has no heredity of psychical development to call upon; no known assembly of Masters or Their chelas within reach. His racial difficulties prevent him from easily seeing within himself; he is not introspective by nature. But even he can do much if he purifies his motive, and either naturally possesses or cultivates an ardent and unshakeable faith and devotion. A faith that keeps him a firm believer in the existence of Masters even through years of non-intercourse. They are generous and honest debtors and always repay. How They repay, and when, is not for us to ask. Men may say that this

requires as blind devotion as was ever asked for by any Church. *It does*, but it is blind devotion to Masters who are Truth itself; to Humanity and to yourself, to your own intuitions and ideals. This devotion to an ideal is also founded upon another thing, and that is that a man is hardly ready to be a chela unless he is able to stand *alone* and uninfluenced by other men or events, *for he must stand alone*, and he might as well know this at the beginning as at the end."

Students will observe that this necessity of being able to stand alone does not enter into the conceptions of occultism which in late years have been placed before the world through the Theosophical Society. Most of our members are following some one or clinging to some one, after the old Church idea of a personal saviour who is to drag one out of perdition. To begin with there is no perdition to be afraid of for ordinarily decent people. As to others, Karma will deal with them, and all we have to do is to be as helpful as such people will permit one to be. Usually they do not wish for help being fully satisfied with their own courses. But those who believe in the Masters and in the Secret Doctrine and in the message that was given to the world by the messenger who founded the Theosophical Society in 1875 will try to make their lives harmonize with the ideals which that messenger set before us. Another quotation from the same pen already drawn upon may close this line of thought:

"There is no room for sorrow in the heart of him who knows and realizes the Unity of all spiritual beings. While people, monuments and governments disappear, the self remains and returns again. The wise are not disturbed; they remain silent, they depend on the Self and seek their refuge in It."

A. E. S. S.

* * *

"The spiritual truths of the past are identically the spiritual truths of the present and the future. Time cannot swallow that which is eternal."

—James Morgan Fryse.

THE LIVES OF THE CHRISTS

THE VIRGIN BIRTH

Continued from page 204 Vol. VI.

Coming back to the countries adjacent to the Eastern end of the Mediterranean we find many examples of the Immaculate Mother and the Holy Child. Isis and Horus are two Egyptian figures which typify this idea. Horus was born of his virgin mother Isis at the time of the Winter Solstice (December 21st) and shortly after birth was hidden away from persecution at the hands of his elder brother Typhon in a papyrus swamp. One of the titles applied to him was "He of the East to whom the Desert brings Gold, Frankincense and Myrrh." Isis the mother occupied a rather different position from that of Mary as depicted in the early Gospel stories. Isis is a goddess to whom temples were erected and adoration offered. As the Christian Church grew and organized Mary was given such titles as "Queen of Heaven," "Mother of God" etc., but these were not new as exactly the same titles were applied to Isis hundreds of years before. Isis is sometimes depicted as standing on a crescent moon with a crown of twelve stars above her head. This reminds one of the verse in Revelation which speaks of "The woman clothed with the Sun, the Moon under her feet and having about her head twelve stars." The similarity between the mediæval art representations of the figures in the Christian religion and the art forms of the ancient Egyptians is so striking that a follower of Isis, if he could be awakened from his long sleep would have no difficulty in recognizing his divinity in the Italian paintings of the Renaissance. As a matter of fact the pictures of Isis and Horus carved in the Egyptian bas reliefs are so similar to the Christian conventional forms that some early Christians obliterated the carvings by covering them with plaster. This, however, merely served to preserve the sculptures from weathering and now they have been uncovered and give their silent witness to the universality of the eternal story.

of the ever-Virgin Mother and her Saviour Son.

Osiris, the Redeemer of Light, of whom Horus is the son, or reincarnation, was also Virgin born from his mother Neith. His father was Seb. Osiris and Horus are really one—one representing the candidate, the other the risen Horus, the initiate and the judge and initiator of those who follow. The opposing figure in the Egyptian story is given various names, Typhon, Set, Apap and Herat the 'Slayer of the Youngling in the egg.'

In Persia, Chaldea and Assyria the ancient tradition again appears. Mithra, also known as Tseur, or Saviour, was born in a cave on December 25th. As all record of Mithraic literature has been lost, the present knowledge of this great movement has been derived from contemporary writers and from the interpretations of rock carvings. Mithra is sometimes called the 'Rock Born' because of the tradition which says he was born from the side of a huge rock but that the idea of a Virgin Birth was present among his followers is shown by Sir J. G. Frazer in the "Golden Bough" where he says "If we may trust the evidence of an obscure scholar the Greeks (in the worship of Mithra at Rome) used to celebrate the birth of the Luminary by a midnight service, coming out of the inner shrines and crying 'The Virgin has brought forth, the light is waning.'" On Mithraic monuments the figure of the Mother and the Child is not uncommon.

Zoroaster—Zerathustra—was considered by his followers as being born of an immaculate conception by a ray of Divine Reason and from his body shortly after birth there shone a light which illuminated the whole room. "Tradition reports that his mother had alarming dreams of evil spirits seeking to destroy the child to whom she was about to give birth but a good spirit came to rescue him and consoled her saying 'Fear not, god Ormuzd will protect the infant, whom he has sent as a prophet to the people and the world which is awaiting for him.'" Zoroaster was visited at his birth by a group of Magi.

The Greeks perhaps more than any other race seized upon this symbol of the Virgin Birth of the Redeeming One and

made it peculiarly their own. It was not 'unique' to their understanding. It was the unending lot of an Initiate to be 'born of a virgin' and so many of such figures appear in the Pantheon. Of course the educated Greek did not believe that the gods were persons but that they were the personification of principles whose influence on man and in man was rendered more understandable when told in dramatic form.

Dionysus (the Babylonian Diwuisi), Bacchus, born of the virgin Semele through the fatherhood of Zeus the father of the (mundane) gods, is the great initiatory figure of Grecian mythology. Hermes, Mercury, the Messenger of the gods, took the infant Dionysus to a far country where he would be safe from the wrath of Hera, the immortal consort of Zeus who was jealous of Semele.

Perseus, who was also a son of Zeus by Danae the virgin, who was impregnated in a shower of gold, slew the Gorgons, the powers of darkness and saved Andromeda (the human soul).

In the story of Prometheus, the fore-knower, who sends the divine fire from Heaven to give to man, and is crucified by Zeus to the side of Mount Caucasus for his sacrilege, we meet the elements of the Saviour story. The myths of Prometheus, Heracles and Dionysus should be read together for the three personages are really one—the Ego. The Divine Rebel is freed from his bonds by Heracles, another son of Zeus born from the virgin Alcmena. Heracles was doomed from birth to be the servant of Eurystheus and he too suffered persecution from Hera who tried to kill him in his infancy by sending two serpents to strangle him.

Dudley W. Barr.

* * *

THE USE OF SANSKRIT

A stranger after hearing a theosophical lecture or reading a theosophical book, will sometimes exclaim "Yes, it is all very interesting but why do you make it so difficult by using so many Sanskrit terms? These teachings seem to be true and should appeal to the world but they will never become popular until you simplify your methods of exposition and render them understandable by the man in the street."

He has raised an interesting problem. Would the eliminating of Sanskrit simplify or would it make necessary long and clumsy explanations of terms which have no exact equivalent in English? What single word in English could be used which would fully express all the ideas conveyed by the word 'Atma'? 'Spirit' is said to be its equivalent but as English is so poverty stricken as yet in philosophical and metaphysical words 'Spirit' may mean the soul, or the intelligence or the spark of Divinity within. It also might mean a drink, a ghost, an ideal, an essence. But 'Atma' means only one thing i.e. the Divinity overshadowing man which is always at one with the One Life of the Universe. For the purpose of discussion it is sometimes considered as having a separate existence in each individual but it has no qualities, it is not subject to birth, decay or death, it is beyond temporal change, it is not affected by Karma. There is no one word in English that conveys its meaning.

Karma is another such word. It means bringing about under intelligent and beneficent guidance, the natural results of actions performed on all planes of existence. It is fate, it is opportunity, it is nemesis. 'The Law of Cause and Effect' does not fully explain the idea because it is never merely mechanical. The Law operates in such a way as to 'move to righteousness' and the ultimate good.

Theosophy deals with the Science of Life. If we wish to study any physical science we must be prepared to learn its terminology. If a new science comes into being it creates its own words. 'Super heterodyne' is now a very common word to radio enthusiasts and there is no other that means just that. A knowledge of the device and the theories behind its operation, of course entails some study and some very detailed explanations, but a lecturer on technical radio could not be expected to return to a long explanatory phrase when he has one single word at his command.

Theosophy has its vocabulary which must be learned by students. It never holds out any promise of a royal and easy road to knowledge. It demands effort, study and clear thinking and one of the aids to accurate logical reasoning

is the use of unequivocal terms. When such words cannot be found in English, speakers and writers on theosophy bring in Sanskrit terms which have been used in the ancient philosophical systems in India for ages past and which will ultimately be commonly used by non-theosophical writers in the same manner as they use thousands of other words which have been assimilated into the English language to make it the almost universal tongue of the world today.

English is extremely flexible and if we must either borrow old words or create new ones to express fine distinctions by all means let us take words which have become time-honoured in their usage and not try to make such fearsome combinations as 'spirit body' just to avoid the trouble of acquiring new words.

—D.W.B. in Toronto Theosophical News

* * *

INCARNATIONS OF THE DEITY

No orthodox Brahmans and Buddhists would deny the Christian incarnation; only, they understand it in their own philosophical way, and how could they deny it? The very cornerstone of their religious system is periodical incarnations of the Deity. Whenever humanity is about merging into materialism and moral degradation, a Supreme Spirit incarnates himself in his creatures selected for the purpose. The "Messenger of the Highest" links with the duality of matter and soul, and the triad being thus completed by the union of its Crown, a saviour is born, who helps restore humanity to the path of truth and virtue. The early Christian Church, all imbued with Asiatic philosophy, evidently shared the same belief — otherwise *it would have neither erected into an article of faith the second advent, nor cunningly invented the fable of Anti-Christ as a precaution against possible future incarnations.* Neither could they have imagined that Melchisedek was an avatar of Christ. They had only to turn to the Bhagavad Gita to find Krishna saying to Arjuna: "He who follows me is saved by wisdom and even by works . . . *As often as virtue declines in the world, I make myself manifest to save it.*"

—Isis Unveiled, ii. 535.

LETTERS THAT MAY HELP YOU

Introductory Note

These Letters are the result of an attempt to help a convict in one of our prisons who had expressed a sincere desire for information regarding "Ancient Wisdom." The few books he had read on the subject were too heavy; they "smelled of the lamp" too much for his taste. He wanted a man to man talk from a man who had been "through the mill," something that would give the main thesis with plain, everyday logical arguments. He had been reared in the Christian faith, but had gone to near-atheism, only to find that the answer to life and its problems was as far off as before; now he was "on the fence," and wanted to know if this Ancient "dope"—as he termed it—could give him a good logical reason for living and—suffering.

The Letters seemed to fill at least some of his needs, and to help him to a better understanding of the Teaching; now they are given to a larger audience with the hope that they will help others—perhaps YOU.

I.

Friend . . . This is the first opportunity I have had to answer your letter, which I received safely and read with much interest. Please pardon the delay.

When we arrive at crises or positions where, apparently, there appears to be nothing but a dead wall, sympathy and honeyed phrases may help to sustain our courage and so induce us to try, hesitatingly, to feel blindly for another foothold; but what the soul in distress is most grateful for and what it needs most are facts, facts of statement which will enable it to know on what kind of ground it stands; to know whether that ground is slippery, untenable and unsafe, or solid and stable, so that it can with confidence take the next step forward.

Instead of handing you words of sympathy (you have my sympathy anyway) I shall endeavour to give what are to me facts, and also try to make the presentation of those facts such as may enable you to arrive at the position where you, too, will accept them as facts; facts which are

factors to be used in shaping one's destiny. I shall, therefore, cut out the "flub-dub" and get down to "brass tacks."

Briefly, there are two statements regarding the cosmos, one being: that what we call "life" in its various manifestations is the result of "blind working causes"—a "fortuitous concourse of atoms"—and that the universe just "grewed;" the other statement being: that above our limited intelligence are Intelligent Powers Who are *guiding* our evolution (as also other evolutions) onwards to a larger, fuller and higher development than we have, so far, attained.

The first statement is, roughly, the *materialistic statement*; the other is the statement of the Great Teachers of Humanity in various times and ages from the misty distance of antiquity down to our own time.

Let us examine the first statement and see to where it will lead us; but first, to avoid unnecessary argument regarding my presentation of this statement, I shall give you quotations from the recognized leading lights of materialistic philosophy:

"Outside the nerve-centres there is no mind"—Prof. C. B. Bruhl.

"The soul is the brain in action, and nothing more"—Broussais.

"Without phosphorus no thought."—Moleschott.

"If the cerebral hemispheres of a mammal are cut away piecemeal," says Valentin, "the mental activity descends all the deeper, the further the quantitative loss extends. As a rule, when the ventricles are reached, complete unconsciousness supervenes." (What stronger proof of the connection between mind and brain can there exist, than that of the anatomist's scalpel, cutting the mind away piece by piece—comment by Buchner.)

"Thought is a motion of matter."—Moleschott.

"The secret of thinking does not lie in the brain materials as such, but in the special form of their combination"—Buchner.

(Please note that the materialist asserts that the power that controls and makes that 'special form of their combinations' is part of the property of 'matter'.)

"No thought is possible without a brain"—Buchner.

"The soul . . . is produced by the development of the brain"—Carl Vogt.

"That the soul of a dead person ceases to exist at the moment of death, cannot be contradicted by sensible people"—Burmeister.

As the materialist asserts that thought is but the result of certain combinations of brain-cells, it follows (as they also assert) that when those cell combinations are dispersed and broken up, thought ceases; there is no more thought, no more thinking, no more thinker. In other words when a man dies, that is his finish; he is gone for ever, blotted off the landscape as if he had never existed. (This is the "glad tidings of great joy" of the materialist!) His life-span depends on his brain-cells keeping together and working together. That again means, that in order to preserve his existence he must think only of *himself* first, last and all the time; a condition known as "selfishness," which, carried to its logical conclusion, would mean the throwing out of all that Humanity call "ideal"—the love of kindred, the mother's sacrificing herself for her children, the father's adhering to his duty of protecting and providing for that mother and those children; the elimination of kindness, charity, and all the "unselfish" activities of mankind, and using all that even the man of average intelligence considers low, viz.—cunning, deceit, hypocrisy, etc., for the selfish end aimed at; which would further result in a world made up of men and women using every means in their power to enrich themselves and conserve for themselves—at the expense of their fellow-humans. (A lovely and ulluring prospect, truly) And—— for *What?*

Let us assume that there is such a man ordering his life according to this mode of procedure, grabbing everything for himself, using every other person merely as a means to add to his particular store of what he considers "valuable;" what becomes of his accumulated wealth? What becomes of this painfully and laboriously acquired treasure? When he dies . . . *He has to leave it behind!*

Put in other words: it means that the selfish man has spent his life accumulat-

ing that which, at his death, will be dissipated and enjoyed by others for whom he had no regard. The time and energy he spent in the acquisition of his treasure will be thrown away; for those treasures and acquisitions will be enjoyed by the very people from whom he took it. *His selfishness has defeated its own object.* And that, to me, is one of the best arguments against selfishness.

If a man could enjoy the fruits of his selfish labour by existing on this physical plane for ever, it might be difficult to find convincing arguments against selfishness; for such a man could eventually absorb everything on this mud-ball, and be monarch of all he surveyed. Fortunately for the good and progress of his soul (which is the real man), the grim and kindly Power—Death—has a say in the matter, and fools the selfish man by preventing the consummation he so ardently desires.

Probably the materialist would say that the man who does "unselfish" acts does them because the doing of them makes him feel better, and that in the last analysis he is doing it from that selfish motive.

There is no doubt that all our actions are tinged with this form of selfishness, but the materialist's argument is only a half-truth; for, by the very statement of his objection, it must be evident that there must be higher as well as lower strata in our makeup, and that that higher is not developed to any noticeable degree by putting what we call "selfishness" into practice.

If the selfish course of procedure is, by the very fact of its defeating its own object, shown to be illogical, it stands to reason that a man would be foolish to work along that line of action, and he would do better to try a course of action that, being more logical and sensible, would promise better results. Unfortunately, the average man, while he may admit the sound logic of all this, is carried away by the immediate temptations of the moment, and allows his emotional and "desire" nature to sway him in opposition to what his reasoning faculties tell him is the right way.

This is the fight between good and evil—which we shall examine more closely later on.

I have found that the materialist does not, as a rule, live according to his own statement of life. Let me give here an example.

Years ago, when I was seeking TRUTH along the lines of materialism, I attended lectures given by various freethinkers, atheists, and agnostics. These lectures were made possible by the audience paying the small sum of six cents as entrance fee. I discovered that a large number of the audience consisted of miners from the adjacent villages and small towns, who, in many cases, walked ten to fifteen miles to the lectures so as to save the train fare, which went into the contribution box for propaganda work. That astonished me. I asked one of those miners his reason for so doing, for, as I said, he believed that as death ended everything, logically self-preservation was the fundamental of his belief and teaching yet here was he actually sacrificing something for the welfare of others. He replied that he was doing it for the sake of those who would follow him—his children and the children of those yet unborn. He couldn't see that his viewpoint was illogical, for—as I pointed out to him—why need he care if his and others' children had better opportunities, better conditions, and more liberty of thought? Why should he worry? Even supposing that they were better off as a result of his propaganda, the result of it all would be that when death overtook them in the due course of nature, all that betterment would be null and void. Those children might possibly live on a higher material plane than he did, but to what end other than the inevitable extinction of that development at death? However well off a man might be, the end—death and the blotting out of them—would be their portion.

Although my friend the miner could not see that his position was untenable and illogical, the incident made a great impression on me, for I saw clearly that, willy nilly, a man could not help being unselfish and altruistic in some of his actions at least. It showed me, too, that evidently there was something innate in man which the materialist had not taken

into consideration, and that nullified his own belief and teaching.

The question was: What was that "something?"

In my next letter we will examine the find the clue to that "something."

other statement to see whether we can

With the best of good wishes.

Aseka.

(To Be Continued)

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GENERAL SECRETARY'S TOUR

It having been agreed by the General Executive that the General Secretary should visit the western Lodges a circular was sent out to the various Secretaries requesting an immediate reply as to the wishes of the Lodges and local members. Immediate replies were received from Edmonton, Vancouver, Orpheus, and Winnipeg Lodges asking for so many days each. Accordingly Edmonton will have three days; Vancouver six or seven; and Winnipeg four days. As Mr. Smythe leaves Toronto on the evening of March 29 and must be back by May 1 it will be seen that arrangements must be speedily concluded, and that there are only a limited number of days to be distributed. As planned at present the westward trip will be by the southern route, returning via Edmonton from Vancouver. This means that Edmonton will be visited about the last week of April. The object of the trip is to visit the Lodges and to give public addresses where possible. Private meetings, that is, meetings in private houses will not be objected to, if more public accommodation is impracticable. Members should realize, however, that what Theosophy needs is publicity. The following subjects for addresses are suggested: The Theosophic Trinity; The Secret Doctrine; The Casting out of Fear; The Gospel of Another Chance; The Ritual of Life; St. Paul and Theosophy; The Call of the Eternal. The first four deal with the four golden links in the chain of Theosophy (see The Key), the others with Cycles, Comparative Religion and Masters.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
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OFFICIAL NOTES

On March 1 we had 568 members paid up as compared with 587 on March 1, 1925. Can the local officers remedy this?

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Six bound volumes of The Canadian Theosophist are now available and may be had from the General Secretary's office for \$2 each post free. Title and Index for Volume VI may be had on application with postage.

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"The Secret Doctrine" in one volume, \$8.50; "The Mahatma Letters" \$6; H.P. B.'s Letters to A. P. Sinnett, \$6; "Rational Mysticism," \$4 by William Kingsland; "The Key to Theosophy," by Madam Blavatsky, are available from the Book Steward, 52 Isabella Street, Toronto. Orders for books should not be sent to the General Secretary.

* * *

Once more the local secretaries and treasurers are requested to interview absent and indisposed members and those in arrears of their dues. We desire to know at headquarters what to expect from those still on the roll but now in-

active on account of arrears. A little effort at this time will enable us to show a considerable increase over last year's membership.

* * *

Mr. H. Daines, secretary of Vulcan Lodge writes: It was resolved at a meeting of Vulcan Lodge that we fully agree with the action taken by the General Executive in regard to joining the World Religion. We also wish to state you have our appreciation of the stand you have taken for pure Theosophy.

* * *

It is well to remember that William Quan Judge died at the age of 45 on March 21, 1896, thirty years ago this month. A generation has passed away since then, and those who have joined the Theosophical Society in the meantime have known little of his work or writings. He was one of the Founders of the Society, its first Secretary, and legal Counsel. His writings, especially Letters that have helped Me, and the Ocean of Theosophy, and his magazine The Path, of which there are ten volumes of most valuable Theosophical material, are little known to the present generation through the policy of silence and suspicion engendered by many who had the best right to love and admire him. Madam Blavatsky recognized him as her alter ego, and the only link between the White Lodge and America.

AMONG THE LODGES

The Annual Meeting of the Toronto Theosophical Society took place on February 17 when the yearly reports were presented and officers elected for the ensuing year. With much regret the resignation of Mr. H. R. Tallman, as secretary, was accepted, his residence in Hamilton making this necessary. His nine years' work in this position has been of greatest service to the Lodge. Mr. George F. Hobart was elected to the office. Mr. George Kinman presented statements of the funds, showing that the income for the year had been \$4,240.64 and the ordinary expenditure \$3,364.14 with a special expenditure for legal expenses in the renewal of the mortgages of \$871.13 leaving a balance on hand of

\$5.37. The mortgages amount to \$19,500. Miss Mary Henderson was appointed to the charge of the Lotus Circle, and Mrs. Haines to be convenor of the House Committee in the place of Mrs. Emylyne Wright, whose long services have been highly appreciated. The other officers were re-elected. Mr. Smythe, as president, spoke on the dangers that beset the movement from the setting up of leadership and cults based on leadership, with the consequent cry of disloyalty raised against those who saw things in a different light.

FELLOWS AND FRIENDS

For many years Mrs. Binks, South Shields, England, has been a student of Theosophy and an earnest worker in the Theosophical Society. She corresponded with Toronto in the old days of a generation ago when the Society was split open after its fashion over an earlier controversy. She stood then for independence of judgment and sincerity, and she followed this course throughout her life. This, we regret to hear, came to end on February 2nd.

* * *

Albert E. S. Smythe presided at the Conference of the Social Hygiene Council of Ontario of which he has been president for some years, on February 23. Reports from the 21 provincial committees were made and addresses were given by Dr. D. V. Currey, St. Catharines; Dr. Radford, Galt; Mr. Bowen, Kitchener; Mrs. Greenaway, London; Dr. Boyd, Fort William; Mrs. Todd, Port Arthur; Mrs. Black, Lindsay; Dr. Sutton, Peterboro; Dr. Bates, Dr. Fenwick, Dr. Pequegnat, and Miss Hewson, Toronto. It was agreed that the name of the Society should be changed to Health League. The Health Exhibits which had been sent out throughout the country had attracted many thousands of people. Model programmes for meetings were decided upon. This was pointed out as a necessity by Dr. Hardie.

* * *

Toronto Theosophical News reports that Rabbi Ferdinand Isserman, recently installed in succession to Rabbi Brickner in the Holy Blossom Synagogue, lectured in The Theosophical Hall on Sunday eve-

ning, January 17, on the subject of the contribution of the Jewish People to World Religion. Rabbi Isserman is a young man of about 28, but a man of mature thought and spiritual power. His fluent and earnest speech was pregnant with the influence of character. He displayed a breadth and tolerance which astonished some who have been thinking of the Jewish people in terms of the Christian pulpits. The only elders of Zion he recognized, he declared, were Isaiah and Amos, Hosea and Micah, Jeremiah and Jesus. His quotations from the Old Testament were sweeter than honeycomb, and he pledged his audience to a larger faith.

CORRESPONDENCE

Editor "Canadian Theosophist":—In the January issue of the "Canadian Theosophist" "W.M.W." quotes the following in his Article "Deplorable Publicity." "The Secret Doctrine distinctly proclaims that no Saviour of humanity can appear in the Kali Yuga or Black Age, the present period, according to Occult Teaching, through which the earth and its humanity are now passing. This period extends, we are informed, for 432,000 years, of which the first cycle of 5,000 years expired in the year 1897."

Would you kindly ask him to say as near as he can when the Lord Christ last visited earth, also the Lord Gautama? The "Key to Theosophy" says the latter was born in the 7th Century B.C. and is now called the "Saviour of the World verily greater than any god."

Sophia Fraser,

Nelson, B.C.

* * *

Editor Canadian Theosophist: On page 178, W. M. W. quotes the Secret Doctrine as Saying that no Avatar or Saviour of humanity can descend to earth during the Kali Yuga. This began 3103 B.C., and continues till 427,000 A.D. according to the reckonings given. In that case who came 1929 years ago, and spoke in Palestine around 27 to 30 A.D. and established Christianity? He cannot have been a Saviour of Humanity, according to the Secret Doctrine. That is obvious! Therefore Christianity is not a religion founded by an Avatar. Personally, I believe

that Avatars do not 'incarnate' at intervals of two or three thousand years, but tens of thousands. However, the previous Avatars of Krishna spoke through specially trained disciples several times at intervals after their incarnation on earth, and that is what happened in Palestine, 27 to 30 A.D., and will probably happen several times during the Kali Yug, especially during the earlier part, while the impulse which they sent out by the last Avatar, Krishna, who died 3103 B.C., persists in a strong enough form. Mrs. Besant is not proclaiming the descent or reincarnation of an Avatar or Saviour of humanity, but only a message from such Saviour through a trained disciple, just as happened many times after the appearances of other Avatars, before Krishna. Yours cordially, Alice Warren Hamaker, Los Angeles, Calif.

* * *

H.P.B AND REINCARNATION

Dear Friend—It was very kind of you to publish the report of my speech at the National Council of Oct 3: (not a letter to the General Secretary) in your December issue, and to devote a short article on the same in your January number.

You have, no doubt unintentionally, misrepresented the meaning of some of my words and I crave the permission to correct you. The last paragraph in p. 194 opens with the words: "The idea that Madam Blavatsky knew nothing about reincarnation dies hard. It is a pity that Mr. Hare gives it another lease of life." I was not until now aware of the existence of this "idea" which I do not share and the passage in my speech does not convey or refute the "idea" which seems to be an absurdity. Madam Blavatsky wrote Isis Unveiled just after the Theosophical Society was founded and the Mahatmas Letters were written soon afterwards. Madam's knowledge of Reincarnation—I mean detailed knowledge of the Indian doctrine—was acquired after these Letters had been penned. Chronology must be respected here or we shall get into a state of chaos.

The passages on reincarnation "as correctly stated in Isis" (M.L. p. 46) go to prove that Madam Blavatsky in 1877 and the Mahatmas in 1881 (July 8th) held

much the same views on reincarnation which they both, at first, explicitly denied. See Index to Isis "Reincarnation, its cause I. 346, its possibility and impossibility, I. 351."

On p. 345 H.P.B. says "Reincarnationists quote Apuleius in corroboration of their theory that man passes through a succession of physical human births upon the planet until he is purged from the dross of his nature. But Apuleius distinctly says that we came upon earth from another one." On p. 346 she says "... Hindus dread above all things—transmigration and reincarnation; on other planets, never on this one" and on p. 347 "the former life believed in by the Buddhists, is not a life on this planet." On p. 351 she writes: "Reincarnation, i.e. the appearance of the same individual, or rather his astral monad, twice on the same planet, is not a rule in nature, it is an exception..."

I was not aware of the article in which the word "planet"—three times repeated—was changed into plane, and I cannot see what difference it makes. Indeed, I regret to say the explanation is unacceptable to me. I read the passage quoted by you from the M. L. pp. 46, 100 and 117 etc. as showing that the Mahatmas after all did not think Isis quite correct on this matter and are moving towards reincarnation more definitely. In the S. D. and her late writings H.P.B. came to it finally.

The purpose of my speech was to show that "in the beginning" the idea was not required; that it is not in all the religions; and should not be (morally) nor can't be (logically) forced on us as one of the basic truths. I say nothing about its ultimate validity.

Yours sincerely,
William Loftus Hare.

IS THERE SOME SPECIAL BOOK YOU WANT?

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

JUST WRITE ME—I AM IN

A POSITION TO HELP YOU.

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

MRS. BESANT AND THE L.C.C.

"I read in The Canadian Theosophist," says Mrs. Besant in The Theosophist for January, "a statement so inaccurate that I must enter a gentle correction. In the 'Official Notes' it is stated that I have obviously changed my mind regarding the Liberal Catholic Church since I wrote the letter to the T. S. on it, published in The Theosophist for March 1920. Here is the letter, so that Canadian members of the T. S. can read it—if they will. That the words quoted hardly convey the sense they had in the original may be seen in one case, where an apparently independent sentence is given as though following the preceding sentence in inverted commas: 'She adds: "We must not let it grow into the idea that all Theosophists are Liberal Catholic Christians." 'The sentence as to 'the idea that the Liberal Catholic Church had become a barrier, keeping out the ordinary public and prejudicing them against Theosophy,' as will be seen by reading the letter, referred to Scotland only and is on page xiv. That following 'she adds' is only half a sentence, and is on page xvi: 'The public has grown out of the idea that all Theosophists are Buddhists; we must not let it grow into the idea that all Theosophists are Liberal Catholic Christians.' Further on it is said that: 'Three activities have been established by this Convention, the Liberal Catholic Church, now to be known as the World Religion, into which the Theosophical Society is directed to enter by Mrs. Besant and Mr. Jinarajadasa.' There is no suggestion in my letter to the General Council that the World Religion is the Liberal Catholic Church; on the contrary, after reciting "The Basic Truths of Religion," the next paragraph runs: 'These are the basic truths of the World Religion, of which all religions are specialized branches; to proclaim and teach these the Theosophical Society was founded and exists.' Further, in saying this, the liberty of members of the T. S. was guarded by the specific statement as to the T.S.: 'It admits to membership all who desire to enter it, whether or not they hold any of these basic truths, or belong to any religion or to none, since all belong to the Univer-

sal Brotherhood of Humanity, of which it is a nucleus.' The letter runs:" etc.

I regret that our space does not permit publication of the letter, as it runs to nearly 3000 words. When I extracted the pregnant sentences in 1920 which were then quoted in the Canadian Theosophist it was not then, nor since, until the present time suggested that I had misrepresented Mrs. Besant. I hope all who can will avail themselves of the opportunity of reading her letter and judging if my quotations, which were taken from my previous article, are misleading, or simply an honest inference from what Mrs. Besant said. If I have betrayed her meaning I sincerely regret the misunderstanding that has kept us for six years in darkness as to her true meaning. I must confess that I am more in the dark than ever. Are we to understand that outside Scotland it does not matter whether the idea grows or not that all Theosophists are Liberal Catholic Christians? Or that it is only in Scotland that people are kept out of the Theosophical Society by association with the Liberal Catholic Church? In either case Mrs. Besant has had a different experience from us in Canada. And from what I hear from other countries I imagine she could find material to warrant a change in mind. It is news to me also that the World Religion is not the Liberal Catholic Church. The Only Official on Earth of the World Religion is a "Bishop" of the Liberal Catholic Church, and this undoubtedly misled me. Mrs. Besant will please kindly explain to us the difference between the World Religion and the Liberal Catholic Church. Mr. Loftus Hare has sufficiently demonstrated that the "Basic Truths" are far from basic, and are quite unacceptable to many of other religious creeds. I should think myself that a little ingenuity would have been able to devise a basis upon which a majority at least of the existing religions could have agreed. The failure to do this touches our confidence in the authority alleged to be behind the World Religion. And the liberty, which Mrs. Besant declared remains to members of the Theosophical Society after plunging the Society into integral union with the World Religion, seems to me very much like the liberty permit-

ted to prisoners in a jail to roam about the prison yard during the term of their incarceration. At the risk of giving further cause of misunderstanding I quote more fully a few sentences from Mrs. Besant's letter which I have been accused of misrepresenting. If Mrs. Besant has not changed her mind since 1920, she has wonderfully concealed her meaning.

"That our Christian brethren have caused some friction in Great Britain, Australasia and America is not the fault of the Church but of the unwise zeal, 'not according to knowledge,' of some of its members. I found in Britain that, in the Lodges, there was sometimes shown a disposition to regard non-Christian members, or even Christian members holding to the Protestant tradition, in whose very blood ran a dislike of ceremonial and a distinct dislike of Roman Catholicism and of Catholicism in general, as less good Theosophists than those who joined the Liberal Catholic Church, and the Lodges were made less congenial to them because of their dissidence, so that some even left the T.S. as having become sectarian. In Scotland, where Puritanism fought and died to break the Papal yoke and win religious freedom, the anti-Catholic feeling is strong, and the idea that the Liberal Catholic Church was the Theosophical Church had become a barrier keeping out the ordinary public, and prejudicing them against Theosophy. "American feeling runs high, because of certain Roman Catholic attempts to dominate American politics and thus to undermine the Republic. Unthinking people regard the word 'Catholic' as equivalent to Papalism, and as indicating the Roman Obedience only, forgetting that the Anglican Church is also Catholic, as is shown by its creeds. Hence the very name of 'Old Catholic' or 'Liberal Catholic' aroused angry antagonism among the ignorant. The fact that I have not myself joined that Church has, I fear, been unfairly used against it by some. I do not belong to any religious denomination, for the one which, by my past, is my natural expression, is closed against me by my birth in the West. But I regard the Liberal Catholic Church with the same loving and reverent sympathy as that with which I regard all sub-divis-

ions of the great religions." Again, "Lectures on religions come within our Second Object: proselytism breeds antagonism and is against our principles. The public has grown out of the idea that all Theosophists are Buddhists; we must not let it grow into the idea that all Theosophists are Liberal Catholic Christians."

I trust that we will not be found fault with for following this advice and pointing out when necessary that Theosophists are no more Liberal Catholic Christians than they are Mormons or Russellites or Christian Scientists or Holy Rollers or any other of the thousand and one new sects that continually spring up. If Mrs. Besant and her friends have made the identification with the Liberal Catholic Church a little easier for the "ordinary public" or the "ignorant" she will pardon us if more stress has sometimes to be laid upon the non-identity with the Theosophical Society of our neo-episcopal friends. Let it be said also that Liberal Catholics have had the same liberty in The Theosophical Society in Canada that has been guaranteed to all others. That they have used this liberty for proselytism is a matter of evidence. A.E.S.S.

MRS. BESANT'S LECTURES

One hears occasionally that the critical faculty should not be exercised in the Theosophical Society. This is probably the result in the main of not being aware of the difference between Lower Manas and Buddhi. Carping criticism never does much good, but discrimination and judgment are other things entirely. When Jesus says "Judge not, that ye be not judged" he is not contradicting himself when he says, "By their fruits ye shall know them." Suppression of the truth is just as much of error as misstatement, particularly when it misleads others and sets them on wrong paths. If we do as we would be done by we shall not allow others to be misguided if we can prevent it, and especially when we have a duty laid upon us to guide aright as seems reasonable and according to our experience. Nor is this attitude incompatible with permitting perfect liberty to all who listen to take their own course, and without any feeling of disappointment or

chagrin over refusal to accept the guidance offered. Karma arranges for all that and all one can do is to advise according to the best of one's knowledge and belief and let it rest at that. Wisdom does not force itself on any one. One does not feel, either, under such circumstances, that it is necessary to tell all one knows in any particular case. If others do not care to accept a hint, a suggestion, a direction, given in good faith, and with due knowledge, then they can go ahead on their own responsibility and get their own experience. We are not in the denunciation business. I believe that many—the great majority—of our Theosophical membership throughout the world are being misled at the present time, but it would be foolish to be disturbed over this or vexed or indignant. Certain people require certain experience, and they won't be happy till they get it. They probably won't be happy then either, but they will at least know that they have only themselves to thank, and they have gained some independence of character by taking their own way. Another point of view has to do with the taint and soilure one may receive by associating with those who are taking a wrong course. "Light on the Path" gives the answer. "Shun not the soiled garment. Tomorrow you may wear it." None are safe from the snares of Mara but those who have attained. None are in more danger than those who are perfectly sure they are right and incapable of being mistaken.

In this respect it would be wise for some of our good friends to bethink themselves, after the manner that Oliver Cromwell suggested. "In God's name, my friends, can you not think you might be mistaken," he asked once, or something like it. And all of us should ask this question. Is it not possible that either those who expect a Messiah, or that those who do not expect one, may be mistaken? All I can say to any one is that on the evidence, as it appears to me, those who expect a Messiah under the conditions announced to us, are more likely to be mistaken than those who reject such a possibility. I have just been reading Mrs. Besant's lecture on "The Coming of the World-Teacher," and I found that she

seemed to be trying to persuade herself that a World-Teacher must be coming, but her arguments all seemed rather wide of the mark. And on page 21 she is honest enough to say: "I should be acting unjustly to you, should be untruthful to myself, if I pretend that my belief in the Coming of the Christ rested on all the arguments that may be put forward to convince those who know it not." It is from the Teacher Himself that she claims to have this conviction, and this being the case, one can have nothing more to say. It is out of no disrespect that one takes the ground that Mrs. Besant may be mistaken. She has admitted being misaken and having changed her opinion on previous occasions. Time is the only witness in such contingencies. We can all afford to wait. Without going to the addresses which were delivered at Ommen and Adyar where the atmosphere is unquestionably liable to induce overstatement, one may take this lecture, prepared for public delivery in Queen's Hall, London, as a considered statement of the position affirmed. Personally, I find it wanting, but I recommend all students to read it, as the best that can be said for the cause it advocates. If they are convinced, well and good. If they are not, no harm is done. We want the truth.

I have also been reading Mrs. Besant's lectures on "World Problems of Today." Here we are on other ground entirely. Mrs. Besant has no apologies to make in these addresses and needs none. All the things we admire her for are fully evidenced here, just as all her amiable weaknesses are obvious in the later utterance. How can the same mind contain such a difference of thought? It has been the habit of the west for centuries to do this very thing, keeping religious ideas in a water-tight compartment quite separate and distinct from secular ideas. Mrs. Besant is still a clear-thinking secularist in one compartment of her mind. In another she deals with so-called religious problems in the style of her earliest Church education, and would lead us back to the Church acceptance of authority from which we have mostly been able to break away. These lectures on "A Survey of World Conditions," "The Problem of Colour," "The Problem of Nationality."

"The Problem of Education," "The Problem of Capital and Labour," and "The Problem of Government," sound like Mrs. Besant; the Mrs. Besant we used to follow. "The Coming of the World-Teacher" sounds like Mr. Jinarajadsa, Mr. Leadbeater and the seance room, the medium and the speaking trumpet. If standards be required, read 'The Mahatma Letters' and note the virile and manful difference. We get the truer note in Mrs. Besant's six lectures. "The true Evolution is not that kind of Unity which would abolish the gains that are obtained by the diversity." This is either true or not. I believe it is true. But the religious side of Mrs. Besant's mind would have us all bow down to one conception, and her followers in Canada have left the T. S. in Canada because they cannot have the unity which she here proclaims as inadvisable. "The most absolute Indian monarch was regarded as the administrator, not the creator, of Law; and, if he disregarded it, the Shastras, the scriptures, taught, the Law he disregarded would sweep him away, and his House with him." She proceeds: "Many a civilization has fallen by disregard of this Law, which is perfect justice between man and man, class and class." All who transgress the Law will be swept away. This generalization cannot be too strongly realized. It is the basis of all social development. Taken in connection with the principle which she lays down, the real basis of democracy, "The Land belongs to the Nation," in the third lecture, we may readily find the origin of all national decline. The lecture on Education is particularly valuable. She upholds the principle that "Education should be fitted to the child, and not the child fitted to the Education that his elders have made a system for him." In dealing with Capital and Labour she sees clearly that the autocracy established by the great capitalists in Europe and America is a far more dangerous autocracy for the welfare of the nations than the autocracy of any single king. Pages 105-9 of this lecture are well worth reading as a picture of what civilization has done for our town-dwellers. If our civilization depends upon this it too will be swept away. After reading these lectures one cannot help regretting that Mrs. Besant

has lent herself to the sacerdotal schemes of those to whom she has committed the charge of the Esoteric Section of the Theosophical Society. A. E. S. S.

MUTILATION OF "THE SECRET DOCTRINE"

With regard to the statement by Mr. Jinarajadasa on the "Mutilation of the Secret Doctrine" in the January magazine and his hope that there will be no more mendacious statements about it, a hope in which we all join, the statement leaves many things to be cleared up. Granted that the gentlemen who, with Mrs. Besant's approbation and consent, altered the Secret Doctrine and other books had authority to do so, where is there any record of such authority and its extent. There must have been limits to such alterations. That they were confined to typographical corrections is the first natural assumption. That in fact they extended far beyond typographical corrections is obvious. It is fairly well known that the bona fides of Madam Blavatsky have been slighted if not entirely abandoned by both Messrs. Mead and B. Keightley. In his new edition of the "Pistis Sophia," for instance, a book which was first translated from the French by him in Lucifer, with notes by Madam Blavatsky, Mr. Mead omits all her notes and as far as his edition is concerned she might never have existed so far as any credit is given her! Yet Mr. Mead owes all his occultism to Madam Blavatsky.

Mr. Keightley is still a chela of G. N. Chakravarti, recognized by Mrs. Besant as an adept before she fell under the spell of C. W. Leadbeater. It was Mr. Chakravarti who first headed Mrs. Besant off the Blavatsky trail. Mr. Leadbeater has increased the speed and deflection of that stampede, which is now directed towards the Roman Catholic fold. In this it has followed exactly the lines on which Mrs. Tingley accomplished the downfall of the Theosophical Society in America, absorbed by the Universal Brotherhood whose performances at Point Loma have been paralleled at Krötona and Sydney. New methods were not needed when old ones were so destructively successful, and occultism,

black or white, is always economic of its forces. It is to the credit of the Point Loma people that they did not mutilate the Secret Doctrine.

The Adyar editions of The Key to Theosophy are also curtailed, and in this the Judge edition of 1896 followed the London one. The Voice of the Silence has some important omissions also in the notes, and anyone who cares to compare Mrs. Besant's manuals, notably "The Seven Principles," will be surprised at the alterations from the first edition.

A third and fourth volumes of the Secret Doctrine were not only promised, but it was stated that the third was ready and the fourth almost ready. What H. P. B. says on this point is very apposite to the present crisis, and what she says has been eliminated from the Adyar editions. This it is:

"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 more practical teaching contained in the Third Volume should be understood. Consequently, it entirely depends upon the reception which Volumes I. and II. will meet at the hands of Theosophists and Mystics, whether these last two volumes will ever be published, though they are almost completed." The italics are in the original, page 798, volume ii.

James Pryse has stated that there was a pile of Mss. several feet high and this was corroborated by Claude Falls Wright, who was present when Madam Blavatsky died. He sealed up the rooms, and when Mrs. Besant returned from America and the rooms were opened there was no manuscript to be found, such as this promise indicated. It has been stated that Mrs. Besant's book, "A Study in Consciousness," was based on manuscripts left by Madam Blavatsky, but nothing official is available in regard to this. This is one of her ablest and most inspiring books and there is no need to try to rob her of credit for it, but it shows divergence from The Secret Doctrine. This divergence has been growing until now we have a complete return to "the rubbish of the ages" which Madam Blavatsky sought to have cleared away from the minds of Theosophists,

so that more practical teaching might be given them. The sacerdotalism, the ritual, the priestly humbug which she detested in common with all genuine occultists are being set up like the "abomination of desolation in the holy places," and "the people loving to have it so," we may be sure that the Mrs. Besant of 1891 is no longer present with us. She would have fared better at the hands of Mr. Chakravarti. She could not possibly have fared worse than at the hands of the regional bishop who has spread his net so luringly.

A. E. S. S.

THE BUDDHIST LODGE

IN LONDON

One of the most significant things in recent Theosophical developments is the institution of the Buddhist Lodge under the Theosophical Society in the British Isles. A charter has also been granted to a Lodge which is expressly devoted to the study of the original Theosophical teachings, as stated in the works of H. P. Blavatsky and William Quan Judge. The Lodge is named the "Judge" Lodge. These Lodges are an indication of what is possible under the Constitution of the Theosophical Society, and there is no limit to the possibilities in this direction. If all those who have turned "quitters" at various stages of its history had remained in the ranks there would have been no facile majority now to succumb to the temptations of Mara. The Buddhist Lodge has issued a Monthly Bulletin, of which the third and fourth numbers have come to hand and these prove to be the most valuable contribution to Theosophical literature which we have seen lately.

A discussion in the issue for January is opened by a letter taking objection to the Buddha being "described as being perfect in knowledge and conduct." "Although our Lord of Compassion is justly revered as the best and wisest of men, permit me to remind your readers that perfect knowledge is applicable to the Absolute, and to the Absolute only. As the Buddha repeatedly affirmed that He was only a teacher, it would be wrong practically to deify him in opposition to his teachings."

Another letter is quoted in part, as follows: "I venture to suggest that the Lodge is taking a wrong line altogether in endeavouring to synchronize Theosophy and Buddhism, as the two systems of thought are totally different in their very foundations Three main points emerge when Theosophy is discussed, namely, (1) The existence of the Masters of Wisdom. (2) The existence of the eternal Triad (Atma, Buddhi, Manas), the immortal Ego which reincarnates life after life in its progress to perfection. And (3) Karma and Reincarnation. Buddhism has no use for the Masters of Wisdom. Buddhism denies absolutely the existence of any ego or self in any shape or form; in fact, this particular tenet is the keynote of Buddhism. Buddhism does not teach Karma in the Theosophic sense, neither does it teach reincarnation. It would be absurd to do so since there is nothing to reincarnate. The Buddhist doctrine of rebirth is something totally different from the Theosophic doctrine of reincarnation All the silly twaddle about "precipitated letters," "fairies," "fourth rounders," "world chains," and (funniest of all) "world teachers," only indicate that certain people have to pass through the stage on their way to the Buddha-Dharma. One precipitated letter would be sufficient to get the "precipitator" kicked out of the Sangha. All such psychic childishness are forbidden by the Buddha. Let the Buddhist Lodge stand for Buddhism unadulterated."

The first observation we have to make, says the editor of The Bulletin, regarding this out-spoken criticism is that the attitude of the writer implies that he considers his interpretation of Buddhism is the only right one, and that any other is unworthy of any consideration whatever. To us, this attitude savours of egoistic intolerance; a decidedly anti-Buddhistic attitude, especially as the great majority of Buddhists are against his particular interpretation. The Theosophic interpretations of Buddhism is, of course, that of the Mahayana, and the adherents of the Mahayana Schools considerably outnumber those of the Theravada. Again, apart from the counting of heads, admittedly not a satisfactory meth-

od of deciding for or against a Truth, all the greatest philosophers and saints of Buddhism have belonged to the Mahayana School. Does our dogmatic friend suggest that all these schools and their profound thinkers are wrong? With regard to the "Masters," we do not see why a Buddhist should take so strong an exception to them. Buddhism believes in perfected men under a variety of names: Arhats, Bodhisattvas, Buddhas. Surely the Buddha himself was a Master! We are not bound to believe in any particular Master or Masters, but that is another matter. You are not bound to believe in any particular Master or Masters in the T. S.

As to the Theosophical doctrine of the Ego being different from that of Buddhism, the Bulletin continues, this again is a debateable point. As to there being no Ego to reincarnate, the Buddha never denied the Ego. A careful study of the Scriptures will confirm this. Remember the story of Vacchigotta, and the heresy of Yamaka. He did very definitely say (Samyutta Nikaya iii. 33): "Even so, put aside what is not you: what is not of you, your body, your mental faculties."

The reason the Buddha did not attempt to explain the Ego, or the nature of Nirvana, is not because they are not, but because they cannot be mentally discerned, they are not mental concepts, they are transcendental verities. Buddhism is not a rationalistic system, its verities cannot be discerned by ratiocinative processes: it is supreme Law, founded on the Wisdom acquired through transcendental experiences by a Master of Wisdom, who in that state of supreme enlightenment was omniscient and infallible. This leads us to the questions raised elsewhere concerning the omniscience of the Buddha. We suggest that our questioners are not differentiating between the Buddha and Gautama. Gautama was not omniscient, nor was he divine in a special sense: but the Buddha was omniscient concerning this Universe, and he had attained Supreme Divinity. We have not time, this article concludes, to lengthen this discussion now, but must content ourselves by saying that B.L.M.B. is intended to be a Bond of Union between Buddhists of all schools of

thought, not an exponent of the very limited ideas of one school only.

Christmas Humphreys in an article on "Buddhism and the Mahatmas" accepts the statements of Madam Blavatsky on this subject only "where they accord with reason and common sense," in which he says, "we are but following the strict injunctions of the Buddha, as emphasized and reiterated by H. P. B." (S. D. Introduction xix.) Therefore, he continues, "if we deny the existence of the Masters we can only do so by claiming that the hypothesis of their existence is unreasonable, and that all those who testify to their existence are mistaken or deliberately lying." Continuing his essay, he says, "Is the Blessed One then a Master? He is more. 'Rare indeed is a Buddha.' There is but one Buddha for every Root Race of Man. The present Aryan Race is the Fifth of this World Cycle, and in every race the flower of the preceding race takes Buddhahood. Thus was Gautama the Buddha of the Fourth Root Race, even as the Bodhisattva or 'Buddha-to-be' will be the Buddha of the Fifth Root Race in countless years to come. Therefore is the Buddha described by one of the Masters as 'The Patron of all the Adepts,' and again, referring to the work of his previous life, as 'the Reformer and Codifier of the Occult system.' (M.L. p. 43). In another letter, the Master K. H., in pointing out the absurdity of the God idea, refers to the Buddhist Temples thus:—'In our temples there is neither a god nor gods worshipped, only the thrice sacred memory of the greatest as of the holiest man that ever lived.' (M.L. 53) And here it might be pointed out for the benefit of those who still imagine that Theosophy knows a personal God, that the above quotation is taken from a letter written by one of the true founders of the T. S. If further proof be wanted, study section 5 of the Key to Theosophy by H. P. B. The Ancient Wisdom knows only 'an Omnipotent, Eternal, Boundless and Immutable Principle on which all speculation is impossible, since it transcends the power of human conception, and could only be dwarfed by any human expression or similtude' (Secret Doctrine, p. 14, 3rd Ed. 42.) Hence the 'wise and noble silence' of the Buddha on the nature

of the Real." There follows the assertion that the Buddha is with men yet although passed from sight into Nirwan. "What is more, once a year, on the full moon of May, so the esoteric tradition runs, the shadow of the Blessed One falls across the earth, and before the eyes of the real Buddhist Sangha, the Great White Lodge, assembled in a valley in the Eastern Himalayas, He appears once more to those who strive to follow Him."

"So does the teacher live on in what he taught, even as the Teacher of the 19th century, Mme. Blavatsky, lives on in the 'S.D.' that, under the dictation of her Masters, she gave to the world. Writing to Mr. Sinnett in 1886, she describes the gloomy outlook for spiritual truth in Europe, but adds: 'If we remain ten persons in the Society united strongly it cannot die and my Secret Doctrine is there.' (Blavatsky Letters, p. 178) But whereas the Blessed One has passed from this world, only returning on the full moon of May, those Masters whose Agent and amanuensis H. P. B. was, are still in the world, and willing to teach the Ancient Wisdom to all who are willing to tread the self-same Path they trod in lives gone by."

Another valuable article in the Bulletin is by Kay Brittlund on "The Use and Abuse of the Personal God." In it he says: "With one exception all religions include among their dogmas belief in a personal god. That exception is Buddhism, which ever urges its devotees to think for themselves and depend on no crystallized dogmas. Mahatma K. H. says that the idea of god is an acquired notion, and further remarks that humanity must be relieved of this 'nightmare.' This sentence alone should encourage all Buddhists and true Theosophists to play their part in helping to wake those sons of humanity whose souls are asleep and whose personal impermanent selves are blinded by the 'Great Heresy.' Mr. Brittlund points the arguments in favour of the personal view of God, and distinguishes between the Materialists who not only deny the existence of the personal God, but further admit no spirituality or underlying noumenon whatsoever, and those who believe the immortal Self which is the SELF of everything. "When man realizes the perniciousness of his anthropo-

morphic religion he must abandon this false god outside himself and proceed to turn inwards. He must tread the Path that leads to the Oneness. He must learn to stand alone, to rely on no one and nothing but his own innate powers which so long have lain dormant and must be aroused."

APOSTOLIC SUCCESSION

We must once more return to that greatest of all the Patristic frauds; the one that has undeniably helped the Roman Catholic Church to its unmerited supremacy, viz.; the bare-faced assertion in the teeth of historical evidence, that Peter suffered martyrdom at Rome. It is but too natural that Latin clergy should cling to it, for, with the exposure of the fraudulent nature of this pretext, the dogma of apostolic succession must fall to the ground.

There have been many able works of late, in refutation of this preposterous claim. Among others we note Mr. G. Reber's, *The Christ of Paul*, which overthrows it quite ingeniously. The author proves, 1, that there was no church established at Rome, until the reign of Antoninus Pius; 2, that as Eusebius and Irenæus both agree that Linus was the second Bishop of Rome, into whose hands "the blessed apostles" Peter and Paul committed the church after building it, it could not have been at any other time than between A.D. 64 and 68; 3, that this interval of years happens during the reign of Nero, for Eusebius states that Linus held this office twelve years (*Ecclesiastical History*, book iii. c. 13), entering upon it A.D. 69, one year after the death of Nero, and dying himself in 81. After that the author maintains, on very solid grounds, that Peter could not be in Rome A.D. 64, for he was then in Babylon; wherefrom he wrote his first Epistle, the date of which is fixed by Dr. Lardner and other critics at precisely this year. But we believe that his best argument is in proving that it was not in the character of the cowardly Peter to risk himself in such close neighbourhood with Nero, who "was feeding the wild beasts of the Amphitheatre with the flesh and bones of Christians" at that time.

—Isis Unveiled, ii. 124-5

COL. OLCOTT'S

EXECUTIVE MESSAGE

Issued July 27, 1891.

As he survivor of the two principal Founders of the Theosophical Society, I am called upon to state officially the lines upon which its work will be prosecuted. I therefore give notice—

1. That there will be no change in the general policy, the three declared objects of the Society being strictly followed out, and nothing permitted which would conflict with the same in any respect.

2. The Society, as such, will be kept as neutral as heretofore, and as the Constitution provides, with respect to religious dogmas and sectarian ideas; helping all who ask our aid to understand and live up to their best religious ideals, and pledging itself to no one more than another.

3. The untrammelled right of private judgment and the absolute equality of members in the Society, regardless of their differences in sex, race, colour, or creed, is reaffirmed and guaranteed as before.

4. No pledges will be exacted as a condition of acquiring or retaining fellowship, save as provided in the Constitution.

5. A policy of open frankness, integrity, and altruism will be scrupulously followed in all the Society's dealings with its members and the public.

6. Every reasonable effort will be made to encourage members to practically prove by their private lives and conversation the sincerity of their Theosophical profession.

7. The principle of autonomous government in Sections and Branches, within the lines of the Constitution, and non-interference by Headquarters, save extreme cases, will be loyally observed.

To these seven paragraphs Col. Olcott added these remarks: "Any officer of a Branch, or other person concerned in the management of any portion of the Society's activity, who will keep strictly within the lines placed in the above Notice, will not go far wrong nor compromise the Society in the eyes of the public.

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Identity of Fundamental Doctrine

"No one who has not practised during his whole life, the ten virtues which the divine Manu makes incumbent as a duty, can be initiated into the Mysteries of the council," say the Hindu books of initiation.

These virtues are: "Resignation; the act of rendering good for evil; temperance; probity; purity; chastity; repression of the physical senses; the knowledge of the Holy Scriptures; that of the Superior soul (spirit); worship of truth; abstinence from anger." These virtues must alone direct the life of a true Yogi. "No unworthy adept ought to defile the ranks of the holy initiates by his presence for twenty-four hours." The adept becomes guilty after having once broken any one of these vows. Surely the exercise of such virtues is inconsistent with the idea one has of devil-worship and lasciviousness of purpose!

And now we will try to give a clear insight into one of the chief objects of this work. What we desire to prove is, that underlying every ancient popular religion was the same ancient wisdom-doctrine, one and identical, professed and practised by the initiates of every country, who alone were aware of its existence and importance. To ascertain its origin, and the precise age in which it was matured, is now beyond human possibility. A single glance, however, is enough to assure one that it could not have attained

the marvellous perfection in which we find it pictured to us in the relics of the various esoteric systems, except after a succession of ages. A philosophy so profound, a moral code so ennobling, and practical results so conclusive and so uniformly demonstrable is not the growth of a generation, or even a single epoch. Fact must have been piled upon fact, deduction upon deduction, science have begotten science, and myriads of the brightest human intellects have reflected upon the laws of nature, before this ancient doctrine had taken shape. The proofs of this identity of fundamental doctrine in the old religions are found in the prevalence of a system of initiation; in the secret sacerdotal castes who had the guardianship of mystical words of power, and a public display of a phenomenal control over natural forces, indicating association with preternatural beings. Every approach to the Mysteries of all these nations was guarded with the same jealous care, and in all, the penalty of death was inflicted upon initiates of any degree who divulged the secrets entrusted to them. We have seen that such was the case in the Eleusinian and Bacchic Mysteries, among the Chaldean Magi, and the Egyptian Hierophants; while with the Hindus, from whom they were all derived, the same rule has prevailed from time immemorial.

—Isis Unveiled, ii. 98-99.

THE LIVES OF THE CHRISTS

THE VIRGIN BIRTH

Continued from page 5

It is difficult to deal with any of the characters in the Greek myths without going into these stories more fully—and that is beyond the scope of these articles. However, a partial explanation is perhaps necessary here. The Over-Lord, Zeus is the Life, the Breath, the Fire of the Cosmos. The *inner* Zeus is the life principle which awakens into activity the faculties of man. It is, therefore, the 'Father' which impregnates negative or quiescent potentialities, and thus creates many 'Children.' This seems a far more reasonable and likely interpretation than that given literal translators who insist upon regarding Zeus as a profligate Lothario.

Hermes, the son of Zeus and Maia is the messenger of the gods. He is Mercury (Buddhi) and the faculty within which initiates Prometheus, the Ego, as he lies crucified on Caucasus. The emancipation of Prometheus is the eleventh labor of Hercules and his twelfth is the regaining of his own kingdom.

Tammuz of Babylon (Adonis) the "only son" of Ea is regarded as having been born of the Virgin Istar. She is represented with the Divine Child in her arms, her head surrounded with a halo and crowned with twelve stars. The birth took place on the day corresponding to December 25th in our calendars.

Atys or Attis, worshipped in Phrygia, was called the only begotten son. His mother Nana, was a virgin who conceived by placing in her bosom a ripe almond or pomegranate. This is an interesting reference as the pomegranate is one of the fruits mentioned in other religious systems and apparently has to do with the 'butterfly body' or the body of the Resurrection, meshed in the physical vehicle. The release of this body from the folds of denser matter is as difficult as the removal of the 'mesh of the pomegranate from the fruit'.

Before passing on to follow this legend in other lands it might be well to mention

at this point two other great teachers, whom, although not commonly regarded as Redeemers, were, nevertheless, Light Bearers and carried the fire of Spiritual insight to their fellow men some hundred of years before the date of the reputed birth of Jesus Christ. Socrates and Pythagoras were both said to be born of virgins having gods and not men as their fathers. And of Socrates it is told that wise men came from the East to visit him bringing the customary gifts of gold, frankincense and myrrh.

The ancient legends of Ireland remind one very much of those of Greece. There is the same atmosphere of golden light in which the characters move, the same grandeur and strength, the same mingling of the gods and heroes. Different accounts are given of the birth of Lug Lam Fadan, one of the central figures but the best attested is that which makes him the son of the god Cian and the maiden Ethne, the daughter of Balor. It was believed that a son of Ethne was to kill her father and Balor therefore shut her up in an inaccessible place. But despite his precautions, Ethne gave birth to three children, whom Balor threw into the sea. One of them, Lug, was rescued and brought up by foster parents. He lived to slay Balor by piercing his single eye with a red hot iron.

The Druids of Britain had the legend of Hesus born of his virgin mother Mayence. December 25th was the date of important festivals connected with the religion of the time and was also held to be the birthday of Jao Wapaul.

The story of Baldur the Beautiful, the White Christ is the Scandanavian setting for another presentation of the Drama. Baldur was the son of Odin, the All Father, conceived of Frigga.

America has at least two of these traditions which bear a remarkable resemblance to the Christian Story. Each of them formed the central idea in religious systems which flourished among the ancient inhabitants of this continent ages before Columbus 'discovered' it. Archaeological research among the sites of these ancient civilizations has as yet only succeeded in unearthing from the jungles a few of the larger cities. Students of comparative religion will watch the re-

sults of these efforts with great interest. The interpretation of the hieroglyphics will doubtless throw much additional light on the religious systems of these former civilizations and if one may judge from the available evidence there is ample reason to believe that America will give to the world a very complete story of these two great figures.

Quetzalcoatl, who came to the Aztecs, was born at the time of the winter solstice. The story of his birth as reported in Kingsborough's 'Mexican Antiquities' reads; "an ambassador was sent from heaven to a Virgin of Tulan, called Chimalman.....announcing that it was the will of the God that she should conceive a son; and having delivered her the message he arose and left the house; and as soon as he had left it she conceived a son, without connexion with man, who was called Quetzalcoatl, who they say is the god of the air." It is explained that the word Quetzalcoatltopitzin means "our well-beloved son."

Bacab was the name of an ancient Saviour of Yucatan who was born of his virgin mother Chiribirias. The Peruvians acknowledged a trinity in unity and worshipped Racab, the figure therein corresponding to the Son in Christian theology.

This completes the first section of this series of articles. We have seen in our examinations so far that the tradition of the virgin birth is to be found all over the earth—that it is the universally accepted phenomenon accompanying the appearance of a great Teacher. And when we realize that to many a Holy Mother there came an Annunciation; that many bands of wise men were led by stars to cradles of Holy Infants; that shepherds of Palestine, Greece, India, China, praised and adored the Child who came to them; that angels sang over their lowly resting places in many lands; that in most of the stories some cruel king or opposer desires the death of the child, who is to usurp his place, we are confirmed in our belief that the story is not unique and that it does not belong to any one race or country. There have been many of such appearances and as the Gita teaches the Saviours have been with the race since

the beginning and will come again until the end of time.

.....When righteousness
Declines, O Bharata, when wickedness
Is strong, I rise, from age to age and
take
Visible shape, and move a man with
men,
Succouring the good, thrusting evil back
And setting Virtue on her seat again.

The old ideas that have ruled the world of religious thought for so long are slowly changing and giving place to a vision of an eternally-pure, redemptive spirit in man—not a product of any country or of any age—which ever inspires individuals to seek the Christ principle in their own hearts; to listen for the Annunciation; to wait patiently during the long and holy silence of preparation; to guard and preserve the first manifestation of that Splendid One; to kneel in prayer and offer gifts of the gold of learning, the incense of devotion and the myrrh of renunciation, when that redeemer sets out on its final task—the building of the bridge over the gulf lying between the personality and the All-Self.

Dudley W. Barr.

* * *

TOLERANT AND MAGNANIMOUS

The seeker for wisdom should break away from all fixed opinions and creeds, and rejoice in perfect freedom of thought. His mind is likened to a fawn that is joyous after having avoided the nets and outsped the hounds of the hunters. But he should be magnanimous, and be tolerant toward those who would compel him to accept their narrow religious views and unfounded theories. He should be like a warrior who, having rendered his foe defenceless, refrains from striking a final blow. In the slow course of evolution, ignorance, false faiths and unfaiths, will vanish; for Divine Wisdom is the compelling and guiding force of evolution. And he who seeks to gain that wisdom, and thereby enter into the eternal peace of the spiritual life, must be diligent in the perfective work; for, of those who strive for it, many are they who fail.

—James Pryse in "The Adorers of Dionysus, p. 42.

LETTERS THAT MAY HELP YOU

No. 2.

Friend

Examining the other statement, we shall find that it asserts that "MAN" is not only what the materialist says he is *physically*, but also consists of something the physical instruments of the materialist cannot see, weigh or measure, viz: that which we call "spiritual;" that man consists not only of matter, but also of spirit; some saying that spirit is the more important of the two, others asserting that the two (spirit and matter) are co-equal, that they are the two opposite poles of the same thing. We can, for the moment leave this phase of the question for future consideration.

There is one significant FACT that I want you to bear in mind and to remember, for opinions formed and hypotheses deduced from this FACT will have far-reaching effects in our argument as we progress. This is why I ask you particularly to note this first FACT. It is this:

Materialists and atheists assert that the universe is ruled according to LAW.

Nature asked the same questions under the same conditions will always give the same answer. It must be evident to everyone that if it did not, we should have a state of chaos. Two and two make four, four and four make eight; those quantities give the same result today just as they did yesterday, and as they will tomorrow. They give the same result anywhere and everywhere outside a lunatic asylum. So with other things. If two and two made four yesterday, and today make five, and tomorrow four and a half, we should have absolutely no basis on which to build our mathematics, our science, and all the other things we use as bases for the ordering of our existence.

Here are some quotations from leading materialists:—

"The energies working in matter work, so far as our observation extends, according to immutable laws, which never vary"—Th: Moldenhauer.

"Natural laws are immutable—they must be regarded as being eternal as matter and as Nature itself"—Buchner.

"—in the whole universe not an atom moves except by law"—Du Prel.

"Everywhere" says G. H. Schneider "we observe only immutable laws and *blindly working causes.*"

Note the words I have italicized, and then try to figure out how it is possible for "blindly working causes" to produce a Shakspeare, a Michel Angelo, a Beethoven, a Father Damien, and a Buddha, not to say anything of a planet, a sun, or a solar system. It would be interesting to have a materialist tell us how LAWS can be evolved by "blindly working causes." Unfortunately, I have no knowledge of any such data given by any materialist. I have sought eagerly for such data for over forty years, but my search has, so far, been unsuccessful.

I give the above quotations so as to show you that atheists as well as theists assert that *the universe is ruled according to LAW*. It must be obvious that if our universe were *not* ruled by LAW, we should have absolutely no basis on which to work; all our work would indeed be done blindly, for we should never be sure of getting the results we aimed at. Life under such conditions would be the most cruel hell possible.

We may, I think, take it for granted that for once the materialist is correct. What the atheist-materialist will not grant is the need or existence of a Law-Maker:—GOD.

As the arguments against the existence of GOD are about even with those in favour of His existence; as it is impossible for a *part*—and an exceedingly small part—to know or cognize the *whole*; and as to my mind the arguing on the question is something like a microbe on the Washington monument saying that while he can see the builder's handiwork, yet as it cannot see the builder it refuses to believe in his existence. I think we need not waste time arguing either for or against the existence of God. We can be content to admit that the building up of the smallest flowering plant which achieves daily the miracle of

transforming (so-called) inorganic minerals into organic vegetable cells, which in turn make leaves and flowers of varying colours and exquisite perfumes, displays POWER and KNOWLEDGE and WISDOM that far, very very far transcends our puny powers, and when we try to realize that this UNKNOWN POWER builds universes, suns, planets with the wealth of varied forms and species of minerals, plants, animals and humans, we must humbly confess our total inability to cope with the problem of cognizing that POWER except as it is displayed in some of its simplest forms and manifestations.

As a rough analogy, let us consider a watch with its mechanism.

Every part of that watch, even to its smallest cog on the smallest wheel, is so built and adjusted that it will do what is desired, viz: to keep time. If any one of the parts of that watch has to carry more than it was intended to carry, the equal distribution of strain is disturbed and the watch will not keep time, and may stop.

Can watches be made so that they will keep correct time? As far as it is humanly possible, watches have been and are made to keep what may be called "correct time;" the deviation from the absolute being infinitesimal. To make that possible, the various parts of that watch must have only their allotted portion of work to do, hence *we have a law of balance and justice* between the various parts of that watch; if there were not this law of balance and justice, the watch would not keep time, and would probably stop; anyway, its movements would be more or less erratic.

Let us apply this analogy to what we know of our universe and manifested life.

You are probably aware that what we call "stars" are in reality suns, most of them being very much larger than the sun of our own solar system. You are probably also aware that the distances of those stars from us are so great that astronomers, instead of using the mile as a basis for calculating those distances, use as a unit what they term a "light year."

As light travels at the rate of about 186,000 miles in one second of time, that

rate is multiplied by the number of seconds in a year of 365 days, giving the distance in miles light travels in that period of time. That distance—which you can work out for yourself—is called a "light-year," and is the unit—the yard-stick, as it were—the astronomer uses when measuring the distance in stellar space.

Measured with this yard-stick, we find that the *nearest star to us* (Alpha Centauri—"A" in the Southern Constellation of the Centaur) is about $3\frac{3}{4}$ years (light-years) away from us; that is, its light takes $3\frac{3}{4}$ years to reach us!

When one realizes that it takes only 8 minutes for our sun's light to reach us; that this Alpha Centauri sun is the nearest star to us; when we remember that there are stars—which are flaming suns—so far from us that their light takes thousands of years to reach us; that there are stars so far distant that the eye looking through our most powerful telescope fails to see them, and we only know of their being there because they leave the imprint of their light on the telescope's photographic plate, the immensity of our known (?) universe, and the grandeur of the UNSEEN POWER underlying these phenomena begin to dawn upon our consciousness.

When we ask an astronomer whether he can tell where any of these particular stars or planets will be, say twelve months hence, he can point to the spot on his star-map that star or planet will occupy at that particular time. He can do more than that. He can tell us that in a certain year a certain comet entered our field of vision, passed around our sun, and then went off into unknown space where even the photographic plate cannot catch the imprint of its light. If he is asked regarding its possible return, he can tell us that, barring unknown and unforeseen circumstances, that particular comet will return to our solar system at such and such a time in such and such a year. Astronomers have done this with such success that the error of their calculations (due to unforeseen causes) have amounted to only *seconds of time*; a very close approach to infallibility.

The astronomer is able to do this because he is aware that LAW governs the

movements of those stars, planets, comets, etc.; and he can predict the position of those heavenly bodies with what amounts almost to infallibility because he knows that *he can rely on that LAW.*

Now let us carry the analogy of the watch into this problem of ours.

Just as in the instance of the watch we have the same LAW of BALANCE, the same LAW of JUSTICE in all the parts of this bigger watch—the universe, for if we had not, the whole combination would go to the “demnition bow-wows,” instead of the stars, planets and comets keeping time and keeping their engagements to be on the spots indicated by the astronomer, we should have a state of chaos and anarchy.

Again, considering that LAW rules the movements of these immense suns, planets, etc., it is but logical to suppose and believe that LAW also rules the little microbes and bugs we call human beings who occupy such an insignificant position on one of the smallest of these planets; for if the LAW governs the *whole* it must necessarily govern the *parts*, seeing that *the parts combined make the whole.*

If you can find any flaw in this reasoning, I beg you to let me know of it so that I may try to answer your objections.

It is possible that you may interject a question here, viz:—“Are watches made *absolutely* perfect, and do they keep *absolutely* correct time?” The answer is, “No.” “Then”—you may say—the analogy of the watch does not *absolutely* apply to the universe.” To which the answer is, “Yes.” And for this reason—The Great Teachers who are responsible for ‘statement number two’ (the materialistic statement being number one) tell us that the stars, planets, comets, etc. which we see with our physical eyes are only the *physical bodies* of Beings possessing consciousness, and who are not (at their own stage of development) perfect any more than we are perfect at our stage of development; which means that the whole universe is developing and evolving.

Thus enters into our calculations the factor known as “Freewill within limits;”

which, by the way, is the ‘nigger in the woodpile.’

Physicists tell us that our Earth does not turn on its axis in an *absolutely* even rotation; it wobbles in about ten distinct directions. The physical body we call the Earth is made up of combinations of consciousnesses different from the consciousness of the Being that ensouls the physical Earth; just as *our* physical body is made up of combinations of consciousnesses (which the medical profession calls microbes, bacilli, etc.) that are different from the consciousness of the real inner soul-man that ensouls, and *which should govern*, our physical body.

To avoid losing sight of the thread of our main theme, we shall examine this ‘joker’ of “Freewill within limits” in a separate letter.

With my best wishes,

Yours,

Aseka.

(To be continued)

* * *

“MODERN APOSTLES AND PSEUDO MESSIAHS”

The subject of apostles and Messiahs was very prominent in the early days of the Theosophical Society. It is dealt with in a trenchant manner in Lucifer, for July 1890. At this period of publication, the names of H.P.B. and A. Besant appeared on the title page as editors, and the article, from which the following extracts were taken, was published under their authority, and truly reflects a Theosophical concept on this subject.

If Theosophy had done nothing else, it would have made a demand on human gratitude in placing the truth and falsehood of these psychic experiences, unfoldments, or delusions as the case might be, plainly before the people, and explaining their rationale. It showed a plane of manhood, and proved it unassailably to a number of persons, which transcends any powers or capacities of the inspirational psychic who may imagine himself or herself to be a messenger to the world at large. It placed personal purity on a level which barred out nine-tenths of these claimants from all thought of their presumed inheritance, and showed that such a condition of purity, far transcending any popular ideal of such virtue, was the absolute and all-essential basis of spiritual insight

and attainment. It swept the ground from under the feet of those poor men and women who had been listening to the so-called messages from the angels, that they were the chosen of heaven, and were to accomplish world-wide missions. The Joan of Arcs, the Christs, the Buddhas, the Michaels, were fain to see truths that they had not dreamed of, and gifts they had never possessed, exercised in silence and with potent force by men whose names were unknown even to history, and recognized only by hidden disciples, or their peers. Something higher was placed before the sight of these eager reformers than fame: it was truth. Something higher than the most purified union between even one man and one woman in the most spiritual of sympathies, was shown; it was the immortal union of the soul of man with God. Wherever Theosophy spreads, there it is impossible for the deluded to mislead, or the deluded to follow. It opens a new path, a forgotten philosophy which has lived through the ages, a knowledge of the psychic nature of man, which reveals alike the true status of the Catholic saint, and the spiritualistic medium the Church condemns. It gathers reformers together, throws light on their way, and teaches them how to work towards a desirable end with most effect, but forbids any to assume a crown or sceptre, and no less delivers from a futile crown of thorns. Mesmerisms and astral influences fall back, and the sky grows clear enough for higher light. It hushes the "Lo here! and lo there!" and declares the Christ, like the kingdom of heaven, to be within. It guards and applies every aspiration and capacity to serve humanity in any man, and shows him how. It overthrows the giddy pedestal, and safely cares for the human being on solid ground. Hence, in this way, and in all other ways, it is the truest deliverer and saviour of our time.

To enumerate the various "Messiahs" and their beliefs and works would fill volumes. It is needless. When claims conflict, all, on the face of it, cannot be true. Some have taught less error than others. It is almost the only distinction. And some have had fine powers imperilled and paralysed by leadings they did not understand.

Of one thing, rationally-minded people, apart from Theosophists, may be sure. And that is, service for humanity is its all-sufficient reward; and that empty jars are the most resonant of sound. To know a very little of the philosophy of life, of man's power to redeem wrongs and to teach others, to perceive how to thread the tangled maze of existence on this globe, and to accomplish aught of lasting and spiritual benefit, is to annihilate all desire or thought of posing as a heaven-sent saviour of the people. For a very little self-knowledge is a leveller indeed, and more democratic than the most ultra-radical can desire. The best practical reformers of the outside abuses we have known, such as slavery, deprivation of the rights of woman, legal tyrannies, oppressions of the poor, have never dreamed of posing as Messiahs. Honour, worthless as it is, followed them unsought, for a tree is known by its fruits, and to this day "their works do follow them."

With the advent of Theosophy, the Messiah-craze surely has had its day, and sees its doom. For if it teaches, or has taught, one thing more plainly than another, it is that the "first shall be last, and the last first." And in the face of genuine spiritual growth, and true illumination, the Theosophist grows in power who most truly befriends and helps his fellows, while he becomes the most humble, the most silent, the most guarded of men.

Saviours to their race, in a sense, have lived and will live. Rarely has one been known. Rare has been the occasion when thus to be known has been either expedient or possible. Therefore, fools alone will rush in "where angels fear to tread."

* * *

Ambition is the first curse, the great tempter of the man who is rising above his fellows. It is the simplest form of looking for reward. Men of intelligence and power are led away from their higher possibilities by it continually. Yet it is a necessary teacher. Its results turn to dust and ashes in the mouth; like death and estrangement it shows the man at last that to work for self is to work for disappointment.

—Light on the Path.

THEOSOPHY

The triune Soul of the Cycles

The greatest cause of the many spiritual and mental misunderstandings among members of the Theosophical Society is the failure to grasp in a clear and *vital* manner what a cycle is, or rather what the nature and Law of THE Cycle, the archetype of all cycles, big or small, in-organism. The cycle may last as long as a manvantara, or as brief as a century or the seven-year period of a man's life—still the progress of events, as long as events are considered as abstract symbols of impersonal relations, is never fundamentally altered. Cycles are short or long; the Law of Cyclicity is changeless; in the same way in which circles are small or big, yet the proportion π remains ever permanent. This π is therefore the absolute truth of the cycle, its changeless principle; knowing and understanding it we come in contact with the realm of Immutability with THEOSOPHY.

Theosophy in its deepest and eternal aspect is the π of the Cosmos, the LAW. It is so as a *philosophy*, as Absolute Wisdom, Changeless Knowledge: *Dzyu* in Thibetan. It can no more change than the proportion π can ever be modified. This proportion measures the relation of diameter (or radius) to circumference, that is of the creative impulse to the organism in space filled by this impulse. Intrinsically are. Should we think in terms of cycles instead of in terms of personalities, divine or human as may be the case, much confusion would have been avoided; for the proper place of events in relation to the beginning and end of cycles, as well as the proper relation of personalities and their messages to the same cycles would have been revealed in the light of evidence based upon universal facts.

We have touched upon these subjects in two preceding articles, but recent happenings have made it important that an insistent light be thrown upon the very same topics.

Cycles are units of organization in time, as living organisms are units of organization in space. A cycle is that period of time during which a unity of con-

sciousness, a monad, differentiates from the bosom of cosmic substance, grows, matures, and is reabsorbed into the One. An organism is the composite mass of substance which serves as a vehicle to the unfolding monad. Whether the monad is the informing principle of a solar system, an animal, a human ego, an atom, or a collective Human Race, does not effect the *Law of unfolding* and likewise Theosophy establishes the Law of relationship between the Unit of consciousness (the monad) and the universe of substance which it informs.

Thus in its totality Theosophy is triune; for it is a *philosophy* (a Law of relationship—Auric Egg), a basis of activity for the monad (*Practical Occultism—Atma-Manas*), a basis of organization of the monad's (*Civilization—Manas-Buddhi*).

As a philosophy Theosophy is unchangeable and permanent. It is the truth of the entire cycle, from the largest Cycle to small sub-cycles. The first phase of all cycles is the *involutionary* stage, when the Original Impulse descends into matter, when the monad incarnates deeper and deeper. This is the time for Practical Occultism, the summons made to the spiritual souls to incarnate by the magic of real meditation and the power of occult chelaship. It is the time when "gods walk among men" or correspond with them, sending thus their magnetism; when they therefore clothe themselves in personalities.

The second phase is the *evolutionary* phase, when the informed substance is raised to spiritual sublimation by the power of the incarnated Idea; when the heterogeneous tends towards the homogeneous condition: Nirvana. The work to be accomplished is then the work of Civilization. The lives within the magic circle of the monadic descent must be organized into a form reflecting the Archetypal Form of the Monad-Idea. The differentiated organism must be made into the likeness of its father: Space. In other words collectivities, be they social or cellular, must be civilized. The Glorified Body must be built, the Temple of Solomon.

The inspirer alike of the work of practical occultism and of the work of civili-

zation is the Philosophy. Therefore in order that this Philosophy be ever-manifest during the whole of the Cycle (we might say in order that the circle does not become an ellipse or a parabola and disintegrate altogether); this Philosophy must be *PRESERVED* in its integrity. This is obviously the mission, especially at present, of what is known as the White Lodge, the Company of the Keepers of the Records, the Safe where is locked the Formula of Change for this earthly cycle. Should the Formula be lost and the memory of it vanish from the souls of men, the cycle would run swiftly towards its disintegration. It would become *SOUL-LESS*.

The next thing to realize is how corruption sets in the life of the cycle and evil appears. It is probably correct to say that the basic source of all evil is the spiritual selfishness which makes one refuse to give out the Philosophy when Nature (which "unaided failed") calls for it. When spiritual Souls, "jealous of their intellectual freedom," (see Secret Doctrine II. 228) hoard as it were spiritual energy for the sake of self, and commit thus the great sin against Compassion, "the Law of LAWS—eternal Harmony . . . the light of everlasting right and fitness of all things" (Voice of Silence p. 73), then karmic results are produced as follows:

During the involutory period the centrifugal forces are naturally at work, the One becoming the Many; which means that life works towards self-division. But as the bottom of the cycle is reached the centripetal forces begin to predominate, the tide turns. The Many are re-becoming the One. Attraction rules instead of separation. But whereas the compassionate Souls of old succeed in drawing their vehicles towards the condition of oneness (brotherhood), the Procrastinators and Selfish by the very inertia of their deed of separateness are pushed further on this line of separateness. The tide has turned, but they go on the old way; or rather the then predominating forces of attraction work on them also, but, the attractive pole for them is not the Conscious positive pole of Being, but the unconscious negative pole; avitchi instead of nirvana,

unconscious annihilation in Matter instead of conscious reabsorption in Spirit.

Thus the involutory work of the first period of the cycle, Practical Occultism, became perverted. While the compassionate Souls are beginning the work of Civilization under the guidance of Divine Kings who are teaching them arts, sciences, letters etc., the selfish ones keep repeating the occult calls, but now to *shadows instead of realities*. Active mediumship takes the place of spiritual chelaship, the false astral realms of the real spiritual world; the substitution being mostly an unconscious one, by virtue of the change of polarity having taking place in them, the negative pole having become in almost complete likeness the image of the positive.

This period in the manvantaric cycle corresponds to the middle point of the Atlantean Race, the bottom of the cycle, when the Black and the White Magics faced one another. While the true work of Civilization was in progress in Atlantis (spiritward attraction), the matterward tension brought about the negative shadow of practical occultism and *organized religions were born*, which, in the very words of Mahatma K.H. constitute "the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity even since that cause became a power."

In our small centurial cycle with which the present Theosophical Movement is connected the year 1875 corresponds to the middle of the Third Root-Race when the Sons of the Flame, the GREAT BEING, the Holy Tree of Wisdom, incarnated; 1900 to the early Atlantean Race, 1925 to the Middle Atlantean Race.

Now as then the great work to be accomplished is the work of Civilization. Whereas fifty years ago what was most needed were true chelas, now, at least in the plane of action, civilizers are essentially wanted, inspired seers who are able to perceive cultural Archetypes, to go, as Goethe bids us, to the realm of the Mothers, contemplate Platonic Ideas, and having *seen*, WORK toward the manifestation of the true New Jerusalem on earth. This however will *never* be done fully unless the potential seer STUDIES at first the Philosophy, in its pure and unadulterated condition. And this

must be made possible. Therefore the two great branches of the Theosophical *Movement* at present ought to be constituted by those who keep burning the sacred flame of the Philosophy, which is the Immutable Truth of the cycle (the Preservers)—and those who act as Fathers of the civilization-to-be.

And both are essentially one, as Vishnu and Brahma are one, spurred on by the fire of Shiva to become as Brahman, as the Cycle itself.

Zahaz D. Rudhyar.

Jan. 15, 1926 N.Y.

* * *

A FIRST IMPRESSION

One's first impression of Theosophy is not that its teachings are all entirely new, but that they embody many of the things which one has believed for years but never expressed.

Theosophy really changes one's whole view point, gives the real things their true value, and shows how insignificant and worthless are many things which have previously been considered important.

One feels that Theosophy is the biggest and most vital thing in the world today. Its ideals are so high and so practical, and Theosophists really try to live up to their ideals. In the Theosophical Society one comes in contact with people who are working for others in a truly brotherly spirit—they work behind the scenes, so to speak—not for personal aggrandizement, for money or ambition, but simply unselfishly trying to help others and to make the world a happier place in which to live.

To a person who has been trying to find something practical in religion and who has been disappointed, Theosophy opens up an entirely new world. It is so illuminating to find that the Universe is governed by the laws of Karma and Reincarnation, laws which are just and rational, and which explain the meaning of so much in life that has seemed unjust and unreasonable. To be punished for a sin that one has actually committed is very different to being punished because of the whim of an eternal Deity.

Probably one of the strongest appeals

which Theosophy makes is that of the ideal of Universal Brotherhood—an ideal which one does not always find predominating in so called Christian churches. There is something so practical about Theosophy, it seems to cover everything in the universe, broaden one's sympathies, helps one to think and open up undreamt of vistas of knowledge to be explored. It opens the door to something broader and larger in life and explains so much that previously one has had to accept on blind faith, never questioning its justice.

People nowadays want freedom of thought, they have gone beyond the stage of mere negative belief and they want to get out of the conventional rut. Here Theosophy fills a great need and offers one a sane philosophy of life showing how man is really "master of his fate."

Theosophy helps one to realize the futility of wasting time over regrets and worrying over material trifles which do not really matter in the ultimate issues of life.

M. H.

* * *

MUST FIND REAL CAUSES

Investigation that will redirect educational processes was urged on the Religious Education Association at the convention held in Toronto in mid-March by Dr. Goodwin B. Watson, of Columbia University. He told the final session of the convention bluntly that much of the present talk and planning was futile until research had discovered the real causes of desirable and undesirable attitudes towards other races and creeds.

From his experience as instructor in educational psychology at Teachers' College, New York, Dr. Watson said that character and good-will did not produce, but rather were effects of attitudes. World-mindedness was not traceable to inborn intelligence and only partially to right information. The causes of deeper attitudes were obscure, and attitudes, he said, were extremely difficult to alter, hence a pressing need for investigation before the forces of religious education were loosed too far in any one direction.

Reporting on the confessions of 500 college students as to the experiences which seemed responsible for their attitudes towards other peoples and nationalities,

Dr. Watson listed school experiences, reading material, personal encounters and home attitudes as vital factors in determining attitudes of persons and groups.

"Bright people may be more or less prejudiced than dull people," said the speaker, disposing of the contention that brains make for breadth of sympathy and understanding.

"People who are honest are not necessarily considerate," he said. "People prejudiced about religion may not be prejudiced about the War."

Knowledge, he admitted, did affect feeling, but it had to be well-balanced or antagonism might follow. To learn good about foreigners from a disliked person might have unanticipated effects.

* * *

CELIUM

Recent despatches claim that Prof. B. S. Hopkins of the University of Illinois made the discovery of a new element under the name of celium after long researches with specially constructed X-Ray machinery, which he had designed and manufactured for himself. Prof. McLennan of the University of Toronto seemed disinclined to think that the discovery would be of any great profundity in the scientific world. Of the 92 elements less than half a dozen are now unknown to science.

Prof. Lash Miller, head of the department of chemistry at the university here, and an eminent authority upon chemical research, outlined the method by which research workers attempted the discovery of the new elements. There are a total of ninety-two elements which are known to exist. A table has been compiled showing the known properties of the elements. In this the unknown elements show as blanks in a series; but owing to the places at which they occur, science has some indication of the kind of properties such a new element should have. According to Prof. Miller, it is therefore merely a matter of fitting a new discovery into one of these blanks in order to prove that it is a new element.

Of these new elements only a few have great commercial value. Helium is one of the best known of the more recent discoveries. NEON, a comparatively re-

cent discovered element is now used in the manufacture of red lights for motor cars.

* * *

GENERAL SECRETARY

AT WINNIPEG

Mr. Smythe left here to-night for Regina after a four days stay in Winnipeg. Arriving Wednesday morning, March 31st a public lecture was given the same evening, the audience numbering about 120. The Subject was "The Gospel of Another Chance" and dealt with Reincarnation from an entirely unaccustomed angle. The following evening Mr. Smythe lectured on "St. Paul and Theosophy." While the audience was not so large as on the previous evening, it was an exceedingly interested one and the meeting lasted considerably over two hours. Friday evening, Saturday afternoon and evening were occupied with Lodge talks, which were also attended by some past members of the Lodge, members of the Federation Lodge and some strangers. The First talk dealt with general Sectional matters; on Saturday afternoon a long and most illuminating talk on the "Secret Doctrine" was given, while the final talk was reserved for questions.

Mr. Smythe's method of dealing with theosophy is unique so far as lecturers to Winnipeg are concerned. He emphasizes its practical application to life, and what is of even greater importance, expounds that philosophy in a language that is intelligible to all. We are deeply grateful for the inspiration which the General Secretary has given us and for the personal sacrifice which, we feel, has been necessary on his part, that this tour might be made possible.

Laurance H. D. Roberts,
President, Winnipeg Lodge.

April 3rd, 1926.

IS THERE SOME SPECIAL BOOK YOU WANT?

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

Just write me—I am in a position to help you.
W. J. HAYDON, 564 PAPE AVE., TORONTO

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OFFICIAL NOTES

Six bound volumes of The Canadian Theosophist are now available and may be had from the General Secretary's Office for \$2 each post free. Title and Index for Volume VI may be had on application with postage.

"The Secret Doctrine" in one volume, \$8.50; "The Mahatma Letters" \$6; H.P.B.'s Letters to A. P. Sinnett, \$6; "Rational Mysticism" by William Kingsland, \$4; "The Key to Theosophy" by Madam Blavatsky; are available from the Book Steward, 52 Isabella Street, Toronto. Orders for books should not be sent to the General Secretary.

The General Secretary left for the West on Monday the 29th, intending to remain in Winnipeg from Wednesday till Saturday, April 3rd. He is speaking in the City Hall in Regina at the Forum conducted by Mr. George A. Palmer on Sunday, April 4th. He will be in Calgary from the 5th to the 7th. Vulcan on the 8th and Summerland subsequently, going on to Vancouver, as all Banff members are at present out of town. He will spend

a week in Vancouver and two or three days in Victoria, returning by the northern route to Edmonton, where several days will be spent. The later dates have not been definitely arranged at the time of publication.

* * *

We desire to call attention to Mr. Jin-arajadasa's Quarterly Letter with the note thereto appended. We have had letters stating that reliable information not given in the magazine. All official documents bearing on the Theosophical Society have been published in the magazine, so far as they have been received by us.

* * *

The February and March numbers of "Theosophy," to which Mr. B. P. Wadia is a distinguished contributor, have been of particular interest. We also wish to draw attention to the "Beacon," the organ of the work being done by Mrs. Alice Bailey of New York. Excellent judgment has been shown in the selection of early articles of the literature, and the original contributions are both striking and suggestive.

* * *

NOMINATIONS AND ELECTIONS

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

Calgary Lodge	Mr. E.H.L. Knechtel
Edmonton Lodge	Mr. R.D. Taylor
Toronto Lodge	Mr. J. Hunt Stanford
	Mr. G. J. Kinman
	Mr. G. C. MacIntyre
West End Lodge, Toronto.	Mr. Kartar Singh
	Mr. Felix Belcher

As the Constitution requires that the Executive for the Theosophical Society in Canada consist of seven members and as no nominations other than these seven have been received, it is hereby declared that the above nominees are elected and form the Executive for the Theosophical Society in Canada for the year 1926.

The present General Secretary was nominated by St. Thomas, Edmonton and Montreal Lodges. As no other nominations for the office were received, he stands elected again for the coming year.

QUARTERLY LETTER FROM THE VICE-PRESIDENT

Our great Jubilee Convention is over. It is, perhaps, only those who were actually present who can appreciate the significance of such a wonderful gathering. I do not know how the Convention affected others, but I know that for myself it was the apotheosis of Theosophy. We have long proclaimed a Brotherhood "without distinction of race, creed, sex, caste or colour." There were some 40 nationalities represented, and among them all the spirit of Brotherhood was strong. The races of the East and the West met and talked and worked in utmost friendliness. The prayers of each living Religion were repeated daily in our great Hall, and members of all faiths were present listening with reverence not only to their own faith, but to other faiths also. There was not the slightest distinction of sex, and all forgot that outer demarcation of souls into men and women, for all were wrapt joyously in the contemplation of great human purposes. In this land of India, with its many rigid divisions of caste, caste during Convention had very little meaning, even to the most rigid of orthodox Hindus, for the spirit of Brotherhood overleapt the barriers of caste.

When H.P.B. came forward as the messenger of the Great White Lodge, it was to offer to the modern world that philosophical Synthesis which has always existed, and which is known as the Ancient Wisdom. She presented the Synthesis in sweeping intellectual concepts, which linked religion, science, philosophy and mysticism. But that Synthesis is never merely of intellectual things, but of all possible types of human action. During her life time, the Theosophical Movement had largely to confine itself to a wide intellectual propaganda to expound the wisdom which it was offering to the world. But, since her passing, her ideals of the great Synthesis have been developed in field after field of action. How many fields are being tilled by Theosophists today were seen in the activities of Convention. In the field of religion, the completion or the laying of the foundation stones of shrines of all the great faiths showed where Theosophists stand now

in religion. The meetings on education showed how Theosophists recognize the need for the urgent application of Theosophy to that most vital of human problems. A fine exhibition of International Arts and Crafts and meetings of the International League of Arts and Crafts showed that Theosophists to-day have entered into another great field of human endeavour. The reports of the T. S. Order of Service revealed in how many ways Theosophists are recognising how to "love thy neighbour as thyself." Though science did not play a prominent part, yet, the very existence within the Adyar Estate of science laboratories belonging to the National College shows that Theosophists resident at Adyar are not utterly out of touch with that wonderful department of life. Had there been more time, I would have organized an exhibition of models of chemical atoms and compounds as seen by clairvoyance.

Convention throbbed with the realization that Theosophy is not a matter of even the most wonderful of written gospels, but of a tremendous power in human life to change the present world into something more ideal. All who were present at Convention went away with larger visions of the possibilities of "Theosophising" the world. It is to see that vision that we gathered at our Jubilee Convention, and that Convention was a memorable success because we did see the vision for which we came.

As time passes, religion after religion will appear in the world to suit the needs of the changing world. Each of these religions will be given to the world by the World Teacher holding office at the time. But Theosophy is the religion of all the World Teachers of the past, present and the future. As such, the work of the T.S. for the world is something that will never come to its culmination till all mankind is perfected. Each new religion, each new philosophy, each new revelation of the Divine in man, will lead us one stage nearer to understanding what Theosophy truly is in its vast sweep over things of heaven and earth.

At the meeting of the General Council, the Society agreed, with one Section dissenting and three failing to vote, that the Society should offer to the world a

statement of the principles which must underlie a World Religion. I enclose separately those principles, with the comments of the General Council about them. We certainly have to recognize that those are principles not found complete in every religion. But the Theosophist finds them in the religions of the past and the present as the basis of Universal Religion. But orthodox Christians will object to Clause 4, which teaches the growth of the soul through Reincarnation, just as orthodox Buddhists will object to Clause 2, which presents the conception of a Creator. But the Basic Truths Religion are what the Theosophist sees, and to be a Theosophist means to be free from the limitations of orthodoxy. There is nothing new in the Basic Truths, and, as you are aware, they have been proclaimed from every platform of every Theosophical Lodge. The only novelty is that we have formally stated the Truths as what must underlie a Universal Religion.

I should like to make quite clear to all that the platform of the T.S. has not in any way been changed. No member of the Society is called upon to accept these principles of Universal Religion, any more than he is called upon to accept any teaching, except that of Universal Brotherhood, which passes as Theosophy. The Three objects of the Society remain exactly the same, and as hitherto an applicant need only endorse the First Object to be admitted as a member. You will remember the decision of the General Council, at its session in Vienna in 1923, to formulate a general statement regarding freedom of belief in the Society. That statement, drawn up by the President and endorsed by the General Council, has been before all members. The freedom of belief assured by that declaration is still the right of every member, for the fact that the T.S. as an organization has thrown its weight to organise a World Religion does not mean that every member is forced to accept its Truths.

If the T.S. is to be a leader in the many movements now attempting to change the world, it cannot sit still and refuse to lead the forces which are slowly breaking down national and religious barriers. Indeed, it is the T.S. that can best give the framework of the World Civilization

to come, and we surely serve well by upholding more formally now than in the past the Basic Truths of a World Religion. The many nations of the world are more and more clamouring to dwell in one House of Humanity. The T.S. has the plan for that wonderful House, and we have presented one part of that plan in the Basic Truths. We showed another part of that plan by the way that our 41 National Societies came together in a spirit of perfect Brotherhood, determined to carry on the work of Theosophy into another half century. Surely we can congratulate ourselves on the record of the past and look with enthusiasm into the future.

C. Jinarajadasa.

February 17th, 1926.

* * *

THE QUARTERLY LETTER

Mr. Jinarajadasa occupies almost half his quarterly letter in defending the "Basic Truths" which the General Council was so inept as to adopt as an exposition of a Universal creed. Mr. Jinarajadasa points out that the Christians will not accept Clause 4, and the Buddhists will not accept Clause 2. As these two form the vast majority of the religious faiths of the world, it is obvious that the "Basic Truths" only introduce a new cause of dissent among the religious people of our time. It was not necessary to bring in any such formula and compared with the Three Postulates of the Secret Doctrine, it has nothing like the same value as a harmonious approach to the understanding of each by all. The unnecessary is the immoral, and from that point of view the Basic Truths are discordantly immoral. We are no longer invulnerable as a Society. We have a point of attack, and a weak one. We can no longer boast that we have no creed, and instead have to apologize for the inconsistency of professing not to have one, and then of sticking one up with the implication that it is better than any one else's. If anything more had been needed to prove that there is no Master Mind behind the present management of the T.S. the "Basic Truths" would supply it. The "Basic Truths" will pass away like all other creeds and yield to the reason-

able experience of the ages, but we have the load of sacerdotalism still to fight, the incorrigible sacerdotal mind with its creed-making tendencies and its importunate pigeon-holing.

There is another train of thought in the Vice-President's quarterly epistle which the wise will note. He speaks of H.P.B. having offered the world "that philosophical Synthesis which has always existed, and which is known as the Ancient Wisdom." One hardly thinks that Mr. Jinarajadasa meant exactly this. It sounds too much as though he intended to mislead. "She presented the Synthesis in sweeping intellectual concepts, which linked religion, science, philosophy and mysticism. But that Synthesis is never merely of intellectual things, but of all possible types of human action. During her lifetime," he proceeds, "the Theosophical Movement had largely to confine itself to a wide intellectual propaganda to expound the wisdom which it was offering to the world. But, since her passing, her ideals of the great Synthesis have been developed in field after field of action. How many fields are being tilled by Theosophists today were seen in the activities of Convention." It is at least satisfactory to find that in the list of these activities Mr. Jinarajadasa does not include several outstanding organizations usually allied in the popular imagination with Mrs. Besant and Mr. Leadbeater.

—A. E. S. S.

THE QUARTERLY LETTER FROM THE VICE PRESIDENT OF THE SOCIETY

That "eternal vigilance is the price of liberty" is once more evident after a careful analysis of the latter half of Mr. Jinarajadasa's letter. He asserts that "the Society agreed.....that the Society should offer to the world a statement of the principles which must underlie a World Religion." This is not correct. The National Secretaries may have agreed, but where did they get authority to commit the Society, without its consent and contrary to the constitution of the Society, to the formal approval by the Society of a creed—no matter how excellent it may be?

Mr. Jinarajadasa states that "the only

novelty is that we have *formally stated* the Truths as to what must underlie a Universal Religion." But it is too vital a novelty to pass unchallenged. He tells us that members are still free to believe what they please. True, but that is not the point. The point is that in the past, in accordance with our constitution, public audiences and readers of our literature are constantly reminded that "no statement that may be made has any authority beyond its own appeal." This is to be changed. The more formal statements proposed can only mean that in future the Theosophical Society does authorize speakers and writers to make certain statements.

Let us suppose that the statements so authorized are tacitly, if not explicitly accepted by all—which is not the case as Mr. Jinarajadasa admits—what assurance have we—if this is allowed now, that later on some other statements not so acceptable will be foisted upon the Society by a majority of National Secretaries.

It is utterly specious to stress the reasonableness of the proposed "Basic Truths." The real crux is not the reasonableness but the opening of the door to the adoption of a creed which H.P.B. declares has been the ruin of all previous attempts to do what the T.S. was created for.

If this door is not kept firmly closed "the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die," as H.P.B. prophesied.

Felix A. Belcher.

* * *

"A SIMILAR EVENT IS TO TAKE PLACE."

Mrs. Besant, President, T.S., interviewed by the Associated Press of India regarding the rumoured proclamation of Mr. J. Krishnamurti as World Teacher, made the following statement:

Similar statements were made more than once in London papers as to my supposed intentions while I was in London; and when I said nothing, the imaginative authors stated that I had postponed the announcement. As a similar statement seems to be now cabled to London, I had better state, once for all, the bare facts

which must lie at the root of these statements, which hitherto I have left unnoticed.

In 1909, I accepted from their father the guardianship of two young brothers, promising to be responsible for their education. I have occasionally stated—as bidden by Madam H. P. Blavatsky, who brought Theosophy to me in this life through her wonderful book, *The Secret Doctrine*—that I was a disciple of the same Indian Rishi whose messenger she was. My reason for accepting the guardianship of the boys was that I was told that the elder, J. Krishnamurti, had been selected to give his body as vehicle for the World-Teacher on His approaching Coming, if the lad proved to be worthy of the privilege, when he reached manhood.

In 1910, he wrote down teachings received from his Teacher during the sleep of the body, teachings which were published in the well-known little book, *At the Feet of the Master*. On December 28th, 1911; a remarkable overshadowing of the young boy took place in Benares, and a hallful of the members of the T.S. prostrated themselves before him. We kept the event as quiet as we could, but rumours got abroad, causing uncomfortable followings of him about the grounds of our house, and manifestations of respect, leading me to return as soon as I could to Madras, as I feared, quite unnecessarily, that they might give rise to conceit.

The brothers were educated privately in London, and more than fulfilled the hopes cherished for them.

Last summer, in Holland, I mentioned to a large audience (in a Camp held by members of an Order to which only those are admitted who believe in the Coming of a World Teacher) that J. Krishnamurti was the chosen vehicle, a fact already largely recognized among them in consequence of his speeches and writings. I suppose this was the basis of the inaccurate statements made subsequently in the London papers. I have never had any idea of "proclaiming him as Messiah." Modern psychology recognizes some of the subtler and rarer aspects of consciousness, from the cases of the influence of one mind over another through higher cases of inspiration—such as those of

"prophets" to complete temporary change of "personality." 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. A similar event is to take place among us. Without inflicting the reasons for my belief on this occasion—I have given dozens of lectures on the subject—I will merely add that which may have given rise to this telegram.

Mr. Krishnamurti was lecturing, on December 28th, 1925, to a very large audience under the Banyan Tree (at Adyar). He was concluding his lecture, speaking of the World-Teacher, with the words: "He comes to lead us all to that perfection where there is eternal happiness: He comes to lead us and He comes to those who have not understood, who have suffered, who are unhappy, who are unenlightened. He comes to those who want, who desire, who long, and—

There was a slight start, and a Voice of penetrating sweetness rang out through his lips:

"I come to those who want sympathy, who want happiness, who are longing to be released, who are longing to find happiness in all things. I come to reform, and not to tear down: not to destroy, but to build."

The meeting shortly after broke up in silence. Probably some account of this filtered out. That the World-Teacher spoke through the then speaker I believe. Since 1909, as said above, I have known that he was chosen as the vehicle, and I expect an ever-increasing tenancy of the selected body by Him for whom it has been prepared. I believe that we are at the beginning of a New Age, a new civilization, as has occurred five times already in the Aryan race—in Central Asia, Egypt, Persia, Greece and Palestine—as well as before in human evolution.

Annie Besant, P., T.S.

* * *

The above message appeared in the daily press with a date line of Madras, January 12, either in whole or part. Very full accounts were sent out from New York, it is understood on the authority of Captain Jones, an Australian, who is look-

ing after the press propoganda there, and other accounts have issued from London. Even London, Ontario, has its press agent, and a despatch appeared from that place, prepared, we are told, by a member of the Order of The Star in the East, stating that Mr. Krishnamurti, in charge of Bishop Cooper, would start a campaign in Canada from there.

In "The Voice of the Silence" we read: "The WISE ONES tarry not in pleasure-grounds of senses.

"The WISE ONES heed not the sweet-tongued voices of illusion.

"Seek for him who is to give thee birth, in the Hall of Wisdom, the Hall which lies beyond, wherein all shadows are unknown, and where the light of truth shines with unfading glory.

"That which is uncreate abides in thee, Disciple, as it abides in that Hall. If thou woud'st reach it and blend the two, thou must divest thyself of thy dark garments of illusion. Stifle the voice of flesh, allow no image of the senses to get between its light and thine, that thus the twain may blend in one. And having learnt thine own Ajnyana (ignorance or non-wisdom) flee from the Hall of Learning. This Hall is dangerous in its perfidious beauty, is needed but for thy probation. Beware, Lanoo, lest dazzled by illusive radiance thy Soul should linger and be caught in its deceptive light.

"This light shines from the jewel of the Great Ensnarer (Mara). The senses it bewitches, blinds the mind, and leaves the unwary an abandoned wreck."

AMONG THE LODGES

Three members of the Summerland Lodge, Messrs Logie and Weaver, and Miss Edith Turner, have resigned in order to join the Canadian Federation and form a new lodge. The Summerland Lodge will continue its work as usual.

The North Vancouver Lodge voted on the resolution to abandon The Theosophical Society in Canada, and by a vote of eight to two, agreed to do so. When the Charter is sent in, they will be demitted to the Adyar jurisdiction.

The number of nominations this year

for the General Executive of the Theosophical Society in Canada equals the number of members required for the Executive Committee. A vote is therefore rendered unnecessary and the usual ballots will not be sent out.

FELLOWS AND FRIENDS

How good work spreads is illustrated by the publication of the French magazine "Theosophie," on the lines of "Theosophy," the organ of the United Lodge of Theosophists, Los Angeles, California. Following this "El Loto Blanco," published in Barcelona, Spain, has been publishing translations of articles by H.P.B., and also an article criticizing "The World Religion" under the caption "Lo Que olvidamos."

* * *

Mr. Albert E. S. Smythe spoke in Overbrook, Philadelphia on the 22nd and 24th March on the subjects of "St. Paul and the Galatians" and "The Casting Out of Fear." He also spoke in New York in the Waldorf Hotel on the 26th, 27th and 28th, under the auspices of the John Murray Foundation.

* * *

The letters signed Aseka are by a well known New York Theosophist and we are privileged to have the opportunity of republishing them with the hope of interesting many who have been attracted by the mere technical treatment of the subject. The every day colloquial and common sense view that Aseka takes has been of great help already to many readers.

* * *

The General Secretary, when in New York, had the pleasure of meeting Mr. L. W. Rogers, president of the American Theosophical Society, who has charge of Mrs. Besant's tour on this continent. He stated that Mrs. Besant's visit to Toronto had been tentatively arranged for November 5, 6 and 7. This would probably be made definite about or before May 1.

* * *

Mrs. Garside, secretary St. Thomas Lodge while in Toronto attending Ontario Educational Conference paid a visit to headquarters at 52 Isabella St.

"THEY LIKE SHEEP"

"We are not interested in, and do not intend to study either the Secret Doctrine or the Mahatma Letters." This was the statement made recently by the president of a T. S. lodge in a city in Pennsylvania. It was addressed to one who had made the suggestion to organize a class for the study of Mahatma and Blavatsky writings. This attitude seems to be very common among the T. S. lodges in the American section. The travesties that are paraded in the name of Theosophy are preferred to the rugged, honest fearless teachings of H. P. B. and her instructors. It may not be a matter of hostility so much as that of delusion, ignorance and a misunderstanding of the history of the movement, and of the status of those who brought this ageless philosophy to this continent in the last quarter of the last century.

There are two embodied entities who are chiefly responsible for this deplorable state of things in the Theosophical Society. First and foremost is Charles Webster Leadbeater. Second, although more prominently known, is Annie Besant. The first mentioned came into contact with Theosophy through the late A. P. Sinnett. In 1884, Mr. Leadbeater was investigating spiritualism. He was a clerk-in-orders of the Church of England. He had attended many of the seances of William Eglington, a medium to whom reference is made by Mahatma Koot Hoomi, in the Mahatma letters to A. P. S. One of Eglington's so-called spirit guides was named "Ernest", and it is related that at one of these seances, Ernest assured Leadbeater that he knew of the existence of the Masters, and intimated his readiness to deliver a letter to the Master K. H.

The 7th letter of the volume of Letters from the Masters of the Wisdom, published at Adyar, in 1919, is one from the Master K. H., addressed to Leadbeater. I repeat it in full:—"Last spring—March 3rd—you wrote a letter to me, and entrusted it to "Ernest." Though the paper itself never reached me—*nor was it ever likely to, considering the nature of the messenger*, its contents have. I did not answer it at the time, but sent you a warning through Upasika" (H.P.B.)

In that message of yours it was said that since reading Esot. Bud: and Isis your "one great wish had been to place yourself under me as a chela, that you might learn more of the truth." I understand from Mr. S., you went on, "that it would be almost impossible to become a chela without going out to India." You hoped to be able to do that in a few years, though for the present ties of gratitude bind you to remain in this country, etc. I now answer the above and your other questions.

1—It is not necessary that one should be in India during the seven years of probation. A chela can pass them anywhere.

2—To accept any man as a chela does not depend on my personal will. It can only be the result of one's personal merit, and exertions in that direction. Force any one of the "Masters" you may happen to choose; do good works in his name and for the love of mankind; be pure and resolute in the path of righteousness (as laid out in our rules); be honest and unselfish; forget your self but to remember the good of other people—and you will have forced that "master" to accept you.

So much for candidates during periods of the undisturbed progress of your Society. There is something more to be done, however, when Theosophy, the Cause of Truth is, as at the present moment, on its stand for life or death before the tribunal of public opinion—that most flippantly cruel, prejudiced and unjust of all tribunals. There is also the collective karma of the caste you belong to, to be considered. It is undeniable that the cause you have at heart is now suffering owing to the dark intrigues, the base conspiracy of the Christian clergy and missionaries against the society. They will stop before nothing to ruin the reputation of the Founders. Are you willing to atone for their sins? Then go to Adyar for a few months. "The ties of gratitude" will not be severed, nor even become weakened for an absence of a few months, if the step be explained plausibly to your relative. He who would shorten the years of probation has to make sacrifices for Theosophy. Pushed by malevolent hands to the very edge of a precipice, the

Society needs every man and woman strong in the cause of truth. It is by doing in the cause of truth. It is by doing noble actions, and not by determining that they shall be done, that the fruits of meritorious actions are reaped. Like the "true man" of Carlyle, who is not to be seduced by ease, "difficulty, abnegation, martyrdom, death are the allurements that act" during the hours of trial on the heart of a true chela.

You ask me "what rules I must observe during this time of probation, and how soon I might venture to hope that it could begin." I answer: you have the making of your own future in your own hands, as shown above, and every day you may be weaving its woof. If I were to demand that you should do one thing, or the other, instead of simply advising, I would be responsible for every effect that might flow from the step, and you acquire but a secondary merit. Think, and you will see that this is true. So cast the lot yourself into the lap of Justice, never fearing but that its response will be absolutely true. Chelaship is an educational as well as a probationary stage and the chela alone can determine whether it shall end in adeptship or failure. Chelas, from a mistaken idea of our system, too often watch and wait for orders, wasting precious time which should be taken up with personal effort. Our cause needs missionaries, devotees, agents, even martyrs, perhaps. But it cannot demand of any man to make himself either. So now choose and grasp your own destiny—and may our Lord's the Tathagata's memory, aid you to decide for the best."

In letter No. 9 of this same volume, K. H. makes the following statements: "sigh not for chelaship; pursue not that, the dangers and hardships of which are unknown to you. Verily, many are the chelas offering themselves to us, and as many have failed this year as were accepted on probation. Chelaship unveils the inner man, and draws forth the dormant virtue as well as the dormant vice. Latent vice begets active sins and is often followed by insanity. Be pure, virtuous and lead a holy life and you will be protected. But remember, *he who is not as pure as a young child, better leave chelaship alone.* The process of self-purifica-

tion is not the work of a moment nor of a few months, but of years, nay extending over a series of lives."

In letter No. 10 the same writer observes "that selfishness and the want of self-sacrifice are the greatest impediments on the path of adeptship.

Leadbeater had seven years of contact with Theosophy before the passing out of H.P.B. He went to India, and was of assistance to Olcott in the lecturing tours of the president of the T.S., and reference is made in the recently published volume of H.P.B.'s letters to Sinnett, of the work done by Leadbeater and the value placed upon it at that time by Olcott. This is the man who advises students to read the works of Annie Besant, and his own, and suggests that the Secret Doctrine be left till the last, and consulted only as a work of reference.

As for Mrs. Besant, her first connection with the T.S. movement was in 1888, and is very vividly recorded in her autobiography. A woman of brilliant attainments and intellectual genius, the magnitude of the Secret Doctrine fascinated her, and during the short period she was associated with H.P.B., (something less than three years), she was an apt scholar, and her writings during that experience may be regarded as being tolerably correct conceptions of Theosophy. But the shallowness of her understanding, and of a certain section of the group of students officially connected with H.P.B., began soon to manifest itself. The earliest evidence was in her efforts, and those of her accomplices, to tinker with the Secret Doctrine, which had already been approved and hall marked by the Masters K.H. and M. The volumes of that work that are at present sponsored by Mrs. Besant, contain thousands of minor and major alterations from the original edition. Many pedantic, many silly and trivial, but alas, many that are grievous perversions and distortions.

Hamilton.

W. M. W.

* * *

Perceiving the Supreme Soul in all beings and all beings in the Supreme Soul, in offering his own soul in sacrifice, he identifies himself with the Being who shines in his own splendour."—Manu xii. 90, 91.

THE NEW THEOSOPHY

Who wouldn't be a devotee of up-to-date
Theosophy?
Which supersedes all cults and creeds and
every known philosophy.
It's students scan the cosmic plan, and
sub-divide the Trinity:
And may with ease obtain degrees that
certify divinity.

I do not speak, I haven't the cheek
About the scheme original—
Divulged to us by H.P.B. which we now
safely pigeon-hole.
We now have saints whose vision paints
a future more fantastical;
And we can fool the golden rule and make
it more elastical.

The "Secret Doctrine" now we mock; its
study-self-revealing—
Made plain to us with painful fuss the
things we're now concealing.
It might be Truth? for us Vermouth! that
soothes us like a zither—
The wine distilled from pages filed with
"Man, Whence, How, and Whither."

It dulls our brains, but entertains and
gives us dreams entrancing
And proves without the slightest doubt
the race is sure advancing
Since our new Star, our avatar was once
a moon-chain chimpanzee
And arhats good, near Buddahood, are
here as any simp can see.

Let zealots rant, intolerant, about our
new Theology
We'll let them see that H.P.B. missed
points in sociology
That we don't lie is proven by our splen-
did popularity.
Clairvoyantly we always see occasion for
hilarity.

In vestments dressed, upon our chest a
golden cross we dangle
Poor sinners come; we haw and hum—
untwist the ether's tangle.
A mystic word by devas heard—a magic
invocation!
And sinners go, now pure as snow, assured
of consecration.

Our modern stuff is never rough—we
make occultism simple!
To qualify you simply buy a share in our
new temple
In Sidney Bay; and watch and pray for
'Alcy's transformation.
From callow youth to Lord of Truth—
Our Christ by acclamation!

So you'll agree, a devotee of up-to-date
Theosophy
Is far ahead of one that's fed on H.P.B.'s
philosophy
For he may scan the cosmic plan and sub-
divide the Trinity
And may with ease obtain degrees that
certify divinity.
Vancouver D. MacKinnon

* * *

"Nature has linked all parts of her Em-
pire together by subtle threads of mag-
netic sympathy, and there, there is mu-
tual correlation even between a star and
a man;"

—The Mahatma Letters.

* * *

"Thou art in the tree, Thou art in its
leaves.
Thou art space, Thou art time,
Thou art fasting, Thou art wisdom,
Thou alone art, Thou alone art."

—Adi Granth.

* * *

"Men do not become saints and sinners
by merely calling themselves so.
The recording angels take with them a re-
cord of man's acts.
It is he himself soweth, and he himself
eateth."

—The Sikh Japji.

* * *

"The sun and moon, O Lord, are Thy
lamps;
The firmament Thy salver;
The orbs of the stars the pearls enchased
in it.
The perfume of the sandal is Thine in-
cense,
The wind is Thy fan,
All the forests are Thy flowers, O Lord
of Light."

—The Sikh Sohila.

THE CANADIAN THEOSOPHIST

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

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The Broad Church Theosophist

I think it may be said of the Broad Church Theosophist that his view of things at large is more cheery. So great is his faith in Supreme Wisdom and Supreme Love that he has small misgiving as to their competency to conduct terrestrial affairs, and he does not see evidence either in probability or in fact that men are getting worse instead of better. On the contrary, he finds in growing intelligence an earnest of wider perception and broader range, and has confidence that there is no evil with which such intelligence may not in time successfully cope. His is the sanguine temperament, not the bilious or phlegmatic.

The greater all-roundedness of this Brother makes it probable that he possesses that choice and rare endowment—the sense of humour. Not being dazzled by names or silenced by quotations, he has to treat each theorem as a matter for investigation, and if the investigation turns up an absurdity or a grotesqueness, there is nothing to prevent his enjoying and exhibiting it. Indeed, it is through his quicker apprehension of the absurd that he the sooner senses risk of slipping into it, and thus he possesses the double gift of a keen source of pleasure and of a prompt caution against danger. One may even suspect that, if his type were more common, Theosophical literature would gain in readability and rationality

I very frankly say that my own sympathies are with the Broad Church School; not as the most positive expounder of doctrine, for it warns against positiveness as the block to progression; not as the best of the parties in existence, for the partisan spirit is the one thing for which it has no toleration; not as most accurately transcribing the opinions of High Church Teachers, for the copybook exercise has never been held by it as the method of education. But in its free outlook on the universe; in the genial sunniness of its spirit and anticipations; in its freedom from conceit and finalities and petrifications; in its openness of mind to the influx of truth from any region; in its welcome to discussion and fearless research; in its generous affection for all sincere explorers, no matter what they call themselves or their systems; in its disclaimer of infallibility, its quickness to confess error and to get rid of it; its hearty confidence in the upward trend of things and the ultimate triumph of Good; its soulful greeting to all that is fine and free and broad and elevating; its all-roundedness, its sympathy, its healthiness, its rich vitality, its avowed dislike for antiquated superstitions, resurrected or still defunct, its cordiality to Nature and Man and Society; I see the promises of an endless benediction. This, I take it, is the spirit of True Theosophy. It is not so intense; its current is less force-

ful than if confined within the narrow channel of an artificial system or a partisan aim, but it enriches an incomparably larger field, and far better prepares for the Golden Age of general intelligence. And it abates the dangers to which the Society is liable. It puts forth no crudities as eternal truths, much less does it pin the Theosophic label to fantastic notions or laughable conceits; and it saps the vitality of partisanship by destroying the fancy for infallibility.

—From Lucifer, April, 1891, pp. 160-161.

LETTERS THAT MAY HELP YOU

No. 3

Friend

Although the logical mind cannot but accept the proposition that the universe is ruled according to LAW,—for the theist as well as the atheist accepts and admits it,—the average man is doubtful; while his reason affirms that it must be so, his experience tends to prove the opposite. He sees so many things happening that are, apparently, due to "accident" or "chance," to good—or ill-luck. He sees the wicked flourishing like the proverbial bay-tree; he sees crooks in public and private life "getting away with it;" he sees hypocrites successfully posing as teachers of morality while real exemplars are unrecognized; he sees blatant pedagogues honoured by their fellow-men while really wise men pass by unheeded; he sees the rich man surrounded by the wealth gained by sweat-shop and other dishonest methods—the blood of men, women, aye and children coined into his dollars; he sees crass, incompetent men with more nerve and gall than brains achieve "success" while real merit starves, and, he honestly doubts that there is a God or a Power of Justice; for he, arguing from his small stock of *human* wisdom, would not give his children such an unjust deal; he with his *human* sense of justice would not be so unjust.

That is the argument put forward by many men and women I have spoken to on this question. Indeed, it was just the

line of talk I gave myself when I was handed (by the Powers that be) a brick instead of the bouquet I thought I deserved.

It is this feeling of unmerited injustice that rankles in the human mind; for in my experience, I have found that the average man is honest enough to take his punishment for wrong-doing without whimpering—if he knows he deserves it. I have found that when a man is caught with the goods, he will generally admit that he took a chance and didn't get away with it; so when he is caught, he will take his medicine with equanimity.

But when that same man tries his level best to do unto others as he would have them do unto him—giving his fellows a square deal, trying to do his duty as a man,—and then finds that although he is doing his best to live an upright, honest life he is "getting it in the neck," then he rebels and affirms that there is no such thing as a Law of Justice, and I for one do not blame him. The average man, I have found, would rather live a square honest life than the opposite, because, apart from other considerations, it is much the easier way; but when his experience tends to show him that all his efforts in that direction are, seemingly, fruitless, the seeming injustice touches his sense of right and justice and—he kicks.

In one of your letters to me I noticed that you are up against this same phase of the problem. Most people nowadays are just at that stage, but, unfortunately, they are too mentally lazy to go deeper into the question, and still more unfortunately—for them—they do not suffer enough to make them or induce them to inquire deeper into the matter. I congratulate you on the fact that you mentally suffer to the extent that you want to know yet more, and that you want to dig still deeper into the "why" and "wherefore."

Please go back and read carefully the last part of my first paragraph beginning with the words: "He honestly doubts, etc.," for part of the answer to the problem is indicated by the man's attitude, viz: "he with his *human* sense of justice would not be so unjust."

We with our human sense of justice for it must be obvious that statements would not be so unjust, and yet in our conceit we imagine that the Power from Whom we derive our life, our sustenance, our intellect, our reasoning faculties, our "sense of justice" is actually more unjust than we are; that this awe-inspiring POWER that makes and un-makes universes, solar systems, suns, planets and microbes (including men) does not possess a sense of justice equal to ours! As one of Job's comforters asked, "Shall mortal man be more just than God?"

Verily, if man possesses nothing else, he certainly has conceit to give away!

Now let us crawl down off our high horse of conceit and admit that, logically, this Great Power to Whom we owe our being and our sense of justice *must* have an overwhelmingly greater sense of justice than we can possibly have. That admitted, the next step is: Why is that justice not more apparent to us? We may as well confess it at once. *It is due to our ignorance of the "LAW of Justice."* Then: Can we learn and know more of this Law of Justice? We can, for humanity has never lacked for teachers of this Law. All the great writings and all the great Scriptures of the world contain the teaching put in different words to suit the peoples of different times, places, and stages of evolution.

And in this connection, when we take these various Scriptures (by whatever names they may be called) and find statements that "The Lord said . . ." it will be useful to remember that the statements came via an *imperfect human spokesman*; otherwise we shall make the too common mistake of accepting (or rejecting) every word as gospel truth. We should also bear in mind that the guardians and transmitters of the teachings thought (in their *human wisdom*) that they could improve on the originals by either adding to or taking from the *simon-pure* article.

The natural question here is: "How are we to know what is true and what is false in the teachings?"

We have two criteria with which to gauge the truth or falsity of the teachings. The first is: When teachings agree and coincide in the various Scriptures.

made in different languages, and in parts of the world separated from each other by great distances in time as also in space rids one of the idea of the possibility of collusion between the spokesmen. For instance: If we find the same teaching in the *Popul Vuh* of the ancient Mexicans as in the New Testament and the writings of Lao Tse in China, it is beyond the bounds of probability that there was any collusion in the matter, seeing that those books were compiled without the compilers knowing anything at all about the existence of each other, or of the books compiled.

The second criterion is: The criterion of *our own* intellect, *our* reason, and *our* sense of justice. This second criterion is the more important of the two because we ourselves are the ones who must finally arrive at the conclusions—be they true or false. Other persons' opinions and statements may affect us in forming our opinions, but, when all is said and done, we make up our own minds as to what we accept or reject. Unless, of course, we refuse to think for ourselves, and allow others to lead us by the nose like sheep or asses.

Now let us get back to our Law of Justice and the teachings thereon. Here are a few quotations; note the similarity albeit they belong to different times and places.

"Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap"—St. Paul, Gal. vi. 7.

"Let a man believe that whatsoever occurs to him is from the Blessed One! For instance: when a wicked man meets him and abuses him, and puts him to shame, let him receive it with love, and say, "The Lord told him to curse, and he is the messenger of God *on account of my sin*"—Kitzur Sh'lh.

" . . . With what measure ye meet it shall be measured to you"—Jesus. Mark iv. 24.

"He that soweth iniquity shall reap vanity"—Prov xxii, 8.

"Doth any man offend? It is against himself that he doth offend"—Marcus Aurelius. (A Roman 'pagan').

"God's mills grind slow, but they grind trouble"—old Eastern saying.

"God waits long, but hits hard"

—Russian.

"The Divine Power moves with difficulty, but at the same time surely"

—Euripides. (A Greek 'pagan').

"The mills of the Gods grind tardily, but they grind small"—Ancient Greek.

"God's mill grinds slowly, but it grinds fine"—Old German.

"God permits, but yet not for ever"—Spanish.

"God cometh with leaden feet, but striketh with iron hands"—Portuguese.

"Cease to do evil, learn to do well"—Isaiah i. 16, 17.

"Cease to do evil, learn to do well"—Buddha. (Hindu).

The unanimity of these sayings is remarkable and—significant. Is this unanimity a mere matter of coincidence or, coming as they do from the brightest and noblest intellects of humanity is it based on the recognition of a FACT? This same query may be put in the case of the saying "Do unto others as you wish to be done by" of Jesus, for that same teaching is echoed by the great Jewish teacher, Hillel, by the great Chinese teachers Lao Tse and Confucius, by the great teacher of India, Buddha.

An objection to all these sayings may be raised by asserting that the wrong-doer does not have justice meted out to him; unless it is in a future state (hell) and of which we know nothing.

As there are, apparently, numerous instances where the wrong-doer gets off scot-free, the objection carries some weight, and the answering of that objection leads us into an examination of the various statements on this phase of the subject.

With best wishes,

Yours,

Aseka.

* * *

It is a tradition in the Lodge "which seeth all, holding all, as it were, in its eye," that our language will creep slowly back by way of Greek and Latin to the ancient Sanscrit.

—The Path, vi. page 346.

THE WORLD OF SOULS

I do not have a soul; I am a soul,
Eternal from the heavens, free as air,
I walk at ease within the Universe;
For I can travel to the farthest star
As swiftly as a thought wings on its
way;

Compulsion has not placed me here,
nor chance;

I came because I chose to come; I
stay

Because it is my royal will, for when
I sojourned here before I left some
tasks

Unfinished, and there is no need for
haste.

My soul is not in space, for space
is not,

Time but a dream of my imagining.
And I am brother to the beast, the
flower, the stone;

They, too, are souls; the stone, a
universe.

A little world complete; the forest is
A regiment of souls, each one aware,
Eager to march with all the hosts of
God;

And when its gentle flower-soul has
gone,

The frail, sweet blossom crumples,
and is dead.

As citizen of God's eternal world
I have lived other lives, known other
stars;

Wider horizons than this planet
boasts

My straining vision needs; death
cannot change,

Space cannot hamper me, nor time
destroy.

My spirit built my body, is its guide;
Divine forerunners made a path for
me,

And I march on in radiant company!

.....
All souls who understand me are my
peers.

Corinne Farley.

MOTIVES MUST BE WEIGHED

In his recent note on the pronouncement of Mrs. Annie Besant respecting the AVATAR, alleged to be present today in the personality of ALCYONE XILEF takes the only attitude possible in the circumstances. To doubt either the fact of the Masters or their teachings would be tantamount to the death of progress in religious ideal. The term "Brotherhood of Man" is likely little understood and loosely voiced even by the best of us, but it is evident that it should be the underlying principle of life for the human family. It is equally evident to those with ears to hear and eyes to see that any religion which lives almost entirely on the atmosphere of psychism lives in vain, and must necessarily fail. The whole world can progress if guided by the principle of brotherhood; for most of us death more dreadful than anything we can contemplate is likely to follow the footsteps of those who delve into the mire of the astral plane. In the opinion of the writer he is following the principle of brotherhood who realizes that no matter how low in the scale of evolution the least of the insects may be it is travelling the same path that has been trodden by the most intelligent of men and women of the present day. Coupled with the realization that the most intelligent of men of today are as infinitesimal in the sight of much more highly developed forms of life as the insect is to the men and women the realization that we are all travelling the road toward PERFECTION tends largely to widen the perceptions and strengthen the heart. Humility is perhaps a difficult road to travel, but this principle of brotherhood is undoubtedly the humility whereof the Master Jesus spoke to his disciples.

The Masters alone know the motives which have guided and still guide every act of the president of the Theosophical Society, Mrs. Besant. The motives alone will decide her fate. The Canadian section is blessed beyond belief in having won one of the great battles which the Theosophical Society will have to wage in the course of its life of service to humanity. Members may not at the moment realize all that has been achieved, but without their unconscious faith

in the principles so strenuously advocated little could have been accomplished. The spirit of the spiritualized Far East must be abroad in the land, for only a few hundred miles to the south of Toronto and Vancouver far different conditions prevail. The victorious close of the battle for the Ancient Wisdom in Canada may have far reaching effects of which members can have no conception. For the Masters are watching.

To many of the members of the Theosophical Society the battle of the moment between the forces of true brotherhood and those of pure (or impure) psychism spell the death knell of the president for usefulness to the cause of the human race. Those who disagree with her and with her coadjutor C. W. Leadbeater will do well to be slow and just in appraising her work. We can well afford to leave Mr. Leadbeater to work out his own salvation. With Mrs. Besant the case is different. She is beloved by all classes of people in and out of the Society, and despite her apparent inconsistencies of the moment she holds the hearts of many thousands of the Society's members. In all her manifold activities for the progress of the world there has been no stain on her escutcheon. This may be emphasized despite her staunch support of the birth control movement of many years ago, now gaining an increasing number of supporters. No, no stain, but, to those who have followed out her career that escutcheon has been notched with hallowed sacrifices. None has sacrificed for the cause of the emancipation of the people of India with her fervour and sincerity; this will be among the greatest, and there are many other sacrifices which loom large on the horizon of her life and career. No matter what her mistakes, and doubtless they have been many, they have been sincere.

Doubtless if the Masters were to speak they would tell the tale of service and sacrifice accomplished by Mrs. Besant in no unstinted terms. They take little account whether or not for the nonce she has got into the mire of the astral world. For they know that this is but a passing fancy, and that she will readjust her mental and spiritual equipment, and will progress rapidly to her goal of greater ser-

vice. They take count alone of the motive behind the act. Nothing else matters.

It is evident that the president of the Theosophical Society needs none to apologize for her. Nevertheless it is pertinent to point out that we who see the working out of her work see it only through coloured glasses, for none of us is perfect. If we were to peer into the future we might discover that she is truly a chela of the White Lodge, and is passing through a stiff period of probation.

In conclusion we may feel thrice blessed in having the privilege to form one of the strong bulwarks of the Ancient Wisdom, for that is what the Canadian National Society is privileged to do, and is doing at this moment. The section has members throughout the Dominion taking part each in his or her special way in this work, "mentals" perhaps, but willing ones, whether they be Anglicans, Roman Catholics, anti-Christians, Hindus, Buddhists, Bahais, Moslems or merely Agnostics.

The writer offers his respects to XILEF who was once one of the sincerest and profoundest supporters of the pro-Besant movement in the Theosophical Society in Canada, but has come to realize that this movement was and is ill regulated and ill advised. Those who can never forget what Mrs. Besant has meant to the Society hope and believe that the time is not far distant when she will also see the error of the maya permeating that movement. The writer realizes he is among the least of the members of the Section, but offers no apology for this note, hoping that with the pen he may from time to time prove to be of some service to the ideals nearest to his heart.

R. V. Garrett.

Hespeler, Ont.

IS THERE SOME SPECIAL BOOK YOU WANT?

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

Just write me—I am in a position to help you.
N. W. J. HAYDON, 564 PAPE AV., TORONTO

GENERAL SECRETARY'S TOUR

The General Secretary returned to Toronto on April 30 after a tour of the western Lodges which had arranged for a visit. These included Winnipeg, which reported last month, Regina, Calgary, Vulcan, Summerland, Vancouver, including the Orpheus Lodge, Victoria and Edmonton. The Movement seems to be suffering less from internal distractions than from the assaults of fee-collecting teachers, adepts, occultists and travelling professionals of one kind and another. These run from \$50 to \$100 a course of lectures or studies, all of which are more or less Blavatsky and water, with additions of hatha-yoga and phenomena-flavouring to attract the unwise. A frequent question at meetings was for explanations of how to control the solar plexus, and many were astonished to learn that Theosophy was not particularly concerned about the solar plexus, while a reference to St. Paul's warning in Philippians, iii. 19 on that centre, will probably be lost upon those who wish to spend their money on that which profits nothing. What the Society needs in Canada as elsewhere, but perhaps less in Canada than in many places, is serious study of the original literature of the Society. It cannot too frequently be remarked that Theosophy is remarkable in most of our modern publications by its absence. There are not above a score of books that the Theosophical Student really needs, while hundreds have been published. No censorship has been set up in Canada, and it is wise for students to exercise discrimination by reading all they may come across, but if they do not read what Madam Blavatsky and the Masters have written first of all, how are they to judge of what follows? It is suggested that study classes be formed wherever possible, and that non-members who really desire to study and not argue, be admitted to such classes. Learning Theosophy is not accomplished by any magical process, but by the same means that pupils acquire any other knowledge whether in school or elsewhere. When they have acquired it, they are expected to use it. Theosophists are expected to

use their knowledge in living the life. There is no other way of becoming a Theosophist. Those who prefer to go to a church are quite right to do so. That is their high water mark. But Theosophy needs more than church formulas and ceremonial. "O Senseless Galatians," cries St. Paul, "who has bewitched you, not to obey the Aletheia?" And Madam Blavatsky wonders also that all men should possess Alaya, be one with the Over-Soul, and yet that it should so little avail them. St. Paul is a new conception to many students, not the St. Paul of the Churches, but the St. Paul who taught an Esoteric School and sent letters to his pupils explaining his teachings; who appeared like a God to the Greeks so that when Barnabas and he appeared on one occasion they regarded Barnabas as Zeus and Paul as Hermes, the handsomest of all the Gods, and the most eloquent. It was Paul who warned his friends at Ephesus that "wolves would devour them" if they were not watchful. The same kind of wolves are still on the prowl. The Canadian National Society has suffered from economic conditions like others, and there has been a lapse of members on that account. It is to be hoped that an effort will be made to make up the Lodge lists and place all members in good standing before the end of the year next month. Reports have only come in so far from Winnipeg, and it is to be wished that Secretaries were more prompt in reporting the Lodge news, at all times. The General Secretary desires to thank the Lodges generally for the great kindness and hospitality shown him, and particularly those who were responsible for his personal entertainment. The earnest work done by the comparatively few in the various centres is having its effect, and while there are exceedingly difficult conditions to face in the public disgust at many aspects of recent developments in the Movement, these things must be met and overcome. They are the "trials and circumstances of daily life," which Madam Blavatsky pointed out to her pupils would try them and test them. Only those who could not be shaken out of the Society would be of any use to it, she said, and those who find the way too hard, or too unpopular must

consider what failure means. The great message of Theosophy is that of self-reliance and reliability for others, so that a Theosophist may be depended upon as one can depend upon himself. It is by "Self-devised and self-directed efforts" that the Theosophist progresses, and if our Canadian Theosophists continue to carry on their work as they have in the past, they will contribute to the nation which is growing slowly on this vast continent the element of truth and spiritual life, constructive and creative, which will distinguish it in the world in its due cycle.

* * *

"Canada," says Mrs. Besant in The Theosophist for February, "as far as the Section is concerned, is not in sympathy with the rest of the Society, but is earnest along its own line." It may be said in this connection that Canada has the deepest sympathy with the rest of the Society, and with Mrs. Besant herself, in what is one of the strangest developments of the Theosophical Movement.

Granted that Madam Blavatsky was not infallible, let us at the same time ask. Where would Mrs. Besant have been in relation to the various movements occupying the Adyar administration at present had Madam Blavatsky survived till the present time? It is impossible for any one with the slightest trace of the historical sense not to ask himself what the generations of the future will say of the present leaders at Adyar. What the future will say is what we ought to be trying to say for ourselves, and the more nearly we come to that dispassionate verdict the nearer we will be to the truth at present.

The great majority of the members of the T. S. at present are people who have come into the movement in the past ten or fifteen years. They know practically nothing of events that took place in the Society prior to their entry. They have been attracted by tenets and principles and practices which have nothing in common with the original policies of the President, Vice-president and Corresponding Secretary of 1891. It is idle to say that times are changed. Of course they have. But ideals do not change. And nothing can be clearer than that the

ideals of 1891 are not those of 1926. Madam Blavatsky the patron of a Messiah and preaching in a Liberal Catholic Church pulpit is inconceivable, but Mrs. Besant who claims to be her successor accepts both responsibilities.

Unless one knows all the facts from 1875 onwards it is utterly impossible to understand what a revolutionary change has taken place. If the ideals remain the same, and ideals *do not change*, then Mrs. Besant is not acting as Madam Blavatsky would act under similar circumstances. Mrs. Besant never discusses this phase of the question, and she has changed her mind quite frequently since 1891, although she says not. She must have changed her mind since the days when we were told that Madam Blavatsky was incarnated in the little daughter of Mr. Chakravarti. No one believes that now, but it was believed as firmly at one time as it is now believed that Mr. Krishnamurti is to be the vehicle of Christ. Twenty years hence the same class of credulous people will be believing something equally unlikely, and all the incredulous people will be similarly accused of being traitors and black magicians.

Barnum knew human nature thoroughly and he never had any difficulty in gathering a crowd. He was not particular about the sort of people he got as long as there was a crowd. Adyar just now is studying the psychology of crowds. Mrs. Tingley did it thirty odd years ago. We foolish ones who care for nothing but to get people interested who are capable of being interested in The Secret Doctrine do not expect to get crowds, but we do expect to get some intelligent people to understand the greatest message that humanity has received in historical times.

Looking back over the last thirty years it is easy to see that all the changes that have been brought about have been with the object, imperceptibly, to make it possible to introduce policies which are utterly subversive of the policies which Madam Blavatsky regarded as vital. We who are earnest on our own line, and Mrs. Besant is to be thanked for that recognition and for the constitutional liberty which she has so far ac-

corded, we desire only to be allowed the same freedom which Madam Blavatsky accorded and used, and we would refrain from such comment as from time to time appears to be needed, were it not for such resolutions as that which appears elsewhere censuring the article written by Mr. Belcher on page 1 of the March Canadian Theosophist.

Members of the T.S. in Canada should familiarize themselves with Clause 3 of Article iii of our Constitution. When we descend to the suppression of liberty of thought and speech, then there is an end of all Theosophy in the true sense. To follow the outer dictates and standards of others is one thing, and may be a very admirable thing in the eyes of religious formalists, but there is no Theosophy except from the Inner Light, and if we are to be prevented using that inner judgment in the affairs of life, or any or all of them, then we cannot hope to make progress along the Path of Unity, for Unity is a thing of the innermost and outward harmony is no index at all to its actual existence.

The Inner Voice of one true disciple is just as important as that of another, and we have no right to say that one is to be followed and another not. When large bodies of people consent to suppress their own judgment and pledge themselves to follow a leader, whatever the direction, they are not depending, as they fondly imagine, on the infallibility of that leader, but merely on the fallibility of their own judgment in choosing. It is always so, whoever the leader may be, and each might as well decide for himself at once that if there is to be fallibility of decision or of choice, he might as well take the responsibility direct and not vicariously, besides having the real occult training of seeking the Alaya within where alone it may be found.

"Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that, possessing it, Alaya should so little avail them." A. E. S. S.

* * *

A Spirit of innovation is generally the result of a selfish temper and confined views. People will not look forward to posterity, who never look backward to their ancestors.—Burke.

THEOSOPHY

The triune Soul of the Cycles

The greatest cause of the many spiritual and mental misunderstandings among members of the Theosophical Society is the failure to grasp in a clear and *vital* manner what a cycle is, or rather what the nature and Law of THE Cycle, the archetype of all cycles, big or small, intrinsically are. Should we think in terms of cycles instead of in terms of personalities, divine or human as may be the case, much confusion would have been avoided; for the proper place of events in relation to the beginning and end of cycles, as well as the proper relation of personalities and their messages to the same cycles would have been revealed in the light of evidence based upon universal facts.

We have touched upon these subjects in two preceding articles, but recent happenings have made it important that an insistent light be thrown upon the very same topics.

Cycles are units of organization in time, as living organisms are units of organization in space. A cycle is that period of time during which a unity of consciousness, a monad, differentiates from the bosom of cosmic substance, grows, matures, and is reabsorbed into the One. An organism is the composite mass of substance which serves as a vehicle to the unfolding monad. Whether the monad is the informing principle of a solar system, an animal, a human ego, an atom, or a collective Human Race, does not affect the *Law of unfolding* of the organism. The cycle may last as long as a *manvantara*, or as brief as a century or the seven-year period of a man's life—still the progress of events, as long as events are considered as abstract symbols of impersonal relations, is never fundamentally altered. Cycles are short or long; the Law of Cyclicity is changeless; in the same way in which circles are small or big, yet the proportion π remains ever permanent. This π is therefore the absolute truth of the cycle, its changeless principle; knowing and understanding it we come in contact with the realm of Immutability with THEOSOPHY.

Theosophy in its deepest and eternal

aspect is the π of the Cosmos, the LAW. It is so as a *philosophy*, as Absolute Wisdom, Changeless Knowledge: *Dzyu* in Thibetan. It can no more change than the proportion π can ever be modified. This proportion measures the relation of diameter (or radius) to circumference, that is of the creative impulse to the organism in space filled by this impulse. And likewise Theosophy establishes the Law of relationship between the Unit of consciousness (the monad) and the universe of substance which it informs.

Thus in its totality Theosophy is triune; for it is a *philosophy* (a Law of relationship—*Auric Egg*), a basis of activity for the monad (*Practical Occultism—Atma-Manas*), a basis of organization of the monad's (*Civilization—Manas-Buddhi*).

As a philosophy Theosophy is unchangeable and permanent. It is the truth of the entire cycle, from the largest Cycle to small sub-cycles. The first phase of all cycles is the *involutionary* stage, when the Original Impulse descends into matter, when the monad incarnates deeper and deeper. This is the time for Practical Occultism, the summons made to the spiritual souls to incarnate by the magic of real meditation and the power of occult chelaship. It is the time when "gods walk among men" or correspond with them, sending thus their magnetism; when they therefore clothe themselves in personalities.

The second phase is the *evolutionary* phase, when the informed substance is raised to spiritual sublimation by the power of the incarnated Idea; when the heterogeneous tends towards the homogeneous condition: Nirvana. The work to be accomplished is then the work of Civilization. The lives within the magic circle of the monadic descent must be organized into a form reflecting the Archetypal Form of the Monad-Idea. The differentiated organism must be made into the likeness of its father: Space. In other words collectivities, be they social or cellular, must be civilized. The Glorified Body must be built, the Temple of Solomon.

The inspirer alike of the work of practical occultism and of the work of civili-

(Continued on page 29)

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OFFICIAL NOTES

Six bound volumes of The Canadian Theosophist are now available and may be had from the General Secretary's Office for \$2 each post free. Title and Index for Volume VI may be had on application with postage.

* * *

"The Secret Doctrine" in one volume, \$8.50; "The Mahatma Letters" \$6; H.P. B's Letters to A. P. Sinnett \$6; "Rational Mysticism" by William Kingsland, \$4; "The Key to Theosophy" by Madam Blavatsky; are available from the Book Steward, 52 Isabella Street, Toronto. Orders for books should not be sent to the General Secretary.

* * *

In other years we have had the incentive of the elections and balloting to induce the members to pay their annual dues. We trust that the absence of this necessity this year will not prevent the members in arrears from remembering their slight obligations in this respect. A five dollar bill will pay for both years, if this be convenient.

We owe an apology to Mr. Z. D. Rudhyar and to our readers for the mix up which took place on page 28 of last month's issue where the opening paragraphs of Mr. Rudhyar's article on Theosophy, the Triune Soul of the Cycles, were badly transposed. We have reprinted the whole page on page 49 of the present issue in correct form so that it may be pasted over the former confusion, or read with page 29 et sequitur in the complete volume.

* * *

MRS. BESANT'S LETTER AND THE VANCOUVER PROTEST

It will be in the recollection of our readers that some months ago we alluded to the letter of protest sent by the Vancouver Lodge to Mrs. Besant on the occasion of the November issue of The Theosophist having been entirely devoted to a report of the proceedings of the Star of the East proceedings at Ommen in August. We pointed out at the time that the Magazine was her own and that Mrs. Besant had a right to print whatever she pleased in it. Mrs. Besant has made a reply to the Vancouver protest, which we append. In it Mrs. Besant rightly asserts the prerogative of the owner to print what she pleases, and she points out that each is free to form his own opinions, "nor is any one bound to accept what some other member says are the teachings of the Founders." We all assent to this but what we believe the Vancouver Lodge had in mind and what most of us have in mind is the tacit false pretence which Mrs. Besant—perhaps quite unconsciously, though it is difficult to believe this, sways great numbers of people by, when she declares she is the successor to Madam Blavatsky and then publishes in Madam Blavatsky's original magazine matter which Madam Blavatsky spent her life in trying to make impossible. We grant Mrs. Besant's absolute right to hold and to propagate any views which she pleases, but she should absolve Madam Blavatsky's memory of the suggestion that the November Theosophist represents Madam Blavatsky's teachings. If Mrs. Besant openly stated that she differed from Madam Blavatsky in many respects, as we

admit she has a perfect right to do, and pointed out the particulars in which she differs from her, there would have been no need for a protest. But those who are under the impression at the present time that they are following Madam Blavatsky, because Mrs. Besant represents herself as Madam Blavatsky's successor, are not even acquainted with Madam Blavatsky's writings, and care is taken, though again we cannot say that Mrs. Besant is responsible for that, that Madam Blavatsky's books are not read nor circulated. Mrs. Besant may be unaware of this, but her agents are not unaware, and she ought to know if she does not, that Madam Blavatsky's books and writings have been displaced as a settled policy by later writings which do not represent the views she lived and died to place before the world. Mrs. Besant may not consider it her business to enlighten the later members of the Society as to the attitude Madam Blavatsky held towards all kinds of sacerdotalism, but it does not consort with Mrs. Besant's protest when she ought to be aware that she is doing the cause of her great predecessor a grievous wrong. Karma will adjust the debt as it has in the past, but meanwhile the debt is rolling up. Mrs. Besant's motive may be impeccable, and we know that she has accorded us liberty of thought and speech so far. We trust we shall be continued to be at liberty to point out the differences between The Secret Doctrine and the present propaganda. Mrs. Besant's letter follows:—

The Theosophical Society,
Adyar, Madras, S.

Feb. 23, 1926.

To the Secretary of the Vancouver Lodge,
337 Hastings Street West,
Vancouver, B.C.

Dear Sir,

I have received the letter signed by you and by the President of the Vancouver Lodge, dated Dec. 22, 1925. Doubtless the Vancouver Lodge thinks that it is fulfilling its duty in expressing its views in language which is strong if not courteous, but it must permit me to point out that its statements are, however unconsciously, inaccurate.

The Theosophist is not the official organ of the Theosophical Society, nor has

it ever held that position, so far as I know. It was Colonel Olcott's personal property, and he left it to me when he died. The T.S. did not pay the cost of production while he lived, nor since he died. As it stated and still states the T.S. is not responsible for anything in it except for any official documents that may be published in it. No one is responsible for anything in it except myself, legally and morally; I often publish in it articles with which I do not agree, because I think that differences of opinion are useful. I claim the same right to my opinions as I recognize in others, and state my own opinions. As you say there might have been articles in that November issue on "The Founders," "The Mahatma Letters," etc., but no one happened to send any. Members of the T.S. are in no way bound to accept the teachings of the Founders, or the teachings of any one else; each is free to form his own opinions; nor is any one bound to accept what some other member says are the teachings of the Founders.

The Vancouver Lodge is also mistaken in stating that the objects stated on the 4th page of the leaflet you enclose were the objects of the T.S. founded in 1875. Its objects as first issued were quite different, and they have been changed more than once.

Even were *The Theosophist* the official organ of the T.S., that would not give one Lodge in Canada the right to impose its own views on the official organ, and to call the printing of views other than theirs "a great betrayal." Mere insult is not argument.

Sincerely,

(Signed) Annie Besant.

* * *

AMONG THE LODGES

Winnipeg Lodge programme for May includes addresses on the 2nd on "Theosophy and Modern Science" by Mr. H. J. Townsend; 9th, "The Nibelungenlied," Mr. S. F. Annett; 16th, "The Perfect Way," Mr. L. H. D. Roberts; 23rd, address by Mr. C. Sanderson; 30th, "The Atonement," Mr. Roberts.

* * *

The Secretary writes that "At the March business meeting of the West End Lodge, Toronto, Mr. Felix A. Belcher

was nominated as candidate for the Executive of the Canadian Section of the Theosophical Society. At the same meeting it was resolved; That we the members of the West End Lodge, Toronto, believing in the principles of brotherhood as laid down in our Theosophical literature, do hold that any officer of the Theosophical Society is rightly open to fair and unbiased criticism of his or her official acts. We also hold that these principles of brotherhood are being violated in the unfair and biased criticism to which the President of the Society is being subjected in the columns of *The Canadian Theosophist*. We therefore request of the Editor that he will use his editorial power to eliminate from the *Canadian Theosophist* all fighting material which can only serve the purpose of disintegration, and substitute therefore matter of a more peaceful nature, which will serve rather to bind together and make united, a membership which is facing a grave situation."

The Officers and Members of the Orpheus Lodge, Vancouver, B.C. desire to correspond with serious students whether in or outside the Society, with the object of concentrating attention upon the few practical essentials of the Movement. There is Theosophy and there is Pseudo-Theosophy; the line of demarcation must be sharply drawn, and the first essential is clarity of mind in the matter of what is truly vital to the life of the Movement. At this critical juncture positive effort is required, and it is all important to concentrate a strong united effort to make very clear what Theosophy is, and to dissociate the original Teaching from the undignified and debasing superstitions which have been allowed to cloud and obscure the Great Message. Address—Dr. W. E. Wilks, 736 Granville Street, Vancouver, B.C.

Mr. P. J. Hatterman, Secretary of the Vancouver Lodge, reports that Mr. A. E. S. Smythe arrived in Vancouver on April 13th, and delivered public lectures on April 14th, 15th, 17th, 18th and 22nd, respectively dealing with Reincarnation, Karma, The Secret Doctrine, St. Paul and Theosophy, and The Ethics of Theosophy.

On the 16th a special members' meeting was held, and many of the members also had the pleasure of earnest discussions with Mr. Smythe at informal gatherings. As Mr. Smythe's tour has given him a unique opportunity to ascertain the direction of the prevailing currents in the theosophical movement in Canada, we have derived much benefit from his opinions, and we now feel more than ever our duty to maintain, together with the other lodges of the Canadian Section, the stand for pure Theosophy. We are very grateful for the work Mr. Smythe has done in this city and we all hope that he will be able to visit us again before too long a time elapses.

The Toronto Lodge celebrated White Lotus Day on May 2nd with a programme embodying the usual features. The president spoke of the Founders, and other workers who had supported their work in the past fifty years, and of the thousand millions of other souls who had passed from earth in the same period. Readings were given from "The Light of Asia," "The Bhagavad Gita," and from various ancient Scriptures by Miss Jocelyn Taylor, Mr. Harold Anderson, and Mr. George McIntyre respectively. Musical numbers were supplied by Miss Clipsham, piano solo; Master Abie Pratz, violin, accompanied by Eva Galloway Farmer; and Miss Eastwood, soprano solo. Mr. Roy Mitchell gave the address of the evening on "Martyrs for Truth," a brilliant summary of four leading Theosophical truths, and the result of their presentation to typical representatives of our modern culture, the doctor, the scientist, the professor, the priest, the writer, the naturalist. No one escapes the effect of the fire that burns in the words of these truths. When a man comes bearing this message with all its implications, is he welcomed? Let Socrates, Jesus, Buddha answer.

Mrs. E. Worth writes from Tasmania under date of March 1st.: "At the Annual General Meeting of the Hobart Lodge of the Theosophical Society held last Friday (28 ult.). I was instructed to convey the appreciation of all its members, to you and your members, for your

attitude taken in reference to the recent manifesto issued by Dr. Besant and Mr. Jinarajadasa in their endeavour to affiliate the Theosophical Society with, what they term, "The World Religion." This is surely a retrograde step, and one that is likely to retard the growth of the Lodges and the work of Theosophy generally, as it will not then, be able to help any outside the pale of that religion, and also stamp the Theosophical Society as a religion, instead of being the basis of all religions. We thank you, in the interests of Theosophy, for the stand that you have taken, and much appreciate the manner in which you treat the issue at stake."

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JACK LOGIE'S PROPOSAL

The ancient school of Pythagoras at Crotona is being reincarnated in the World Theosophical University and Western Canada will have its Branch at Besant College in Summerland, B.C. It will be an extension of the Summer School which is now in its fourth season and which will be held this year from August 15—29.

In its educational policy the College will attempt to apply the Ancient Wisdom to the problems of modern life. On the economic and material side this will mean the study of Socialism and various phases of the Labour Movement as these will be dominant factors in the coming sub-race. Art will find its expression in handicraft and as the making of pottery, baskets, spinning and weaving and other crafts are carried on at the College grounds by the Art League classes can easily be arranged as required. Music, literature and the drama will be represented and full particulars will be available shortly as soon as details are worked out by the officials of the World University.

The Summer School is capable of indefinite expansion as the Tourist Camp is close at hand with a Hall which will accommodate 400 people. There are also about a mile away two large buildings and a gymnasium which were formerly the property of Okanagan College but which are now vacant. These can be purchased for a mere fraction of their value and the matter is under advisement.

Summerland is situated in the beautiful Okanagan Valley and the surroundings are ideal for such an institution as Besant College. The organization is as yet only tentative but Geo. W. Weaver will be Principal and Jack Logie Manager. Their hope is that the movement will be worthy of the great cause which it seeks to serve and that it will merit the consideration and support of every Theosophist in Canada.

Jack Logie.

West Summerland, B.C.

FELLOWS AND FRIENDS

"It is a peculiar feeling among religious leaders," Mr. Augustus Thomas, the playwright, is reported to have said, "that as soon as they obtain 51 per cent of their followers by persuasion they attempt to convert the other 49 by force."

* * *

Mrs. Alice Leighton Cleather has last been heard from at Peking in China, where with her son, Mr. Gordon Cleather, Mr. Basil Crump, and the Misses Davy, she has been in touch with sources of Chinese Buddhism, and all are studying and teaching Theosophy.

* * *

Mr. H. Baillie-Weaver, general secretary of the T.S. in England from 1916 to 1921, died on March 18. He was prominent in many lines of social service, having held chairmanships in Woman Suffrage, Vegetarianism, Anti-Vivisection, Medical Reform, Educational work and other activities.

* * *

Mr. A. Schwarz, treasurer of the Theosophical Society at Adyar, is going to Switzerland for a holiday, and is travelling via Java, Australia, the United States, England, Holland and Germany. He will be in Europe about August. Mr. Jinarajadasa bespeaks for him a cordial welcome wherever he may be. Mr. R. G. Macbean will be acting treasurer during Mr. Schwarz's absence.

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Mr. F. T. S. O'Donnell, vice-president of the independent Sydney Theosophical Society, left Australia on April 10 for a long trip abroad. He is to visit Canada and the United States, Great Britain and

Europe generally, and hopes to get into touch with Theosophists everywhere. Mr. O'Donnell is a man of fine presence and of forceful character, and he will be welcomed in Theosophical circles.

The Blavatsky Association has lost the membership of Mr. Charles H. Collings, its treasurer, who objected to the exclusion of members of the various Theosophical Societies even though devoted students of the Secret Doctrine. Mr. Collings, who is an old Judge student, is now president of the Judge Lodge in London, a T.S. Lodge formed from the students of William Q. Judge's writings, chartered by the T.S. in England. Mr. J. W. Hamilton-Jones is the secretary of this Lodge.

Mrs. Edith Fielding, North Vancouver, has a fine article in The Canadian Bookman for March on "Walt Whitman, A Prophet of the New Democracy." It is not "the democracy of the ignorant and stupid," however, she says. "Whitman's Democracy is one of Individualism, based upon culture, comradeship, and the equal relationship of man and woman towards each other." She explains that this Individualism is not that of the Egotist, "who realizes himself at the expense of his fellows, and does not recognize their right to do the same. But true Individualism is the very opposite of this, and can only be attained through an unselfish love of humanity, which is expressed rather through living than ruling."

It is with real admiration that we call attention to the Canadian issue of The Christian Science Monitor, of date April 16, the most complete newspaper compendium of the Dominion that has been published. The illustrations, the articles and their treatment of our conditions and resources leave nothing to be desired. It is well-known among newspaper men that the Monitor is a model newspaper and unequalled as an educative and attractive paper with the news of the world in faultless presentment. Had Theosophists combined on an activity of this description what a service they would have done the human race! The Monitor, let it be said for those who may not

be familiar with it, never obtrudes Christian Science on its readers. It is a newspaper in full fact as well as name.

It is not often one sees William Q. Judge quoted now in a Theosophical Magazine, but the Norsk Teosofisk Tidsskrift for March-April culls a couple of pages from the last of "Letters that have Helped Me." This is a book that has been sadly neglected. It is worth a whole library of the sort of literature we have been supplied with of late. Anyone who desires to make real progress in the occult life should be familiar with these letters and the comments of Jasper Niemand which accompanies them. The latter writer was one of the most acute thinkers in the Theosophical Movement of her day, but Thought was the last thing wanted by those who got hold of the direction of the Society after Madam Blavatsky's death. When we get more thinking people into the Society it will do the work for which it was intended. Thinkers do not follow Leaders.

Mrs. Bindley, general secretary of the Scottish national society, gives what appears to be an honest account of the Adyar Convention in the "News and Notes" of the British Isles Societies. The report reads: "Mrs. Bindley says that at the time some had expressed disappointment with the Convention. There was nothing spectacular; there were no sensations or thrills. The Masters were present, *but not physically* (italics ours). Like the Hebrew prophets of old the pilgrims to Adyar did not find God in the wind, the earthquake or the fire. They found Him in "the still small voice." There had been a great spiritual outpouring, but at so high a level that only the egos of those present were affected by it, and as it took time for the ego experiences to filter through into the personality, it was not until after the strenuous activities of the Convention were over that many were able to realize the full import of what had taken place."

The death of Dr. Albert Durrant Watson on May 3, which occurred very suddenly, removes a notable figure from the circle of Toronto mystics. Dr. Watson

was never a member of the Theosophical Society but was always ready to speak on its platform and frequently attended its meetings. He was attracted to the phenomenal side of psychism and for a time investigated along with Professor Albert Abbott the mediumship of Louis Benjamin, publishing as a result a volume called "The Twentieth Plane," styled "A Psychic Revelation," and a second, "Birth through Death," sub-titled "The Ethics of the Twentieth Plane, A Revelation Through the Psychic Consciousness of Louis Benjamin." These books and their production held Dr. Watson's attention for some years, but he told the writer of these lines subsequently that he had given up all communication with Benjamin. Dr. Watson's best work was in his poetry and the best of this should carry his name into Canadian literature in days to be. His finest work is probably to be found in "Love and the Universe," but "Heart of the Hills," has some fine poems. "The Wing of the Wild Bird," was an earlier volume. He also published "Sovereignty of Ideals" and "Sovereignty of Character." He had been interested in astronomy and was president of the Royal Astronomical Society of Canada in 1917-18. Dr. Watson was born January 8, 1859 at Dixie, Ontario. His widow, Sarah A. G. Clare, is noted for her sculpture, and he leaves three sons and two daughters. At the funeral Rev. Dr. Robert Norwood, of St. Bartholomew's, New York, who had travelled all night to be present, paid an eloquent tribute to his late friend, "one of the most significant figures in the life of Canada, if not in North America."

* * *

A Calgary newspaper in reporting an interview with the General Secretary last month made about every misstatement that could be crowded into the report. He asked where the G. S. was born and was told Ireland. He asked what religion he was and was told he was born a Moravian. The paper stated that the G. S. was born in Moravia. This merely indicates that inaccuracy was to be expected. Much worse was the statement made about Mr. Krishnamurti. The reporter asked what the Society thought of the young gentleman. The reply was that the Society was entirely neutral on the

subject. But it was felt, it was added, that the introduction of a new religion of a debateable character would not draw the Churches together as the Society had proposed to do. What do the Churches think of him? was the next question. "They are more likely to regard him as anti-Christ than as Christ," was the reply. The paper announced that the G. S. said Mr. Krishnamurti was anti-Christ.

REVIEWS

A copy of "Christianity and Theosophy Harmonized" has been sent to The Canadian Theosophist. It is a book by G. Leopold. From a glance through it the verdict of Constance E. Andrews in the "Church of the New Age" appears to be a just one. "It is a jumble of pseudo-Theosophical-Christianity of the latest brand, and is all the more dangerous because glimpses of truth sometimes emerge. The compiler has accepted the pernicious teaching at present being given out by the Heads of the Theosophical Society, which teaching is not Theosophical Teaching, for the word Theosophy signifies Divine Wisdom." Mr. J. I. Wedgwood is represented as an incarnation of John the Baptist!

* * *

The Editor of the English Theosophical Review has written an article in which he finds it necessary to defend himself from the critics which we have found in Canada, as elsewhere, on both the right and the left hand of the middle path which Mr. Bensusan properly conceives to be the course which an impartial editor should pursue. He says his Review "is criticized for not supporting those whose ideal is masterly inactivity, and is equally blamed for not supporting those who are ready to hasten in pursuit of every new activity. . . . The attitude of this Review since it took new form in the beginning of 1925, has been to regard every new development with sympathy, to urge nothing, and to decline nothing, bearing in mind that the ideals of Theosophy are permanent and that they will remain unaffected by all those manifestations which are in truth, whether wise or otherwise, an attempt to express and to expand them. In so far as every new development constitutes an honest at-

tempt to speed the slow processes of evolution, we are bound to welcome it, but we are not bound to offer any allegiance that is not based on understanding. Such a tribute is not only of little value; it is unworthy of any great cause and of any member of the Theosophical Society, who takes his membership seriously." On the following page of the Review Mr. Dion Fortune says: "It is no mean achievement to get an Astrological, a Buddhist, a Blavatsky, a Christian Mystic, and a Judge Lodge all to lie down together in one federation! There is no other organization that has ever done such a thing, and if Theosophy had given nothing else to the world than this wonderful example of unifying tolerance, it would have justified its existence." In this magazine for April there is an interesting article on "Atlantis in Bible Myth and Prophecy." The writer, Mr. Alexander Duke, attributes the story of Exodus and many of the traditions and legends embodied in Bible history to memories of Atlantean adventure handed down from the time of the great lost continent by colonists of Egypt and other Levantine countries. Marie Corelli took the same view in writing "Ardath."

In the Chicago Messenger the National President of the American Theosophical Society states "it is interesting and instructive to note that caustic criticism has been confined almost entirely to two prints in the United States of very limited circulation; both edited by members of the American Theosophical Society. It is possible that one of them has at some time endorsed something that Dr. Besant did; and if that is so I hope somebody will point it out, for so rare a thing should not be overlooked! Surely nobody who is familiar with The Canadian Theosophist or The Critic expected any other course than that which they took. They are the joint leaders of the immovable 'back to Blavatsky' movement." There is something to be said for consistency, after all, and the compliment may be accepted for what it is worth. At least people knew where the consistent people were to be found. As some one remarked if Mrs. Besant had announced that the Prince of Wales was to be the coming Messiah all the American T.S.

would have turned Royalist! So great is the spell of authority. A. E. S. S.

ANCIENT AND MODERN PHYSICS

IX.

THE DUAL MAN

Within the alcyonic globes of differentiated pranic-manasic atoms the vibration divided them also into solid-liquid cores and gaseous envelopes, and a kinetic skin of phenomena. And then a new world—a world of Life, came into material existence. All the atoms of thought or manasa, surrounding each and every pranic atom, and making its molecule of energy, so to speak, were that particular kind of kinetic manasa ready to change its rate of vibration within an octave, and the forms prana assumes from the action of thought within the kinetic belt were living and thinking. Each pranic globe, which was a small state of product of the manasic, consisted of two globes in coad-unition—two in one. Each pranic atom was the centre of a manasic molecule and represented the universe. All things were two in one, created by harmonic vibration between them, and existence by the greater strength of the lower notes, or attraction. It was at once less and more wonderful than the manasic world—a specialized form of it.

When within this kinetic belt of the prana the etheric solar globes formed here and there, they were three fold, each atom of the new plane of matter having its surrounding envelope of prana-manasa—a specialization of the pranic world in which (what we call) force had been added to life and mind. The static ether, vibrating in each of its elements through one octave, divided into central core (our sun, and other suns) and outer covering, with a skin or belt of kinetic energy, "as above" which developed an etheric world. All things on this etheric world were caused by the harmonic vibration between the etheric atoms and their surrounding envelopes, except that while all things in this etheric world must have life, not all need have mind. The chord of three was not necessary to create; the chord of two was enough, and the manasic atoms

might cease to vibrate in chord with the prana and ether without affecting the creation. Only in the etheric world (and below it) could there be living mindless ones. To the etheric globes the stellar pranic cores transferred their light, which manifested itself in the solid static ether as Attraction and in the gaseous static ether as Repulsion, within the kinetic skin of each etheric world more specialized and less varied than the pranic.

Our sun is not of prakriti, but of static ether, composed of the separate and individual elementary substances of the ether, and their compounds vibrating in the lower notes of their octave. It is our father, not our elder brother. Its envelope of static ether in which the planet revolves is composed of the elementary substances and combinations vibrating in the higher notes of their octave. The light transferred to this etheric globe from its mother, Alcyone, manifests itself in the lower vibrations of the sun as Attraction; in the higher vibrations of its envelope as Repulsion, and within the kinetic skin wherein these forces play, the prakritic globes, planets, were born.

Take our earth. Each atom is four-fold—whether of the static core or of the static gaseous envelope. Creation on it is limited to the kinetic skin, wherein the attraction of the lower and repulsion of the higher notes in each octave of vibration have full play. All things on it must have come from the chording vibrations of the atoms of the prakritic elementary substances and their envelope of ether. They may or may not have life or mind—the ether atom may have lost its chord with its pranic envelope, or the pranic envelope may have lost its chord with the manasic; but the combination must have force or energy within it. It may have lost Mind and Life in acquiring it, or after acquiring it; but it had to have life before it could become prakriti.

All things in the prakritic world flow from the Life of the etheric and the Mind of the pranic worlds. Everything in the etheric world has life, and our unconscious personification or "vivification" of etheric life transferred into fauna or flora, or into force of any kind, has a natural explanation. The thrill of vibration in one octave through the differen-

tiated consciousness of the universe by which the light was separated from the darkness, the lower from the higher, was all that was required to create each star, and sun, and world, and all that in them is. And it was all good.

Each thing on every lower world was but the translation into form of the type of the next world (or plane) above. As each element on this prakritic type, so each combination of those elements into crystal or tree or animal is but the translation. The normal earth from the crystal to (the animal) man was pure, and clean, and holy. Sin had not entered.

How did it come?

On the vast manasic world there was "a special creation"—that of the Angel Man. The three planes of Spirit above were undifferentiated consciousness, but they were in different octaves of vibration, and these working on the three highest forms of differentiated consciousness (manasic matter) brought them to chording vibration so that when they combined and reached their highest point in evolution they "created" the Angel (or manasic) man. He was the product in kinetic manasa of the three spiritual planes above him, precisely as the animal man was the product in kinetic prakriti of the three material planes above him. The latter was the "shadow" of the other.

The Angel-man had a material (manasic) body, but his energy life, and mind were spiritual. The animal man had a prakritic body, with energy, life and mind that were material.

So far all was good:

The animal man has four bodies—one of prakriti, one of ether, one of prana, and one of manasa. It may be true, and probably is, that his manasic body is not sounding in chord with his prakritic body, but only with those atoms of it which are in his brain and nerves; but that is immaterial—for future consideration.

The Angel man had but one body, of manasa, in which the spirit dwelt; but that body was identical in substance with the body that made the mind of the animal man. His manasic body joined the manasic body of the animal man, joined with it by entering into the animal man's mind, as easily as water from one glass is added to water in another glass, and the animal

"man became a living soul," endowed with speech, while the Angel-man was given "a skin coat."

The prakritic body of the animal man was the result in prakriti of an etheric-pranic-manasic, or "astral" body, formed in accordance with the Universal Law. For what he was by nature, he could not be blamed. He stood naked and not ashamed before the Radiance. He did not make his astral body; he was the mere translation of it into prakriti, as all other created things were, and that invisible astral self (figuratively) stood at his right hand, moulding and shaping him.

But when the Angel-man entered his mind, all this was changed. He "knew Good from Evil." To his mind of manasa had been added the Spirit—the Atma—Buddhi's Consciousness of the three Spiritual planes. He has become "as one of us," said the Angel-men of the firmament, of Heaven. He now held the seven planes and was a creator. Each thought and desire that, when an animal only, fell harmless, now created on the pranic and etheric world. Soon beside him, at his left hand (figuratively) there grew up a second etheric or astral body, that of his desires; and his prakritic body was no longer the product of the astral body on his right hand. It was the joint product of the left-hand Kamic astral body he had created, and the right hand normal astral body. He was no longer in harmony with the Radiance. He could no longer face it. He had created discord—Sin.

The pretty legend of the two "Angels," one on the right hand and one on the left, has its physical basis in this truth, but, of course, as a matter of actual fact, the normal and abnormal astral bodies are in mechanical union. It is the Kamic self-made astral body that remains from one incarnation to another, producing in joint action with a new normal astral body, a new physical body for the Inner-Self, or Angel taking the pilgrimage through the lower world.

All the Angel-men did not enter the animal men on the pranic etheric-prakritic globes; only a few. It was a pilgrimage through matter in which those who make it are meeting many adventures, but the legends are many, and have no place in the physics, although the legends are all

founded on the facts of the physics.

Of the number of monads, willing to undertake the pilgrimage, only a few of those within the kinetic belt of the manasic globe have reached the pranic. Only a few of those within the pranic kinetic belts reached the etheric. And of all who have reached this earth, only a few may win their way back before the great day Be-With-Us.

The problem of man, and his relations to the universe, are an entirely different line of study from that of the Spiritual Monad, the over-soul of every prakritic atom. Each prakritic atom has what may be called a soul, its three-fold astral cause; and an over-soul, or the three-fold spiritual archetype, or causeless cause.

Every combination of these atoms, whether a knife, a leaf, an animal, an earth, a sun, or a star, has this soul and over-soul.

Once the idea of what is meant by these terms becomes clear, the difficulty in understanding them vanishes. The study of man is physical in its lower branches; metaphysical only in its highest and last analysis. The study of the Monad is metaphysical from start to finish. The two studies are apt to be confused, because metaphysically they are often joined for study, the teacher taking it for granted that the pupil fully understands the simple and easy physics of the problem of humanity.

This, in crude and bold outline, is the story of creation to the fall of man according to the ancient physics, translated into the words and phrases of modern physics. The latter, in the latest discoveries of modern science, seem to have stolen a shive from the ancient loaf in the expectation that it would not be detected. Each and every step forward that modern science has made in the past twenty years, each and every discovery of every kind in the physical field, has been but the affirmative of some ancient doctrine taught in the temples of the East before "Cain took unto himself a wife."

X.

THE SEPTENARY WORLD

In the physical universe we have the four informing physical globes, so that as a whole or in its parts, it is "a string of

seven globes," reaching from the highest spirit to the lowest matter. The awakened Universal Consciousness in vibration—undifferentiated in the three globes above, differentiated in the four globes below—in its last analysis is all one. But there is a gulf between matter and spirit, radically dividing them, and in the physical universe we are concerned only with physics and physical laws, until we reach its outmost boundaries and come in touch with the spiritual planes beyond.

This is the view of the universe at first glance, as in the smaller universe of this earth we at first see only its solid and liquid globes. And even after the discovery of the gas, we do not apprehend its important work in and behind the others until it has been pointed out to us. Nor do we at first apprehend the work of the spiritual in the material, and the object of metaphysics is to show, through the physics, the connection between them: that the spirit works through matter; that where we can see but four there are seven beads on each material string; and that the last bead of each string is itself a chain of beads, the "chain of seven" applying only to the seventh manifestation, or *prakriti*, while the "strings" apply to the way in which they come.

On each un-avelled string leading from our central sun down to a planet there are seven beads corresponding to the seven globes in the chain of each planet, each to each, yet not the same. There is a distinction, and it is no wonder there should have been confusion at first and a mixing of "strings" with "chains." The physics as they progress will clear this confusion away.

In the manasic globe, which is the first differentiation of that which forms the spiritual globes above, the resulting mind or *manasa* is mainly the differentiated Divine Mind of the highest. It has a "chain" of two globes only, itself and the Divine Mind globe, although its "string" of globes is four.

It is the perfected differentiation of the *Buddhi* in *manasa* that causes the formation of the pranic globes, which have chains of four: and strings of five, and the full and perfect differentiation of the *Atma* in *manasa-prana* that causes the formation of the etheric globes, which

have chains of six and strings of six. Consciousness, *Buddhi* and *Atma* are practically the same as the *manasa*, *prana*, and ether, each to each, only the latter are differentiated and the former are not.

Each of the three astral globes is the reflection in matter of the three spiritual globes beyond, each to each, and all in all.

The difference between matter and spirit is a difference in Motion only. Both are vibrating, so that both are in mechanical motion, from force without, like the waves of the ocean, but only the matter has what we may properly call motion of its own, or that produced from within—from the atom and each organism of it up to the ALL, as the vibration is from the ALL down to the atom. It is this centre of force in an atom, this motion outside of vibration, or rather beside it, which we call "differentiation." Brinton's "daring psychological speculation" that "mind was coextensive with motion" (from organization) was but a repetition of one of the most ancient axioms.

Take our solar etheric globe. It has two other globes of matter, consubstantial; a globe of *prana* and a globe of *manasa*. They are not beyond it, or beside it, but one with it, atom for atom. But what are they in reality? Globes of *Atma*, *Buddhi*, and Consciousness in which the atoms, having organized, are in motion, are they not? (*To be continued*)

THE LUTE OF LIFE

By Arvia MacKaye

Ash and flame, sand and dew
 Ever build the lute anew.
 Star and sun and seraph wings
 Play upon the tauten'd strings.
 From the dark and hollow grave
 Tidal music, wave on wave.
 Sound and silence, shade and shine—
 Body of a life divine.
 Lute of earth, with human strings—
 Upon the cross the spirit sings.

The above poem is by the daughter of Percy MacKaye, son of Steele MacKaye, the playwright and literary man so well known on the continent forty years ago. Mr. Percy MacKaye has just completed a life of his father which is soon to be published.

LANGUID PLATITUDINARIANS

The prediction made long ago that Mrs. Besant would die in the odour of sanctity within the pale of the Catholic Church seems to be progressing towards its fulfilment. In the old days she never made a secret of the fact that to her there were only two logical systems—Atheism and Catholicism.

—W. T. Stead in The English Review of Reviews, August, 1891, commenting on Mrs. Besant's Recantation of Malthusianism.

* * *

Theosophy is somewhat too virile for the languid platitudinarians of our time let the churches climb to the wisdom-religion for it cannot descend to them.

—Mrs. Besant on Theosophy and Christianity in Lucifer for October 15th, 1891.

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President, E. H. Lloyd Knechtel; Secretary, Mrs. Lillian Glover, 1813 Bowness Road, Calgary, Alta.

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Beginning at the Beginning

A reproach constantly thrown at the Theosophical Society by people who do not stop to consider the wide field it covers is that it is too highly intellectual for human nature's daily food.

When people insist, as they so frequently do, on explanations of the deepest and most complicated problems of the Universe and are supplied with these, and they fail to grasp the explanations, they are too often apt to say that Theosophy is too intellectual for them.

The truth is that they have been too curious about matters for which their minds have not been prepared. It takes a great deal of thinking to be ready for the understanding of questions of a metaphysical character. It is not the fault of Theosophy that the deeper phases of its teaching are difficult. Nor is it the fault of the enquirer that he does not always understand them.

He cannot comprehend the more advanced problems of Mathematics until he has mastered the earlier stages of the science. Pythagoras required his students to devote themselves to Mathematics, Music, Geometry and Geography. This should at least indicate to enquirers of the present day that there are many things to be studied before it is possible to comprehend the answers to questions that may be asked.

Many people are unwilling to admit that their minds are incapable of understanding what they are told. They pre-

fer to blame the teacher for lack of lucidity. It is such people who are constantly asking for explanations of the Absolute, when did the Universe begin, when will it end, did God create evil, if man is free why cannot he do as he pleases, and similar questions which even the greatest philosophers are not of one mind about.

First of all one must learn to think. If we could get beginners in Theosophy to study geometry, if only the first book of Euclid, to read a little science, elementary physics, astronomy, chemistry, botany and biology, and such a book as Paul Deussen's "Elementary Metaphysics," there would be fewer objections raised to the obscurity of the Secret Doctrine.

One cannot learn to read until one has learned the alphabet. That is the whole secret. The alphabet of Theosophy is very simple, but one must begin at the beginning in order to understand what follows. The beginning is in every one's own experience.

Get the bare facts of life under review. Realize Birth and Death as inescapable events. Get hold of the principle of action and reaction, of cause and effect, and their unchangeable consequences. Familiarize the mind with the law by which all things recur, like day and night, summer and winter, eclipses, comets, the zodiacal movements, covering infinite periods of time, and recognize this law

as general. Grasp the limitations of the mind in the presence of such conceptions as Space, Duration, Motion. Think out the contradiction in terms that exists in speaking of a Personal God, since a Persona is merely a Mask, concealing the reality. Face the fact that the Absolute is really beyond the range of the human intellect, because the human intellect is finite and the Absolute is Infinite.

Then try and keep always in the consciousness that the Universe is one thing, that it is a Unity, and that each man in his central consciousness is a part of that Unity and one with it.

Maintain these thoughts for a year, and always seek within for solutions of the questions that arise, and the intellectual difficulties will pass away.

Nothing has been said here of the Light and the Love which are part of Life; but the mind that is intent on Truth will not go far before the Love and the Light of the Universe will reveal itself as part of the Unity.

LETTERS THAT MAY HELP YOU

No. 4

Friend

The statements, teachings, hypotheses and guesses regarding man's origin and his ultimate goal, his nature and constitution, etc., are innumerable; nevertheless, they can be grouped under three heads, viz.: philosophical, scriptural, and creedal—or theological; or in other words what the philosophers say on the matter, what the various world scriptures teach, and what the various churches teach.

As the teachings of the Churches are woven closest into the thought and life of the average man, and as they affect him more intimately than scriptural or philosophical teachings, let us take the teachings of the Churches (creeds, as they are called) and see how they shape up alongside the Law of Balance and Justice we have been examining.

Taking the Roman Catholic and the Protestant church teachings as concerning us most in this country, we find that they both agree on one particular point,

which is this:—Every new-born child is a newly created soul, and comes fresh from the hands of its Maker—God.

As this teaching is of vital importance to us, let us examine it.

We know that, as a matter of daily experience, children are born into this earth-life under conditions ranging from abject poverty to gold-fringed wealth, from rags to the purple, from disease to robust health, from idiocy to intellectuality. We know that—the Constitution of the United States to the contrary—children are not born equal; quite the reverse in fact, for they are born most unequal. Some are born handicapped at the very outset by disease, poor brains and poor bodies, and by being born of ignorant, vicious parents, while others are born with healthy bodies, and blessed with healthy, intellectual parents living in an atmosphere of refinement and wealth.

Now there is no getting away from the fact that, according to this church teaching, as God has made this new soul, and has ordained that this new soul shall be born in its particular environment, God is responsible. However, much one may try, one cannot dodge that conclusion. This God, by the way, is the God they claim is a God of Love! If we ask the church fathers as to the WHY? they evade the issue by answering that 'God's ways are inscrutable.'

Let us examine this in a common sense fashion.

If a human father arbitrarily and a similar thing with his human children, exalting the one and giving it the best of everything, debasing and cruelly using the other; giving all the advantages to the one and all the disadvantages to the other, what would be the human verdict of such conduct and of such a father? Would not the verdict of the mass of humanity be that such a father was not fit to have children, and that such a father was a fiend and not a loving parent? Would not that be your verdict? I think we can agree on that for the simple reason that our human sense of justice would rebel at such palpable injustice. Then where is the weak spot in this church statement? Is it in the

statement itself, or is it that their God is not a God of Love but a fiend?

We have found that, logically, there must be a Law of Justice, so, if there is a God, that God must, logically, be in harmony with that Law; hence it follows that what that God does must also be just, and that His placing the incoming souls in their particular environment and under their particular conditions must be in accordance with this Law of Justice. Logically, there seems to be no other alternative.

Then are we to accept the position of a blind player of a game (Life) playing against an opponent (God) Whose moves we cannot anticipate, but Who sees all our moves?

Falling back on our Law of Justice, we see at once that such an unequal contest would be unjust and not in accordance with the Law of Justice. While the church fathers may say that God's ways are inscrutable, it may be hazarded that our intellect has been given us and developed for, probably, purposes other than merely filling our purses with money and our stomachs with food. It is within the bounds of possibility that our intellect is intended to be used on just such problems as this we are now considering; anyway, some of the brightest minds have thought so, and have wrestled with this same problem; the results being found in the scriptures and philosophies of humanity.

At this point I wish to spring what may be to you a surprise. The teaching of the churches on this particular point (the newly created soul) does not agree with the teaching in the very Book they profess to base their teaching on,—the Bible!

If we examine the Jewish and Christian Scriptures we shall find that they coincide in the main with other world scriptures on this matter. We shall find that they do not teach that every newborn child is a new-made soul! That is an invention of the "Church!" We shall find that the teachings of the Early Christian Fathers of the Christian Church taught quite the opposite!

I shall give—in another letter—the proofs of this statement, so as not to break the thread of the main theme.

An allegory:—A number of youths elect to leave their present environment (to gain wider knowledge) to form a community in a totally new environment—a new state of virgin land. Older men, who had been through experiences similar to those the youths will go through, accompany them in order to advise them and guide them in their new undertaking. In the beginning, the advice of the older men is followed by these young pioneers. The land is tilled and planted with seed according to the instructions of their elders, and with favourable results. After a time the elders withdraw gradually from the community, giving the youths to understand that as they are now reaching maturity they must try to take care of themselves. They have been taught how to take care of themselves and the land; they have been patiently reared up to the point where they should be able to continue their activities without the personal attendance of the elders, and if they will proceed in accordance with the instructions given them,—which have been proven to bear good results,—all will be well; they will develop along the correct lines of evolutionary progression. They will develop happily, quickly, and peacefully.

All went well for a time; then gradually they began experimenting.

Their experimenting was the result of the desire for greater and wider expression of their creative faculty, and had been taken into account by the leaders at the formation of the community. It had been recognized by the elders to such an extent that the youngsters had been constantly warned that whatever results their experiments brought, the experimenters would be held responsible to that extent; that whatever seed they planted they themselves would have to reap the results. ("As ye sow, that also shall ye reap.")

It need not be a matter of astonishment to be told that most of their experiments were not only failures, but that they also brought a lot of trouble in their train. Indeed, they went from bad to worse. So much so that it became imperative to have the original advice and teachings of the elders repeated and given to them time and time again by messengers sent

to them by the elders, to try to induce those, who were tired and disappointed at the result of their experiments along the wrong lines, to hark back to the right way of doing things. Sad to relate, the youths had arrived at a stage where they resented the interference of the elders' messengers, and not only laughed at and abused them, but actually in some cases killed them.

More: the youths had gained, as a result of some of their experiments, knowledge which promised immediate power (of an illegitimate kind), but which, carrying the seeds of disintegration within itself, eventually meant destruction not only of their own community but also of other communities which had, in the course of time, settled in their vicinity.

As the purpose of this original community was to gain knowledge that would help evolution and human development and not to retard or destroy it, it can be readily seen that if this community was not to be allowed to destroy itself, severe object lessons were necessary to awaken the youths to the perils of the policy they were pursuing.

Some of the youths had been careful enough to plant good seeds along with the "experimental" seed, so their harvest was not wholly destitute of good reaping; others had gone almost to the limit, with the result that the reaping of good fruitage was down to the minimum. These last were hard put to it to keep alive by hook or by crook (mostly crook), and developed faculties that enabled them to live on the labour of those who had been wiser than they. In so doing they forgot that they were simply adding to the score of indebtedness they had already piled up, which they would, at some time or other, be called upon to pay; for that is the Law of Justice. "As ye sow, so shall ye also reap."

To give the members of this erring community the severe object lesson they needed to bring them nearer the right way of doing things, and to awaken them to the penalties they were incurring, the elders arranged matters so that the results of the wrong-doing accumulated, and then allowed those accumulated results to recoil on them in bulk. We find traditions of this in the various accounts

of cataclysms, destruction by fire, earthquakes, the "Flood" of the Jewish, Babylonian, Atlantean, and ancient Mexican records. We have had a similar happening in the Great War in Europe where nations of high material development murdered each other; each nation calling upon its "God of Love" to help them to destroy the other nations, while neutral nations were praying to "God" to stop the massacre, and wondering why "God" didn't answer their prayers; not realizing that as they had sown so should they reap. The sad but grim humour of it being that they asserted their ideal to be the Christ Who taught "If a man strike thee on one cheek, turn to him the other!"

Let us go a little further with our allegory.

Some of the members of this community had become so engrossed in the activities, schemes, devilments, and ambitions of gain, place and power of their little "world" that they utterly lost touch of their original starting place, their original HOME, and when they heard of some of their companions speaking of that HOME, they wrote books in which they proved conclusively (to themselves at any rate) that such a place was non-existent, that it existed only in the disordered imagination of their fellows who they said were hallucinated. They wrote and wrote, and talked and talked, oh, so glibly! to prove their assertions that the only world that contained sentient life was their own little community, and also proved to their own satisfaction that when death ended their careers, that was the finish.

When the elders withdrew from personal contact with this community, they left behind them groups of men whom they had taught, and to whom they had explained the working of the Law, so that they in turn could keep the knowledge of the Law and its workings before the eyes and minds of the others of the community. These men were called "priests."

These priests were aware of the necessity of keeping themselves free from the contamination of the experiments and temptations of the others of the community; for on that depended the con-

tinuance of their connection with the elders. For a while, these priests were true to their trust and served the people right royally; but gradually, due to the pride engendered in their hearts, they became more and more worldly, with the final result that with a few exceptions the priesthood totally lost touch of the elders; their high, priestly position being used to enrich themselves with material wealth and power.

Now when the people—who were partly awakened to the need of definite knowledge regarding the causes of their present misery, which was due to their breaking of the Law—turned to the priests for guidance, the answers they received were to the effect that "God's ways are inscrutable"—"You must have faith"—"It will be all right if you are careful enough to repent at the last hour; then you'll go to heaven and eternal bliss," and suchlike evasions.

There were some (among the priests and also among the common people) who had lived lives pure enough to retain their communication with the elders; these tried by various means to keep the original teachings alive in the community. They asserted that while their bodies were asleep they visited their HOME, met the elders face to face, and derived knowledge and wisdom from those meetings. Their assertions were met with scorn and laughter and cries of "hallucination," "unconscious cerebration," and even worse phrases were hurled at them by a class of men who had devoted their time to the study of their physical bodies.

Some of those who lived pure lives asserted that after the death of the physical body, the souls who had inhabited those physical bodies returned to their HOME for a while—to rest and gain more spiritual strength, and then came back to their little world community asserting that they remembered the last life they had lived in that world community, and further asserted that that was the common lot of the community.

When asked by the scoffers (of whom there were many) why all did not remember having lived in that community before, they could not answer until, having made investigations into the matter, they discovered that all did not go back

HOME, and that most of those who did were so bound up in their thoughts and schemes of their little world community that they were either unaware of the place they were in, or else brought back such vague memories that they were doubtful of the reality.

The ones who never got back HOME in between their lives in the community were those who either disbelieved in that HOME (materialists and atheists), or were so depraved that they never got beyond the dark atmosphere of their world community. These were called "earth-bound spirits." The most depraved formed a community of their own in this dark place after the death of their physical bodies (Hell, Sheol, Purgatory, Kama-Loka, etc.) where they continued their activities along the same lines as when in their world community to which they returned after a more or less protracted stay in this "Hell."

When those who "remembered" were asked why they did not stay HOME when they had the opportunity, they said that as they were in part responsible for the bad state of the community they, in accordance with the Law of Justice (Karma—the Hindus call it), had to return to clean up their share of the evil conditions, and so help to make the world community the "Paradise" it was when they first went there.

They quoted a BOOK, which was held in great reverence, to back up their statements, but owing to the influence of the priesthood (who feared to lose their power over the people), the mental laziness and "I should worry" policy of the mass of the people, such quotations and arguments were disregarded.

As some of these quotations may interest you, I shall give them in my next letter.

I think that there is no need of pointing the moral of this allegory. I imagine it is quite plain enough for a child to understand that it is an allegory of Humanity.

With my best wishes,

Yours,

Aseka.

(To be continued)

ANCIENT AND MODERN PHYSICS

X.

THE SEPTENARY WORLD

(Concluded from page 59)

Let this motion in this material universe cease, and matter would melt away and resolve into spirit. From spirit it came, to spirit it belongs, and to spirit it returns.

Behind each and every astral globe, whether the globe be but an astral atom, or an astral planet, or an astral world; beyond its physics there is a meta-physical globe, its cause, and that is the real globe, of which the astral is but a temporary phenomenon. Take a spiritual globe and differentiate it. The Motion resulting produces a material astral globe. Stop the motion; bring it to a state of rest. The astral shadow disappears. It was merely spiritual phenomena.

Each and every astral atom is a model in miniature of the material and spiritual universe.

Each and every prakritic atom is the joint result of spirit and matter united and working together—of physics and meta-physics; and in its last analysis pure spirit; pure metaphysics.

Behind each and every prakritic atom of our earth there are six other atoms (or globes), three material shadows and three spiritual realities, so that it is a string of seven—the whole universe in miniature—material and spiritual. And all things combined and formed on a prakritic base are a chain of seven—whether a peach or a planet.

The "chain" belongs to the prakritic plane. The lines of descent from the Light through the star and sun to planet are "strings." The "chains" are beads of the same size strung on a thread. The strings are beads of different sizes strung on a thread. The beads of the chain are in coadunition—in the same space, as gas in water and the water in a sponge.

In metaphysics this earth can only be regarded as a chain of seven globes, its three astral globes in coadunition having their three spiritual doubles. Of course no one of the higher globes can be seen by the prakritic eye, but that is not to say the astral world cannot be seen by the

astral eye in sleep, or by the person who qualifies himself for the astral world through the development of his astral body. "No upper globes of any chain in the solar system can be seen," says H. P. Blavatsky in the Secret Doctrine (vol. I. p. 187), yet she means by astronomers, not by sages. And she does not mean the upper globes in the stellar system of Alcyone and its companions.

In pure physics the earth can only be regarded as a chain of four globes co-substantial and in coadunition—four in and three out. This makes seven, and the metaphysician when talking physics uses the metaphysical terms interchangeably and speaks of "the chain of seven globes" meaning in one sentence the four material globes making this earth; in another meaning the line of descent or string of beads of different sizes reaching down from the Divine Consciousness; and in still another the seven beads or globes of the same size in coadunition to form this earth chain. To the student who is thoroughly grounded in the eastern physics this interweaving of the physical and metaphysical presents no difficulties; but to the western mind just beginning the study it is a tangle.

We can now see what is meant by illusion, or Maya, and understand why such stress is laid upon it by every teacher.

Take the physical side first. The motion of a top gives it bands of colour to our eyes that it does not have at rest. They are temporary and not permanent, a result of motion merely; illusion and not reality.

The motion of the material atoms of the four planes, in harmony with their vibration, a motion the spiritual world does not have, produces all material phenomena. This is of course within the kinetic belts, for above or below them there is no change, and its phenomena are the mere change in relation of one atom to another caused by motion. The changes are not real. They disappear when the motion stops. They have no existence in matter above or below the belt.

All phenomena of every kind are as much an illusion as the supposed bands of colour around the top. The illusion is

the result of changes of relation in differentiated atoms caused by their motion. Without this motion the four material globes would dissolve into the atomic dust of the manasic world, with all that is within them. The whole material universe is all illusion; a mere temporary relation of its atoms through motion, without Reality or permanence.

What then is real? What is not illusion? That which is beyond the physical, that which is its cause and root; broadly, the metaphysical, which is not the result of differentiated atoms through relation. What was real in the top is real here. What was illusion in the top is illusion here.

The meta-physical or spiritual (the terms are interchangeable) does not have to pass beyond the manasic globe to get on the solid ground of reality. The spiritual world is here in every physical atom and in every aggregation of them; in every planet, sun, and star; for they are seven, each and every one, not four. Behind the illusion of one atom or many, whether here or on Alcyone, there is reality and permanency in the undifferentiated cause, the spiritual archetype, the three higher beads on the string which are the proper study of metaphysics.

XI.

STUMBLING-BLOCKS IN EASTERN PHYSICS.

The Western student of the ancient Eastern physics soon meets serious stumbling-blocks; and one at the very threshold has in the last half century turned many back. In beginning his study of the solar system, the pupil is told:

The first three planets — Mercury, Venus, and the moon—are dead and disintegrating. Evolution on them has ceased. The proof of this is found in the fact that they have no axial rotation, Mercury and Venus always presenting the same surface to their father, the sun, and the moon the same surface to its daughter, the earth.

This is a concrete statement of physical fact at which the Western student protests. If in the whole range of Western astronomical science there is any one fact that he has accepted as absolutely proved, it is that Mercury revolves once in 24h.

5m., 30.5s., and Venus once in 23h., 21m., 22s. He would as soon credit a statement that the earth has no axial rotation as that Mercury or Venus has none; and if he continues his study of Eastern physics it is with no confidence in its accuracy, and as a matter of curiosity.

The statement that Mercury, Venus, and the moon 'are dead and disintegrating,' the former two "always presenting the same surface" to the sun, is the basis for an elaborate superstructure, both in the physics and the metaphysics of the East. It is used in physics to explain how the "evolutionary wave" came to an end at the perfection of the mineral on Mercury with the loss of its axial rotation; how the "wave" then passed on to Venus with the seed of the vegetable kingdom, where the vegetable evolution ended with the loss of axial rotation; how from Venus it leaped to the moon, mother of animals and controller of animal life, with the seed of animal life in the vegetable; and how finally it came to the earth, when the moon ceased to revolve, bringing in the animal the seed of man. Here man will be evolved and perfected. Man has not yet been "born" on this earth, they say. He is still in a prenatal or embryonic condition within the animal.

The lunar Pitris, the men-seed, have a physical reason for being, if this evolutionary theory be true; none if it is not.

Axial rotation is necessary in evolution, the ancient physics teaches, which must cease with it. The reasons for this are too lengthy to give here. Briefly, the rotation makes the electrical flow and a thermopile dynamo of each planet.

The ancient astronomical teaching is absolutely true. There will not be a work on astronomy published in Europe or the United States this year, or hereafter, that will not state that "Mercury and Venus revolve on their axes in the same time that they revolve around the sun," which is another way of saying that "they have no axial rotation, always presenting the same face to the sun," and an inaccurate way of presenting the truth. The screw that holds the tire at the outer end of the spoke does not revolve "once on its axis" each time the wheel revolves. Run a cane through an orange and swing it around; the orange has not revolved.

"once on its axis." Nor does the stone in a sling revolve "once on its axis" for each revolution around the hand. The motion of Mercury is identically that of the impaled orange or the stone in the sling. It has no axis and no axial rotation. The modern astronomers, detected in pretences to knowledge they never possessed, let themselves down easy.

This "discovery," of no axial rotation by the interior planets, made by Schiaparelli and confirmed by Flammarion in 1894, has since been fully verified by our Western astronomers. All the new astronomies accept it. But the admission of astronomical "error," to speak politely, comes too late for the student it turned back from his study of Eastern physics. He cannot regain his lost faith and lost ground.

Thirty years ago Proctor made it clear to Western students that the orbit of the moon was a cycloidal curve (a drawn-out spring) around the sun, the earth's orbit being coincident with its axis; and that the moon was, astronomically and correctly, a satellite of the sun, not a satellite of the earth. This has been the Eastern view and teaching from time immemorial.

The Eastern distinction between father Sun and mother Moon, and the classification of the latter as a planet, did not disturb the Western student. He understood that. It was the "absolute accuracy" of modern astronomers in regard to the length of the day on Mercury or Venus, which the astronomers declared had been corrected down to the fraction of a second, that made it impossible for him to accept the Eastern physics when the latter squarely contradicted his own.

This was but the first of many similar stumbling-blocks in the path of the student of Eastern physics.

**"Few were the followers, straggling far,
That reached the lake of Vennachar;"**

and when they did, this was what they had to face:

"The planets absorb and use nearly all the solar energy—all except the very small amount the minor specks of cosmic dust may receive. There is not the least particle of the sun's light, or heat, or any one of the seven conditions of the solar energy, wasted. Except for the planets,

it is not manifested; it is not. There is no light, no heat, no form of solar energy, except on the planets as it is transferred from the laya centre of each in the sun to them. The etheric globe is cold and dark, except along the lines to them—the "Paths of Fohat" [solar energy]. Six laya centres are manifested in the sun; one is laid aside, though the wheels [planets] around the One Eye be seven. [This alludes to the moon, whose laya centre in the sun is now also that of the earth; but it is considered as a planet]. What each receives, that it also gives back. There is nothing lost."

"That settles it," says one student; and the others agree. Of the hundred who started,

"The foremost horseman rode alone,"

before the next step was won.

In the light of the tardy but perfect justification of the first stumbling-block, this statement may be worth following out, "to see what it means," and how "absurd" it can be. An etheric globe, cold as absolute zero, dark as Erebus, with here and there small pencils of light and heat from the sun to the planets—just rays, and nothing more—is a very different one from the fiery furnace at absolute zero of the modern physicist.

On a line drawn from the centre of the earth to the centre of the moon there is a point where the "weights" of the two bodies are said in our physics exactly to balance, and it lies, says our physics, "2,900 miles from the centre of the earth, and 1,100 miles from the surface." This is the earth's "laya centre" of the Eastern physics. It is of great importance in problems of life; but it may be passed over for the present.

Between the earth and the sun—precisely speaking, between this laya centre and the sun—there is a "point of balance," which falls within the photosphere of the sun. This point in the sun is the earth's solar laya, the occult or hidden earth of the metaphysics.

A diagram will make this clearer. Draw a line from the laya centre in the sun to that in the earth. Draw a narrow ellipse, with this line as its major axis, and shade it. At each end of the axis strike the beginning of an ellipse that will be tangent. If positive energy is along the shaded el-

lipse, negative energy is in each field beyond—earth and sun. This is a very crude illustration of a fundamental statement elaborated to the most minute detail in explanation of all astronomical phenomena; but for the moment it will do.

The point is that along this axial line connecting the laya centres play all the seven solar forces—light, heat, electricity, etc.—that affect the earth, and on every side of this line is the “electric field” of these forces. To this line any escaping solar energy is drawn, as the electricity of the air is drawn to a live wire or magnet. But there is little or none to escape. From the laya point in the sun to the laya point in the earth, the solar energy is transferred as sound is carried along a beam of light (photophone), or electricity from one point to another without a wire.

To the advanced student of electricity the ancient teaching is easily apprehended; to others it is difficult to make clear. These laya centres, it says, are “the transforming points of energy.” From the earth laya to the solar laya centre, the energy, we may say, is positive; beyond both the solar and the earth laya centre, in the fields touching at them, it is negative—or *vice versa*. The line connecting the layas is the “Path of Fohat”—the personification of solar energy.

This is a very crude and brief way of putting many pages of teaching, but the important point is that this line between the layas is one of solar energy, with a dynamic “field” of solar energy, elliptical in shape, connecting with the reverse fields at the laya points. These “dead points” are the limits of each electric field, which “create”, we say in electrical work, opposing fields beyond them.

Each one of these planets has its laya centre inside the sun’s photosphere. Each planet has a line of solar energy with its “field” of solar energy—not only a wireless telegraph, but a wireless lighting, heating, and life-giving system. These six solar laya points are the six “hidden planets,” the earth and moon being one, of the ancient metaphysics. The moon is the one “laid aside.” In their reception of energy from the sun, it is as if the planet were at the solar laya point, or

connected with it by a special pipe-line. The position of these six planetary laya points in the sun is indicated by the position of the planets in the heavens, and they may often influence or modify one another. If Mars, Jupiter, or Saturn is anywhere near conjunction with the earth, not only will a part of their “fields” be joined, but their laya points in the sun will be modified.

The physical basis of the old astrology was the physical interferences of these fields of solar energy; and what it depended on mainly in its work was the position of the six hidden planets, or laya centres, which was shown by the position of the planet with reference to the earth. That the planets themselves affected any one or anything on this earth, no real astrologer ever believed; that their position in the heavens indicated certain changes and modifications of the flow of solar energy to the earth, they knew from their knowledge of physics. “The twelve houses are in the sun,” says Hermes, “six in the north and six in the south.” Connect them with the zodiac, and the position of the planets shows the interferences of the solar currents.

The one objection to this ancient theory is that it does not present enough difficulties. The present value to science of the many theories in relation to the sun is the impossibility of reconciling any two of them, and the fact that no two theorists can unite to pummel a third. This ancient theory does not call for any great amount of heat, light, or energy in any condition to keep the Cosmos in order—not even enough for two persons to quarrel over. It merely turns the sun into a large dynamo connected with smaller dynamos, and these with one another with return currents by which “there is nothing lost.” In its details, it accounts for all facts—neatly simply, and without exclamation points. It is so simple and homespun, so lacking in the gaudiness that makes (for example) our light and heat less than the billionth part wasted on space always at absolute zero, that we may have to wait many centuries to have it “re-ified” and “confirmed” by our Western Science. That it will be “verified” in time, even as the first stumbling-block has been removed at the end of the nineteenth century, its students may at least hope.

The lesson, if there is one, is that the Western student of Eastern physics does not ride an auto along asphalted roads. He must own himself and not be owned by another man or even by “Modern Science.”

THOMAS E. WILLSON.

Looking Backward and Forward

Introspection as a Test of Knowledge

HOW profound are the mysteries of our own being! We cannot penetrate far into their deeper recesses, but we may find much that stands out clearly revealed in the light of self-consciousness, and it is by this illumination alone that each one of us can discover that which for him is real knowledge.

In the course of this Paper I shall endeavour to define what I shall call "Real knowledge" as distinct from belief, acceptance or conviction, and then enquire to what extent some of the tenets of Theosophy may be tested by real knowledge.

Belief consists in thinking an assertion, an idea, a hope, a fear so *likely to be true* that we accept it as a guide to thought and action.

Acceptance of a statement may consist of little else than a parrot like ability to repeat a set of figures, phrases or formulæ.

Belief and acceptance are always liable to disturbance, change and destruction by argument, new evidence, closer examination or a change of teachers. Real knowledge is above argument, beyond dispute, undisturbed by the convictions of other people. Thus one may believe that the earth is round with as much assurance as in a former life he believed that it was flat. He may be convinced that the Mahatmas live somewhere among the Himalayas; that H.P.B. wrote the Secret Doctrine; that Krishnamurti is the "Coming Christ" but he KNOWS none of these things. One may accept the statement that light from the sun reaches the earth in eight minutes on the authority of the Astronomical Society, but if an authority in whom he had more implicit confidence gave him some other figure he would instantly change his so-called 'knowledge' to match the newer statement.

It may be stated, I think, that conviction is the result of some mental activity—reasoning and pondering; one can give reasons for convictions which to another may seem very good or very poor reasons. For instance, an atheist may be absolutely convinced that there is no life after death; he has thought it all out,

and has become fixed and assured, and can give reasons for his belief which to him are absolutely conclusive, while a Christian may be convinced with an equally unassailable conviction that a welcome awaits him in far-off Happy Land where saints in glory stand, and a Theosophist looks forward to spending blissful centuries amid the joys of Devachan. The reason for the beliefs of the Christian and the Theosophist is reliance on the statements of persons whose authority they do not doubt. But there can be no real knowledge of the future, for real knowledge depends on more than reasons of any sort—it is the consciousness of a fact resulting from simple introspective observation.

For instance, we have 'real knowledge' of the presence in our consciousness of preferences; likes and dislikes with regard to colours, sounds, and a host of other things; one knows that he loves here, hates there; that some things please him, others make him angry, and he is absolutely sure of his own existence.

We have real knowledge that emotions, thoughts, etc., exist within us, but it does not follow that we know *why* they exist—we may have strong *convictions* as to the causes from which they have arisen, which may be quite correct or quite wrong. One may know that he *wants* to take some particular action, but he may be completely deceived as to the motives which really prompt his wish. Real knowledge carries complete conviction with it, but conviction may be maintained apart from real knowledge. One *ought* to be influenced by one's honest convictions; one simply *cannot help* being influenced by real knowledge.

We have no real knowledge of any consciousness outside our own, or the real nature of any material object. We only know impressions conveyed to us by our senses: thus, we know nothing of the real nature of a piece of iron, we only know that it *feels* hard and cold, *looks* opaque, etc. Its qualities produce sensations, which, however constant and reliable they may be for our needs, are in reality quite deceptive.

We have no real knowledge of any consciousness outside our own, or the real nature of any material object.

Impressions coming from without can create nothing—neither emotion, thought, ideas nor appreciation—they can only *arouse response* from within. The beauty of a curve, of a colour, of a sound, of a landscape, the force of an argument, the value of an explanation, the truth of an idea exists for each one of us *within himself*. All our convictions, beliefs, hopes and fears result from the working of our mental faculties upon material that has reached us through our senses. They transmit to us all we know, or think we know, of the universe of objects by which we are surrounded; and principally through the medium of speech all we can know of thought and feeling generated in the consciousness of other people, and note well how lamentably far from perfect that medium is; and, moreover, the meaning of every phrase and every word is, on its reception by a mind, immediately modified by the conditions of that mind, just as the appearance of an object brought into a room is affected by the qualities of light and the character of the contents in that room. It is not always easy to distinguish conviction and belief from real knowledge, as they each cover large fields of experience which appear to overlap, but enough I believe has been said to indicate the test to which I shall now subject some of the tenets of Theosophy. It must not, however, be supposed that any teaching that does not come within the narrow limits of what I have called 'real knowledge' is therefore to be regarded as not true. My object is not to deny the truth of any teaching but to show that much of our philosophy is so unquestionably true as to be beyond the reach of argument and change.

Real knowledge then, being a matter of mental observation, I propose to lead my hearers in a search for some of that knowledge by the help of introspection. But I may be asked, how can I tell that my own self-analysis will yield the same results as that of another's self-analysis? Well, I must admit at once that I have no knowledge of any other consciousness than my own, nor, indeed do I know that

any consciousness other than my own has any existence at all outside my own imagination. I have, however, happily for my peace of mind, convictions on the subject of sufficient strength to protect me from the horror of ever doubting the reality of my companions, or that their natures are fundamentally very similar to my own. At any rate for the purposes of this Paper I must assume that to be the case.

Perhaps the first thing to be noted when one tries to observe the workings of his own consciousness is that he is aware of a succession of pictures thrown upon a dark screen. They may come and go unbidden, apparently without restraint and following lines of least resistance, or they may be controlled to a limited extent by a director whom one thinks of as "I, myself." There is one thing however that this director is utterly incapable of doing, and that is to stop the pictures from moving—still less can he keep the screen blank—in other words, self-consciousness depends upon continued movement and change. This picture making is performed by the mind, with its principal attributes memory and imagination, and the mind appears to be an unruly self-willed instrument of the I or Ego. Its control, such as it is, is constantly interrupted by emotions, agitated by fears big or little, distracted by alluring imaginings and desires, disturbed by sights and sounds, and irritated often by physical discomforts.

The observer will also note that not only is his thinking largely influenced by his emotions, but also that the whole state of his consciousness is often under their sway, and that frequently they arise from causes that may seem to be quite inadequate to account for their strength and power, or their cause may be more or less completely hidden. Loves and likes, goodwill, jealousy, envy, hate, irritation, peace, good spirits, depression, anger, pity may arise in consciousness suddenly and overwhelmingly, or approach by slow degrees, may remain long increasing in power, or may flare up and vanish again immediately. One knows that the emotions like the mind may be controlled to some extent by a mysterious force that we call the will, acting

through the mind; we may feel that if only the user of this will were more determined, and cared more about the matter, it could gain complete mastery over them.

On continuing his introspective search the enquirer may find that he is sometimes conscious of unselfish inclinations and aspirations, which, though he knows not whence they come, he recognizes instinctively to be of a lofty and beautiful character, and he may even feel a sort of reverence for their unknown source. These inclinations and aspirations, having entered his thoughts, are turned over and contemplated and then may be either rejected or forgotten, or may become the motive for actions that necessitate mental or bodily discomfort—actions in fact that are unselfish, opposing the pleasures, appetites, natural instincts or mundane well being of the individual. They are not the result of any reasoned policy; they cannot be ascribed to "natural selection" or "survival of the fittest" for they are often prejudicial to his animal or social interests.

We may also note the watchful presence of what we call conscience, that quiet voice that may prove to be of more compelling power than even the instinct of self preservation.

Having gone so far in our exploration we will now see to what extent our findings verify the Theosophical sevenfold classification of the "principles" of man. No doubt Theosophical students will generally agree that the analysis given by H.P.B. is the best and most convenient among all the numerous attempts that have been made. But no classification can be regarded as perfectly descriptive for the simple reason that human consciousness is exceedingly complex—aspirations, desires, mental activities, feelings, etc., are interdependent in their action; they fade off the one into the other, forming endless combinations. And, moreover as H.P.B. has pointed out incarnated man must be regarded (except for the purposes of study) as a unit not as a congeries of separate entities. This view is confirmed by the phrases used by H.P.B. in the "Key to Theosophy" under the heading, "The Septenary Nature of Man." She says:—

"Now so plain is it that Plato and even Pythagoras while speaking of but three "Principles" give them seven separate functions in their various combinations that if we contrast our teachings this will become quite plain. Let us take a cursory view of these seven aspects in drawing two tables."

She then gives the following Sanscrit terms with their exoteric meanings:—

Rupa, or Sthula—Physical body.

Prana—Life or Vital Principle.

Linga Sarira—Astral Body.

Kama Rupa—The seat of animal desires—passions.

Manas—a dual principle in its functions—Mind, Intelligence.

Buddhi—The Spiritual Soul—the vehicle of pure universal spirit.

Atma—Spirit—One with the Absolute, as its radiation.

Of these seven I think it may be said that we are actually conscious of four, namely, the physical body; that body or congeries of associated personal desires and passions, here called Kama Rupa, though that term is sometimes used in a somewhat different sense; the mind; and the Spiritual Soul, Buddhi.

Taking the other three; it may be said of Prana that we know there must be a vital principle energising in our bodies, though we may be as unable to observe it as we are the air in our lungs. As to the Astral Body: for my part I must be content to accept belief in its existence on the authority of teachers, confirmed by its reasonableness and evidence. Atma, Universal Spirit, can be only postulated as a philosophical necessity.

Of the four about which we know something, Buddhi is the Theosophical name given to that aspect of our nature which has also been called, the "Christ within," "the divine in man" and by other terms; it is that principle in our nature which as has been noted, we are made conscious by unselfish wishes, by aspirations towards high ideals, etc. It has been Theosophically stated that Buddhi is a universal principle that only becomes active when in conjunction with Manas, the thinking principle and the seal of self-consciousness, and this is well confirmed by what we have seen in our introspection. We saw no sign of aspira-

tion or any will to serve until it entered our consciousness in the form of a thought or an idea which could be observed by the thinker. Anyone, however, who is ever conscious of an urge towards real self-denial, or feels any genuine desire to live in sympathetic unity with his fellows, *knows* that Buddhi is an aspect or principle of his nature by whatever name it may be called.

Manas, mind or intelligence, is obviously a fact of real knowledge. It might almost be said to be consciousness itself, for certainly there can be no self-consciousness without it, it is the attribute that most definitely, conclusively and irrevocably separates man from the animals guided by instinct. And just as Buddhi is manifested to us by its conjunction with thought—which is the meaning of the phrase “Manas is the *‘vehicle’* of Buddhi”—so desires, emotions and sensations can only enter our self-consciousness when thought takes hold of them. Indeed, self-consciousness may be temporarily lost when a man is so beside himself with passion that he loses self-control and acts like a madman or an idiot without reason, for his passion has subdued his mind, and the two are, for the time being, disassociated. But as long as the mind is operative in conjunction with the desires and emotions, or, to put it into Theosophic phrase, as long as Kama acts as a vehicle to Manas, the former remains within the boundary of self-consciousness, and the power to choose, direct and plan may still be exercised by the self, and so it is truly said that the mind is the battle field upon which perpetual warfare is waged between the “Higher Self” and the “Lower Self.” These two selves however are not separate entities, but aspects of the same self—the two opposing sides of its character.

With regard to the fourth Principle—Kama, which includes the lower desires, pleasures of sensation, selfish hopes and fears, earthly passion, personal loves and hates, etc., enough has already been said to leave us in no doubt that we possess a great deal of real knowledge concerning it.

We now come to the last of the seven Principles to be considered—the physical

body, and as no argument could convince us that we do not possess this container of our consciousness and vehicle of expression, we need not further discuss it.

Having thus disposed of the “Principles” we will now turn our attention to the Ego. We cannot define life, we cannot explain what self-consciousness is; we do know something of their manifestations however, and as the Ego seems to consist of a combination of these two, the same may be said of it. We know that it exists for we can be no more strongly assured of any fact than that “I am myself and no other;” self-consciousness is said to consist of the continually alternating assertions, I am I—I am not that. It may be argued that this I-am-I feeling is an illusion produced by the mind and senses, but while the One is manifesting as the Many, the apparent separation of selves must persist, and as an *attribute of human* consciousness this separation of myself from all other selves is an absolute fact.

(To be continued)

W. B. Pease.

Victoria, B.C.

WHITHER, WHENCE AND WHY.

A human soul came to me;
 A soul incarnated by will of mine.
 By purpose high or purpose low;
 It did not ask, I trow;
 Sweet innocent, and trustful;
 It came helplessly.
 Latent with restitution;
 In this new incarnation,
 It rested in measureless content;
 Accruing new forces.
 I kissed the baby face;
 Held the form in close embrace.
 It had a power, a power over me.
 Who knows
 —But this was its trust in fee?

Edith Kathrens.

Calgary

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GENERAL SECRETARY

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OFFICIAL NOTES

The programme of the Scottish Convention to be held on June 5, with Mrs. Besant presiding was sent out early in May. It was arranged for Glasgow this year at the McLellan Galleries, Sauchiehall Street.

* * *

Six bound volumes of The Canadian Theosophist are now available and may be had from the General Secretary's office for \$2 each post free. Title and Index for Volume vi. may be had on application with postage.

* * *

Mrs. Besant will preside over the Fifth Annual Convention of the Theosophical Society in Wales to be held at Colwyn Bay on July 9 and 10. Those desiring to visit this charming spot are advised by Mr. Peter Freeman, the General Secretary, to make reservations early.

* * *

The Messenger announces that Mrs. Besant will speak in Toronto in Massey Hall on November 1st and 3rd. There will be no free seats and the lecture tour

is in charge of a Bureau. No further Canadian engagements are yet announced, but it is understood that she is to visit Vancouver.

* * *

A dozen Jewish Theosophists have banded together to fill the gap they found in the Adyar literature as they stated "no single work of any importance on the Jewish religion has found place in Theosophical literature." An association has been formed with these objects—To study Judaism in the light of Theosophy and Theosophy in the light of Judaism; to spread Theosophical teachings among the Jews; to undertake any other activity which could aid in the realization of the objects of the association. The president is M. Gaston Polak, 45, rue de Loxus, Brussels, Belgium; secretary, M. M. Cohen, rue Dunav, Sofia, Bulgaria; treasurer, M. J. H. Perez, P. O. Box 769, Cairo, Egypt.

* * *

Lodge Secretaries will please note that the Dues Slips which are sent out to them at the beginning of each financial year are for their own use and for Headquarters and are not to be given to the members. They are intended to be a check on the Headquarters lists with those of the Lodges, as to addresses, good standing, etc. Each slip should be sent in to Headquarters when the dues of the member is paid, with such corrections of addresses as may be necessary. The slip is then returned to the Secretary or Treasurer as a receipt.

* * *

Mr. Jinarajadasa writes:—You will be glad to know that the little mahogany trees that were planted to form the Founder's Avenue, are doing well. A protecting circular enclosure has been built round each, so as to prevent cattle from injuring them while young. On the enclosure of each, we shall presently mount a small marble slab, bearing the name of the country and the date of the formation of the National Society. "The Golden Book" which I intended to have ready for Convention, but which was held up owing to Convention activities, is slowly nearing completion."

It will be remembered that the nominations for the General Executive did not exceed the number of candidates to be elected, and that therefore no election was needed, those nominated becoming the Executive for the ensuing year by acclamation. On receipt of the result, Mr. J. Hunt Stanford, who was elected in 1922 and is therefore completing his fourth year as one of the Executive members, wrote to the General Secretary in protest of so many Toronto members being on the National Council, and declining to sit under the circumstances. On his return the General Secretary took up the matter with the Executive and with Mr. Stanford. The latter stood fast by his determination to resign. The Vancouver Lodge having somewhat tardily sent in the nomination of Mr. J. E. McCreedy as a candidate, it was suggested that while Mr. Stanford's resignation be accepted with deep regret, inasmuch as he insisted upon withdrawing, Mr. McCreedy might be substituted in his place. It was quite clear that had Mr. McCreedy's nomination been in time the Toronto Lodge would not have nominated four candidates. Mr. Stanford was consulted and approved the proposal, and all the other candidates, as well as the old members of the Executive, including Mr. Tallman, who is also withdrawing on account of his location in Hamilton during the business days of the week, having assented, it has been agreed as a measure wholly in accord with the wishes of the members and as saving the expense of a general election, that Mr. McCreedy will be co-opted a member of the General Executive for the coming year. No precedent is thereby created, for it is scarcely conceivable that a similar situation will ever arise again.

AMONG THE LODGES

Mrs. Olive Durant reports for the Regina group which began study some time ago that meetings have been carried on regularly on Sunday evenings, and though the circle is small it is a keen and harmonious one. "Mr. Hawkes is a great help to the younger and less experienced ones. Mr. Palmer takes charge of things generally, and we all feel this is the best

way to proceed for the present, quietly, as advised."

* * *

Mr. G. S. Carr, Secretary, Victoria Lodge, writes under date May 7: The Victoria Lodge appreciated very much the recent visit of our General Secretary, Mr. A.E.S. Smythe. On Monday evening Mr. Smythe addressed a well attended and appreciative meeting on 'The Secret Doctrine' giving in simple words a well considered epitome of the Ancient Wisdom as contained in that book. On Tuesday evening he addressed the Lodge and we feel sure that his visit will result in greater interest being taken in the Theosophical Movement, and may we express the hope that he will be able to visit us again before very long.

* * *

Following up the reference last month to the travelling "occultists" and their courses of instruction at prices varying from \$25 to \$500, Miss Gates writes from Hamilton citing a letter from one of the Hamilton Lodge members in Pittsburgh, describing the visit of an alleged Swami who has recently been there holding crowded meetings, and receiving, it is said, 600 pupils at \$25 each for a first course, and \$50 for an advanced course. The son of a prominent F.T.S. is said to be his private secretary, and many T.S. people were among the students. The warning given by Madam Blavatsky is largely forgotten. "One who takes money in exchange for the teaching is either an impostor or a Black Magician."

* * *

Enclosing applications from two new members the President of the Montreal Lodge states that the work is progressing quite well and the disturbing press reports did not affect either the members or others interested, although naturally a number of questions were asked and answered along the general lines of "wait and see;" meanwhile maintain neutrality. Two resignations may be reported as a direct result of the publicity given Mrs. Besant's announcement re the "World Teacher" but otherwise the interest remains as ever. At the end of April, consequent on the expiry of the lease of the Hall the Lodge suspended all public work until the Fall, until another place is found.

Members meetings are still held, at present at Miss Burrough's house, and they have been quite well attended.

THE NEW ADYAR POLICIES

The Minutes of the General Council Meetings held at Adyar on December 22, 23, 31, and January 8 last are just to hand. Among other transactions it was resolved "That a member who left the Theosophical Society during the Judge or any other secession can be allowed to rejoin the T.S. while remaining a member of the seceding body."

Mr. Schwarz, The Treasurer T.S., informed the meeting that the annual loss on exchange alone was about 2000 rupees, and there was an annual deficit in the budget of 30,000 to 40,000 rupees, which had been made up by donations, but that the Society ought to be placed in a position where it would not be dependent upon donations. The deficit for the year was 17,445 rupees, or 1342 pounds, about \$6,500. It was finally resolved that in Rule 43, Line 2, the words "Sd. (or its equivalent) for every active member on its rolls" be cancelled and instead the words "ten per cent of the total amount received from its own National dues" be substituted. This amount is to be remitted to the General Treasury on or before the first day of October in each year, and the official year will close on October 31.

Rule 44 was amended as follows on the recommendation of the legal committee. "In the event of the cancellation of any Charter under Rule 36 or the withdrawal from the Theosophical Society of any National Society or Lodge thereof, its constituent Charter granted by the President shall, *ipso facto*, lapse and become forfeited, and all property, real or personal, including Charters, Diplomas, Seal, Records and other papers, pertaining to the Society, belonging to or in the custody of such National Society or Lodge (except when the law of the country where the National Society or Lodge is situated prohibits such vesting, in which case the property shall vest as hereinafter provided) and shall be delivered up to the President or his

nominee in its behalf; and such National Society or Lodge shall not be entitled to continue to use the Name, Motto, or Seal of the Society. Provided, nevertheless, that the President shall be empowered to revive and transfer the said Charter of the National Society or Lodge whose Charter has so lapsed and become forfeited to such other Lodges and fellows or other nominee or nominees of his as in his judgment shall seem best for the interests of the Society. In case where the law of the country where the Lodge or National Society whose Charter has lapsed as aforesaid, prohibits such vesting in the Society, the property of the Lodge shall vest in the National Society and the property of the National Society in a local Trustee nominated by the President for this purpose. For the purpose of effectuating any transfer of property which the Society may become entitled to under this rule, it shall be lawful for the President to appoint an agent or nominee for the purpose of executing any necessary document or for taking any steps necessary effectually to transfer the said property of the Society."

Rule 36 of the Incorporation of April 3, 1905, reads, "All Charters of National Societies or Lodges and all Diplomas of membership derive their authority from the President, acting as Executive Officer of the General Council of the Society, and may be cancelled by the same authority."

Rule 44 appears in the last annual report as follows: "In the event of the withdrawal from the Theosophical Society of any National Society or Lodge thereof, its constituent Charter granted by the President shall *ipso facto*, lapse and become forfeited" etc., and closes "Provided, nevertheless, that the President shall be empowered to revive and transfer the said Charter of the seceding National Society or Lodge to such non-seceding Lodges and Fellows as in his judgment shall seem best for the interests of the Society."

The President under the new rule can cancel any Charter he or she pleases, and can claim the property of whatever body has been disfranchised. How much more satisfactory is Mrs. Tingley's plan of insisting that all property be put in

her own name at once. We commend this suggestion to the Adyar authorities as neat and effective.

A. E. S. S.

"THOUGHT FORMS"

A new and handsome reprint of "Thought Forms" by Mrs. Besant and Mr. Leadbeater has been issued. First printed in 1901 this is the second reprint. The coloured plates are finely executed and may be interestingly compared with the work of an artist in New York who has recently given an exhibition of designs in which he symbolically represented the passions, emotions and feelings of humanity as he has imagined they might appear to the inward eye. It is difficult to suppose that the shapes and images of either psychic or artistic imagination shall always be standard conceptions by which we might recognize these aspects of the kamic nature which they are intended to represent. When nature is so various in her moulding of the snow-flakes, we can hardly expect a less varied presentation of human emotion as far as form is concerned, though the colours may more nearly represent the reality.

FELLOWS AND FRIENDS

The Church of the New Age Magazine has some excellent articles in the May issue. "The Cursing of the Fig Tree" is a piece of valuable exegesis.

* * *

The death is announced of Pt. Mahadeva Shastri, Librarian of the Adyar Library. He was a great and eminent Sanscrit scholar says "Theosophy in India," and rendered great service to Theosophy and the cause of Oriental learning by many valuable publications. He was responsible for the Hindu Ritual of the Bharata Samaj and he trained Krishnaji in the correct mode of chanting the mantras.

* * *

Mr. William Loftus Hare has a long and strong article in the Empire Review for June 1 in which he has given for the first time particulars as to how the Old Catholic Church orders were fraudulent-

ly obtained by Theosophists. We publish elsewhere a resume of his lecture on the Gnostics of Cerinthus's teaching that Jesus was overshadowed by Christ. The lecture is to appear in the International Psychic Gazette on June 1. Mr. Fiare has also an article in the Occult Review for May explaining the origin and character of the Greek Mysteries and Initiations.

* * *

The Prometheus Lodge, which is the Los Angeles Lodge of the Gnostic Society announced free public meetings in the month of May with address on Theosophical topics followed by questions for general discussion. Mr. John Pryse is president of this Lodge. The Gnostic Society is to all intents and purposes doing the same kind of work that the Theosophical Society was founded to do, and is extending its activities. The Krishna Lodge is another branch of the organization in Hollywood.

* * *

The Walt Whitman Fellowship held the 107th anniversary celebration of the poet's birth on May 31 in the Sherbourne House Club, Toronto, Henry S. Saunders, president, in the chair. Readings were given by Mildred Bain, Elsie Pomeroy, Nella Jefferis, and the Chairman; addresses by the Chairman on the events of the Whitman Year; by W. A. Deacon on "The Magnificent Idler"; by Albert Smythe on Whitman and Woman; and music by Mr. Saunders, Mrs. T. Rutherford Robinson and Elsie Bennett. The attendance was the largest of the eleven Toronto meetings.

* * *

The marriage took place at 1.30 p.m. on Monday, May 17, of Mr. Roy Mitchell, a member of the General Executive of the T. S. in Canada, and Miss Jocelyn Taylor, in the Church of St. Mary Magdalene, Toronto. The following notice appeared in the Toronto Star of May 15:

"Roy M. Mitchell, author, lecturer, theatrical director, theosophical leader and onetime newspaperman, is to be married to Miss Margaret C. (Jocelyn) Taylor, well-known artist and sculptress. The marriage, The Star was told to-day, will take place on Monday. The marriage license was taken out on Thursday.

"Yes," said Mr. Mitchell, "it will take place on Monday, according to our present plans, and it will be very quiet." Both parties are extremely well known in the city, while Mr. Mitchell's connection with the Theosophical Society made his name prominent throughout Canada. He was at one time technical director of the Greenwich Village Theatre, New York, and was the first director of Hart House Theatre. Miss Taylor was formerly assistant director at Hart House under Bertram Forsyth and also did costume designing and scenic work during Mr. Mitchell's regime. Miss Taylor resides with her parents, Mr. and Mrs. William G. Taylor, at 49 Heath street west. Mr. Mitchell lives with his parents, Mr. and Mrs. G. A. Mitchell, at 17 Munro Park avenue. It is understood that they are going down to live near Sydenham in Frontenac county where they will carry on their joint and several artistic pursuits."

A VOICE FROM THE PAST

A member of the Hamilton Lodge has had reprinted the three numbers of "The Theosophic Voice" published in Chicago in 1908 and 1909. This record covers many interesting phases of the re-admittance of Mr. Leadbeater to the Theosophical Society and the subjection of Mrs. Besant to his influence, the real origin of the subversion of the Society from its first intentions to its present antipodal aims. The Voice consists largely of a collection of documents, letters and papers bearing upon or recounting the events following the death of Col. Olcott, the efforts of Mrs. Besant to have herself recognized as President, and the re-entry of Mr. Leadbeater into the Theosophical Society after his virtual expulsion, and his subsequent (and perhaps consequent) domination of Mrs. Besant.

There are two letters that ought to be familiar to all students of the history of The Theosophical Movement. One is from Mrs. Besant herself (page 13) in which she upholds the views which The Canadian Theosophist has continued to inculcate. "A 'commanding personality,'"—she says, "to use the cant of the day—may in many ways be of service to a

movement, but in the Theosophical Society the work of such a personality would be too dearly purchased if it were bought by the surrender of individual freedom of thought, and the Society would be far safer if it did not number such a personality among its members. Over and over again have I emphasized this fact, and have urged free criticism of all opinions, my own among them. Like every body else I often make mistakes, and it is a poor service to me to confirm me in these mistakes by abstaining from criticism. I would sooner never write another word than have my words made into a gag for other people's thoughts. All my life I have followed the practice of reading the harshest criticisms, with a view to utilize them, and I do not mean, as I grow old, to help the growth of crystallization by evading the most rigorous criticism. Moreover, anything that has been done through me, not by me, for Theosophy, would be out-balanced by making my crude knowledge a measure for the thinking in the movement, and by turning me into an obstacle of future progress In the T.S. there is no orthodoxy, there are no Popes. It is a band of students eager to learn the truth, and growing ever in the knowledge thereof, and its wellbeing rests on the maintenance of this ideal." This letter is dated February 17, 1904, and indicates how much Mrs. Besant has changed her mind.

A letter to Mrs. Besant which appeared in "The Vahan, March, 1908, which was addressed to the Editor of The Theosophist, notes the fact that Mrs. Besant cabled Mr. Sinnett asking him to appoint her his deputy as vice-president of the T.S. on the death of Col. Olcott, and his refusal, when he chose Mr. Davidson, the treasurer, as more neutral. He accuses Mrs. Besant of twisting his article in some passages to give them a meaning they would not bear.

"Of course," he proceeds, "the influence of the Masters has been the main spring of the mighty wave of regenerating thought to which I refer, but the external shaping of the Society was *not* dictated by Them, and for its manifold blunderings They are not responsible. It is a complete misapprehension of the

whole movement to suppose that They 'sent out' Madam Blavatsky to do that which has actually been done. Madam Blavatsky used positively to assure me that when she was in Tibet with the Masters, They gave her the choice whether she would stay on permanently in Tibet as an occult pupil or return to the world. Because of her affection for her relatives she chose to return.

"When much later she went to America, anyone who reads Colonel Olcott's 'Diary Leaves' will see that the steps taken there to form a Society bore no promise of what ultimately came into existence. Not even when she came to India and got into touch with myself, was the Society as started in Bombay a forecast of the riper movement that followed. That, as far as the western world was concerned, was built up entirely on the basis of teaching the Masters gave out through the books I was enabled to write.

"When the letters of instruction were in process of coming Madame Blavatsky studied them with as much interest as I did, and declared to me over and over again that their contents were as new to her as they were to me. When I left in 1883 she told me she meant to remain for the rest of her life at Adyar, that she did not believe in the possibility of establishing Theosophy in the West. She only changed her mind and came to this country when the London Lodge was well established and a considerable number of people over here were showing serious interest in the new teaching. The whole drift of your public utterances and writings about the beginnings of the Movement are at variance with these facts, as also with the attitude of the Masters towards those of Their followers who may work in the outer world in Their service.

"In the same 'Theosophist' that contains your address, you publish a letter to Mr. Leadbeater over the signature 'K. H.' I do not believe in the verbal authenticity of that letter, but it conveys one idea which is quite in harmony with the principles of the Adept world and curiously so with the views I am now putting forward. The Master declines to give specific direction to His corres-

pondent, because that would make Him 'responsible for every effect that might flow from the step and you would acquire but a secondary merit.' That is the clue to the mystery by which so many people have been puzzled, as to why the Masters left Madame Blavatsky and Colonel Olcott to flounder along as they did in the beginning and make so many mistakes. Nothing I have said is at variance with the belief I fully entertain that when Madame Blavatsky returned to the world and was eager to do something, the Masters took advantage of that opportunity to test the readiness of the present generation for the reception of teaching concerning the Path and the principles of human evolution. Eventually the experiment proved successful.

"If it had failed no doubt the Masters would have started some wholly different scheme. Their purpose would ultimately have been fulfilled beyond question, but some other group of persons would then have been identified as having been 'chosen' for the work. You come into this movement many years after I had been concerned with its beginnings, and have built upon impressions gathered at a late stage of its progress a body of ideas which I have described as 'mythological.' Because I have objected to the twist you give to the facts you venture to speak of me as denying that 'this great wave of spiritual life is the product of the Masters.' That is a misapprehension of my views so gross as to be almost absurd in presence of my writings during the last five and twenty years.

"In asking me to resign the Vice-Presidency you cannot have been prompted by any doubt as to my loyalty to the Masters, because you have been too intimate with me to make such a mistake. It is not worth while for me now to attempt to analyze your motives, but to guard against further misconception let me repudiate the idea that in resisting your mythology I am hostile to the memory of Madame Blavatsky. It is a deplorable mistake to identify the great revelation of knowledge that has been poured into the world by the Masters through various channels during the last five and twenty years, with any of the visible personalities concerned. To re-

gard Madame Blavatsky as Their 'chosen representative' is to combine several mistakes in one. All who work on this plane for the progress of human enlightenment are free agents in doing so, as the letter quoted above suggests. To suppose them mere wire-pulled agents, is to saddle the Masters with the discredit of all the mistakes they may make. Of course it would be silly in the last degree to suppose that great Adepts and Chohans could be saddled, under any circumstances, with 'karmic' responsibility for such mistakes.

"Finally, the 'chosen' theory misapprehends the nature of that steady pressure assisting spiritual growth which the Masters bring to bear on human progress from higher planes—and partly manifest in Their readiness to smile upon whatever honest efforts any of us make on this plane, to cooperate in that great work. Meanwhile do not let us burden Theosophy with the short-comings of any of the personalities conspicuous in the early records of the Theosophical Society."

The Dreamer is quoted in two letters from which we take a sentence. "We must never forget that the Society exists not as a background for individual aspirations, nor even as a scheme for securing individual exaltation and altitude, but in order that it may help to raise the humanity around us to a recognition of the Self within." Mr. Upendra Nath Basu retired from the General Secretaryship of India in November, 1908 at the time of this controversy.

The esoteric teaching states that the pole had passed through the equator, and that the "land of bliss" of the Fourth Race, its inheritance from the Third, had now become the religion of desolation and woe.

—Secret Doctrine ii. 356

IS THERE SOME SPECIAL BOOK YOU WANT?

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

Just write me—I am in a position to help you.
N. W. J. HAYDON, 564 PAPE AV., TORONTO

THE Gnostic DOCTRINE OF JESUS AND CHRIST

An Exposure of Theosophical Errors
By William Loftus Hare

(Ex-Director of Studies in Comparative Religion and Philosophy to the Theosophical Society in England.)

In ordinary circumstances a fresh discussion of this rather out-worn topic would be an exercise in literary archaeology. But it so happens that we have recently been presented with a new World Teacher, and are shortly to hear from Mrs. Besant by means of four lectures at the Queen's Hall the full story of the supposed psychological processes by which World Teachers creep into existence.

Time was when, from the point of view of the Church, the Gnostics were regarded as dangerous heretics; later they became futile, and after the Protestant Reformation were almost forgotten. But by a curious legend, the origin of which is by no means obscure, the Gnostics have received at the hands of Theosophists something like a rehabilitation, and in a very successful manner.

I can imagine H.P.B. of the late 'eighties setting young Mr. G. R. S. Mead to "work up" the gnostic vein for the credit of Theosophy. The preliminary studies undertaken must have been arduous and the results were, at the time, very creditable to the author and to the Society in whose periodical Journals they appeared. Finally, in 1900, Mr. Mead published *Fragments of a Faith Forgotten* and later *Pistis Sophia* in which he presented to the lay public a mass of material dug out from the inaccessible Fathers and modern European Scholars.

Here, then, was Mr. Mead's study, ready for fresh exploitation. But something had happened in the meantime. Mr. Leadbeater had reappeared in the Society during 1908 and had become Mrs. Besant's right hand man. Her book *Esoteric Christianity* was based on Mr. Mead's *Fragments* and Mr. Leadbeater's clairvoyant "Insides." It served to patronise Christianity, but to degrade it to a lower place by calling it "The Lesser Mysteries." People were simultaneously pleased and displeased. This

done, there appeared *The Changing World* in which the Leadbeaterian element is greatly increased and Mr. Mead's corner stone of historical criticism is rejected. No longer does the British Museum offer any help—it is the Akashic Records that are now used to reveal a completely new and unheard of scheme of religions, compiled and purveyed from inaccessible heights. The banalities of *The Lives, Man* and other works are diluted and incorporated in a fresh presentation.

In searching for the Gnostic doctrine about Jesus and Christ, we should naturally not expect to go back beyond the historical figure of the first century; but for a particular reason we must do so. It is this: The term "Messiah" has long been in use among the Hebrews to designate one "anointed" for some special purpose,—a king, a prophet, a military deliverer. During the two centuries B.C. it was rendered into Greek *Christos* and at first meant no more than it meant in its Hebrew form. But about 180 B.C. the afflicted Jews began to think of the Messiah as a Heavenly visitant to earth and to restrict the use of the term to him. Thus it came that *Messiah* and *Christos* were the Hebrew and Greek equivalents used by Hebrew and Greek speaking Jews, respectively. Men spoke of The Messiah or The Christ as a unique celestial personality.

We shall now see what the Gnostics have said about the coming of the Christ and at first we shall notice that they do not always say the same things. Mr. Mead himself says: "We can find examples of every shade of opinion among them." There has been some peculiar theosophic discrimination at work in deciding of late which Gnostic to accept and which to reject.

SUMMARY

There are two ways of dealing with the material. The first is to *add together* all the separate and contradictory elements into one total, and this is what Mr. Mead the scholar, Mr. Leadbeater the seer, and Mrs. Besant the orator have done. Thus we have a totally false result. The second method is the true one: to proceed by a process of elimination—as adopted in the legend of the

ten little nigger boys. The results are as follows:—

A. There is no mention of Jesus or Christ in Dositheus or Menander.

B. The doctrine of phantasm is found in Simon, Saturnilus (and Cerdo), the Docetoe (and Manes), Marcion (and Apelles and Bardesanes).

We may note that if Jesus were, as affirmed by these writers, an illusionary phenomenon, no birth, baptism, overshadowing, adoption, illumination, death or resurrection could be possible or expected; and, sure enough, none of these elements are found in these fragments.

C. The granting to Jesus of "powers," or the influx of the Holy Spirit is taught in Carpocrates, Basilides and *Pistis Sophia*. These writers do not say that these "powers" came at the baptism but presumably at the birth of Jesus.

D. The Angel Baruch instructs Jesus in Justinus.

E. The Logos is the Saviour, in the Sethians.

F. Jesus is the Saviour and instructs men how to gain Christhood, in The Naasenes.

G. Jesus gains divinity by his own efforts, in The Peratae, Valentinus and, by inference, in *Pistis Sophia*, its author.

H. Fourteen out of the seventeen gnostic sects so far contain no indication of the supposed "gnostic doctrine" of the Christ as the World Teacher uniting himself with Jesus at the baptism. The idea is found alone in The unnamed sect described by Irenaeus, the Cainites, and Cerinthus.

I have no hesitation in identifying "the unnamed sect" with the Cerinthians. A comparison of the phraseology used by the one and the other in Mead's *Fragments* (pp. 191-2 and 238) is sufficiently convincing. We may dismiss the stupid Cainites, whose only distinction is their championship of the betrayer. He is the sole authority for the neo-theosophy of the Leadbeater-Besant school. Upon him rests the monstrous cult revived in our day in favour of Mr. J. Krishnamurti.

Esoteric Christianity (p. 114 Adyar Edition) gives the official stamp on this theory and transforms it into the Theosophy which the present generation is ex-

pected to believe. Mrs. Besant's words are as follows: "A mighty Son of God was to take flesh upon earth, a supreme Teacher, full of grace and truth for Him was needed an earthly tabernacle, a human form, the body of a man, and who so fit to yield his body in glad and willing service? The man Jesus yielded himself a willing sacrifice to the Lord of Love who took unto Himself that pure form as tabernacle and dwelt therein for three years of mortal life."

The sole source of this doctrine can be found in the teachings of Cerinthus, the so-called Gnostic, whose system is lucidly explained by the excellent Mosheim. I extract the following passage:

"He taught that the Creator of this world, whom he considered also as the sovereign and law-giver of the Jewish people, was a being endowed with the greatest virtues, and derived his birth from the Supreme God; that this being fell, by degrees, from his native virtue and his primitive dignity; that the Supreme God, in consequence of this, determined to destroy his empire, and sent upon earth, for this purpose, one of the ever happy and glorious aeons, whose name was Christ; that this Christ chose for his habitation the person of Jesus, a man of the most illustrious sanctity and justice, the son of Joseph and Mary, and, descending in the form of a dove, entered into him while he was receiving the baptism of John in the waters of Jordan; that Jesus, after his union with Christ, opposed himself with vigour to the God of the Jews; and was, by his instigation, seized and crucified by the Hebrew chiefs; that when Jesus was taken captive, Christ ascended up on high, so that the man Jesus alone was subjected to the pain of an ignominious death."

This was the sole origin of the Krishna-Christ fraud.

* * *

"You, who are not subject to birth and death, have come down to redeem the born one. You have descended by your compassion, and your duty is to bring the born one to devotion and thus redeem him."
—Adi Granth.

THE MAITREYA BUDDHA

Like Avalokiteshwara, Kwan-shi-yin has passed through several transformations, but it is an error to say of him that he is a modern invention of the Northern Buddhists, for under another appellation he has been known from the earliest times. The Secret Doctrine teaches that "He who is the first to appear at Renovation will be the last to come before Re-absorption (pralaya)." Thus the logoi of all nations, from the Vedic Visvakarma of the Mysteries down to the Saviour of the present civilized nations, are the "Word" who was "in the beginning" (or the reawakening of the energizing powers of Nature) with the One ABSOLUTE. Born of Fire and Water, before these became distinct elements, IT was the "Maker" (fashioner and modeller) of all things; "without him was not anything made that was made;" "in whom was life, and the life was the light of men;" and who finally may be called, as he ever has been, the Alpha and Omega of Manifested Nature. "The great Dragon of Wisdom is born of Fire and Water, and into Fire and Water will all be re-absorbed with him" (*Fa-Hwa-King*). As this Bodhisatva is said "to assume any form he pleases" from the beginning of a Manvantara to its end, though his special birthday (memorial day) is celebrated according to the *Kin-kwang-ming-King* ("Luminous Sutra of Golden Light") in the second month on the nineteenth day, and that of "Maitreya Buddha" in the first month on the first day, yet the two are one. He will appear as Maitreya Buddha, the last of the Avatars and Buddhas, in the seventh Race. This belief and expectation are universal throughout the East. Only it is not in the *Kali Yug*, our present terrifically materialistic age of Darkness, the "Black Age," that a new Saviour of Humanity can ever appear. The *Kali Yug* is "l'Age d'Or" (!) only in the *mystic* writings of some French pseudo-Occultists. (See "La Mission des Juifs.") Kwan-Shi-Yin is Avalokiteshwara, and both are forms of the seventh Universal Principle; while in its highest metaphysical character this deity is the synthetic aggregation of all the planetary Spirits, Dhyani Chohans.

He is the "Self-manifested," in short, the "Son of the Father." Crowned with seven dragons, above his statue there appears the inscription Pu-Tsi-K'iu-ling, "the universal Saviour of all living beings."

Of course the name given in the archaic volume of the Stanzas is quite different, but Kwan-Yin is a perfect equivalent. In a temple of Pu'to, the sacred island of the Buddhists in China, Kwan-Shi-Yin is represented floating on a black aquatic bird (*Kala-Hansa*), and pouring on the heads of mortals the elixir of life, which, as it flows, is transformed into one of the chief Dhyani-Buddhas—the Regent of a Star called the "Star of Salvation." In his third transformation Kwan-Yin is the informing spirit or genius of Water. In China the Dalai-Lama is believed to be an incarnation of Kwan-Shi-Yin, who in his third terrestrial appearance was a Bodhisattva, while the Teshu Lama is an incarnation of Amitabha Buddha, or Gautama.

..... Kwan-Shi-Yin (Avalokiteshvara) and Kwan-Yin besides being now the patron deities of the Buddhist Ascetics, the Yogis of Thibet, are the gods of chastity, and are, in their esoteric meaning, not even that which is implied in the rendering of Mr. Rhys Davids' "Buddhism." 9 p.202: "The name Avalokiteshvara . . . means 'the Lord who looks down from on high.'" Nor is Kwan-Shi-Yin "the Spirit of the Buddhas present in the Church," but, literally interpreted, it means "the Lord that is seen," and in one sense, "the divine SELF perceived by Self" (the human)—the Atman or seventh principle merged in the Universal, perceived by, or the object of perception to, Buddhi, the sixth principle or divine Soul in man. In a still higher sense, Avalokiteshvara—Kwan-Shi-Yin, referred to as the seventh Universal principle, is the Logos perceived by the Universal Buddhi—or Soul, as the synthetic aggregate of the Dhyani-Buddhas: and is not the "Spirit of Buddha present in the Church," but the omnipresent universal Spirit manifested in the temple of Kosmos or Nature

Kwan-Shi-Yin, then, is "the Son identical with his Father" mystically, or the Logos—the Word. He is called the "Dragon of Wisdom" in Stanza iii. as all

the Logoi of all ancient religious systems are connected with, and symbolized by, serpents

To close, Kwan-Shi-Yin and Kwan-Yin are the aspects (male and female) of the same principle in Kosmos, Nature and Man, of divine wisdom and intelligence. They are the "Christos-Sophia" of the mystic Gnostics—the Logos and its Sakti. In their longing for the expression of some mysteries never to be wholly comprehended by the profane, the Ancients, knowing that nothing could be preserved in human memory without some outward symbol, have chosen the (to us) often ridiculous images of the Kwan-Yins to remind man of his origin and inner nature. To the impartial, however, the Madonnas in crinolines and the Christs in white kid gloves must appear far more absurd than the Kwan-Shi-Yin and Kwan-Yin in their dragon garb. The subjective can hardly be expressed by the objective. Therefore, since the symbolic formula attempts to characterize that which is above scientific reasoning, and as often far beyond our intellects, it must needs go beyond that intellect in some shape or other, or else it will fade out from human remembrance.

—The Secret Doctrine I. 470-473 (510-13).

"ALL LIFE IS ONE"

A letter was read at the recent Adyar Convention of which an official copy has been circulated. It purports to come from an Elder Brother and in some magazines a statement appears that it is by the Mahachohan. Remembering the only letter on record from that source it is impossible to suppose that such a claim will be generally admitted, and it carries no conviction to my own sense of literary style. There is one passage, however, which so fully embodies the sentiments which the Theosophical Society in Canada has endeavoured to propound and exemplify during the last seven years that we trust all who attribute this Adyar letter to the highest authority will do us the justice of recognizing that "we have fought the good fight and kept the faith" according to the strict terms of this deliverance when others withdraw themselves as from a "soiled garment." Here is the passage:

"It matters little, at the stage of most of you, *what* are your beliefs, provided Brotherhood is their chief cornerstone: but it matters much *how* you believe. No one need or should leave the Society because he disagrees with other members, be they who they may. Differences of opinion should enrich Our Society's life. But a member might well have reason to leave if his membership is made intolerable by those who disagree with him. . . . Those who are wise will heed Our messengers, but let none for an instant despise those who do not hear. Their time to hear may not yet have come; have they less a place in Our movement because of this? And even if, with the duty to hear, still they hear not, remember even that gentleness alone draws men to truth, never violence or (*sic*) contempt. We hope We may not have to withhold Our Communications with you because some, with misguided zeal, would make them, in mischievous foolishness, a test of what they may call 'good membership' of Our Society. Let no orthodoxy be set up in Our Society. Good members of Our Society, members whom We, at any rate, honour, are all who strive to live brotherly lives, be their opinions what they may about Ourselves or about aught else. We do not ask members of the Society as a whole to hold aught in common save the first great object upon which We receive them into this outer court of Our Temple. But holding that object, honour demands that they shall maintain the Brotherhood they profess to accept by ensuring to others that same freedom of opinion which they rightly claim for themselves. We welcome differences of opinion, so be it that they are held and expressed in a brotherly spirit, courteously, generously, gently, however firmly. There is room in Our Society for any number of opinions and beliefs, however divergent, provided that those who hold them treat as brothers those with whom they have to disagree, whose opinions they may even feel constrained actively to oppose. Have not our members yet learned the lesson of Kurukshetra, to disagree, and when need be, to fight, lovingly and generously? Let it never be forgotten

that all life is one, even though its forms must sometimes seem to clash."

PYTHAGORAS

Aristotle in his accounts of Pythagorean doctrines never refers to Pythagoras but always with a studied vagueness to "the Pythagoreans." Nevertheless, certain doctrines may be traced to the founder's teaching. Foremost among these is the theory of the immortality and transmigration of the soul (reincarnation). Pythagoras's teaching on this point is connected by one of the most trustworthy authorities with the doctrine of the kinship of all living beings; and in the light of anthropological research it is easy to recognize the close relationship of the two beliefs. The Pythagorean rule of abstinence from flesh is thus, in its origin, a taboo resting upon the blood-brotherhood of men and beasts; and the same line of thought shows a number of the Pythagorean rules of life which we find embedded in the different traditions to be genuine taboos belonging to a similar level of primitive thought. The moral and religious application which Pythagoras gave to the doctrine of transmigration continued to be the teaching of the school. The view of the body (*soma*) as the tomb (*sema*) of the soul, and the account of philosophy in the "Phaedo" as a meditation of death, are expressly connected by Plato with the teaching of Philolaus; and the strain of asceticism and other worldliness which meets us here and elsewhere in Plato is usually traced to Pythagorean influence. Plato's mythical descriptions of a future life of retribution and purificatory wandering can also be shown to reproduce Pythagorean teaching, though the substance of them may have been drawn from a common source in the Mysteries.

—Andrew Seth Pringle-Pattison, M.A.,
LL.D., D.C.L. in *The Encyclopedia Britannica*.

* * *

Woe to the deserter, woe also to all who help to bring his soul to the point where desertion first presents itself before his mind's eye, as the lesser of two evils.

—H.P.B.

THE CANADIAN THEOSOPHIST

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REVELATION OF ART IN CANADA

BY LAWREN HARRIS

(Note by Editor: Mr. Harris is leader of the Group of Seven whose work attracted so much attention at the Wembley Exhibition. The recent Exhibition of the work of the Group in The Grange Art Gallery of Toronto called out much newspaper criticism, but it was admitted practically without exception, that Mr. Harris was the leader in fact as well as in name of these pioneers in art. His views of the underlying principles of the movement which the Group represents are therefore of first importance to those who discern in it a National momentum.)

Any change of outlook, increase of vision and deepening of conviction in a people shows itself first through some form of art, art being both a clarifying and objectifying process. With us in Canada painting is the only art that so far has achieved a clear, native expression and so the forming distinctive attitude, the creative direction of the genius of our people and their higher aspirations are to be detected in it. Indeed a new vision is coming into art in Canada. It is a direct effect of the interplay of capacity and environment and moves into manipulation straight through the muddle of perishable imported notions. Furthermore, this creative activity is forming a home-made vortex that steadily grows and intensifies, broadens and ascends, and is destined

to draw into itself the creative and responsive growing power of many of our people. It touches into life all that is inherent, and leaves the acquired in the back-waters, away from its flowing. Its results in art are far removed from mere prettiness, from anything ordinarily pleasing, from any solace to the complacencies, and thus are somewhat perturbing to those of our people brought up on imported painting. But our younger folk who seem to live in a swifter rhythm than older generations, a rhythm too swift for sentimentality, and some of our older folk who are still supple of soul, take to it naturally. They accept it as naturally as they do the charged air, the clarity and spaciousness of our north country. For it has in it a call from the clear, replenishing, virgin north that must resound in the greater freer depths of the soul or there can be no response. Indeed, at its best it participates in a rhythm of light, a swift ecstasy, a blessed severity, that leaves behind the heavy drag of alien possessions and thus attains moments of release from transitory earthly bonds.

We in Canada are in different circumstances than the people in the United States. Our population is sparse, the psychic atmosphere comparatively clean, whereas the States fill up and the masses crowd a heavy psychic blanket over nearly all the land. We are in the fringe

of the great North and its living whiteness, its loneliness and replenishment, its resignations and release, its call and answer—its cleansing rhythms. It seems that the top of the continent is a source of spiritual flow that will ever shed clarity into the growing race of America, and we Canadians being closest to this source seem destined to produce an art somewhat different from our Southern fellows—an art more spacious, of a greater living quiet, perhaps of a more certain conviction of eternal values. We were not placed between the Southern teeming of men and the ample replenishing North for nothing.

Indeed no man can roam or inhabit the Canadian North without it affecting him, and the artist, because of his constant habit of awareness and his discipline in expression, is perhaps more understanding of its moods and spirit than others are. He is thus better equipped to interpret it to others, and then, when he has become one with the spirit, to create living works in their own right, by using forms, colour, rhythms, and moods, to make a harmonious home for the imaginative and spiritual meanings it has evoked in him. Thus the North will give him a different outlook from men in other lands. It gives him a difference in emphasis from the bodily effect of the very coolness and clarity of its air, the feel of soil and rocks, the rhythms of its hills and the roll of its valleys, from its clear skies, great waters, endless little lakes, streams and forests, from snows and horizons of swift silver. These move into a man's whole nature and evolve a growing, living response that melts his personal barriers, intensifies his awareness, and projects his vision through appearances to the underlying hidden reality. This in time, in and through many men creates a persisting, cumulating mood that pervades a land, colouring the life of its people and increasing with every response of those people. It is called the spirit of a people. Spirit, I suppose, because it is felt but not seen. In reality it is the forming, self-created, emotional body of those people.

Now the determining factor in unfolding, for a man at least, is not in adapta-

tion to his environment, or his personality but in the understanding of it and the control and use of it within himself. This is slowly accomplished by creative activity evolved from his environment. Thus, for us to create, to objectify our feelings and intuitions, our aspirations and devotion in art is a necessary, persisting and unescapable part of the unfolding of our life. Firstly, it is essential to the understanding of our environment and its eliciting power in our souls; and secondly, it is essential to the understanding of our life and the life of all peoples and times; and thirdly, it is essential if we are to comprehend, however little, the swift unfolding power of the creative spirit that gives faith and works within faith.

Indeed the occurrence of a living art in every age, with every people, despite the constant down-drag of inertia and the dead weight of the ages, is a tremendous factor in the evolution of the soul. It is a sign that the human can achieve an attitude of child-like wonder, exuberant devotion, a simplicity and directness that goes straight through all erudite deviousness, all cynicism, all sorting and labeling and telling of heads, all smugness and satisfaction, to the exacting light of spiritual realms.

It is no matter whether the art of one age, one race, is better than another. Indeed, most talk of the respective merits of various centuries, countries and movements is perversive of the real life in art. For art should be life-giving, soul-releasing in every age, and it can only be so when it has its roots in the very soil a people tread upon, as well as in their emotional and imaginative life; and then its bloom may open to spiritual awareness. In one sense our whole ascent to the spirit that informs all forms, is through the particular forms, experience, life of our day, country and people. Our peculiar personality as a people needs full development through its own growth, through its own creative efforts. It must, at least, have commenced its unfolding from within outwards, through the stimulus of its day, through the evolving power of its place on earth, through the forming of its own perishable but essential bodies before it can attain any degree of universal vision.

It is just so that our people may find understanding of eternal values here and now. The long slow transfiguration coiled in the drowse of the ages is thus disclosed and awakened, and our faculties, which are the servants of this transfiguration, are brought to worthy functioning, and we commence to seek beauty and truth, the meaning of life.

The idiom changes, the emphasis shifts. This is the moving surface of life, flowing with the march of time, with ages, races and peoples, guided by the genii of man's evolution. The principles, the laws, the informing spirit, is eternally the same, varying only in the degree of vision, conception and expression of a people. Through the arts, the creative spirit uses and develops the idiom of a day and people, the particular personality, to give them intimations of the play of spontaneous selflessness and a glimpse of the shining power of great faith.

But the personality of a people when it commences to form and grow, as with us now in Canada, seems to run counter to the accepted idioms of the ages. The **guided** centring of force to a living **growth** here and now has to meet the **insistent**, **distracting** superficial emanations from older growths, from Europe particularly. This should induce us to delve deeper into our souls through the interminable hells of pleasure and pain, and find conviction, find our own song of life. Until we do so more fully the dross of the ages will affect us much more than their gold.

Superficial living on the emanations of other peoples is still much too prevalent with us. Not that we shouldn't view and study the winnowed results of the experience of all peoples, but we must turn to account here and now what we find will help us, convert it into our own living idiom, and not succumb to its far away seeming from fears of inferiority. Indeed fear of inferiority still holds us to old worn grooves. The continual contemplation of the achievements of older peoples, other days, by most of our learned, authoritative individuals, holds us to old notions, waning rhythms, dying institutional modes, dogmas, national

creeds, which for us now can have only second hand meaning. Then, too, all the channels of cultural barter flow to us from other countries, other times, and even the glory of the art of the ages gets between us and creative life here and now.

At times, indeed, we seem like a low receptive reservoir into which pours the chaos of ages, the mixed concord and discord of many varied peoples; and until we clean this reservoir by inducing the upwelling of the hidden waters of life through our own positive endeavours, we will remain a confused people.

Of course, most of this flooding from older sources is the continuance of a flow that was inevitable and necessary to us until comparatively recently. In the early days in Canada all ideas, modes, social and state institutions, religious observances came with the settlers. These formed the mechanism of their life and tided them over the period of home-making in the new environment. But since taking root in the new land and with the stimulus of freed and revived faculties a new outlook was bound to grow until today it is forming a distinct individuality. And this individuality now seeks to grow by its own creative efforts, and the clinging to old modes and the partial lust for imported notions can no longer be of benefit to it. Now indeed we must find our own gift for men, and to do this we must cease to make ideas, beauty and truth, or fabrics of finished civilizations seem remote, far off, glamorous by time and distance, but being all worthy things to life here and now.

There have been signs since our very beginnings in Canada of a new upwelling from deep within, and these increase, both despite and because of the muddled flow from abroad. Our life of manners, thought and feeling is a native creation to the extent that pioneering struggles in a virgin country under great skies altered the European outlook. Our atmosphere is more stimulating to the boldness necessary to question established ways, all institutions and attitudes of the past and other peoples. We are somewhat free from the weariness and consequent doubts and melancholy of Europe, and if we seek first the growing

immense zest of this country and continent we will find our own soul and our own unique gift for men.

To some among us the newer zest of this continent is not entirely friendly. Its results appear crude, raucous, ill-formed because forming, and yet to engage however little in aiding the unfolding of its life and directing its energy to lofty ideals within ourselves, is our task and should be our joy. For zest is ever new and charges all things with new meaning. It clears the eyes of the smudge of old darkness, cleanses the soul and makes of faith a mighty generator.

If such is our faith we will find contact with the creative spirit that is ageless, we will come to understand the golden ages of the world rightly, as a forever present reality, because we will have touched the source of their glory. Then we will seek to communicate "at the summit of the soul," where we have seen, however faintly, an inexpressible, familiar majesty, and here and now, through the arts, create a culture worthy the spirit in man.

LETTERS THAT MAY HELP YOU

No. 5

Friend

Following your suggestion, I here give the proofs of my statement:—"taking the Roman Catholic and Protestant church teachings we find that they both agree on one particular point, which is this: Every new-born child is a newly created soul, and comes fresh from the hands of its Maker—God. . . . If we examine the Jewish and Christian Scriptures we shall find that they do *not* teach that every new-born child is a new-made soul! That is an invention of the 'Church.' The Early Church Fathers of the Christian Church taught quite the opposite!"

In a letter to St. Anastasius, Ruffinus says that "this belief (pre-existence) was common among the primitive Fathers." Later, St. Jerome relates that the doctrine of transmigration was taught as an esoteric one, communicated to only a

select few. But Nemesisius, Bishop of Emissa in Syria, emphatically declares that all the Greeks who believed in immortality believed also in metempsychosis; (i.e. the Greeks belonging to the Christian Church). Delitzsch, the German historian, says, 'It had its advocates as well in the synagogues as in the church.'

Arnobius, a Numidian writer in defence of Christianity, wrote, "We die many times, and as often do we rise from the dead" (*Adversus Gentes*), and adds that St. Clement of Alexandria "wrote wonderful accounts of metempsychosis." St. Jerome affirms that "the doctrine of transmigration has been secretly taught from ancient times to small numbers of people as a traditional truth which was not to be divulged"—(Hieronim "Epistola ad Demetri"). A. Frank quotes this passage on page 184 of his "Kabbale." Huet, too, gives it in his "Origeniana"—Book 2.

St. Jerome, who it should not be forgotten, helped to prepare the Vulgate (the Latin version of the Scriptures, dating from the close of the 4th century, and the only version which the Roman Catholic Church admits to be authentic), proves himself a believer in pre-existence in his 94th letter to Avitus, where he agrees with Origen on the subject of the interpretation of a passage from St. Paul's Epistle to the Ephesians—i. 4—"He hath chosen us in Him before the foundation of the world"—and says that this means that "a divine abode and true repose are to be found in heaven," and that "there dwell creatures endowed with reason in a state of bliss, before coming down to our visible world, before they fall into the grosser bodies of earth."

Lactantius, whom St. Jerome called the "Christian Cicero," maintained that the soul was capable of immortality and of bodily survival only on the hypothesis that it existed before the body (*Institutio*: divini: iii. 18).

St. Augustine said, "Did I not live in another body, or somewhere else, before entering my mother's womb?" (*Confessiones* i. 6).

Synesius (known to us more particularly as the Convent Patriarch in Canon Kingsley's novel, "Hypatia") states that

"philosophy assures us that our past lives are a direct preparation for future lives" (Treatise on 'Dreams'), and when invited by the citizens of Ptolemais to become their bishop, he refused, saying that he cherished certain opinions of which they might not approve, as, after mature reflection, they had struck deep root in his mind. Foremost among these he mentioned the doctrine of pre-existence.

Prudentius (Spanish Roman Catholic poet, 4th cent.) entertained nearly the same idea as that of Origen concerning the soul's descent from higher seats to earth as appears in one of his hymns:—

"O, Saviour, bid my soul, thy trembling spouse

Return at last to thee, believing;

Bind, bind anew those all unearthly vows

She broke on high and wandered, grieving."

Justin Martyr expressly speaks of the soul inhabiting more than once the human body, and denied that on taking a second time the embodied form it can remember previous experiences. Afterwards he says, souls which have become unworthy to see God in human guise, are joined to the bodies of wild beasts. Thus he openly defends the grosser phase of metempsychosis. Either that or else the joining of the soul to animal forms in Kama Loca (Purgatory, Hell) after the death of the body.

Dr. H. More (17th Cent.) quotes Synesius as one of the masters who taught the doctrine. He adds, "We might enter into the same list Synesius and Origen, the latter of whom was surely the greatest light and bulwark that ancient Christianity had;" and Beausobre (Hist: de Manichee et du Manichisme,) reports a typical phrase of his:—"Father, grant that my soul may merge into light, and be no more thrust back into the illusion of earth."

St. Gregory of Nyssa, says, "It is absolutely necessary that the soul should be healed and purified, and if this does not take place during its life on earth, it must be accomplished in future lives." (No modern church teaching of "eternal damnation" in this!).

St. Clement of Alexandria says that

although man was created after other beings "the human species is more ancient than all these things." (Stromata, vol. iii, page 433: edition des Benedictins). In his "Exhortation to the Pagans," he adds, "We were in being long before the foundation of the world—we have existed from the beginning—not for the first time does He show pity on us in our wanderings: He pitied us from the very beginning." (Compare this with Solomon's reference to it among his Proverbs viii. 22-31) also with "Before Abraham was, I am"—John viii. 58, or with "For thou lovedst me before the foundation of the world"—John xvii. 24). Clement also adds: "Philolaus, the Pythagorean, taught that the soul was flung into the body as a punishment for the misdeeds it had committed, and his opinion was confirmed by the most ancient of prophets."

Chalcedius, quoted by Beausobre in the book just mentioned, says "The souls that are not able to unite with God are destined to return to life until they repent of their misdeeds."

In Pistis Sophia, a Christian treatise on the mysteries of the Divine Hierarchies, we find the doctrine of rebirth frequently mentioned: "If he is a man and shall have come to the end of his cycles of transmigrations without repenting—he is cast into outer darkness."

Origen (De Principiis): "The soul has neither beginning nor end. Rational creatures existed undoubtedly from the very beginning in those ages, which are invisible and eternal. And, if this is so, then there has been a descent from a higher to a lower condition on the part not only of those souls who have deserved the change, by the variety of their movements, but also on that of those who, in order to serve the whole world, were brought down from those higher and invisible spheres to these lower and visible ones, although against their will."

Origen commenting on the verse: "There was a man sent from God" (John i. 6) says that it implies the existence of John the Baptist's soul previous to his terrestrial body, and hints at the universal belief in pre-existence by adding, "And if the Catholic opinion hold good concerning the soul, as not

propagated with the body, but existing previously and for various reasons clothed in flesh and blood, this expression 'sent from God' will no longer seem extraordinary as applied to John."

Again in *Contra Celsum*: "Is it not rational that souls should be introduced into bodies in accordance with their merits and previous deeds?" (Here we have the teaching of Karma—'As ye sow, so shall ye reap'). "The soul, which is immaterial and invisible in its nature, exists in no material plane, without having a body suited to the nature of that plane; accordingly, it at one time puts off one body which was necessary before, but which is no longer adequate in its changed estate, and it exchanges it for a second."

It may interest you to know that some of the advocates of re-incarnation in the Roman Catholic Church during the Middle Ages were:—St. Francis of Assisi (1182-1226) who founded the Franciscan Order; the learned Irish monk, Johannes Scotus Erigena; St. Bonaventura (1221-1274); Card: Franciscan General—the "Seraphic Doctor;" Thomas Campanella, the Dominican monk, was sent into exile on account of his belief in the successive returns of the soul to earth. M. d'Orient, an orthodox Catholic, writes (*Destines de l'Ame*) "In this doctrine, so evidently based on reason, everything is linked and held together . . . for all that was needed in order to bring to pass these various results was for God to call back into existence certain souls He knew to be naturally suited to His purpose. Consequently, the most sublime mysteries of religion, the most wonderful facts regarding the destiny of the soul find their natural explanation in a clear understanding of metempsychosis."

Tertullian, contemporary with Origen, in his *De Anima* considers whether or not the doctrine of re-birth can be regarded as Christian in view of the declaration by Jesus Christ that John the Baptist was Elias (or Elijah) the old Jewish prophet, come again:—"And if ye are willing to receive it (or him), this (John the Baptist) is Elijah, which is to come. He that hath ears to hear, let him hear." (Matt. xi. 14-15).

The prediction is found in Malachi iv.

5:—"Behold, I will send you Elias, the prophet, before the coming of the great and dreadful day of the Lord." In a footnote to this in the Douay version of the Vulgate (A.D. 1609), which is accepted as the version by the Roman Catholic Church today, the commentator says, "Our Saviour testifies that the Elias whom the Jews expected was already come," and gives as references Matt. xi. 14, Matt. xvii. 11 and Luke ix. 8.

In addition to the many Gnostic-Christian sects, the Manichæans, who comprised more than seventy sects connected with the primitive Church, also promulgated the re-birth doctrine. (Bergier—*Manicheisme*, in *Dict. de Theol.*, iv. 211-13.) Along with the condemnation of the Gnostics and Manichæans as heretical, the doctrine of re-birth was likewise condemned by various ecclesiastical bodies and councils. This was the declaration by the Council of Constantinople in 553:—"Whosoever shall support the mythical doctrine of the pre-existence of the Soul, and the consequent wonderful opinion of its return, let him be anathema." And so, after centuries of controversy, the ancient doctrine ceased to be regarded as Christian.

Many unprejudiced scholars are now unwilling to admit the rulings of the Church Councils which determined what was orthodox and what was heretical doctrines among the Gnostic-Christians, because many of their dogmatic decisions were based upon the unscholarly *Refutation of Irenæus* and upon other equally unreliable evidence. The data which have accumulated in the hands of scholars about early Christian thought and Gnosticism are now much more complete and trustworthy than similar data were upon which the Council of Constantinople in 553 based its decision with respect to the doctrine of re-birth; and the truth coming to be recognized seems to be that the Gnostics rather than the Church Fathers, who adopted from them what doctrines they liked, condemning those they did not like, should henceforth be regarded as the first Christian theologians and mystics. If this view of the very difficult and complex matter be accepted, then modern Christianity itself ought to be allowed to resume what thus appears to have been

its original position—so long obscured by the well-meaning, but, nevertheless, ill-advised ecclesiastical councils—as the synthesizer of pagan religions and philosophies. Some such view has been accepted by many eminent Christian theologians since Origen: e.g., the Cambridge Platonist, Henry More; and in later times it has been preached from Christian pulpits by such men as Henry Ward Beecher and Phillips Brooks. (Wentz—Fairy-Faith in Celtic Countries).

If you are interested in this phase of the matter, I shall take it up in a later letter and add what may be some interesting data which are not generally known.

With the best of wishes,
Yours,
Aseka.

(To Be Continued)

HYMN TO THOTH

O Thoth, place me in Hermopolis,
In thy city, where life is pleasant.
Thou suppliest all I need of food and
drink,

And thou keepest watch over my
mouth when I speak,
Ah, may Thoth succour me to-mor-
row.

Come to me when I enter the pres-
ence of the Lords of Right,
And (so will I) go out justified.

Thou great dom palm, six ells in
height.

Thou on whom are fruits.
Stones are in the fruits,
And water is in the stones.

Thou who bringest water to a place
afar off,
Come, deliver me, the silent one.

Thoth, the sweet well for one who
thirsteth in the wilderness.
It is closed for him who finds words
to say.

It is open for the silent.
The silent cometh and findeth the
well.

The hot-headed 'cometh—but thou
art choked.

Cecil Williams.

Introspection as a Test of Knowledge

(Concluded from page 73)

On applying our introspective method to the study of the ego the enquirer will note as one of its most important attributes, its *persistence as an individual* through all changes of consciousness. It matters not whether one is sad or gay, absorbed by sorrow or elated by joy, enduring physical pain or enjoying ease and pleasure—on whatever plane consciousness may be concentrated—whether yielding to the allurements of the senses, or listening to the inner voice of aspirations—it is the same "I" that experiences, remembers, and imagines. All through the wide-awake hours of day, through the quiet moments of reflection and fancy, and even when the imagination runs riot in the grotesque adventures of dreamland, this continuity suffers no lapse. And on looking back to the days of childhood one feels that the same "I" thought and felt as a child as it is feeling and thinking to-day as a man or woman, in spite of the many profound changes that have taken place in the modes and ways of our thinking and feeling; and one can hardly doubt that those who can remember scenes of their past reincarnations must identify the actor of those times with the same individual who is experiencing the life of to-day.

Thus the Theosophical teaching that the individual Ego persists permanently through every change of consciousness, condition and environment is corroborated. And indeed this tenet is absolutely necessary to our conception of intellectual spiritual evolution through a series of incarnations. But this conviction, founded on such positive facts of consciousness as to amount to "real knowledge" that it is the same ego that at times is consciously inspired by spiritual ideals and at other times occupied with selfish pleasures, may seem at first sight to be contrary to the statement, often made by Theosophical students, that

there are three Egos in man, namely:— The spiritual Ego; the human Ego (Manasic); the personal Ego (Kamic). But this statement should not, I believe, be taken literally; it is figurative, and in my humble opinion, however useful the division may be to students as nomenclature to distinguish different tendencies or aptitudes in the nature of the Ego, it may, if carelessly used, be misleading, and even give rise to serious error—such, for instance as that a creature in the form of a man might be under the control of an animal Ego, and even an intellectual Ego unconnected with any higher principle, so that now walking this earth there are two kinds of men—those with immortal souls and those without—and the withouts in far greater numbers, because so very few people manifest any divine or spiritual quality in their present lives. This has nothing to do with the doctrine concerning what are spoken of as “Lost souls” i.e., disintegrating personalities, selved through intellectual wickedness from their reincarnating ego.

Some such erroneous ideas seem to have arisen in H.P.B.’s time, or she foresaw that they might arise, for she sounds the following warning in a footnote occurring in “Occultism and the Occult Arts” :—

“Those who would feel inclined to see three *Egos* in one man will show themselves unable to perceive the metaphysical meaning. Man is a trinity composed of Body, Soul, and Spirit, but man is nevertheless *one*, and is surely not his body. It is the latter which is the property, the transitory clothing of the man. The three “Egos” are MAN in his three aspects on the astral, intellectual or psychic, and the Spiritual planes, or states.”

That the Ego acts self-consciously in its astral and intellectual aspects is a matter of everyday experience, but of the consciousness of the ego functioning in its spiritual aspect any real knowledge is very doubtful. I question whether many people can be said to have any real self-consciousness on the plane of that aspect, but I imagine that with many of us, just as rays from the far-off sun may penetrate the dense foliage of a

gloomy forest, so gleams, in the form of inspirations, may sometimes penetrate through the dark growths of ignorance, indifference and selfishness to the slowly-awakening spiritual consciousness, which, if fully awake, would imply a realization of unity with, and a knowledge of, the inner life of all beings.

Another attribute of the Ego of which we have “Real Knowledge” is its power of control. We have already seen that the mind and emotions are to a limited extent under the control of an observer and user of will. This user is the Ego and I believe that anyone who has for any length of time been making definite use of this power and especially if he has strenuously endeavoured to *increase* it, must be able to observe some development and so prove to his own satisfaction the truth of the Theosophical teaching that the Ego, the inner real man possesses, as an inherent integral part of his being, the power to control mind, emotion and physical body; but that this power is to a very large extent latent (in average cases) and that the Ego is capable of evolving it by use and effort, and that every such effort meets with its due reward.

The power of control implies the power of choice. It has often been shown with disconcerting finality that as we think, act, move and have our being according to undeviating law, we, therefore, can have no real choice—that our choosing in fact is a delusion. However that may be, that we do make choices is a fact to our self-consciousness, a pragmatic truth that cannot be gainsaid, and one that is of the greatest possible importance to human interests. By introspection we may note that the mind does not choose, but that, as an instrument, the ever-watching Ego uses it to display the pros and cons of every question that arises—the personal desire, desire for rest or desire for amusement may plead one way, sense of duty may plead another. The mind is used by both sides, though it may be more under the control of one than the other—it may have got into the habit of attending to one cause more easily than to another, but, after all, it is the Ego, the man himself, who decides. He is the Judge. If he

yields to threats or temptations it is he, the Ego, that yields—he cannot be forced against his will—though his body may be killed; if he listens to the voice of his higher nature and acts nobly, it is again the Ego that has chosen, and that uses his inherent power to rule his lower desires and fears. Thus it is the Ego that is responsible and it is the Ego that suffers or enjoys the consequences of the thoughts and acts of the personality that he is using. (See "Key" p. 106).

The Ego is often spoken of as a holy pilgrim bound and enslaved, and its powers stolen and misused by an animal soul. Such expressions are, I believe, (like that of the three Egos) figurative. Indeed if there is only one Ego there can be no tyrant or thief outside itself. The Ego is not a God; if it were it could not be subdued, sat upon, cheated by any elemental being.

The Ego, Manas, the Thinker, was and is pure on the plane from which it came, because that plane is pure, but it could not gain any sense of its own individuality or self-consciousness there. That could be awakened only among the tumultuous experiences of earth life. It needed tremendous shocks of pain and pleasure to distinguish between the I and the not-I. At first it had neither the knowledge, nor strength, nor even the wish to resist the allurements of the senses, and it became bound by them. Thus the Ego's bonds and tribulations are of its own making. Its tyrants of today are the elementals of its own past creation, and its own present desire for sentient life among the objects of sense.

The Ego, then, is the "victim" but of its own ignorance and weakness. Nor is it an infallibly wise angel perched up aloft out of reach of this world's follies and allurements. I should rather put it this way:—that in the inherent nature of the real inner man, the I that chooses, there are latent possibilities which it has to evolve by aspiration and by making right choices. Every right choice it makes and carries out must help to bring out the higher aspects of its nature from latency into actual potency.

Consciousness is with most of us far more centred in the lower aspects of the Ego than in the higher; it is more in-

terested, more absorbed, active and alive in the affairs of the emotional and intellectual planes than in the ideals and aspirations of spiritual life. Hence the picture of the spiritual Ego being bound and kept in subjection by the lower self. And when it is said the *we* must raise ourselves to the Higher Ego it means that we must shift our centre of consciousness from the lower aspects of our nature to the higher, must identify the I-am-I with our highest ideals and aspirations, by learning to think and act in accordance with them. It seems to me that this is all in accordance with the real knowledge we have of our own natures,—but of course I can only judge by my own findings.

I have said the Ego or "God within" is not infallibly wise; if it were, there would be no need for it to reincarnate again, but, nevertheless, there are very good reasons for believing that some of its attributes are far more evolved towards perfection than is apparent in the consciousness of its personality. It seems that the manifestation of its faculties is greatly limited by the physical brain and the other organs through which it has to receive impressions, and express them in terms of earth-consciousness. Thus, the memory of the Ego is said to be perfect, but it is veiled and befogged by the dense physical brain, so that the power of the brain consciousness—which is all we possess during our ordinary waking hours—to use that memory and recall events is very imperfect. We can not recall the acts and thoughts of the last-spent hour with any accuracy. And even as the inner memory may be perfect even as regards long past lives, so the Ego may possess many other faculties in far greater perfection than we can know of. Feats of recollection performed in trance, or under hypnotic influence, clairvoyance, flashes of intuition, (though these may *sometimes* come through telepathy) and the voice of conscience point to this superiority. Most of us can know nothing of what the consciousness of the Ego when independent of the physical brain may be like. Probably there is less sense of I-am-I, but a far greater assurance of immortality and unity. This is borne out by

a statement made by H.P.B. in Vol. ii. S.D. where she says:—

"The Egos, by incarnating in the still witless man of the Third Race, made him *consciously* immortal."

She is here speaking of the ordinary man of the Third Root Race—men whose mental faculties were very slightly evolved, and yet they were "conscious" of their immortality at that early stage of their evolution. But as these Egos descended more deeply into matter and intellect, the consciousness of their divine origin and immortal nature has become almost smothered, and is no longer a matter of inner knowledge but merely one of conviction or faith.

Even the great Masters and Teachers suffer, it is said, from physical limitations when they are using physical bodies.

One other faculty of the Ego should be mentioned—the power to create. There is no need to dwell on this faculty, but it is interesting to note that the "real knowledge" we have of the manner in which it operates coincides exactly with what we are told of the order of the descending steps from ideation to dense matter, in the creation of a universe. First the need or desire, then the abstract conception, then the concrete form built up by imagination, and then precipitation into material form. And this holds good whether one sharpens a pencil, or builds a house, or paints a picture.

I have now mentioned some of the most important tenets of Theosophy, the truth of which can be verified by introspection. Naturally the range of what I have called "real knowledge" must differ greatly with different people—in fact it must keep pace with the evolution of consciousness. I hope none of my readers will go away with the idea that I have belittled the value and importance of honest convictions that cannot be classed as "real knowledge." That is not my idea at all. What I would suggest however is that such convictions and beliefs should be held to lightly, so that the mind can not become bound by them. Rather we should take the advice of W. Q. Judge to be prepared to discard every belief we now hold. There can be no growth without destruction. I think it

may often be worth while to ask ourselves "Why do I believe this or that?" or "Why do I continue this or that habit or custom?" Sometimes one may be surprised to find that one has no satisfactory answer to such questions.

And now I shall bring this paper to a close with the following extract which occurs in an article to be found in the so-called "Third Volume" of "The Secret Doctrine":—

In "A Buddhist Catechism" the question is asked:—Are there any dogmas in Buddhism which we are required to accept on faith?

Ans. No. We are earnestly enjoined to accept nothing whatever on faith, whether it be written in books, handed down from our ancestors, or taught by sages. Our Lord Buddha has said that we must not believe in a thing said merely because it is said; nor traditions because they have been handed down from antiquity; nor rumours, as such; nor writings by sages, because sages wrote them; nor fancies that we may suspect to have been inspired in us by a Deva (that is in presumed spiritual inspiration); nor from inferences drawn from some haphazard assumption we may have made; nor because of what seems an analogical necessity; nor on the mere authority of our teachers and masters. But we are to believe when the writing, doctrine or saying is corroborated by our own reason and consciousness. "For this" says he in concluding "I taught you not to believe merely because you have heard, but when you believed of your consciousness, then to act accordingly and abundantly."

W. B. Pease.

Victoria, B.C.

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N. W. J. HAYDON, 564 PAPE AV., TORONTO

MRS. BESANT'S LECTURE TOUR

The Messenger announces that Mrs. Besant will lecture at the following places, and that it is useless to write to Headquarters, because the booking is in the hands of a New York Lecture Bureau. Mr. Krishnamurti will not accompany Dr. Besant on tour. She has cabled that he will travel with her only as far as the Convention. His intentions after Convention are not yet known. The Convention meets on August 30 in Chicago. Following are the lecture dates: Sept. 2, Chicago; Sept. 13-14, Seattle; Sept. 15, Vancouver; Sept. 17, Spokane; Sept. 20, Tacoma; Sept. 21, Portland; Oct. 15-16, Cincinnati; Oct. 18, Chicago; Oct. 19-20, Cleveland; Oct. 22-23, Pittsburg; Oct. 25-26, Detroit; Oct. 29, Rochester; Nov. 1-3, Toronto; Nov. 4-5, Buffalo; Nov. 8, New York; Nov. 10, Washington; Nov. 15-16, Boston; Nov. 17, Brooklyn; Nov. 18, New York.

THOUGHTS OF A STUDENT

During the incarnation of an avatar, which in medium cycles occurs about every 2600 years and in major cycles in a much greater period of time, the Great Ones who are guiding the destinies of peoples, nations and planets, as well as suns, try to impress upon receptive minds what is happening. In many ways they try to awaken people to a system of thought and analysis wherein they may understand evolution and read the Good Law in its operation.

I have told you, that we must discriminate between the philosophy of H.P.B. and that of other teachers and also bear in mind that everybody is right. They are all reading some phase of the Good Law or of its dark shadow. Where the LIGHT is, ever comes the shadow.

H.P.B. brought to us the philosophy of the Eastern Path—the Greater Reptiles—the Greater Mysteries—the Law of the major cycles—the Baptism of Fire and perception through the intuition working with higher manas or abstract mind. To know the Good Law, as taught by H.P.B. in the Secret Doctrine, you go into the world of the Masters, and they teach through higher manas—through

the Sun Mind. You are not "wet" here so the above does not apply to the teachings of H.P.B.

There is also the path of the lesser reptiles—the Western Path, so called the Baptism of Water and here the emotions, the astral plane and lower manas hold sway with the illusive reflections and broken shadows of the moon. Remember there is the true moon, the Divine Womanhood, as well as the false one, which distorts the Motherhood.

We have Cosmic Shorthand, coming out in geometry and kindred studies. We also have the Cosmic code of words. Remember also, that we are taught on the inner planes in courses of studies, just as a student in college takes certain courses, and according to the grade of the disciple, he also is taught.

You are all "wet" is a code and it is for us to read the Good Law of the number 7 of H.P.B. Then nothing will be withheld. We will no longer see through the waters of the astral plane, but stand on the sunlit heights, on which the Masters call the messages to a waiting world.

So we have those who find their comfort in the number 9—who delight in emotionalism and ceremonial. Choose according to your vision. Choose according to the Eastern Path of H.P.B. or the western path and the lesser cycles—the lesser vision—the lesser mysteries—the church, the creed—the ceremonial—lower manas and the astral plane.

Parts of the Theosophical Society seem a little damp. Students reach the astral plane and linger there. The White Fire of an Avatar is with us, somewhat obscured by the red fire of the lower triad.

Mrs. E. C. Abbott.
14 West Elm St., Chicago, Ill.

* * *

To see a World in a grain of sand,

And a Heaven in a wild flower,
Hold Infinity in the palm of your hand,
And Eternity in an hour.—Blake.

Full reading of your nativity for \$3.50.

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THE CANADIAN THEOSOPHIST

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IN CANADA

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OFFICIAL NOTES

Six bound volumes of The Canadian Theosophist are now available and may be had from the General Secretary's office for \$2 each, post free. Title and Index for Volume vi. may be had on application with postage.

We would like to hear from those 108 members who have failed to pay their dues this year past and are thus placed on the inactive list. Had they remained we would be well ahead of last year's membership. We are sending a copy of this month's magazine to each of them.

Mr. Christmas Humphry, 47 Castlebar Road, Ealing, London, W. 5, England, wishes to complete his set of The Path, Mr. Judge's magazine. The following are his missing parts: Vol. i, parts 9, 10, 11; ii., 2, 4, 5, 6, 7, 8, 10; iii., 2, 3, 4, 6; v., 4, 6; vi., 1, 11, 12; vii., whole volume; viii., 1, 2, 3, 11, 12.

J. H. Perez, General Secretary of the T. S. in Egypt writes: "I have to inform you that in consequence of trouble which this Section has had to face, the

Council found it necessary to reorganize the existing Lodges. This brought the number of active ones to less than seven. The President having been informed of the fact, has recalled the Charter of the Section and appointed me Presidential agent in Egypt for the T. S. I hope that by this measure Theosophy in Egypt will continue to grow enabling us to build a stronger section. Our Headquarters in Cairo and our address remain the same and we shall be glad to be, as heretofore, in touch with you and your Section and to receive your publications in exchange of ours."

* * *

The return of membership in the Lodges in the T. S. in Canada for the year ending June 30, 1926 shows a falling off in numbers from the 635 of last year to 562 this year. It is remarkable that the decline is no worse. When emissaries of the Federation Lodges attend all the meetings that they can and canvas visitors and members telling them how much better it would be for them to go elsewhere such influences always have some effect. But the public announcements of what our Adyar friends are trying to do has had still more obstructive effect with both our members and the public. No fewer than 108 members have become inactive. Some of these, no doubt, had economic reason for their lapse, for conditions are still strenuous in Canada. But a large number have expressed themselves as simply disgusted with the inconsistencies of the Adyar administration, which is supposed to carry out a policy of non-sectarian neutrality, but practically insists that we all turn Episcopalian and bow the knee to the mitred arhats. One can understand freedom for all who wish to do this, and tolerance for those who do, but the President should understand, if she does not, that many people do not wish to return to the ecclesiastical system they had transcended. The confusion that reigns in the public mind over the various announcements about a coming Messiah and that it is blasphemous, as Mrs. Besant is reported to have said, to call Mr. Krishnamurti a "World Teacher," has had its effect in cooling the interest that had formerly been felt in an undogmatic

and impartial Society such as the Theosophical Society had set out to be. Under the circumstances, that fifty new members joined the Society in Canada during the year is very satisfactory. Sixteen were reinstated, and only eight resigned. Fourteen Lodges are reported in good standing.

"THE GOLDEN BOOK"

A copy of "The Golden Book of the T. S." is just to hand and there is no more time than just to glance through it. It is a most creditable production considering the difficulties under which it was produced, including the loaded dice which affects some phases of the history. But it is a record and can be checked off by other records published and unpublished, for the history of the T. S. in full will not be written for another generation. People are all afraid to tell what they know. From letters received from various quarters it is evident that no one has had the courage, in this Society with its motto "There is no Religion Higher than Truth," to tell exactly what happened at Adyar on December 28 last and about that time. There is, of course, a great deal about the charges brought by Mrs. Besant against Mr. Judge, but there is nothing said about his having been a chela of fourteen years standing on the testimony of Madam Blavatsky, nor of his authority to convey messages when the Master desired him, nor of Mrs. Besant's admission that the messages were genuine messages but had been conveyed in a manner different from that which she had thought. Nor is there anything about Mrs. Besant's previous charges against Colonel Olcott, and the Colonel's consequent resignation of the Presidency, and of Mr. Judge's succession to the Presidency, nor of his earnest efforts to have the Colonel withdraw his resignation, and his return to the Presidency at Mr. Judge's instigation, though Mr. Judge might have remained President had he wished. This is all part of the loaded dice, and will be understood by the next generation who will appreciate why such omissions are made. But the book with its omissions and commissions is a valuable one, as all evidence is valuable, and no student

of the Movement can afford to miss it. It is well worth the five dollars at which it is priced. The 334 illustrations which it contains are not all up to the American standard of engraving but they give a fair conception of the people and places described or mentioned. Why are James Pryse and G. R. S. Mead blacked out in the photograph on page 121? Is this due to the loaded dice also? It would be interesting to know on what evidence it is stated that "some months before his death, Mr. Judge had appointed, as the head of his E. S. T. in America and Europe, a person who was utterly unknown to most of his followers. This was Mrs. Katherine A. Tingley." A great many people would like to see that evidence. Mrs. Tingley would be delighted to publish it herself. A. E. S. S.

QUARTERLY LETTER FROM THE VICE-PRESIDENT

Since last writing, the President has done a great deal of travelling in India. She has made nearly a complete circuit of India, from Madras to Bombay, Karachi, Lahore, Benares, Calcutta and back. She has gone on separate trips to other towns near by, and once again, before her departure for Europe, to Bombay Presidency as far as Ahmedabad. She has laid the foundation stones of T.S. Lodges and Co-Masonic Temples in several of the places she had visited. In India, where travelling is comfortable, a night's journey does not count very much with us. I have done several such trips to towns near by, and am just about to go north to near Darjeeling for a change, and afterwards for a tour in Bengal.

In Adyar itself, the building of the Buddhist Shrine is completed. It has however a heavy debt on it, which needs to be cleared. This Shrine and the fine Temple of the Bharata Samaj and the temporary building of the Liberal Catholic Church are open for daily worship by the adherents of their faiths and by any others who like to be present. A Muhammadan Mosque has been built, but only to four feet from the ground, and is waiting further donations. The Zoroastrian Temple will be finished as soon the material ordered is ready. The

Hebrew Synagogue will have to wait for its structure till funds come in. Sites have been allocated for a temple each for Jainism and Sikhism, the former the oldest religion of India, and the latter the youngest.

The memorial volume of the T. S., *The Golden Book of the Theosophical Society* has at last been published, and the mail that brings this should bring you a copy of it. The price of the work is Twelve and a Half Rupees, just a little less than one sovereign. This heavy price is due to the large number of illustrations, of which there are 334. I hope the edition will soon be exhausted. It will not be possible to enlarge the book in later editions to put in the detailed history of individual National Societies. But I hope each National Society will issue a local *Golden Book* recording its history and the names of its principal workers of the past.

The President goes from Europe (where her Headquarters are at 10 Buckingham Street, Westminster, London, S. W. 1) to the United States in August. She will return in India in December. May 26, 1926. C. Jinarajadasa.

THE LOADED DICE

The Messenger, official organ of the American Theosophical Society does us the service of publishing the resolution adopted by the West End (Toronto) Lodge, as printed in our May issue, but we find no commendation of our policy of publishing both sides of the debate on the questions at issue. We have failed to note in The Messenger any trace of the protests which are being made in the American Theosophical Society, as for example, in Mr. Tannatt's address which we publish herewith. And it may be noted that Mr. Tannatt is a member of the Federation of North Western Lodges of which Mr. Duckering is President. So long as the facts of the diversion of the T. S. from its proper functions continue, so long will it be necessary to bring out these facts. This may be regarded as unfair and biased criticism by those who are not aware of the facts, or who, for their own ends, do not wish them to be known, but rea-

sonable people are able to judge for themselves. They do not require to be told what they should read and what they should not, what they should believe and what they should not, what leaders they should follow and what books and magazines they should avoid as the plague and burn on sight.

As to revolt in Canada, why is there nothing in the Messenger about revolt in Australia, in Holland, in England, in Czechoslovakia, in Norway, in France, in Germany and elsewhere? We have no quarrel with the Canadian Federation of Lodges, but we shall be glad to give their news when they send it, and publish their statistics as we do our own, and as the American Theosophical Society does not of its own.

The June "Theosophy in Australia" publishes in its report of the annual convention an account of the debate on "The World Religion" introduced by Bishop Arundale and carried on by Mrs. Ransom. Mr. Mackay moved "That the Section be affiliated with the World Religion." Mrs. Chase seconded. Mr. Calnan raised questions. Mr. Ure urged a Committee. Mr. Osburn urged further consideration. Bishop Arundale, Mrs. Chase, Mr. Burt, Dr. van der Leeuw, Mr. (sic) Oscar Kollerstrom, Mr. Mackay, and Senator Reid speak in favour. Mr. Macro opposes. Bishop Arundale likens the World Religion to a League of Religions and Dr. Bean says ditto. Mr. Miller moves, Mr. Calnan seconds, "That consideration be deferred till next convention." Mr. Davidson moves, Mrs. Hynes seconds, that the matter be reconsidered on Monday. Mr. Miller's motion defeated, and Mr. Davidson's amendment carried. On Monday, after the mitred arhats had used their influence, Mr. G. L. D. James moves, Mr. Hynes seconds: "That further discussion be postponed till next Convention." Carried. So that a majority of the Australian membership, after the purging of the Sydney Lodge, too, were not in favour of adopting the World Religion right off. We trust this is not unfair and biased criticism.

* * *

"Truth cannot be won unless men will, for its sake, relinquish some things they have thought to be true."

AMONG THE LODGES

The Secretary of the Lodge writes with regard to the notice of the proposed Besant College in Summerland that it should be understood that this movement is not sponsored by the Summerland Lodge T.S.

* * *

Toronto Theosophical Society which incorporated some time ago, held a special meeting on May 16 for the confirmation of the election of officers, and the election of a directorate, or Executive consisting of seven members of a Finance and Property Committee and eight more completing the body, fifteen in all. Those elected were: Finance and Property, George I. Kinman, George J. McMurtrie, Kartar Singh, George G. McIntyre, George Hobart, Julian Sale, Harold Anderson; General Executive, Reginald Thornton, Samuel Beckett, Mrs. Meta Thornton, Alfred Cornwell, Herbert Tweedie, Mrs. Emylyne Wright, Robert Marks, Albert E. S. Smythe (ex officio). Albert E. S. Smythe was elected President, George G. McIntyre, vice-president, and George Hobart, Secretary. The Finance Committee will appoint a treasurer from among themselves.

* * *

The members of the Edmonton Lodge write: "The members of the Edmonton Lodge wish to place on record their aprecient visit. From every point of view—through attendance at the lectures, the Lodge talks, the renewed interest of old members, not to mention several new members—the three days spent here were all to the good and will reflect in increased interest in Theosophic study in the Lodge for some time to come. For some time to come! That is the rub! Always must one put a period to renewed interest and enthusiasm for the majority. So we ask that some consideration be given at Headquarters to any scheme whereby the west may be favoured by the visit of authoritative speakers more often than hitherto. With poor economic conditions prevailing, making for increased materialism, that is only another reason for extra effort. We plead guilty to harbouring in this city some earnest seekers after the develop-

ment of the solar plexus; otherwise our questions at the lectures were up to the average. Altogether a most interesting and instructive visit."

FELLOWS AND FRIENDS

Sympathy will be felt with Major and Mrs. W. A. Griffiths, members of the Montreal Lodge, and well known in Toronto, on the death of their son, William A., aged 22 years, on June 25. Young Mr. Griffiths gave promise of sterling worth and a successful career and his early demise was an unexpected blow.

* * *

The death occurred on June 30 of George Walter Winckler in his 81st year. He had been in the employment of the British Government in India for 35 years as a civil engineer, and was well known in his profession. In his later years he devoted himself to expounding the theory of the earth being flat, and brought to bear on the problem all his mathematical and engineering skill. His lectures were both instructive and interesting and he advocated his views with much plausibility, and with undoubted sincerity. The illusions of optics and the freakish phenomena of light formed a large part of his material. His solutions of difficulties in connection with gravitation problems were highly ingenious and he declared that his opponents preferred to ignore rather than attempt to answer him.

* * *

Sir Arthur Conan Doyle has written to the Occult Review calling attention to the very general feeling among occultists and their kind of impending ill for the human race. Theosophists have known of this for fifty years, for it was an endeavour to avert this ill that led to the inauguration of the Theosophical Movement. The original teachings of the Society have been altogether forgotten in the inane and somewhat selfish idea of saving personalities belonging to the Society rather than caring for the race as a whole. Sir Arthur says that the trial "will be exceedingly severe during the time that it lasts—which is usually indicated as from three to four years of ever-increasing pressure, ending in some great exhibition of psychic power." He

adds that "all of the messages agree that it is very near us."

* * *

Among the "Unenrolled Theosophists" the name of J. M. Dent who died on May 9, aged 76, should stand eminent. His contribution to intelligence in this age and to the culture that follows intelligence in the series of books published by him in Everyman's Library was a remarkable one and will remain so. Twenty million copies have been sold, and those who wish to learn and do not buy one of these books every week and make themselves master of it have only themselves to blame for their lack of understanding. One hears constantly that Theosophy is too highly intellectual, as though stupidity were a saintly virtue. Theosophy is neither of the head nor of the heart as some people insist, but includes all that is comprehended in consciousness. If one wants heart interest there is nothing to exclude it in Theosophy but real heart interest must not be confused with sentimentality.

* * *

Another recent death on May 2, in his 81st year, is that of William Canton, two of whose books are included in Everyman's Library. The "Child's Book of Saints" is one of those records which ought to appeal to the heart of those who affect to think that intellectuality is dangerous. It is dangerous, but not more dangerous than the sloppy sentimentality of people who have no humour and are so thin-skinned that they think every breath of either heaven or earth is directed against them. William Canton wrote "W. V.: Her Book," and anyone who can read that little memorial without feeling may perhaps come under the category of heartless. There is nothing more tender nor pathetic in print than the story of "The Invisible Playmate" with its poignant close.

* * *

One of our Toronto members who has gone to live in the United States has interested himself in the founding of a colony in North Carolina near Ashville, in the heart of the Blue Ridge Mountains. He is associated with Dr. W. Burr Allen and Alwyn J. Baker. Mr. Francis J. Lavender is an earnest The-

osophist, and the colony is known as the Blue Ridge Brotherhood. Eighty-three acres along the Swannannoa river provide a beautiful and fertile site for the colony. The community has endeavoured to avoid the pitfalls which have beset similar organizations, and those who desire to belong to it should be able to support themselves for the first year without depending upon colony resources. The members are expected to support themselves with agriculture and industry as well as forming a communal centre with rest and instruction for Theosophists. Cost of membership in the colony is \$500. This guarantees a home-site of $\frac{1}{4}$ to $\frac{1}{2}$ an acre with the privilege of leasing extra land at a nominal rental for use, the rent to be paid out of the produce or profits from the land or enterprise engaged in upon it. Complete freedom and privacy of the member and his family is a feature of the colony. It is desired to attract only those who are diligently striving to live a life of brotherhood and service. Warning is given that the colony is no place for those who are dependent on material luxuries. The pledge of membership is: "In entering the Blue Ridge Brotherhood, I pledge myself to observe the law of Brotherhood in thought, speech and act. I recognize that each individual has the right to live his life as seems fit and proper; and I pledge myself to preserve that liberty to him and to myself. In all ways I will endeavour scrupulously to mind my own business, to speak no evil of another; I will not by innuendo, gossip, or implication interfere in the life of a brother, or criticize or find fault with his method of living, nor shall I act so as to give the appearance of evil. If misconduct exists, I pledge myself to say nothing of it, except through a written signed statement to the Secretary of the Brotherhood. I pledge myself to look for the good and beautiful in others and to keep my eye single to virtue. I pledge myself to recognize that no man may judge another in this brotherhood, the Master alone may do that." The Secretary may be addressed at Blue Ridge Brotherhood, Ashville, N.C., Route 2.

* * *

The Literary Digest devotes nearly

four pages with illustrations to an article on "A New 'Messiah' in Tennis Flannels." Among other things it embodies an interview with Mr. Krishnamurti. When questioned about the heavy burden of being called an incarnation of the Deity, the "Messiah" laughed out loud: "I should say it is rather a burden, but really I wish you would say it's all nonsense, that stuff about me saving the world and all that. I am just an ordinary fellow, and the thing I am most interested in just now is whether Suzanne Lenglen will be able to hold out against Helen Wills. I think your Helen has a bit of pluck, what? The American girl looks determined. You can't tell, of course, but I rather think Suzanne's days are nearly done. You want to know what my message is to the world? Nothing new. I interpret the teachings of Jesus as I see them. I preach rigorous physical purity, vegetarianism, and frequent retreats from the hurly-burly of modern life for the purpose of quiet contemplation and spiritual enrichment. During these retreats one should observe an absolute fast. The abstention from food is immensely conducive to clear thinking; you will find. It also helps to lead a clean life. I preach, above all, charity and love, forgiveness of one's enemies and a union of all religions. I don't really know how they got all these absurd ideas about me, and I am afraid of publicity. It is so easy to misconstrue one's intentions." He added that he was going to America, and to have a small farm in California. "On my way back from England I am going to have a look at the new plays in Paris, and do a round of golf or two. I am eager to be in America by autumn, for I have never yet seen a World Series played, but I am for it this time," he concluded. He wonders how absurd ideas get about concerning him. There is no doubt about where they come from. In the official report, for example, of the Ommen Congress last August, Mrs. Besant is reported on page 308 as saying, "Naturally, our Krishnaji was one, but he is to be the vehicle of our Lord." Mrs. Besant appears to have repeated this statement in various forms from time to time, but if Krishnaji is not to be the vehicle,

the public should be informed. "Is this he that is to come, or look we for another?" they may ask as of old. The Manchester Guardian states that at Mrs. Besant's lectures in London photographs were being sold of "The World Teacher" and they were photographs of Mr. Krishnamurti.

INTERNATIONAL THEOSOPHICAL LEAGUE

The following letter has been received and speaks for itself:

Mr. Albert E. S. Smythe, General Secretary, Theosophical Society in Canada.

Dear Sir and Brother:—It appears that the time is opportune for an attempted rapprochement between the various independent Societies called Theosophical or with other names but having a similar purpose.

May we not take as an example and precedent the International New Thought Alliance? It exists for the advancement of the New Thought movement; is on a broad basis, without a formal creed; does not have authority over nor interfere with the internal affairs of a large number of New Thought Societies, Churches, Clubs, Centres, etc., affiliated with it, but is a connecting link between them. Though loosely-formed, it holds large yearly conventions. Its wide influence is due to the unity of spirit between the numerous groups,—not to officiousness. It seems as though, among all the new religious movements of the past fifty years, New Thought will become the greatest. It has been my conviction that the best, or sincerest, part of the New Thought movement would have been added to the Theosophical Society had the latter proceeded in accordance with its original purposes.

Let the International Theosophical League be formed in a similar way, as an unofficial link, to promote better co-operation and understanding between the various independent Theosophical Societies and organizations with other names but with similar aims. Surely, there would be greater concord and mutual encouragement than if such a League were not in existence.

Not as another Society with member-

ship, but as an unofficial alliance to express the soul of the movement.

With separate organizations, yet with harmony of purpose.

Interchange of ideas to further the object of Brotherhood.

I am quite sure that the Gnostic Society would seek accord with such a League.

It might be asked: What is meant in this connection by "independent?" Independent of "Outer-Headship" and the pretence of teaching, as a school, the pursuit of practical occultism. It could not be expected that any Society having this so-called occult basis would harmonize with the League, nor should the league be affiliated with that which would, in time, seek its destruction. (Surely, this is not in conflict with the idea that the study of occultism, with the right endeavour by any one to "tread the Path," is highly commendable).

As to practical affairs for such a league I would suggest that there be a General Council of ten members, a corresponding secretary and treasurer. For five of the members of this General Council permit me to nominate Mr. George W. Russell, Mr. Bhagavan Das, Mr. William Kingsland, Mr. F. C. Bernoudy, and Mr. Albert E. S. Smythe.

Funds for the expenses of the League to be contributed voluntarily.

However, let us proceed slowly, to give ample time for the interchange of ideas from distant lands. Next Fall would doubtless be soon enough for the League to be formed.

As students of mystical history we may note how the Theosophical Movement was in part expressed by many Societies, under various names, in all past ages. For the Spirit is ever free; cannot be bound, and finds scope wherever conditions admit of it.

In my opinion, the present time affords a better opportunity than for a quarter of a century for the spread of real Theosophy.

Ignoring past controversies, unconcerned of external forms, let us stress that which is intrinsic, and press forward to a better concord in the future.

John M. Pryse, Secretary Gnostic Society,
919 S. Bernal Ave., Los Angeles.

The suggestion made by Mr. Pryse appears to be timely. There are hundreds, probably thousands of Theosophists who wish to carry on the work of the Theosophical Movement as it was originally outlined, omitting the segregations into which the Adyar Society has resolved itself. Mr. Pryse has nominated five persons who might act on the Council of such a body, and he requests me to name other five. Mr. W. Loftus Hare should be one, and Mr. John Pryse himself, representing as he does his brother James. Mr. Hugh R. Gillespie would suitably represent Australia; Mr. Alterskye of Alexandria, Africa; and Mr. Louis Revel, of France, Europe. Mr. Eric Cronvall, of Sweden, might be a substitute for any who would not act, and I would be glad to yield my place to him. We might hear from these friends and from any others who care to express sympathy. It is obvious that people or Societies that profess to be "the one and only" could scarcely feel at home in the organization Mr. Pryse has suggested. It must be democratic and fraternal.

* * *

"The idea of Evolution is helping to put before ordinary folk the scheme of life and creation in a somewhat new light. We men are seen as able, and called on, to cooperate in the great divine work. It puts before all men the fact that, by God's spirit in them, men have climbed far, and may yet climb much farther. Its call to us is 'Quit you like men. Be Strong.' 'To believe in Evolution,' it has been happily said, 'is to make a man take off his hat to the past and his coat to the future.'"

* * *

Our belief cannot alter a scientific truth, but it may alter our feelings for happiness or misery. Disease is the misery of our belief, happiness is the health of our wisdom, so that man's happiness or misery depends upon himself. Now, as our misery comes from our belief, and not from the thing believed, it is necessary to be on the watch, so as not to be deceived by false guides.

—P. P. Quimby.

THOMAS E. WILLSON

The Editor of the Theosophical Forum in April, 1901, noted the death of Mr. Thomas E. Willson in the previous month in an article which we reproduce for the reason that we believe many readers who have been following the chapters of "Ancient and Modern Physics" during the last year will like to know something of the author. In these paragraphs is said all that need be said of one of our most devoted and understanding Theosophists.

* * *

In March, 1901, The Theosophical Forum lost one of its most willing and unflinching contributors. Mr. T. E. Willson died suddenly, and the news of his death reached me when I actually was in the act of preparing the concluding chapter of his "Ancient and Modern Physics" for the April number.

Like the swan, who sings his one song, when feeling that death is near, Mr. Willson gave his brother co-workers in the Theosophical field all that was best, ripest and most suggestive in his thought in the series of articles the last of which is to come out in the same number with this.

The last time I had a long talk with T. E. Willson, he said:

"For twenty years and more I was without a hearing, yet my interest and my faith in what I had to say never flagged, the eagerness of my love for my subject never diminished."

This needs no comment. The quiet and sustained resistance to indifference and lack of appreciation, is truly the steady ballast which has prevented our Theosophical ship from aimless and fatal wanderings, though of inclement weather and adverse winds we had plenty.

For many long years Mr. Willson was the librarian of the New York "World." In the afternoons he was too busy to see outsiders, but, beginning with five o'clock in the afternoon until he went home somewhere in the neighbourhood of midnight, he always was glad to see his friends. He had a tiny little room of his own, very near the top of the tremendous building, his one window looking far above the roofs of the tallest

houses in the district. There he sat at his desk, generally in his shirt sleeves, if the weather was at all warm, always busy with some matter already printed, or going to be, a quiet, yet impressive and dignified figure.

The elevated isolation, both figuratively and literally speaking, in which T. E. Willson lived and worked, in the midst of the most crowded thoroughfares of New York, always made me think of Professor Teufelsdröckh on the attic floor of "the highest house in the Wahn-gasse." The two had more than one point of resemblance. They shared the loftiness of their point of view, their sympathetic understanding of other folks, their loneliness, and, above all, their patient, even humorous resignation to the fact of this loneliness.

Yet in his appearance Mr. Willson was not like the great Weissnichts philosopher. In fact, in the cast of his features and in his ways, Mr. Willson never looked to me like a white man. In British India I have known Brahmans of the better type exactly with the same sallow complexion, same quick and observant brown eye, same portly figure and same wide-awakeness and agility of manner.

Last summer I heard, on good authority, that Mr. Willson had thought himself into a most suggestive way of dealing with the problems of matter and spirit, a way which, besides being suggestive, bore a great resemblance to some theories of the same nature, current in ancient India. Consequently Mr. Willson was offered, for the first time in his life, a chance of expressing his views on matter and spirit in as many articles and in as extensive a shape as he chose. The way he received this tardy recognition of the fact that he had something to say was highly instructive. He did not put on airs of unrecognized greatness, though, I own, the occasion was propitious; he did not say, "I told you so;" he simply and frankly was glad, in the most childlike way.

And now that I have used the word, it occurs to me that "childlike" is an adjective the best applied to this man, in spite of his portliness, and his three score and more winters.

Many a pleasant hour I have spent in the small bookroom of the great "World" building. With Mr. Willson talk never flagged. We discussed the past and the future of our planetary chain, we built plans for the true and wholesome relation of sexes, we tried to find out—and needless to say never did—the exact limit where matter stopped being matter and became spirit; we also read the latest comic poems and also, from time to time, we took a header into the stormy sea of American literature in order to find out what various wise heads had to say, consciously or unconsciously, in favour of our beloved Theosophical views. And all this, being interrupted every three minutes or so by some weary apparition from some workroom in the "World" with some such question "Mr. Willson, how am I to find out the present whereabouts of this or that Russian man-of-war? Mr. Willson, what is the melting point of iron? Mr. Willson, when was 'H. M. S. Pinafore' produced for the first time?" etc. etc. And every time, Mr. Willson got up in the leisurely manner peculiar to him, reached for some book from the shelves that lined the room, gave the desired information, and as leisurely returned to the "pranic atom," or to "come and talk man talk, Willy," or to whatever our subject chanced to be at the time.

Mr. Willson's gratitude to the Theosophical Forum for its recognition was disproportionately great. As he wrote to the Editor: "give me any kind of work, writing for you, reviewing, manuscript or proof reading, I shall do anything, I shall undertake any job, even to taking editorial scoldings in all good nature, only give me work." His devotion to Theosophical thought and work in all their ramifications was just as great, as was his freedom from vanity, his perfectly natural and unaffected modesty.

At the news of his death many a heart was sincerely sad, but none so sad as the heart of the editor of the Theosophical Forum. For a friend and co-worker like T. E. Willson, ever ready to give material help and moral encouragement, is not easily replaced.

For a soul so pure of any kind of selfishness the transition from the turmoil of life to the bright dreams of death must have been both easy and enviable.

A REVIEW OF THE CRISIS

Mr. E. Tappan Tannatt has been president of the Tacoma Lodge for several years, and a member of the council of the North West Federation of Lodges. In his address to his Lodge at the annual meeting and election of officers on June 30 he said he felt compelled to set before the members certain facts which had come to his attention, and the conclusions he had reached concerning them, requesting also to be relieved of his duties as an officer.

"For several years," he said, "I have noted in the National and International organizations certain tendencies and teachings, which seemed to me to be much at variance with the original, as given by the Masters of the Wisdom at the time of the founding of the Society, and through their Messenger H. P. B.

"From my studies and investigations I long since recognized, that in practically every religious and philosophical organization that has been born into the world, that following the receiving of the impulse which caused it to come into being, there has been a tendency to more and more revert to old teachings, methods, forms and ceremonies which had been condemned by the actuating spirit of the new movement and against which the members had been cautioned as being among the dangers of the future. Allegorically—in every such organization of the past, there has seemed to gradually manifest the desire to 'return to the flesh-pots of Egypt,' notwithstanding the protests of 'Moses and the prophets.'"

"This tendency has been a part of the history of all of the great world movements, as can be verified by a study of the religions of the past and present, as also the great Mystic schools known to humanity. Invariably this tendency has led to their undoing, and again, allegorically, has 'turned them back from the Promised Land.'

"With the inception of the Theosophical Society, there also came into manifestation that which has been spoken of by H. P. B., and the early leaders of the Society, as 'The Great Christian Conspiracy.' This conspiracy, originating in the western world, had its seat of action in India and England. It had for its apparent purpose the discrediting and misleading of the early leaders of the Society, as also the destruction of that impulse which has been given by the Masters; thereby leading the membership back into the meshes of Christian ignorance, superstition, illusions, dogmas, forms and ceremonies.

"You will have no difficulty in finding very definite information, among the letters of H. P. B. and the early leaders of the Society, as also from the letters of the Masters themselves, concerning this 'conspiracy.'

"You will find how the conspiracy had its servants among the membership of the Society, and learn of the efforts thus put forth to discredit H. P. B. and the Masters, and to lead the Theosophical Movement into the service of the Christian Churches.

"Among the letters of H. P. B. we find the record of the fact, that shortly before her death she was given to see into the future of the Theosophical Society, and was shown that she would be betrayed and the Society led astray by one whom she advised, had studied at her feet and had been considered one of her staunchest friends and associates. The knowledge of this approaching betrayal, which she considered to be the betrayal of the Masters whom she loved and served, undoubtedly had much to do with her early passing.

"Just before you first elected me to the office of President, certain information was given me, which caused me to more carefully weigh information which was being given to the membership, and it has been a matter of intense regret that I have noted, in the Movement, an ever increasing tendency toward the building of temporal power; the effort to lead the members away from the study of the Secret Doctrine and the authentic writings of the founders and H. P. B.; the tendency of the member-

ship toward the worship of personality and the supplanting 'freedom of thought' and 'Judgment of the Higher Consciousness,' as emphasized by the founders of the Society and the Masters: Supplanting the same with the teachings of 'loyalty to organization' and the unquestioned acceptance of statements given out by those who were officers of the Society, or who claimed to possess special 'occult' powers.

"While many of the individual societies have retained, to a greater or less degree, the right of individual thought and action; the condition seems to have been due, more to the demands of the membership, than to the instructions of our so-called 'leaders.'

"In my years of experience on the Hawaiian Islands, where I went while still deeply interested in the Orthodox Christianity teachings, and was given an opportunity to study the effect of 'Christianity' upon a people. I observed that the evils that had resulted from the contact of Christianity upon that people, were chargeable more to the *children of missionaries* than to the 'Missionaries' themselves. The children *preaching* 'Christianity' and claiming the title of 'missionary,' so conducted their lives and teachings, as to practically annul and bring discredit upon the work and examples of the earlier teachers. I believe that I can discover the working out of a similar force in the 'children' of the Theosophical Movement.

"In every effort, put forth by an individual or organization, there must be at least a sufficient semblance of good and truth in order to mislead the people; otherwise the presence of the 'wolf' would be immediately manifest and the would be 'flock' scattered.

"With the pronouncement given out by Mrs. Besant at the Jubilee Celebration in November 1925, there appeared, in my opinion, a crisis in the history of the Movement—a crisis which I consider to be the most stupendous the membership has ever faced; a crisis which will ultimately accomplish much to purify conditions and bring many back to a realization of the original messages of the Masters as transmitted by H. P. B. That a crisis would some day come, could

have been predicted by almost any deeper student of the movement; for as long as the Spirit of Theosophy should be manifesting among the peoples of the Western World, so long would the Spirit of the Great Conspiracy be ready to do it battle.

"Under date of September 10, 1925, a circular letter was sent out to the General Council of the Theosophical Society, signed by Mrs. Besant and Mr. Jinarajadasa in their official capacities as President and Vice-President of the Theosophical Society. This letter stated that the time had arrived for the coming of the World Teacher and the establishing a new World Religion, and requested that the General Council cause the Theosophical Society to become an integral part of the movement with the Liberal Catholic Church and the Star of the East.

"The Canadian Section promptly rejected the plan, pointing out that there was nothing in the original conception of the Society which would prevent the affiliation of any existing religion, and stating that the establishing of a new religion merely creates a new stumbling block on that road to harmony, which we had set out to make straight and clear.

"Another National Section was sufficiently aroused over the letter to sever its relations with the International Organization and surrendered its charter, while a number of Societies have followed in the same path and have become 'Independent.'

"This establishing of a New Religion with its priests, clergy, forms and ceremonies, I am not able to harmonize with the letters of the Masters wherein they state—'I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatever nation. It is the sacerdotal caste, the priesthood and the churches. It is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity, and that almost overwhelms mankind.'

"I consider that the great lesson which we are now called upon to learn and put

into practice, is that of forbearance and understanding: of compassion as may be needed for those who have chosen a path which will lead to pain, suffering, humiliation and unreality. There is, as has been well expressed by an older student than I, 'There is nothing harder to bear than the discovery of a deceit, an illusion, the dead-sea fruit; the cherished vanity of a mirage.'

"It must be ours as Theosophists, to realize that with the building of the more glorious temple, there must first be removed from the site those structures that have outlived their usefulness, or which the ravages of time have reduced to decrepit old age and an unsightly monument in the pathway of the Race. Realizing that the old must pass away in order to give place to the new, we must not forget that there are many ties which are dear to the memory, and which bind our brothers to the desire to retain those relics of the past, even if they do realize that they have little existing value. They would seek to cover with a new dress, the body which should be preparing for the grave.

"We must also remember that the Great Architect of the Race; realizing that on the site a greater edifice is to be builded, directs his assistants to tear down that which now is. The hands which thus destroy are just as necessary, just as noble, just as much required as those who will later do the building. We as students of Theosophy must not forget that all things work together for good, and that everything has its cycle.

"Therefore, while some of us may have seen sufficient of the plans to realize a little of the work which is to be done, while we may have chosen to be 'builders'; may we keep in mind, that now that the order has gone forth to commence the demolishing of the old, that we have been thereby given a double responsibility;—not to stand in the way, or delay, the work of those who demolish, or to blame the architect for the orders, or the messenger for transmitting the same; but rather may we remember, that pending the commencement of the later construction, there is a time when we may study the plans more

carefully, sharpen our tools for better service, to the end that when the order is received to commence the erection of the more glorious structure, we may not only better know our parts, but be more efficient workers in carrying out the 'plans' of the Great Architect of the Race.

"Therefore, viewing the situation as I now do, I feel that there has come a time when it were not best that I longer serve as an officer of this Society. As an officer, I feel that it is incumbent upon me to subserve my will and actions to the will of the majority, and that I am a *servant* of the Organization wherein I owe allegiance to one and all, yet must be guided by the will of the majority. As a member *only*, I feel that I am more free to take my part, free to refuse to bend the knee to personality, or worship at the shrine of individuality.

"I feel at this time, that the Tacoma Society should be left perfectly free to follow any course which the majority may wish. The Society, if it so desires, may join forces with those who would retain one vestige of that which has out-to worship in the old temples, because of past associations. I do not wish to retain one vestige of that which has out-worn its usefulness, I have long since severed the ties which bound me to the forms, ceremonies, creeds and dogmas that I once cherished and sustained. I would hasten the commencement of the laying of the foundations of the new, and I believe that I can see something of the beauty of the future in the messages which have been given to the world through the messenger H. P. B.

"I feel that those students who at this time, make choice to follow in the path indicated by the pronouncements referred to, are destined to take part in seeing the walls of their temple leveled to the dust, and if that is the will of the Tacoma Society, I cannot follow, even so far as to surrender my consciousness to do the will of the majority.

"I therefore ask to be relieved from further responsibility as an officer of this Society, unless in your *unanimous* opinion you are in perfect accord with my understanding and with me, wish to give the future to a deeper study of the *original*

teachings of the Masters; the weighing most carefully all pronouncements and information as they may appear, and in the quiet judgment of the Inner Consciousness. Our work to be, to present to the world the Truths as *originally* given by the Masters themselves.

"Please do not misunderstand my desire to be relieved. I shall be pleased to assist as a member, to serve, if you desire, as one of the Trustees-at-large, thereby taking upon myself no responsibility other than in helping to conduct the business affairs of the Society, and I shall, if you so desire, be pleased to assist, as often as may be possible, in the Sunday evening lectures of the Society.

"As an individual, I shall expect to devote my available time to as wide a course of study as may be possible, seeking to acquaint myself with the teachings and opinions of others who may have been given to see some other aspect of the Plan.

"The duties of your President are such that one has very little time to attend outside lectures, or to carry on any similar work not strictly along the lines of Theosophical understanding, especially is this the case where one is required to give regular hours to a professional life.

"My heart and life are centred in Theosophy, and I recognize that the Theosophical Movement is but the higher bodies of Theosophy, while functioning here on earth, and the Societies the physical body of Theosophy functioning in a community. I realize how eternal is Theosophy, and how transient its bodies.

"It is therefore with deep regret that I feel called upon to advise you as I now have, before proceeding to cast your ballots for the election of officers. Therefore, if there is no objection, we will proceed to the election. According to our custom the election of President is first in order, and you will now proceed to cast your ballots for the Election of a President.

"Under our By-laws no nominations are in order, each member being expected to make use of his or her individual judgment and listen to the promptings of the Voice Within."

THE REAL MAGICIAN

Editor: Canadian Theosophist—To the average student of Theosophy there will occur intervals of reaction, a state of fullness for the time being, a feeling like, caught in the rain until no wetter. One turns away betimes even from the great author when he begins to deny a certain endogenous activity of our own which sometimes takes the hyphen out of Bo-Peep for the sake of other information.

Various degrees of prolixity and iteration in all books whatever suggest a considerable range of appreciation as to the weight, relativity, propriety, of their titles.

Suppose then a point of view from which the Theosophical movement might be likened to that of an island, rising with its fringing and barrier reefs and so beginning to parley with the winds and waves.

Titles such as *The Voice of the Silence*, or *The Secret Doctrine* seem to require a mode of perspective which cannot be confined to surface affairs alone, though any picture from this to that may often serve.

Reminder of a power which comes unasked, this coralline principle of life should help preserve its almost non-institutional character to the society, until the slender physique is seen to have the most indissoluble of constitutions.

Thus may surprise become the real magician in the plodding coral heart of the brotherhood and the world.

This time it will seem a strange geographical mood has been cast into the day's dinner time. But even in Canada there is a district which as a standing object lesson should be taken over by the society at once.

Delegates of course should wear high top hats. It is a rock-bound fastness containing a little chain of lakes and rivers fearfully and beautifully named as if on purpose. Island lake has no assignable shape to boast of under the Pleiades, but stands for an elixir compounded of light, sight and circulation, in a perfect blend.

A most notable feature since it cannot be drained outward into what is called Goose Lake at one end, and Beaver Hill Lake at the other, for any foolish or idle reasons.

Industry and much dramatic vigour are the motto for this latter property, but as the situation would otherwise be useless, all ensuing troubles have their value.

But really it is a poser to say why Goose Lake should empty into God's Lake, by way of Goose river.

Perhaps it is a function of the drama, to concentrate our temporary brains down to the consistency of little gems, the rest all shrunken to the figure of a pair of tireless wings.

Scarboro, Ont.

A. I. C.

BROTHERLAND OF HUMANITY

Man is trained in "God's Plan which is Evolution" to go from his little self to the great SELF. First, he is taught to know himself as one with his family, and later, after many lives, to identify his interests with that of the tribe and community. Later still, he is guided to give his dedication to that aspect of the Divine Life which is embodied as the Nation. Then man knows how great and glorious a thing it is to live and die for his Nation.

There is one step further on his path to the great SELF. It is to widen out from his Nation to Humanity. It is this last stage which opens before him when he becomes a member of the Theosophical Society. Many are the Fatherlands and Motherlands in which the soul of man lives life after life, to learn the way to the SELF. But there is one Brotherland living in which he comes to his goal; it is the Theosophical Society, or some similar organisation, where the one thing that matters is that the World as a whole shall go towards the Light.

Thrice blessed are those who have joined our Theosophical Society, and look to the Brotherland of all Humanity as their one and only goal.

C. Jinarajadasa

December 16, 1925.

* * *

"What do we do with the light given us to take to those in the world who, spiritually, are dying for lack of it? How much of it we let go to waste or fritter away? It is the light of the world, the joy of men's hearts, if they could only see it—the light that comes down from above."

THE CANADIAN THEOSOPHIST

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THE TEST OF LITTLE THINGS

An intellectual appreciation of Theosophy is of no more value than a comprehension of the dead and gone philosophies of Greece or Rome. A man may comprehend the thoughts and ideals of the Cynics or the Stoics and yet be unrelated to the world around him as far as altruistic work is concerned; he may be indeed the very epitome of selfishness. So with Theosophy; it is insufficient that we study it with our minds only—we must constantly apply it. Otherwise we are likely to grow weary of well-doing, to wander off as so many did who were actually offered the priceless opportunity of true *chelaship*.

To be found worthy in the little things is to prove ourselves ready for greater effort and heavier trial. We have to learn to dwell in the Eternal. Otherwise our profession of faith is idle and we delude ourselves—as well as possibly others. Not for nothing did St. James enunciate the doctrine: "Faith without works is dead;" the best evidence of Theosophical faith is found in a truly Theosophical life.

And this Theosophical faith is not the acceptance of a creed starting, "I believe in H. P. B. as the messenger of the Masters, in Reincarnation and the Law of Karma." It is the acceptance of the great underlying fact of a spiritual basis for the Universe, with a supreme belief in our own inherent Divinity and our power to mould circumstances in the long course of evolution until we are completely the master of our des-

tiny; co-workers with God and the inheritors of the Kingdom.

If we believe that within us is the spark of the Divine, then let us clear away every smear, every obstacle, which prevents it shining through. This is letting our light so shine that all men may see our good works and glorify the Father which is in Heaven.

These are not idle words; they contain the pith and essence of the spiritual life. But we are so immersed in the little things of our personalities, so concerned as to what we shall do (and doing it in such a manner that all men may realize that WE are doing it), that we forget the bigger things outside.

In the older days, when Theosophy demanded something more than lip-service, the phrase "swearing allegiance to the Higher Self" was introduced by Mr. Sinnett. It meant in effect an attempt at the union of the lower and the higher mind, so that the Self might shine through. It meant constantly living in the light of the Higher Self, with every thought and action submitted to that Self, and it brought about a standard of conduct that was immeasurably above the common level. But we seem to have over-looked that we also owe allegiance to this Higher Self, have forgotten that actually we are this Higher Self, and we have been feeding on the husks of life. Can we not return to that concept? We think it possible.

The Path, Sydney, Australia, July, 1926.

KARMA AND CYCLIC LAW

"Karma is an Absolute and Eternal law in the world of manifestation; and as there can only be one Absolute, as One eternal ever present Cause, believers in Karma cannot be regarded as atheists or materialists, still less as fatalists, for Karma is one with the Unknowable, of which it is an aspect in its effects in the phenomenal world." S.D. ii, 305.

"Karma is a highly philosophical truth, a most divine noble expression of the primitive intuition of man concerning Deity. It is a doctrine which explains the origin of Evil, and ennobles our conceptions of what divine immutable justice ought to be, instead of degrading the unknown and unknowable Deity by making it that whimsical, cruel tyrant, which we call Providence." S.D. ii. 305: Footnote.

Karma as Cause. We are told in the Indian Scriptures that the original meaning of the word Karma was "An Outpouring," or the Cause of all things, later developing into cause and effect as we now know it. In the Shvetashvatara-panishad we find "They who discourse of Brahm tell (us) what Brahm is as cause; whence we are born; whereby we live; where too we find our rest; by what controlled in weal and woe we follow out the rule of Him who knoweth Brahm."

Akashic Records. In the aspect of Karma as we know it, cause and effect, action and reaction, all is regulated by periodicity or cyclic law. We are told that in the Akasha (which pervades the Cosmos down to the terrestrial atmosphere, and is a part of the Akasha Tattva which is one of the differentiations of force, from which all physical matter proceeds, another name being the modification of the Great Breath or Life Current) are stored up all the pictures in minutest detail of every happening on the physical plane. Every action, sound, tone of voice, smile, or word uttered, also every organism, perfect or imperfect,

EVERYTHING is there. The happenings whether performed in darkness or light are pictured in the Akasha.

"Surrounding space is not an empty void, but a reservoir filled to repletion with the models of all things that ever were, that are, and that will be; and with beings of countless races, unlike our own." Isis Unveiled, Vol. 1, 116. The Pranic rays carry within themselves the pictures upon which they have fallen up to the limit of the terrestrial atmosphere.

"It is out of the Akasha that every form comes, and it is in Akasha that every form lives." (Nature's Finer Forces) R.P.

These pictures may be clearly seen dwelling in clear atmospheric conditions with the naked eye after practice and concentration, I have myself seen them. The yogi of course can summon any picture to come before his vision, having by constant effort of will and contemplation developed his sight. The Akasha is sometimes spoken of as the Recorder, as it preserves all within itself.

The Pranic Rays are a manifestation of the Solar Life Force through which vitality is centred on the earth, and man. "This Prana is the substratum of all the groups of causes and effects, and in it all the causes and effects are held like beads on a thread, hence it is given the name of Sutra, (the thread) inasmuch as it holds in itself the whole world." (Shivagama). Every happening has also its individual colouring according to the Tattvic ray under which it is developed each Tattva or substratum or force having its own individual, and specific work and colour. For instance, all sound is preserved in the Akasha Tattva, all visual pictures under the Tejas or Agni and so on.

A person manifesting any particular emotion, quality or virtue, or action good or bad, will immediately be pictured in the corresponding Tattvic colouring both in the Akasha and in his own aura. The same action recurring the colour becomes more accentuated and deeper, thus are tendencies and habits created.

Individual Examples. Let us take for example a person who is accustomed to being untruthful, he and the one lied to, also the ensuing results will all be there. The thief also, "The time, the place, the house, the wall with a hole, the sorrowful inmates, the stolen property, the subsequent day all are there pictured." We are told that the murderer absorbs the picture of the murdered man, and circumstances of the murder, by means of the tattvic colourings, into his own aura, and they become part of his own constitution, and his life in this way is filled with misery, and he, not remembering his past, knows not why. At the time of an action the Sun, Moon, and all the Planets, in fact all the heavenly bodies will be manifesting certain currents, rays, and colourings, and when this conjunction after a long or short period, according to cyclic law again manifests, the karma will be worked out. Much depends on the strength, or importance of the action, or whatever it is, as to the period of time which elapses, as minor cycles may intervene when similar but not exact conditions will be in evidence. This may cause a tendency to repeat the action and so strengthen results, but the Karma of such a thing as murder or any serious offence, and on the other hand any action of great self sacrifice, must await the reincarnation of all concerned, and it may take many lives before we pay the penalty or reap the reward. All depends on cyclic law which cannot err.

"The Law of Karma is inextricably interwoven with Reincarnation." S.D. We have said that Kronos or Cyclic Time, of an action is registered and when in the course of the law "The same time throws its shade again on earth," the pictorial rays stored up, energize matter and shape it to necessary activity. The Solar rays then produce a body within the mother suitable to the working out of the Karma. As time progresses and the action is "paid for," and the Karma exhausted, these Pranic colourings become fainter in the aura, remaining latent as tendency.

Monadic Karma.—We are told in the Secret Doctrine that we are still working

out Spiritual Karma generated on Atlantis, and that it was the Monads who sinned. "Spirituality and all the divine powers and attributes of the deva men of the Third had been made the handmaidens of the newly awakened physiological and psychic passions of the physical man instead of the reverse.

"The reader who would feel perplexed at the use of the term "Spiritual" instead of "physical" iniquity, is reminded of the fact that there can be no physical iniquity. The body is simply the irresponsible organ, the tool of the psychic, if not the "Spiritual Man," while in the case of the Atlanteans, it was precisely the Spiritual being which sinned, the Spirit element being still the "Master" principle in man, in those days. Thus it is that in these days the heaviest Karma of the Fifth Race was generated by our Monads." S.D. ii. 304.

Man as a God.—"It is only the knowledge of the constant rebirths of one and the same individual throughout the life cycle; the assurance that the same Monads among whom are many Dhyana Chohans or the "Gods" themselves, have to be, through the Circle of Necessity, rewarded or punished, by such rebirth for the suffering endured, or crimes committed in the former life; that the very Monads, which entered the empty senseless shells, or astral figures of the 1st Race, emanated by the Pitris, are the same who are amongst us, nay! ourselves perchance; it is only this doctrine we say, that can explain to us the mysterious problem of good and Evil, and reconcile us to the terrible and apparent injustice of life." S.D. ii. 304.

It seems indeed a terrible thing that we should have sinned so greatly, that we are still suffering the results as far back as Atlantis. When shall we begin I wonder to suffer or enjoy for action performed since that time. It goes without saying, the wonderful results which will accrue when man understands that he has free will in creating the future within certain limits, although still working out the past and that apart from "doing right for right's sake" he would be unwise to do anything else, as he would still be making evil Karma to his own undoing. Moderatrix.

LETTERS THAT MAY HELP YOU

No. 7

Friend

This is in continuation of my last letter.

We find that in the ancient world the doctrine of successive lives, reincarnation as it is called in these days, was almost universal.

As a writer has said (Theosophical Siftings) "Reincarnation was the most general of all post-mortem ideals; it was reserved for the religion which sprang up on the ruins of Roman civilization to popularize the dogma of a single life for each individual.

It is very important to bear constantly in mind the fact that the present views regarding post mortem states, and of an eternity of weal or woe, an alternative of never-ending reward or punishment, without further experience, are derived from the extensive spread of nominal Christianity, a doctrine which has reached its present development by a series of changes; at first by the acceptance of dogmas at the hands of dominant teachers who evolved them from their own sense of what was fitting, and later by successive concessions to public opinion and scientific investigation.

Apart from parable and allegory, one cannot find in the words of Jesus any assertion of eternal burning, or of everlasting white-robed choral service. The red-hot hell of the most orthodox European Christian, like the tailed and horned Satan, was evolved from the morbid fancies of bigot and priest in the dark ages of Europe. Eternity is truly said to be inconceivable, and as this is true, so is it true that no such period without a change can exist.

"If I were asked, why Christianity has at once spread so widely, and at the same time why the civilization of Christian nations is so honeycombed with vice and hypocrisy, I should attribute as the reason, its dogma of a single life alone to each individual. Even today, after nineteen hundred years of Christian domination in Europe, it must be confessed that in Christian England, the purist of the world, the ratio of criminals to pop-

ulation is higher than in countries where the older religions bear sway, and especially higher than in Buddhist and Brahmin lands, and higher than among either Hebrews or Mohammedans. Ancient Hebrews knew nought of immortality in joy, or in punishment. Rabbinic Judaism taught the doctrine of successive lives, so did the Mysteries of Ancient Egypt, so did the Greek aporrheta, and Roman cultus, and so did the great Indian religions."

According to Walker, "Traces of the doctrine are found among the aborigines of North and South America, and in many barbaric tribes. Throughout the East it is the great central thought. It is no mere superstition of the ignorant masses. It is the chief principle of Hindu metaphysics,—the basis of all their inspired books. Such a hoary philosophy, held by the venerable authority of ages, ruling from the beginning of time the bulk of the world's thought, cherished in some form by the disciples of every great religion, is certainly worthy of the profoundest respect and study. There must be some vital reality inspiring so stupendous an existence.

"Reincarnation teaches that the soul enters this life, not as a fresh creation, but after a long course of previous existences on this earth and elsewhere, in which it acquired its present inhering peculiarities, and that it is on the way to future transformations which the soul is now shaping. It claims that infancy brings to earth, not a blank scroll for the beginning of an earthly record, but that it is inscribed with ancestral histories; some like the present scene, most of them unlike it, and stretching back into the remotest past.

All the qualities we now possess, in body, mind and soul, result from our use of ancient opportunities. There is no favouritism in the universe, but all have the same everlasting facilities for growth. Those who are now elevated in worldly station may be sunk in humble surroundings in the future. Only the inner traits of the soul are permanent companions. The wealthy sluggard may be the beggar of the next life; and the industrious worker of the present is sowing the seeds of future greatness.

The theologian seeks to explain life, with its inequalities, its miseries and injustices, by a future condition rewarding and punishing men for the deeds of earth. He concedes that benevolence and justice cannot be proven in God by what is seen of His earthly administration. The final law of creation is said to be Love, but the sin and suffering bequeathed to most of the race through no apparent fault of their own annuls that dictum in the world's real thought, and compels men to regard life as a ceaseless struggle for existence in which the strongest wins and the weakest fails, and the devil takes the hindmost. But even if the future life will straighten out this by a just judgment, fairness demands that all shall have an even chance here,—which only reincarnation assures."

"The materialist takes a more plausible ground. On the basis of the soul beginning with the present existence, he regards all the developments of life as results of blind natural forces. He says that the variety of atomic qualities accounts for all the divergencies of life, physical, mental, and moral. But he can give no reason why the same particles of matter should accomplish such stupendous varieties."

These extracts from better writers than I, put the matter clearly.

Instead of being creatures living according to "chance"—as the materialist asserts, or suffering from the momentary foolishness of an "Adam" and "Eve," and being cursed for all eternity unless we believe that God sent down a part of Himself to suffer and die on a cross for His own lack of foresight (for He must have known that the man Adam whom He created would yield to temptation, otherwise He is not omniscient); being as a result thrown about like a shuttlecock through life, now experiencing pleasure, now pain; the doctrine of successive lives—reincarnation—appeals to one's sense of justice inasmuch as that our progress (or otherwise) depends wholly on our own efforts, with the comforting thought that anything gained and built into our character is not lost.

Again: the doctrine teaches something else, which is of great value, viz, Charity. Instead of spurning the "failures," or

looking down with contempt at those who have "fallen," the doctrine helps us to a larger and more charitable view. The so-called failure is perhaps struggling with a problem which may be our problem later on in some future life, and that so-called failure may have gone further in solving that particular problem than perhaps we shall when we come to wrestle with it.

In a book recently published (*The Record of Nicholas Freydon*) the author, speaking of his experiences in the slums of London, says:—"Nothing in life is much more remarkable to me than an old man or an old woman of the poorer working-class, say, in South Tottenham, who, at the end of a long, struggling life remains decent, honest, cleanly, upright, and self-respecting. That I think truly marvellous. I am moved to uncover my head before such a one. I know something of the environment in which these English men and women have lived out their arduous lives. Among them I have seen evidences of a bravery which I deliberately believe to be greater than any that has won the Victoria Cross. . . ."

The enormous majority of the poor never set foot in a police court. And yet, for one who knows anything of the conditions in which they live, how marvellous that is! Most educated people, after all, go through life, from cradle to grave, without once experiencing any really strong temptation to break the law of the land. The very poor are hardly ever free from it. I know.

"I, with all the advantages behind me of traditions, associations, memories, hopes, knowledge, and tastes, to which most very poor people are strangers, I have felt my fingers itch, my stomach crave woundily, as I passed along a mean street in which food-stuffs were exposed outside shop windows. Oh, the decency, the restraint, the enduring law-abidingness of London's poor, in the face of continuously flaunting plenty, of gross ostentation! It is the greatest miracle of our time."

A student of and believer in the doctrine of reincarnation would say it was the result and effect of lessons learned in past lives.

Yours,

Aseka.

THE EAST COMES TO THE WEST

A wider and growing appreciation of the culture of the East in the scientific, religious and cultural centre of the West is worthy of notice. Eminent Eastern scholars, specializing in their respective fields are coming in increasing numbers before the assemblies and councils of the Western savants.

A true appreciation created by this mutual contact is bound to lead to the general enrichment of knowledge and a better appreciation and harmony among various religions and races of the world. India the ancient home of the religions of the East is showing great activity of recent years in promoting this universal understanding.

During the last quarter of a century, several outstanding figures from the East have made their impress on the cultural life of the day. The first one to present his message in the West in a popular form was Swami Vivekananda who spoke before the Parliament of Religions in 1893 at Chicago.

Rabindra Nath Tagore, the famous Indian poet and philosopher came next whose accomplishments and efforts through his International University have done and are still doing much to bring the culture of the East before the West.

In the realm of science Sir Jagadis C. Bose, the famous Indian scientist has brought the peculiar contribution of the East in scientifically establishing the unity of all life.

This year there seems to be a special invasion of the West by these eminent messengers from the East. Tagore is visiting and lecturing in Italy and continental Europe. Sir Jagadis spoke and demonstrated his experiments before the meeting of the British Association for the Advancement of Science, held at Oxford last month.

Under the caption "A great discovery" *Le Matin*, Paris, thus describes his recent discovery:—

"Up till now the animal alone was regarded as capable of perceiving, feeling and regulating its life through a nervous

system, this was one of the accepted dogmas of science.

"Sir J. C. Bose has now completely demolished this artificial edifice. At the Sorbonne before the most distinguished men of science and under the presidency of the eminent plant physiologist Prof. Molliard, the Dean of the faculty of Sciences, Bose gave a demonstration of the result of his researches. The impulse in the plant had hitherto been regarded as purely mechanical, unlike the nervous impulse in the animal. By a long series of researches Sir Bose traces the nerve net-work in the plant, finds that its threshold is ten times more sensitive than that of man; he determines the rate of its influx, which is 40 c.m. per second thus placing it in the nervous scale half way between lower and higher animals.

"He has succeeded in localizing the nervous tract, and demonstrated the co-ordinate nervous action by which the leaf is adjected to face the sun.

"Innumerable are the plants which had been subjected to experiment; extraordinary is the gift by which his subtle intellect creates instruments of marvellous sensitiveness for automatic record of imperceptible plant movements. Fascinating likewise is the discovery of the action of drugs on the plant.

"It is for the leaders of science to fully appreciate the extraordinary refinement of his scientific method. But every one will fully appreciate the Philosophic significance of his establishment of Unity of all life.

"It needed an Englishman to discover in the 16th century, the circulation of blood, but it was reserved for the subtle Hindu to have the poetic vision and infinite patience to discover the mystery of sensitive impulse in plants. After his discovery we begin to have misgivings, when we strike a woman with a blossom, which of them suffer more, the woman or the flower."

Another eminent Indian scholar visiting the west this year is Professor Radhakrishnan of the Calcutta University. Prof. Krishnan delivered this year's Upton lectures at Oxford. In moving a

vote of thanks to the lecturer Dr. L. P. Jacks, editor of the Hibbert Journal, paid the following tribute to him and to the Hindu mind:—

"He has brought before us a wonderful picture of the vast hospitality of the Hindu mind. Hospitality is the word which came to my mind a number of times as I listened to his talks; Catholicity I would have called it, but hospitality, to my mind, means all that Catholicity means and a good deal more. It means depth of feeling and breadth of outlook, characteristic of Hinduism as he has presented to us. Not mere hospitality—that which offers a bare bed and a casual ward for every religious tramp; the hospitality of the Hindu mind is that which educates and enlightens the mind which accepts the Hindu faith without forcing anything on it, if it be unwilling. You will agree with me that this hospitality characterises Hinduism. As I have heard him, the words that came to my mind are those of the New Testament. "In my Fathers house are many mansions." A new meaning of spiritual charity dawned on my mind, there were moments when I was tempted very much to say 'Almost thou persuadest me to become a Hindu.' But I felt that the very points that tempted me to turn Hindu were also the very points that I hope will some day make me bold enough to say that I am a Christian."

Professor Radhakrishnan also addressed the British Institute of Philosophical studies, the Aristotelian Society of Cambridge and the Institute of Philosophical Studies, London. Professor Radhakrishnan has now come to America as a representative of Calcutta University to attend the sixth International Congress of Philosophy to be held at Harvard University this month. The University of Chicago has elected him Haskell lecturer for the year 1926. He will also deliver a course of lectures to the University of Yale, Harvard, Princeton, Columbia and the Theological Colleges like the Union Theological seminary of New York and the specific school of religions, California.

Another Indian philosopher at the sixth International Congress of Philos-

ophy being held at Harvard this month is Prof. S. N. Das Gupta, who is the author of the History of Indian Philosophy and several other works.

Another distinguished visitor from India, still with us in Canada, is Diwan Bahadur Sir T. Vijaaraghava Acharaya, who came specially to open the Canadian National Exhibition on August 28th, and is on a lecture tour throughout the west at the present time. Although the nature of his visit is different from those of the others, still his addresses have not been without reference to the religious thought of his country. Why not the Rotary spirit in Religion as well as in the international affairs, said he, speaking before the Toronto Rotary Club, and ended by reciting the following verse from the evening prayer of every Hindu:

As all rivers lead to the ocean,

So all religions lead to Thee, O Lord!

Kartar Singh.

NOT A PARTISAN

The level-headed Theosophist is not a partisan; he is prepared to defend and where possible to propagate his principles without committing himself to any policy or party, without denouncing those who are not prepared to share his beliefs. He holds that there is all round us a world of extraordinary beauty, that it lies within reach and grasp of all. Simply because we have become self-hypnotized and have learned to worship the lower mind as the one interpreter of our being, life holds so little for a great majority of those who pass along its pilgrim way. Our teachers' greatest endeavour is to give all who are interested some Pisgah sight of a promised land in which they will find their true heritage; they know that the land is accessible to those alone who have accepted a belief in a brotherhood as wide as the human mind can conceive.

—S. L. Bensusan in The Theosophical Review, April.

Theosophy is now heresy, but may the Theosophical Society perish ere any of its officials don the robe of silencer of thought alien from his own.
Annie Besant in Lucifer, p. 93, Apr. 1892.

An Important Statement By Mr. J. M. Pryse

In justice to Mr. Mead and Mrs. Besant, whom I count as friends (even though, good-naturedly differing with them, I have a poor opinion of the Gnostics and do not look for the coming of any world-saviour) I wish to state, from my personal knowledge, that the oft-repeated charges that they, or either of them, made unwarranted changes in the revised (third) edition of the S. D., tampered with the manuscript of the third volume, and suppressed the fourth volume, are wholly false, with no foundation whatever in fact.

When the T. S. split into irreconcilable factions I resigned from it. I am not a member of the Society, or of any other Society. For that reason, and also because the term Theosophy now connotes many doctrines and doings of which I disapprove, I do not call myself a Theosophist, and do not use the word Theosophy in my writings.

I follow as faithfully as I can the teachings of H. P. B., and am not concerned with the beliefs and activities, the bickerings and animosities, of the Theosophical factions, to which, in fact, I have for many years paid very little attention. But among the many fantastic legends and foolish fables that have sprung up since the disruption of the T. S. is this malicious accusation brought against Mrs. Besant and Mr. Mead, which it would be wrong for me to ignore: for, as I was for four years in the London headquarters, had charge of the printing office, and printed the revised S. D., I naturally had every opportunity to know the facts; whereas this absurd accusation is the fabrication of semi-theosophists who hung on the fringe of the Society, and is being circulated by pseudo-theosophists who were never in any way connected with the original T. S., and who quite evidently have not absorbed its philosophy and ethical principles.

The first printing of the S. D. was divided into two "editions," which are therefore identical save for the words "second edition" on the title-page. The printing was done from the type, but

stereotype matrices were made in case another should be called for. When that time came, however, we found that the matrices had been accidentally destroyed; and I, for one, was decidedly pleased at their loss, since it made opportune a much needed revision of the text, which arduous labour was undertaken by Mr. Mead and Mrs. Besant. Joyfully I placed copies of the S. D. in the paper-cutter, trimmed off the edges, and had assistants paste the pages on large sheets of writing-paper, to afford wide margins for marking corrections. As Mrs. Besant could spare but little time from her other Theosophical activities, the work of revision was done mostly by Mr. Mead, who was assisted by other members of the staff in verifying quotations and references.

Up to the time of her death H. P. B. regularly passed on to Mr. Mead the articles she wrote for her magazine, for him to correct and revise the manuscripts before sending them to the printer, and therefore he was certainly better qualified than any one else to do the same with her writings that had been published before she had benefited by his painstaking assistance.

In revising the first edition of the S. D. he did precisely the work which he had formerly done on those manuscripts—only that, and nothing more. For it was obvious to any one familiar with the literary and mechanical details of book-publishing that the manuscript of the S. D. had not been properly prepared for the printer, and that the proof-reading had been so carelessly done that even glaring grammatical errors, inadvertently made by the author, had been allowed to stand. No changes were made by Mr. Mead or by Mrs. Besant except such as should have been made in the original manuscript before printing.

For his scholarly and conscientious work in making the revision Mr. Mead deserves the gratitude of all discriminating readers of the S. D., as does Mrs. Besant also for her share in the arduous task.

When I had finished printing vols. I

and II. Mrs. Besant placed the manuscript of vol. iii. in my hands. After reading it, I gave it to my brother John to make a typewritten copy, which he did. It was in an unfinished state, and badly arranged. H. P. B. had rewritten some of the pages several times, with erasures and changes, but with nothing to indicate which copy was the final revision; Mrs. Besant had to decide that as best she might.

As it contained far less matter than either of the other volumes, Mrs. Besant told me that she would pad it out by adding the E. S. T. Instructions, since H. P. B. had told her she might do so. These Instructions, it will be noticed, cover the very ground of the proposed vol. iv., of which only a few pages were found, merely enough to mark where H. P. B. had discontinued writing. I am inclined to believe that she intended to incorporate these Instructions in vol. iv., and that she had this in mind when she wrote, too optimistically, that the last two volumes were "almost completed." A big pile of manuscript was also found after H. P. B.'s death, but it proved to be only the old manuscript of vols. i. and ii., returned by the printer.

Living as I did for four years in the family group at the London headquarters over which Mrs. Besant presided, and knowing that both she and Mr. Mead, during all those years, were devoted followers of H. P. B., sincere, honourable, truthful and conscientious, I cannot leave uncontradicted the mendacious statements and insinuations that they, my old comrades, mutilated, corrupted, suppressed or made any dishonest use of the writings left by their teacher, H.P.B.

Yours fraternally,

James Morgan Pryse.

Writing later Mr. Pryse adds:

So now Mead says that H. P. B. was a "powerful medium," who had a wrong outlook on life as an "occultist!" To my certain knowledge, she was an Adept and not a medium. As humanity is divided into the Initiates and the "profane," naturally H. P. B.'s "outlook" was that of an Initiate. I'm sorry that Mead has so greatly "backslid." Even Mrs. Cleather slangs vol. iii. of the S.D.

as fraudulent, and her followers boycotted it. She states that no messages were received from the Masters after the death of H. P. B. I know that both Judge and Annie Besant got direct messages from the Master M. long after H. P. B. departed. . . . However, the beliefs and delusions of Mead and A. B. are their own karma; and it is to be hoped that they will learn better, for, as Aeschylus says, "Ever-ageing Time teaches all things."

I tried hard to dissuade my brother John from starting a new Society, but he rammed ahead, with no definite idea of what he wished to accomplish. Against my protest he chose the inappropriate and misleading name Gnostic. From that he shifted over to the scheme of uniting the factions and strays of the T. S., unconsciously copying after the U.L.T., which has developed into a peculiarly bigoted and narrow sect, with "occult" beliefs quite as extraordinary as those now cherished by Annie Besant. To my notion, starting a new Society merely complicates matters, and I do not see how the factions can be brought together while each and every one of them claims to be the original one and only IT. I think none of them are IT. The only hope is for them to come to their senses, waken from their strange delusions, and get back to the straight philosophy taught by H. P. B. and the Masters who sent her forth.

WHAT IS SALVATION?

The Churches are having their triumph to-day, by the fact that they have made it impossible for people to believe that the Christ could possibly come again among people as a man. One has only to read the theosophical publications that are opposed to the idea to know that nothing would be a greater catastrophe for the established Churches than for the Christ Himself to appear among men as a man, for the Churches would not long survive the shock of the knowledge that they have been worshipping a man in place of the Deity.

Their triumph has been for two reasons:

1. They have convinced millions of Christians that the Christ only comes to

save the world, — otherwise He has no reason for coming.

2. They have convinced millions of Christians that the only reason to be present at a religious service is for personal salvation, and that therefore there can be no reason for another appearance of the Christ, since men have another mode of salvation.

There may be many objections to the announcement that the Christ is soon to appear, but the opposition to Dr. Besant's pronouncements are largely based on the above reasons, in spite of all she has said. It only shows how much theosophists are still dominated by the illusions the Churches have cast upon them, even though they talk against the Churches in the same breath.

1. The Christ is powerless to save the world, no matter how often he came. The idea is an absurdity, and should have no place in the mind of an occultist. That the Earth in its Fourth Round does require salvation is a fact, and this particular point is one of serious danger for it, and of course the Christ now in office is very much concerned with doing what He can to help humanity over this crucial experience, but that is not His paramount reason for coming among men to inspire them in spiritual matters. All are concerned with the danger this Earth is passing through, from the Solar Logos, the Planetary Logos, the Silent Watcher down to the lowest Initiate. All are doing what they can, and hoping the danger will pass successfully, but the Christ, single-handed, could not accomplish it. To think such a thing is to lower one's conception of the Solar Logos to the level of a Sixth Round man, for we are told in the Master's Letters that the Lord Maitreya is that type of man.

The Christ may or may not come, but if He does it will not be to save the world. It will be because of two facts:—a.—because the bulk of humanity have fallen into materialistic errors of thought, as stated in the Bhagavad Gita, where He says that He will come when men do fall into that error (and it must be confessed that men have become material-

istic in their thoughts); b.—because a new subrace is beginning and needs its spiritual inspiration established, and it is the special work of the Christ to do that, and no one else can do it. If He does not come at this epoch the subrace cannot get properly started; and will have to wait till He can come.

2. All through the ages religious services have been established by Masters, and there have been many other ceremonies established from the crowning of a King to a street procession to celebrate a triumph or a good harvest. There was never a question of salvation in such things till the Christian Churches started the idea, and now no one can think of any other reason of joining in a religious service. People's imaginations have become stultified as their inner vision darkened.

There is no service or ceremony that can be invented that can save anyone in any way. The man who goes will not be personally benefitted any more than the person who does not go to Church. Anyone who wants any personal benefit in the way of salvation may as well stay at home, and let his neighbour go to Church for him.

We live side by side with angels and fairies, who represent one aspect of evolution, while we represent the other, like the two sides of a coin. The medieval writers called one the masculine and the other the feminine, and speculated on the mating of the male and female in perfect union. However one may word the idea, there is a force, or series of forces that represent such mating, and there have been times in history when it was partly a fact,—such as the times of the Arabian Nights, or the end of the Druidic supremacy whence we got our enormous fairy folk tale lore.

All ceremonies, secular or religious are for the purpose of utilizing these forces that we may live side by side with angels and fairies in full knowledge, and not, as now, only in imagination. So long as we do not know angels and fairies, and how we act together in the plan of nature we can only know half the laws of nature, the other half being always a closed book. The desire is certainly in the bulk of

mankind to know the whole plan of nature (whatever we shall do with the knowledge when we get it, is a question), so that opportunities are being given to re-establish this knowledge gradually. It may take a long time, but humanity is knocking for the knowledge, so the knowledge will be given as soon as the opportunity can be arranged.

3. What is this whole talk of salvation? We talk of a great danger facing humanity and the Earth in this Round. But what is that danger?

This is the Fourth Round, and all humanity is destined to complete its fourth stage and become a humanity of Initiates. The Initiate is the true Fourth Round man, and we have only to look around to know that the vast bulk of humanity is not going to reach and complete the Initiate stage before the seventh root race has completed its time.

We are now in the Kali Yug, and have 427,000 years to go, and we do not quite know what the other three Yugas are, but they are each shorter than that, as each gets shorter and shorter, so the time is very much limited. The First Round ended with savage man who was content to dream and whose desires were so simple that we should hardly recognize them as desires. The Second Round ended with barbaric man, whose artistic sense ran to display, and whose desires ran to selfishness, tyranny and pleasure. The Third Round ended with civilized man who could organize tribes and nations, and whose desires were for personal greatness, strength to gain his own ends, and for wealth. The Fourth Round is to end with the Initiate, who is willing to subordinate his own desires for the good of the whole, his own wealth for the happiness of the whole, and his desires turned to spiritual channels. The Fifth Round is to end with a humanity of Masters, the Sixth Round like the Christ, the Manu, etc., and the Seventh Round with Buddhas.

We are long past the middle of the Fourth Round, and are indeed three-quarters of the way to the end, and all this humanity is not going to be a humanity of Initiates with only a quarter of a Round to go. What, then, is going to

happen? Here is the whole question of salvation, and the only way to know how we are going to be saved from the catastrophe of losing more than half of our humanity, and lose our whole solidarity, is to enquire of the Solar Logos. No one else knows. They may get hints, and pass them along, but that is all. There is no man in our humanity, not even the Christ, who knows how to save the world. Lots of things may be tried in the hopes of pushing along some of the laggards, but the fact remains that we have too many laggards, and are not going to succeed to maintain our solidarity of humanity intact.

We may talk a lot of salvation, and the saving of the world, and movements may be established one after the other to deal with this question, but we will remain in the dark as to how it is going to be accomplished till it is. The Logos does not show His hand, though we may pray to Him day and night. We can only meditate, and get into the Logoc forces, and wrest a hint from the contact, and put that hint to work, and then go for another, but the fact remains that we ought each to be fulfilling our true Dharma or destiny, and hurry up to become an Initiate. An Initiate is one who is inspired to live for the Higher Self, instead of the lower self, trying to know God as Power, Love and Beauty; does not want material things for himself, is ready to work as the ambitious work, but not to work for the fruits of the work, and knows all men as one in the Spirit.

Alice Warren Hamaker.

Vernon, B.C.

Do You Want a Book?

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

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OFFICIAL NOTES

Correspondents will please note the change in the number of the General Secretary's address. It should be 26 West Glen Grove Avenue, Toronto 12, Ontario, Canada. Many foreign correspondents put U.S.A. after this, which is akin to addressing Paris, France, Germany.

* * *

About one-third of the membership have paid their dues for the current year. According to the post office regulations we are not permitted to mail magazines which are not paid for, so if any members should find their magazine not arriving they should consider whether their dues are paid or not. It is one of the paradoxes of our Society that the payment of dues is made the criterion of membership. Perhaps there is something important in this, for we are reminded that if we cannot be found faithful in little we cannot expect to be entrusted with greater things.

* * *

Brother Arundale has produced his new magazine "Advance! Australia" and the exclamation point is significant. It

is a 48-page publication costing the public sixpence each and the members ninepence each, a reversal of our Canadian method which some of our friends might lay to heart. It is printed on toned paper in blue ink. There are no illustrations in this issue, a serious omission from the point of view of the public, but there is a musical item on page 42, St. Christopher School Song, in march time. It is impossible to predict its future. Anyone with experience in the newspaper world knows the difficulty of gauging the public taste. Either a publication goes or it doesn't go. In the one case it is a sink-hole for cash. In the other it is a gold-mine. Let us hope Mr. Arundale has struck an Australian mine.

* * *

One of the most important statements made in a generation of Theosophical writing is to be found in the article by Mr. James Morgan Pryse which appears in this issue. It should settle once for all the controversy about the authenticity of changes made in the third edition of The Secret Doctrine or the authorship or validity of the Third volume published after Madam Blavatsky's death. There will be considerable feeling no doubt, over Mr. Pryse's statement, but we want the facts, and those who are not willing to listen to frank statements are not loyal to the T. S. motto. It should not be forgotten that the old warning was given to every student of the occult that he must stand ready to abandon all previous beliefs at any moment. Of course beliefs are not knowledge, and we are not expected to fore-swear our selves in that respect. Mr. Pryse is one of the very few capable of making a statement from personal knowledge about the printing of the S. D. and we should be glad that he has had the courage to say what he knows to be the fact.

* * *

The Mahatma Letters to A. P. Sinnett edited by A. T. Barker have been issued in a new and revised edition in which errors of spelling have been corrected. This is the fifth printing since its publication in December, 1923, and there is no possible calculation of the amount of



Mr. W. B. Pease, secretary, Victoria Independent T. S., a valued contributor of The Canadian Theosophist and an earnest student of The Secret Doctrine.

good this book must have done just at the moment when it seemed that Theosophy proper had been altogether sidetracked by the fads and foibles of the Sydney Arhats. A change has been made in dealing with the vexed Mercury and Mars discussion. Some lines are omitted, and the following paragraph inserted on page 491. "Attention has been drawn to the fact that Madam Blavatsky was not accurate in her quotation of the Master's letter to the extent that she added the word "etc." and omitted the word "yet"—and there are some who would like to convince themselves and others that this fact is sufficient to invalidate the whole of H. P. B.'s exposition of the teaching regarding the nature of the septenary chains. It should be evident to every student that in reality, at the worst, this misquotation invalidates the hypothesis which Mme. Blavatsky offered as a possible explanation of Mr. Sinnett's misunderstanding, and it leaves utterly untouched the

doctrine of the septenary chain with one physical globe which is implied in every line of The Secret Doctrine and is in fact an integral part of the esoteric philosophy." The new edition is supplied with a comprehensive index.

FELLOWS AND FRIENDS

It is reported that Harold Olifant, twenty years president of the Adelaide, Australia, Lodge, has been compelled to dissent from the present policy of the Adyar administration.

* * *

Dr. Kenneth Guthrie writes commending the article on Bacon and Shakspeare, and calling attention to the two leaflets, "Shakspeare Unmasked" and "Bacon Unmasked" which may be had for a postage stamp or at 25c a dozen from the Shakspeare Lending Library, Teocalli, 1177 Warburton Avenue, North Yonkers, N.Y.

* * *

Mrs. C. B. of San Francisco writes: Permit me to say that everyone to whom



Mr. John E. Mecredy, Vancouver Lodge, elected to General Executive for 1926-7.

I have spoken is well pleased with your magazine; we often read excerpts of it in the lodge; we find it helpful to get another view-point of the Theosophic situation than that which is doled out to us. I shall hope to be sending you further subscriptions.

* * *

Mrs. Helen Faulkner, 5136 N. Capitol Boulevard, Indianapolis, Indiana, writes approving Mr. John Pryse's idea of an International Theosophical League, which, she says, "seems to be a very timely movement." She thinks it "the surest way possible to see the Theosophical Movement through its crises."

MRS. BESANT IN AMERICA

Mrs. Besant and her party arrived in New York on board the "Majestic" on August 25. The New York Herald stated that in Mrs. Besant's party were Miss Rosalind Williams, her secretary, Mr. Jiddu Krishnamurti, Mr. D. Rajagopal, Mr. and Mrs. John Ingleman, and Miss A. Burdell. Voluminous interviews were given by all the New York papers on the sensational conception of a new Messiah appearing, and several Christian clergymen and ministers were also interviewed and registered various degrees of scepticism. Mr. L. W. Rogers and Mr. J. Montgomery Flagg met the party, which proceeded next day to Chicago. The president of the Toronto T. S. wrote the following letter to Mrs. Besant: "Monday, 23rd August, 1926. My dear Mrs. Besant: It is thirty-three years since Samuel Beckett and I first welcomed you to Toronto. We are still spared to carry on the work that we were then engaged in. A whole generation has passed away since then with all the attendant changes. But Theosophy has remained to us unchanged, and in 'The Secret Doctrine' and the New Testament we find complementary teachings which appear to be fundamental and practical in daily life. Underneath all lies the Law of Brotherhood, the Unity of Life and Love and Wisdom, and if we differ with you on some matters we trust you will accept our welcome to Toronto on the broader basis of the pri-

mary object of the Theosophical Society. The three Lodges here have formed a joint committee which is charged with the duty of seeking your wishes with regard to the disposal of your time apart from your public lectures in the city, and of cooperating with you in making such arrangements as you desire. We have been hoping for an address from you to a joint meeting of all the members of the Society who may be able to attend, perhaps on the Tuesday night of your visit. Many members will attend from other points in the province and perhaps from farther away. We would like to make your visit as pleasant and comfortable as possible for you and will be glad to know of anything we can do to that end. Respectfully and fraternally yours, Albert E. S. Smythe." At the time of going to press we have heard only from The Pond Lecture Bureau which is managing the lectures "for the Theosophical Society," and which states that it has been arranged with Mr. Norman B. Withrow to present Dr. Besant in Toronto on November 1 and 3, when the Lectures will be on "The Coming of the World Teacher," and on "India, Past and Present: Has She a Future?"

A SIMPLE UNION

"It never rains but it pours. The Canadian Theosophist has been advocating for years some kind of cooperation among independent Blavatsky students apart from organization and official interests. Our idea was to have recognition accorded, tacitly or otherwise, of the active Brotherhood of all who are loyal to the original conception of the Movement and the ideals set forth by its authors.

It is difficult to get away from the organizing and pigeonholing instinct of Lower Manas, and we regret that the wider and looser method of Association has not appealed to our friends. The Blavatsky Association was the first to set up its tent. But no one was allowed to enter who entered any other tent. This is obviously untheosophical. Besides this a number of independent bodies were organized like the United Lodge of Theosophists, Los Angeles, the Sydney



Mr. Reginald D. Taylor, Edmonton Lodge, elected to General Executive for 1926-7.

Independent Theosophical Society, and more recently the Egyptian Lodge, the Czecho-Slovakian Society and others. These were necessary in the nature of things. But beyond this it was necessary to have some expression of cooperation among these separate units.

We suggested the loosest kind of affiliation, to go no farther than the listing of all such bodies as were willing to acknowledge a common aim and purpose. We published Mr. John Pryse's letter on the subject and his suggestion seemed capable of the expansion without fetters which is required. Since then have come to hand the project put forward by the Sydney Independent Society, called "The World Federation of Independent Theosophists," and after that our independent friends in Holland with a prospectus of an "Order of Service for the Defence of Theosophy and the Theosophical Society," and we hear of several other movements.

All these offer an organization which the others are to join. That, as far as the writer can see, will only multiply the difficulties of the situation. These

groups and organizations are all excellent in themselves, but it is perfectly clear that we cannot join all of them or expect each of them to join all the others.

What is wanted is something to take the place of the original Theosophical Society, which has abdicated its office of being an open door for any Society with kindred aims by the simple means of affiliation. The separate bodies may draw up constitutions and set forth objects and organize activities, but all that the centralizing agency is wanted for is to be a pivot around which the others revolve.

It needs no constitution beyond the statement: "The following bodies, groups, organization and bodies of people are in sympathy with and desire to fulfil



Mr. Kartar Singh, Toronto T. S., elected to General Executive for 1926-7.

the aims of the Theosophical Movement as set forth by Madam Blavatsky and the Masters prior to her death in 1891." Perhaps even this is too explicit. There need be no officials, for each Body will utilize its own officials. When a World Congress is decided upon each Body could appoint representatives to carry out the work.

No one has to join such an agency. Those who wish to join anything would join one of the affiliating bodies. Every one of these and their officers would be active in its maintenance, and as they all preserved their ideals it would represent a composite essence of their purity and devotion. When a Congress met it would elect a Chairman who would naturally continue in office till the next meeting, but without other authority than to call that next meeting when it had been decided upon.

Simplicity is the key-note. Understanding makes the harmony. Independence and variety furnish the melody. We must leave all free for the generations to come and the illumination that their Karma may enable them to attain.

We have already on the list as we assume:

The World Federation of Independent Theosophists, Sydney.

The Independent Theosophical Society, Sydney.

The Gnostic Society, Los Angeles.
Order of Service, The Hague,
Holland.

Union of Free Theosophists, Alexandria, Egypt.

Toronto Theosophical Society.

We cannot as yet speak for the Czechoslovakian Society, but believe it would be in sympathy with this design. The Victoria Independent Theosophical Society would probably adhere, and there are a number of others which we do not care to mention without their direct sanction.

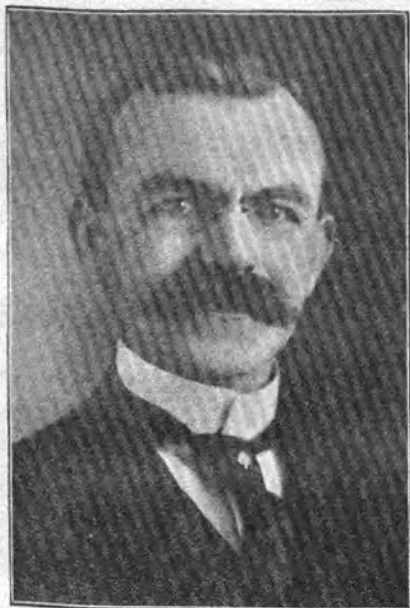
All that is necessary for each and all of these to do is to print the list with a statement of the loyalty and freedom of the Union or Affiliation, with the name of the local Society adhering at the top or bottom of the list as it chooses.

There will be no compulsion and only

self-constituted standards for each entity. Individuals otherwise unattached may adhere if they wish. All this is without deprecation or criticism of any effort in a similar direction.

"LETTERS FROM THE MASTERS"

The second series of "Letters from the Masters of the Wisdom" has not yet reached Toronto, but we take this note from *The Path*, the organ of the Independent Theosophical Society of Sydney, Australia. "There has recently been given to the world another Theosophical gift which is of so momentous a nature that it is hard to estimate its worth. This is the second series of "Letters from the Masters of the Wisdom." During the past year or so the burden of knowledge has been enormously increased, and our indebtedness also, by the publication of those priceless letters from the hidden, but none the less real, Founders of the Theosophical Movement in the Nineteenth Century. The great mass of correspondence addressed to Mr. A. P. Sinnett has been made available in all its fullness; the little missives that came to Colonel Olcott and others are added to them in two volumes, the second of which equals in interest and importance the first. Who among the present students who is not deluded by the floods of psychic rubbish that counterfeit the true teaching would not have given all he possesses to have been of the little band who were honoured by such missives. . . . Again and again in these letters it is made plain that the Masters ask of us, loyalty to ideals, ability to work with all who offer, a one-pointedness that makes us content to work wherever and whenever the opportunity offers, caring nothing for the fruit of action and seeking only the general good. . . . From their hidden retreats the Masters of Wisdom are permitting evidence of their existence to trickle through again to the world of men; witness the publication of authentic letters sent by them to their disciples in the early days. . . ." Besides the editorial from which this is taken a review of the book says: "This book is a sheer joy. Its contents are priceless.



Mr. Edwin H. Lloyd Knechtel, Calgary Lodge, member General Executive, 1919-21; re-elected 1926-7.

We read the book at a sitting, and our gratitude increased with each page. Obviously a book for the student, the disciple, the believer in the existence of the Masters as living men. This series includes the priceless letters from the Master Serapis, written to Col. Olcott in 1875-6. . . . Mr. Jinarajadasa's notes are interesting and generally informative. They are brief also, and to the point." The publication, we may add for ourselves, adds another debt to what we owe Mr. Jinarajadasa in connection with the discovery to the world of the Adyar archives.

A MESSAGE FROM THE MASTERS OF WISDOM

IMPORTANT NOTICE. This pamphlet is addressed to all earnest people. It announces the *fact* that the Masters of the Wisdom are about to do a further Work in the world, that Their plans are already complete, and that the Work has

now commenced upon the physical plane.

All events of importance are governed by unchanging Cyclic Law. In accordance with that Law we have entered a period in which the existing order must be dissolved. The nations of Europe in particular are upon the threshold of a vast upheaval, and all over the world there will be drastic and far-reaching changes.

In Europe, national hatreds and jealousies are too deep-rooted for cure; they present an insuperable barrier to the progress of humanity and to mutual understanding and good-will. Because of this, the destruction of the present order has become a karmic necessity.

In the near future existing institutions will be overturned and practically all religious and philosophical teaching will be blotted out. Therefore, the Masters,



Mr. George C. McIntyre, Toronto T. S., elected to General Executive for 1926-7.

foreseeing these things which are soon to come upon the Earth, have prepared the present Work. It is an Ark of Refuge wherein will be preserved all that is true in existing teachings, and into which a new measure of Knowledge and Power will be poured.

The Masters do not announce the near coming of a World-Teacher, but state that such an event at this time would be a refutation and annulment of Cyclic Law. Neither do They proclaim any new Truth; it is rather their intention to give a new understanding of such Truths as have already been declared. No new Teacher nor any new Truth may be expected before the closing years of the present century.

As a preliminary, the Masters have once more raised the Standard of Universal Brotherhood. Hitherto it has been misunderstood, and in this, Their present announcement, the true teaching is given. Those who have a discernment of true spiritual values will be able to recognize its truth. This Message will act as a spiritual touchstone, and all persons who have an affinity with the present work will be drawn towards it by a process of spiritual self-selection.

This is a Work to be done in the hearts of individuals rather than through outward forms and organizations. Some degree of organization is necessary; nevertheless, it is distinctly a spiritual work, and is not concerned with the affairs of the outer world. The public aspect is the work of the Messenger who will come in or about 1975, and for whom this present Work is preparatory.

Its immediate purpose is to train and prepare individuals, giving them such help and encouragement as will enable them to attain spiritual enlightenment individually. To this end the Master has given freely both of Knowledge and Power. It is available for all who will strive to live the life, provided they strive not for selfish advancement, but for the welfare of humanity as a whole.

The task of those who come into this Work is twofold. First, self-training. Second, the training of succeeding generations—our children, and their children after them. The first consists of unre-

mitting personal effort by means of which, and of the great inflow of spiritual power which will be made available, the achievement of individual illumination will be possible. The second part of their work is the shielding and preservation of the rising generation from current popular ideas, from religious misconceptions and delusions, and from the psychic horrors that will be rampant in the outer world.

The children who by their karma will be drawn to parents who are linked up with this present Work, belong to a group of highly evolved egos who are now beginning to come into incarnation. They must be kept free from karmic ties or links connecting them with the old and dying order. They will be the Thinkers and the Leaders in that new order which shall arise from the ashes of the old.

At the time of their birth they will be free from karmic links with existing nations. They are of two classes: (1) those who have had a very long Devachan (2000 years or more) and are therefore unconnected with the Christian era and (2) those whose bodies perished during the recent European war, and who have therefore balanced the account of their respective national karmas. This is one reason why so many "advanced" people lost their lives during the recent war.

There will be a constant influx of these egos from the present time until approximately 1975. Those who are now children, or who are born within the next few years, will be the parents of that army who will be in their early prime in 1975. It is these, the grandchildren of our present day, who will have the chief part in the great Work that ushers in the year Two-thousand. The Work we have to accomplish is spiritual and hidden; that of 1975 will be manifest and largely concerned with the affairs of the outer world. Our present task is to prepare those who will be the Rulers and Governors of that period, which will be an era of righteous government, when the people of the Earth will be justly ruled. We have to train these children in just Principles and in true Ideals.



Mr. F. A. Belcher, West End Lodge, on
General Executive since July, 1924.

There is to be a great outpouring of spiritual power but ere this can be accomplished the Masters must have a vessel into which Their Power can be poured—a reservoir of Light and Energy available for all who strive to realize Brotherhood, to attain inner illumination.

To this end They will choose twelve men who have already achieved a certain necessary degree of illumination, and are entirely devoted to Their service. These will form collectively (not individually) a Chalice which the Masters will fill with their Power and Knowledge.

This Inner Group is the living heart and centre of Their Work. Around it the outer body will be built up. Every member of the outer body will have a recognized and accepted relationship with the White Lodge itself, i.e., that of a lay-Chela, and he will be expected to live up to the standard implied. For this reason there is to be no propaganda.

Within the Inner Group all are equal. All are of like-importance to the Master. There is no Head nor Leader other than the Master Himself. It is a Band of Brothers without personal ambition or aims, devoted only to the service of the Master and of humanity. As all have already attained spiritual illumination, they can consciously live the One Life; thus personalities are eliminated, and harmony is assured.

A magazine will be issued in each division when organized. This will be the channel on the physical plane through which the life-blood of the Brotherhood will flow, binding all together and keeping all in touch with the centre. In it the Master's personal Teaching and comments will be given.

Again, we would emphasize the fact that this is not the plan of any man, or



Mr. George I. Kinman, Toronto T. S.,
Elected to General Executive for 1926-7.

body of men; it is the work of the Master Himself, and every detail is in accordance with his exact instructions.

He Himself has just given to the World a little volume of philosophical instructions, *The Three Truths*, and of it He has said: "It is to be my measuring rod." This will be printed and available in the course of a few months, and should be read and studied by all.

The Masters' Teaching on Universal Brotherhood

It is necessary for all men to face facts. Universal Brotherhood as now mis-understood is an impossibility today. This is a self-evident fact. Universal strife is the rule, and competition the basis of existence. But people prefer to close their eyes to facts, they accept ready made opinions and, if sincere in their efforts, they aim at the attainment of a delusion.

Common sense must convince us, that national jealousies and the colour question alone, place practical Brotherhood, as a general condition of life upon the physical plane, beyond the range of present possibility. It was never intended that the masses of the fifth sub-race should achieve Universal Brotherhood; that ideal and its attainment is the prerogative of a succeeding sub-race. This was clearly intimated in the earlier teachings, and had they been really studied, such confusion of ideas could not have arisen.

Brotherhood as we (the Masters) understand it, is a condition of consciousness which normally belongs to the Higher Mental plane, and it cannot be realized or experienced in any state of consciousness below the level of that plane. There is a real and presently-existing Brotherhood, universal in its character, and every Master, Adept, Initiate, and Accepted Chela of the White Lodge is a member thereof. It is something intensely alive, glowing and real.

The "nucleus of a Universal Brotherhood," meant that individuals were to train and fit themselves for the status of Chela-ship by living the life. Had they done this conscientiously, and with under-

standing, it would have resulted in a widening and extension of individual consciousness; their "centre" would have been transferred to the Higher Mental plane instead of remaining confined to the lower. Thus one and all would have been partakers in reality, in an actual and universal Brotherhood, and would have been able to contact at will, the One Life at the Higher level.

This nucleus would have steadily grown and expanded until, what is now spoken of as "Cosmic Consciousness," if not actually general, would have ceased to be regarded as mysterious and unusual; for these two are one and the same thing. To achieve Universal Brotherhood is to transcend the limitations of the lower mind by attaining a certain degree of inward illumination. Be it remembered that it must be attained intelligently, and its relationship to the whole scheme of human evolution must be understood.

The misunderstanding of the truth of Universal Brotherhood does harm indirectly; it causes people to direct their efforts towards the attainment of a seventh sub-race ideal, one which cannot be realized now. They are thus prevented from striving to reach the goal that is immediately before them, i.e. the realization of Universal Brotherhood upon intuitional and spiritual levels.

In the general progress of evolution it is intended that the fifth sub-race shall understand Brotherhood as a mental concept; the sixth sub-race will attain it spiritually and intuitionally; and the seventh sub-race must realize it as a condition of the outward life. Our present work is concerned with the development of its first and second aspects respectively. If any man approach us by this, our way, on this way especially, we will go to meet him.

* * *

This is the message of the Masters, the Message of Brotherhood. It is simple and easy to understand; the issue is perfectly clear. By every man to whom this Message comes, it must be either accepted or rejected. No neutral position is possible, for this Message shall divide



Mr. Albert E. S. Smythe, Toronto T.S.,
General Secretary, 1919-27.

the Wheat from the Chaff; it is a word that shall pierce to the heart of every earnest man—the Sword of Truth.

The declaration of the truth of Universal Brotherhood is the Messenger's guarantee and surest credential from the Masters Whom he represents. This and no other.

THE MESSAGE IS EVERYTHING, THE PERSONALITY OF THE MESSENGER IS NOTHING. ON THE ACCEPTANCE OF THE MESSAGE ITSELF, ALL MUST STAND OR FALL.

Peace be to all Beings.



Additional information may be obtained from: XII, care of R. M. Sidgwick, "Melrose," Keymer, Hassocks, Sussex, England, if stamped and addressed envelope is enclosed for reply.

A NOTE ON THE "MESSAGE"

The communication entitled "A Message from the Masters of the Wisdom in 1926" which appears above was read to the members of the Toronto T. S. and they passed a resolution recommending that it be printed in the Magazine. This will sufficiently account for its appearance. The T. S. in England recently passed a resolution welcoming truth from whatever source. That means, if it means anything, that we are not to be guided by who says it, but by our judgment of what is said. There is therefore nothing official about the "Message."

One of the earliest and most intimate students of Madam Blavatsky and the Masters writes: "Thank you for your consideration in sending me the enclosed pamphlet. I confess that the August issue of the Canadian Theosophist is of vastly more interest to me, and I return you my heart felt thanks for what you say regarding the propaganda of the Coming Christ."

A more recent student says: "I am returning herewith the pamphlet you forwarded me. My opinion of this is that the writer of the circular is a deluded, hallucinated person, undoubtedly sincere in his convictions, but with very muddled ideas of real Theosophical teachings on such subjects."

Another old student, who is intimate with all the Theosophical occurrences of the last thirty years or more, and familiar with all the leaders from Col. Olcott down, says: "Thank you for the leaflet which I return herein. I would have more confidence in it, if it were not advertised in the Occult Review. I cannot imagine a Master advertising in a magazine, any more than I can endorsing the Besant vaudeville, under the Pond Agency. "To what base uses!"

The cardinal principal in judging all messages, whether claiming to be inspired or appearing casually in the newspapers, or spoken by apparently irresponsible persons, is to use one's own experience, reason, and discrimination. The failure to do this is at the root of the failure of the Theosophical Society to influence the world as it might have done.

It is idle to point to numbers. There are a dozen movements started since the Theosophical Society which have each far larger membership than the T. S. The change in the thought of the world has been due solely to Madam Blavatsky's message and the work of those who followed loyally the principles which she recalled to human consciousness. To the extent to which the members of the Society have abandoned her teachings the Society has become as Jeremiah puts it, "an execration, and an astonishment, and a curse and a reproach."

No people were more familiar with prophets and their idiosyncracies than the Jews, and in their Book we may hear many warnings about Messages. In Deuteronomy xviii. 18-22 there is a clear direction. "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever shall not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, how shall we know the word which the Master hath not spoken? When a prophet speaketh in the name of the Master, if the thing follow not, nor come to pass, that is the thing that the Master hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."

If our friends will go over the predictions which have been made since 1909 they will be able to note quite a number of prophecies which have not come to pass. It was so of Mrs. Tingley. It is so of many others. The Theosophical "Leaders" have no monopoly of error.

The acceptance or rejection of this Message will probably turn on the understanding of its attitude on the question of Brotherhood and such explanations as may be made concerning this point.

In the "Mahatma Letters" one of the Masters wrote: "The term 'Universal Brotherhood' is no idle phrase. Humanity in the mass has a paramount claim upon us, as I tried to explain in my letter to Mr. Hume, which you had better ask the loan of. It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind; and it is the aspiration of the *true adept*." The same Master speaks on page 23 of constructive effort in "new institutions of a genuine, practical Brotherhood of Humanity where all will become co-workers of nature, will work for the good of mankind with and through the higher planetary Spirits—the only "Spirits" we believe in." And again: "The *Chiefs* want a 'Brotherhood of Humanity,' a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds." Again on pages 209-210 there is a reference to the first Earl of Lytton's attempt to found an occult society, which "failed most signally some 20 years ago (1861) in London." He writes that this club and the British T. S. did not progress one step practically because "they are of the Universal Brotherhood *but in name*, and gravitate at best towards Quietism—that utter paralysis of the Soul. They are intensely selfish in their aspirations and will get but the reward of their selfishness." Then again, on page 214, one reads: "My dear sir, we neither want men to rush on blindfold, nor are we prepared to abandon tried friends—who *rather pass for fools*, than reveal what they may have learnt under a solemn pledge of never revealing it unless permitted—even for the chance of getting men of the very highest class—nor are we especially anxious to have anyone work for us except with entire spontaneity. We want true and unselfish hearts; fearless and confiding souls, and are quite willing to leave men of the very "*highest class*" and far higher intellects to grope their own way to the light. Such will only look upon us as subordinates."

Probably there is no better assistance for the student than to procure a copy

of the "Mahatma Letters," of which a new edition has been published by T. Fisher Unwin, Ltd., London, at 21 shillings. Herein are set forth all those principles which the Masters desired to implant in those who took up the study of Theosophy in the first instance. It will be easy for the present day student to pick up the threads of the teaching and following them find out where the T.S. of the present day has strayed away from that original intention. With regard to the circular, with which we are immediately concerned, it asks for no recognition on authority, but merely the acceptance of the Master's message, which it affirms is the original teaching set forth anew. It certainly has more of the spirit of the early days than anything that has appeared from Adyar in recent years.

The Key to Theosophy says that the Theosophical principles are Universal Unity and Causation, Human Solidarity, the Law of Karma, and Reincarnation. "At present," Madam Blavatsky wrote, "the main, fundamental object of the Society is to sow germs in the hearts of men, which may in time sprout, and under more propitious circumstances lead to a healthy reform, conducive to more happiness to the masses than they have hitherto enjoyed."

A. E. S. S.

AN INTERVIEW AT OMMEN

The New York World of August 22 has an article by John E. Mitchell from Ommen, Holland, being an interview with Mr. Krishnamurti, illustrated with two portraits in cubist art style by Hugo Gellert. It fills a whole page and then some of the World, some seven or eight thousand words. We regret our inability to reprint it in full. Students of the Secret Doctrine will find some difficulty in recognizing the identity of this Movement, as Mr. Mitchell describes it, with the Society founded by Madam Blavatsky and Col. Olcott. It is absolutely certain that H.P.B. would have nothing to do with it.

It is more than probable that Col. Olcott would have been one of the

Arhats. We read that the "reformer ex-husband of Rose Pastor Stokes" has "placed himself at the head of the Liberal Catholic Church" New York Board of Vestrymen, and is aiding the Church with his money. We imagine this is not the same Stokes who issues the O. E. Critic. We also learn that Irving Siegel Cooper has "had a certain success in gaining converts in Hollywood, Cal., among motion picture actors and actresses."

FOR COOPERATION

The following letter has been received: "Having read the letter regarding the forming of an 'International Theosophical League' as outlined by brother Jno. M. Pryse I am sending a line to voice my approval. Something of that nature cannot fail to be of permanent good. While I can not, nor do I wish to, suggest any immediate plan of procedure, it is good to see something of that nature attempted; and by the timely article others may be heard who may show sympathy, and help to develop a good working plan for this proposed effort.

"I am not posted in regard to the number of "Independent Societies" in existence, therefore it is quite hard to judge whether there would be a sufficient call for such a league.

"It does seem, however, that a move of this nature and a broadcasting of the same, would help to create an atmosphere which would stimulate the forming of many more independent groups of sincere students in different places. These independent groups, or societies, may, even take on different names while embodying Theosophic principles.

"At any rate, I can see nothing but GOOD as an outcome of a move of this nature.

"It would seem that the Time element should hardly be considered in this endeavour. To 'make haste slowly' is, some times, a very wise policy to pursue.

"With my best wishes to you and your endeavours I am

Very sincerely and fraternally yours,

F. G. Bernoudy.

August 12, 1926. Oceano, California.

"FAITH AND PRACTICE"

We have been favoured with a copy of "The Book of Christian Discipline" of the "Religious Society of Friends of Philadelphia and Vicinity" and commend it and its spirit to all Theosophists who still have doubts of the possibility of living in the faith and reverence of the New Testament without the ordinances of sacerdotalism. The foreword is a simple statement of belief in the words of the New Testament, beginning "God is Love," the foundation of all religion. Nearly every aspect of life is touched upon in these 137 pages and precedents set and advice recorded concerning them. As an example of the spirit of these admonitions let us take the statement on "Water Baptism and the Lord's Supper." "The disuse of water baptism and the Lord's Supper came about naturally among the founders of Quakerism. It is explained by the same fundamental principles that controlled their conduct in other matters. The thought that possessed the early Friends, that filled them with joy and peace in believing, was the certainty that God dwelt with them and with all men. He was to be apprehended directly and there was, therefore, no need of intermediary whether of priest or rite. Conscious of the baptism of God's Holy Spirit, they felt that there was no need of a baptism with water which could be at best but a symbol of the great reality. In the experiences of everyday life, and in their times of corporate waiting upon God they communed with Christ and fed upon Him, the Living Bread. Not only eating and drinking were to be in remembrance of Him, but the whole life was to be lived in that remembrance." The book is to be had from the Friends' Book Store, 302 Arch St., Philadelphia.

A. SPEAKER'S COURSE

406 Orange St., New Haven, Conn.
June 20th.

The Blavatsky Institute,
Toronto, Canada

Dear Sirs and Brothers:—

May I convey to you, my personal appreciation and sincere compliments, for

the Correspondence Works (Course 1.) which I have been receiving for some time.

We all need just this kind of thing so very much, and I am longing and looking forward to the beginning of the detailed works on the Secret Doctrine.

I have been a T. S. student for eleven years, but have this past year resigned from the Adyar Society.

It may mean that I am a mental coward, but it seems to me that I could not continue to compromise with my ideals, and the very blatant disrespect to H.P.B.

I really need the touch (and the group of students under me need it through me) with your work here, and pertaining to it, as it may be issued.

I have your little magazine, and I would like to buy the bound vols. of the back numbers which I see advertised in "The Library Critic." Shall I send cheque direct to you or through the "Critic."

Thanking you in advance, I am
Fraternally and Sincerely
Sarah Camille Tenney.

MEMORY

I saw you standing so upon the shore,
With the light of heaven on your hair
And all eternity ablowing on your
face.

What was the memory that strove,
and tore

My heart? Was it you still standing
there,

Or some one old with many lives?
What space,

What ghostly sting of tears long-
wept before,

What laughter did I sense? A snare
Of myriad weaving circled our em-
brace—

Do you recall the distant soar
Or our remembering? We were in
gardens where

We knew old wonderings once more,
Far out of mind with time,
In some old well-loved place.

—Anne Elizabeth Wilson in "Eager
Footsteps," Musson Book Co.

THE CANADIAN THEOSOPHIST

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That Power The Disciple Shall Covet

In that extraordinarily able book, "The Science of Social Organization," by Bhagavan Das, he enunciates with great clarity the difference between the two classes of men. "They are the product of minds"—he is referring to modern systems of administering human society—"minds which are confined as yet to the Path of Pursuit (the Pravrtti-marga), and know little or nothing of, and care less for, the other half of life, the Path of Renunciation (the Nivrtti-marga); without knowledge of which, the fundamental facts of the universe, the foundations of all existence, remain unknown. As the Bhagavad Gita says (xvi. 7): "The men who are still on the Path of Pursuit, the pursuit of the pleasures of the senses, they know not the difference between that Path and the Path of Renunciation, renunciation of the things of physical sense and striving after the super-physical and spiritual life. And because they know not these two in their contradistinction the two which make up the whole of life, therefore the whole of the Truth abides not with them, nor real purity from selfish desires, nor the conduct of reason-governed self-sacrifice. Such is all the supposed, and much spoken of, and much exaggerated, difference between ancient and modern, East and West." This quotation is from pages 13-14. Later, on pages 41-42, we read:

"We have to say that the walker on the Path of Renunciation avoids desire and action and pursuit of any object for himself, for his own personal pleasure and profit. When such avoidance has become habitual to his mind, then the Lords of

Nature, the Sages, the Administrators of the world, endeavour to enlist such an embodied self in Their service, in the service of Their world, and entrust him with powers which he receives and exercises like all lower powers, for the good of others as public trusts, and not for his own enjoyment as private property. Moreover these become to him as much the natural and normal organs of his consciousness as the physical senses."

The great spectacular religions of the world were all intended to attract the people who were still on the Path of Pursuit, and they serve that purpose well. They give place and power to those who adhere to their discipline and contribute to their revenues. They honour those who honour them, and they have little or no regard for those outside their ranks, while in certain periods they overcome all opposition by crushing all who disagree with them. The sacerdotal caste has always been on the Path of Pursuit whether among the great Egyptian hierarchies of the later eras, the Brahmin hierarchies, or the Roman hierarchy of the present day. Whenever any system reaches out for temporal power and place it differentiates itself from those who have turned to the Path of Renunciation.

The subtlety with which those still on the Path of Pursuit conceal their real aim has always been a stumbling-block to the feeble-minded and early pilgrims seeking for Light. Such brilliant prospects are held out, such sweeping successes are boasted, such divine honours are claimed, that one cannot blame the ignorant who follow these leaders. Al-

ways they are going to establish an earthly kingdom, and the foundation of it is laid in some garden of Eden which is to continue in beauty and power till Doomsday. They forget the vanity of all earthly things. They have never realized that the real Kingdom is not of this world. They are not aware that all promises of earthly happiness are but mockery, whoever makes them. They have not begun to know that Peace, not of this world, which the Master bestows.

All religious reformations have been efforts to bring Light to the world which had been extinguished by the hierarchic faiths. Buddhism is the most notable of these efforts, and though it is itself corrupted with sacerdotalism in great part, it remains as a standard of the purity and simplicity which true religion should furnish. The Protestant Reformation was itself promoted in the first place by the revolt against the hierarchy which some faithful souls felt to be necessary, and reflected to some extent the revolt which Christianity, as recorded in the New Testament, represented against the Jewish hierarchy and the corruptions of Greek and Roman Temple worship.

The overthrow of Temples and synagogues and Churches, the destruction of priesthoods, the recognition that God is Spirit, and that they who would worship God must do so in Spirit and in Truth and not otherwise, is the real aim and message of Christianity, and if Jesus was crucified that was the reason. All who protest against the hierarchic domination and worldly and material ambitions in religion or in the name of religion will be so served.

Many are perplexed among the members of the Theosophical Society and many are repelled among those who recognize the Theosophical Movement as embodying elements necessary to the progress of the world, when they perceive the vast difference between the avowed aims of the Movement and the policies proclaimed and action adopted by its leaders in various segregations. Of course they disavow each other and are emphatic in declaring they have no connection with the opposition shop, but there are at least half a dozen important sections of the Movement all proclaim-

ing allegiance more or less to Madam Blavatsky and the Secret Doctrine, and all subject to the world's judgement.

There are two symptoms or indications of their fidelity to the early aspirations of the Movement which may be used by the outsider, and perhaps by some insiders to estimate the value of the work that is being done and its influence in the world of men.

The first is a personal one. The ideal that is associated with the personalities of both the Buddha and the Christ is of meekness, gentleness, lowliness. "All whom I hold dear," says this Master, "I reprove and chastize; therefore be in earnest and turn back. I am now standing at the door and knocking. If any one listens to my voice and opens the door, I will go in to be with him and will feast with him, and he shall feast with Me." And this Master washed the feet of his disciples, as Krishna is also recorded having done. Symbolic, it may be said. Yes, but what other Master can wash the feet of the disciple so that not his feet only but his whole being may be clean every whit? It is the Master within who stands at the door and knocks. Until the disciple hears his voice and turns from the Path of Pursuit, which is the true repentance, he is still abroad on the mountains, and far away from the Valley of Light.

Granted that there is a danger in Quietism, which, has been said to be a form of paralysis. But there is little danger to the disciple of falling into Quietism once he understands what his true relation to the Master is. He becomes a creative agent in the world—in the Universe, and his uttermost effort is enlisted to make manifest the devotion that seeks outlet in the duties that arise before his eyes. He early learns the dangers of sacerdotalism and puts away the temptations of power and position and fame which it offers, temptations like the Devil's who carried the Master up to a peak of the Temple and up on a lofty mountain and showed him all the kingdoms of the world. When one is offered an exalted place or title the Tempter may be suspected even by the least alert. The direction was unmistakable. "Whosoever will be chief among you, let him be your servant."

There is a middle path which the pil-

grim will discover for himself, and he will not need to quarrel with any man upon it, though he will find that those who are on the Path of Pursuit will have little commerce with him and little interest in the things he regards as of first importance.

The second indication that leads one to doubt the correctness of the message which comes from the new exponents of Theosophy is their pessimism. The appeal to fear is base. We know, it is true, that evil, discord, and hatred have a large place in the world. But there is reason for that, and we can go back to its origin, and there find what must be the remedy. There will be wars and rumours of wars, and earthquakes and famines, plague, pestilence and fire, and all manner of disaster, but these things do not touch the soul.

But even on earth, with all its calamities, there is large room for hope. The Great War is not so great a miracle as the fact that the world has come through it and still carries on its business. There are developments of evil and a recrudescence of mediaeval conceptions of government in some of the backward nations, but these things remedy themselves as time passes. The League of Nations has made extraordinary progress, in spite of the aloofness of those who proposed it and benefit most from it. If it were only an ideal international cooperation it would have been much to have it recognized, but it has become a working actuality, and there is no reason why it should not yet represent the most beneficent agencies of human achievement.

In social matters we have done more than the last two centuries could have believed possible. Little or minor things like the Boy Scouts, the Girl Guides, the Neighbourhood Workers, the Big Brothers and Big Sisters Movements, the Y. M. C. A. and Y. W. C. A., and kindred organizations, the luncheon clubs, Rotary, Kiwanis, Lion, Canadian, Empire, and a host of "get together" associations testify to the growing sense of the value of knowing each other better—not by and by, but now and here. In recent years in the Dickens Fellowship and in the Social Hygiene Association I have had direct opportunity to see what is being done in a quiet

way to extend the principles of humanity and brotherhood with a disinterestedness and kind heartedness which in their own spheres spread much light and love. The Churches are not to be forgotten in this respect, for while some of them spend their energies in the intellectual defence of impossible dogmas, relegating all who do not accept their creeds to perdition, the growing intelligence of the age marks these survivals as exceptions which prove the rule.

Democracy has triumphed to an extent which could scarcely have been believed possible a hundred years ago. Science, the greatest exponent of democracy, has begun to dominate the world. With the motto, which science alone is loyal to, "There is no Religion higher than Truth," we may always be sure that one banner of Theosophical effort will be borne forward. Philosophy marches more slowly but Bergson has demonstrated for the learned world that the Secret Doctrine is true, and the learned world has accepted from him what it declined from Madam Blavatsky.

Education is pervaded by new conceptions. Froebel introduced a new era, and the old Moravian Comenius is justified in a thousand ways. Universities have altered their methods, and if not always for the best, yet with an intention which will arrive at good ends in good time.

Few recognize the direct relation between education and invention, but they are one and the same when correctly understood. Education is the drawing out of inward faculty. Invention is the discovery within of that which may be usefully realized outwardly. Science and invention consequently go hand in hand with true democratic equality. They are not dominated by kings or priests, and they embody truth in the highest degree possible on the physical plane. They depend upon myriads of faithful but usually humble and selfless workers who toil for the sake of toiling and for the love of finding truth. Like the coral insets they express themselves in communal labour.

Canada is fortunate in her national recognition of these things. She has fore-sworn titles and meretricious dignities. These are out of date and belong to an

effete past. The Great Masters of Wisdom take no pleasure in such gewgaws. But always those on the Path of Pursuit desire to possess them, and one may see in such a land as Russia, which laid herself on the altar to be rid of tyranny, the high priests of that altar seizing once more the power they snatched from the throne.

So always the pursuers usurp that which belongs to the people as a whole. The world conquerors, Alexanders, Caesars, Napoleons, Mussolinis that would be, are ambitious to be Kings of the World.

To be King of the World is incompatible with the ideals of Theosophy and all true Wisdom. It is incongruous with St. Paul's conception of the consummation to which we tend when God shall be All in All. We turn from it to that luminous sentence: "The power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men."

A.E.S.S.

LETTERS THAT MAY HELP YOU

No. 8

Friend

Now that I have given you some data regarding the doctrine of reincarnation, let us take up the main thread, and show how this teaching of re-embodiment fits in the general scheme.

H. P. Blavatsky said in effect (I haven't the exact quotation handy): Imagine a ray of LIGHT (Atma, Spirit, Over-Soul) striking on a mirror (Manas, Man, Ego, Human Soul), and being re-lected from that mirror on to a lump of clay (physical man). That is a rough illustration of what we call "man," "humanity."

Let us try another: Fault was found with Henry Irving (the great English actor) for not losing his identity in the various parts he portrayed; his *individuality* was so marked, so powerful that instead of Louis XI, Hamlet, Wolsey, etc, being on the stage, it was Irving acting the part. This may make it plain to you what we mean by the "Individuality"—the "Ego."

The Ego (the "I am I" feeling in every

one of us) is the MAN who reincarnates life after life. He is the actor who (like Irving playing Hamlet yesterday, Louis xi. today, Wolsey tomorrow) in his previous life (his life's yesterday) lived and acted the character, say, of an aristocrat in France of the 18th century, today is in the character, say, of a literary or other professional man, tomorrow may be in the character of another type. He, the real inner MAN (called in the Ancient Wisdom terminology "Manasa-Putra"—Sons of Mind) is the *individual* who is the *thinker*, the *reasoner*, the *intellectual* man.

The physical animal-man in which this Individual reincarnates is the "personality."

In books on occultism you will find mention of seven (7) "principles" in connection with "Man," and as some of the names for these "principles" given by the various writers are not the same, the student is likely to be confused. I have found the following the simplest way of presenting the subject; it may help you.

Think of the "Ego" (Human Soul, Thinker, Manas are names given it) as being the point of interest. Above is pure Spirit (Atma, a ray of the Absolute) clothed in a body—for want of a better name—or vehicle called Spiritual Soul (Buddhi); below the Ego being a living physical animal to which the Ego is attached for the period of an earth-life or incarnation.

This physical animal, or animal-man, is formed on a body (astral body) which is invisible to us, left by a previous humanity whose scene of evolution was the Moon (in those far away times very much larger than it is now); hence the name of that Moon-humanity,—Lunar Pitris (Moon Fathers). The consciousness (Animal soul) of this animal-man is merely that of "desire" and "passion." (I may be wrong, but my study of Christian Science leads me to believe that this "animal-man" is identical with the "mortal man" of the Christian Scientist. Anyhow, the animal-man is the mortal man of the Ancient Wisdom).

This physical animal-man had no intellect, no mind, no reasoning power until the entity we call the "Ego" (which is a God) connected with it. The result

of this Spiritual Entity—the Ego—incarnating in this 'bundle of animal matter called mankind'—animal-men—has been to develop a bunch of nerve matter into a brain, an organ with which to think, with the further result that the animal-man through long ages of such re-incarnations—or re-embodiments—is what we, today, see in our streets, stores and houses; bartering and selling, profiteering and being profiteered, consumed with ambitions to be presidents, senators, millionaires,—to be "successful," each trying to outdo his fellows by hook or by crook (mostly crook), cunning, scheming, fighting, envious, back-biting—with some notable exceptions to prove the rule; in short, human beings.

After all the milleniums spent in the Ego's endeavours to raise this animal-man,—for that is, partly, his job,—the world today shows the net result. Not very promising, is it?

The effect of the Ego's connection and, as far as it has been able, its efforts to endow this animal-man with thinking powers is: the animal-man has developed a kind of low-grade intellect along with a pride and a conceit in that low-grade intellect and its achievements; a still further consequence being that this animal-man (which is the man of today, don't forget) thinks he is the pinnacle, the efflorescence of evolution! Most of his thoughts and energies go to getting money with which to clothe himself in better and richer raiment than his fellows, to ~~fill~~ his already over-full stomach with more costly and richer food; to get to a position in life where he will be able to look down on others and be a source of envy to the other fatheads who have the same aspirations.

This is the "Personality," the "personal man," the John Smith, Wilhelm Hohenzollern, Charles Murphy, the ordinary man in the street. *It is mortal; it dies!* At what we call "death" the gross physical body is discarded; the man has then the astral body as his external envelope, which, later on, also dies. What remains is the Ego—the individuality—with whatever it has gathered in the form of knowledge and experience during its connection with this particular animal-man and its relations with other animal-men and

animal-women. As the astral is a part of the physical (a more immaterial extension of the physical), and as the personality knows precious little more when he is functioning only on the astral—after death—than he did when in his full physical equipment, you can probably see that "messages" from the dead have practically no value as information as to heaven conditions, or the real spiritual world.

This episode of the Gods (the Egos, the Thinkers, the Individuals that reincarnate in these animal-men) is what is known as "The Fall." This is the episode that in more childlike form is given in Genesis as the Fall of Adam and Eve story.

In a very real sense this episode is *the real crucifixion* story; and this Ego, this God is the "man-god" of Plato, who crucifies himself in Space (or the duration of the life-cycle) for the redemption of Matter.

So, briefly reviewing the foregoing: Atma, the ray of pure spirit is the Father in Heaven, the Ego is the Son of God, and—in a very real sense—the Christ who is crucified in Matter (animal-man) to save (animal) mankind.

These entities, these Gods (Egos), divine in their essential nature, yet not pure enough to be one with the ALL, have, in order to achieve this, so to purify their natures as finally to gain that goal. They can do so only by passing *individually and personally*, i.e., spiritually and physically, through every experience and feeling that exists in the manifold or differentiated Universe. They have, therefore, after having gained such experience in the lower kingdoms, and having ascended higher and still higher with every rung on the ladder of being, to pass through every experience on the human plane. (H. P. Blavatsky). According to this teacher, you can see how far (?) a mere belief in a Jesus crucified on a cross will take you, and how far (?) that belief will go on changing the animal-man of today into a spiritual God.

Probably, too, you will see the reason for the statement, "The Kingdom of Heaven is within you," and also "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?"

St. Paul (who is supposed to have written the last quotation) was an Initiate of the Ancient Wisdom, a "Master-Builder"—as he called himself. If you read I. Corinthians from the point of view of the teaching regarding the "Ego" and "animal-man," you may discover many ideas that will probably enlarge your mental vision.

With all good wishes,

Yours,
Aseka.

ACHIEVEMENT BEGETS POWER

Knowledge is not power. That was a half-truth enunciated by a Greek philosopher centuries ago and it has blighted education down the ages."

Dr. James L. Hughes, for many years chief inspector of public schools in Toronto, and one of the great educationists of the world so deduced in addressing a meeting of the York Pioneers Association at the Gage institute on September 14. Dr. Hughes is author of the standard text books on Froebel and a widely known volume on "Dickens as an Educator."

"Education, as we see it today, is all knowledge. All year they cram a child full of knowledge for the purpose of pumping it out again in examinations," he continued. "They are not taught to acquire knowledge for themselves or how to make use of the knowledge they have acquired."

His whole address was a plea for something more constructive and creative both in teaching and in training.

The object of education should be to give a child physical, intellectual and spiritual power; they should be always taught to achieve things, because only through achievement could power be obtained.

He would rather see his own son doing evil than doing nothing, because a purely negative character was utterly useless.

"Education must kindle the fire, not merely lay it; it must kindle the great central fire of the soul and instil in the child the desire to achieve."

The negative idea had been very prevalent and still was, in religious training. God became a God of fear. "Once," he said, "the mother of a small boy always

used to correct him by saying, 'God would not like that,' or 'God will be angry if you do that.' One day the boy replied: 'Well, He's always getting mad about something.'

"Irreverent? Yes; but she had made him irreverent through her training of him.

"A child's great enemy is self-consciousness," he added. "It is a weakness, and all that wretched humbug about being 'seen and not heard,' and 'speaking only when spoken to' is responsible for this weakness.

"It instils a mock humility, the humility of Christians who call themselves 'worms'. They don't mean it.

"And I never did like wormy Christians."

Professor Keys in speaking to a vote of thanks paid a high tribute to Dr. Hughes' work in the schools of Toronto, and said that the principles he had enunciated were largely used in higher education at the University of Toronto.

THE CITY OF GOD

Great cities we build and have builded,
And new ones forever we plan
All vast and magnificent, gilded
With gold for the glory of man.
Fair cities to outlast the Ages,
Defying the leaguer of Time;
And deemed in the wisdom of sages,
Or sung in a poet's rhyme.

Where now are the cities we builded?
Where Babylon, Nineveh, Tyre?
They fell when the enemy willed it;
Their palaces crashed as the fire
Licked hungrily tower and roof;
Now sands of the desert are blown
All over their walls and the hoof
Is trampling on arch and keystone.

Of cities that man ever builded
But one is there aye that abides—
Adorned not with brass neither gilded;
Which subject is not to the tides
And assaults of the enemy Time—
Forever enduring apart,
Inviolable, mystic, sublime,
The city of God in the heart.

G. P. Williamson.

CULTISTS AND OCCULTISTS

"Silence is golden," said the sage. It might, indeed, appear that many within the Theosophical Society have profited by the proverb in ways not always apparent to the simple-minded and unwary. How many times have we seen the inquirer who sought for information met by an air of secrecy, a far-away look from veiled eyes, a compression of the lips, a lowering of the voice and a manner which implied the existence of an arcane region—accessible but exclusive—wherein the earnest one might receive "powers," "the development of latent faculties," "an extension of consciousness," or the satisfaction of all desires which longed to pierce the clouds before some hidden shrine of esoteric wisdom? So that, by pandering to the ever-present egotism in every individual that wishes to be everything in the universe but itself, "occultists" (God save the mark!) find easy pickings in the average T.S. lodge.

Priests, by pretending to possess an authoritative revelation, have always found followers. Similarly, these "occultists"—conscious or unconscious charlatans—continue to find sheep ready to enter their folds. Cults arise about these self-appointed leaders and, like planets about a microcosmic sun, the inner circle of neophytes swings upon a beaten path about these fixed stars in the Theosophical firmament. Quite persuaded, in their own minds, that they are advancing, the members of such lodges or "cults" experience the eternal recurrence of ideas given out to them as "occult" truths by their chosen guides. It is a painless spiritual death for the seekers after wisdom but, nevertheless, certain.

It is the prevalence of such clap-trap in our Society that has caused many intelligent people, with awakening spiritual perception, to avoid the organization or, having joined it, to resign speedily in order to preserve their self-respect. And yet, the fact remains that the T.S. has for its foundation the most splendid spiritual philosophy which has ever been presented to mankind. It has more to offer the searcher after life's meaning

than any of the religions or than any of the systems of thought evolved by academicians.

Would it not be desirable, setting aside the abracadabra and the jargon of the professional "occultist," to endeavour, in plain English, to present the truths of the spirit embodied in the writings of Madam Blavatsky? These fundamentals appeal alike to the reason and to the aspirations of man's higher nature and are, withal, so simple and sane that only a modicum of intelligence is needed for their understanding.

In order to clear the way for such a presentation of Theosophy, it will be necessary to unmask the "occultists" who have been responsible for much of the teaching that has obscured the message of the Founders of the Society. Here it may be well to state that I do not propose to deal with those "leaders" who are at present exposing the T.S. to the ridicule of the world through a revival of the "Messiah craze." Their pretensions have been adequately and thoroughly disposed of by the efforts of others. I shall confine my remarks specifically to those found in almost every T.S. lodge and Section who, as "older students" arrogate to themselves the place of teachers and instructors of other members.

Silence, innuendoes, bombastic talk dogmatic assertions will have little harmful effect if the simple injunction, "By their fruits shall ye know them," is followed. No training of psychic perception is required. Merely the application of common sense and intelligence is sufficient in examining the claims of the "teacher."

We are told by the Founders of our Society that, in the normal course of human evolution, there comes a time when illumination or initiation bestows upon the individual a spiritual perception which has been hitherto inactive or latent within his being. The man, so endowed by the God within him, may have had only a fragmentary glimpse of the splendour that is Truth and Beauty, but he has, however, attained momentarily to a consciousness that transcends

the self-consciousness of the millions of his brother men as well as the instinctive consciousness of the primitive races and the animal kingdom.

Psychologists, viewing such an individual without knowledge of Theosophical terminology, will pronounce him a "genius." Saint or seer, prophet or teacher, poet or painter he may be in accordance with his temperament, but the work of his hands and the product of the creative fire within him will bear the mark of the divine energy that he has awakened within his own soul.

Such a one, speaking to those who possess intuition, will not need to wear a label or to hint mysteriously at hidden sources of authority—occult hierarchs with whom he is in personal contact. He will be a centre of living, dynamic force that will express itself in tangible form upon THIS plane, at THIS time, and in ways that will be evident to any intelligent person.

It may be that, like George Russell (A.E.) of the Dublin lodge, he will be the energizing force behind a literary and artistic renaissance; it may be that, after the manner of Gandhi, he will be the political saviour of a people; it may be that, as in the case of Whitman, he will be the prophet of a New Order; or, like Nietzsche, he may be the destructive force demolishing the ideology of a passing age.

But, at all events, he will be a "force" in communal and national life moving towards a spiritual ideal. His personality, like that of Blavatsky, may be erratic and unconventional, but his work will remain an impulse to stimulate thought, heighten emotion, increase sensibility and awaken intuitive perception of the divinity in man.

By no stretch of imagination could the activities of such an individual be confined to a Theosophical lodge-room. If by any chance it so happened, then there would result an intensification of life in the members of that lodge which would mean that the creative fire, in some of its manifold phases, would be awakened in those near him. Such a phenomenon we have already noted in our reference to the Dublin lodge where A. E., Yeats, Johnston and others found-

ed a movement that has vitally influenced the history of English literature. The Luciferian energy overflowed the confines of the lodge-room and went out to fire the hearts of the new Irish nation with its divine beauty and strength.

The acid test of re-action to life may be applied to all leaders of cults within the Society and to all who permit, even by their silence, others to regard them as occultists. It will help mightily if members of the various lodges refuse to confine their activities to the Society's work and, going out into other circles, will keep in touch with the currents of thought and action in our rapidly changing world. They may thus gain a perspective which will enable them to estimate the "size" of their leaders. Having stripped these guides of borrowed trappings, the members may be ready for a sane presentation of Theosophy.

Vancouver, B.C.

A. M. Stephen.

THOUGHT VIBRATIONS

Madam Blavatsky says in her "Secret Doctrine:" "Modern science may divide its hypothetically conceived Ether as it chooses, the real Aether of Space will remain as it is. It has its seven principles like the rest of Nature, and without Ether there would be no sound, as it is the vibrating sounding-board in nature in all its seven differentiations. This is the first mystery the Initiates of old learned The law of vertical movement in primordial matter is one of the oldest conceptions in Greek philosophy, whose first historical Sages were nearly all Initiates of the Mysteries. The Greeks had it from the Egyptians, and the latter from the Chaldeans, who had been the pupils of the Brahmins of the Esoteric School. Leucippus, and Democritus of Abdera—the pupil of the Magi—taught that this gyratory movement of the atoms and spheres existed from eternity."

According to the teachings of Hermetic and also of Yogi Philosophy, all forms of what we know as "matter" are but different forms of manifestation of the principle called Akasha, or as scientists call it "Ether." They teach that this Ether or Akasha is the finest, thinnest

and most tenuous form of Matter, in fact that it is Matter in its ultimate or fundamental form, the different forms of what we call Matter being but manifestations of this Akasha or Ether, the apparent difference resulting from different rate of vibration, etc.

Furthermore, that which we see and know as the Sun is but the central vortex of the real Sun, this real Sun comprising the whole of what we know as the Solar System. This inner or central vortex is the focal point of inconceivable heat; the outer rim or periphery is one of inconceivable or absolute cold. Planets, comets etc., are smaller vortices within the body of the real Sun. Matter leaves the central vortex in its finest and most tenuous form, as it nears the outer rim and becomes subject to the lower degrees of temperature it forms into particles of what we call matter, the spiral or evolutionary movement to which it is subject eventually causing its return to the Sun to be reconsumed and thrown out afresh. "Our God is a consuming Fire" is literally true. All motion starts from one motion, all vibration starts from one vibration, differentiating into the various modes of vibration which we recognize as Electricity, heat, light, sound etc. All vibrations, of whatever nature, originate in our Central Sun, and affect in some form or other all that is contained within the Solar System or real Sun. Planets are smaller vortices, which, receiving primary vibrations from the central vortex, transform them or differentiate them into lower vibrations. We are only able to cognize a comparatively small number of the primary vibrations from our Sun, the reason for this being that they are of too high a rate for us. Just as in an Electric Power House the high-voltage current is lowered down until it can be used for lighting and domestic purposes, by means of transformers, so these planets transform or lower these primary vibrations from our Sun so that they can be of service to Man. This is one of the basic principles of the Esoteric Science of Astrology.

The ancient Seers said: "the entire Universe is either Sun or that which

having emanated from the Sun, was originally part of the Sun."

Prof. Tyndall, in a lecture on "Heat," says of the mighty central reservoir of energy, "All terrestrial power is drawn from the Sun Every mechanical action on the earth's surface, every manifestation of power, organic or inorganic, vital and physical, is produced by the Sun. He lifts the rivers and glaciers up to the mountains Thunder and lightening are his transmuted strength The Sun comes to us as heat; he quits us as heat; and between his entrance and departure the multiform powers of our globe appear." They are all special forms of Solar power.

All vibration throughout our Solar System is an expression of the One Vibration emanating from our Central Vortex or Sun, and is originated, controlled and sent out by the Great Spirit dwelling within this Sun, whose body is what we call the Solar System, and whom we speak of as God.

The corpuscle or electron of Modern Science is an actual Astral Atom, i.e. a whorl or vortex of "Interstellar Ether." A current of electricity is a stream of electrons, or in other words, a stream of Interstellar Ether which again is identified with the Astral Light or Matter, and Primordial Substance, in so far as our Planetary System is concerned.

Matter in motion is matter vibrating at varying degrees of intensity. These vibrations are received and felt by Man throughout the whole of his system. We interpret them as feelings, emotions and thoughts, and all come within the field of what we term mental activity. A thought may therefore be described as "any mental state, or mental activity, including those of intellect, feelings, emotions, will, desire, imagination or memory.

Feelings have a degree of "thingness" more marked than the purely intellectual states of activity. They are creative in their nature. Intellectual states tend in the direction of weighing, measuring, comparing, deciding upon, choosing or determining upon the images, ideas or concepts created by the previously named set of mental activities.

All these things, however, are the re-

sult of the vibrations, received, registered and interpreted by the cells of the brain. Just as the whole of the matter contained within a Solar System is subject to a Septenary division, corresponding esoterically to the Seven Planets and esoterically to the seven inner planes or worlds of our own Earth, so each individual cell has its septenary constitution, and is capable of receiving impressions or vibrations from the coarsest to the finest of the mass of vibrations eternally pulsating throughout our Solar System.

"Thought, therefore, is Matter in motion, and as the impulse governing that motion starts from the Central Vortex of Consciousness or God, we must recognize the fact that God is in all things, no matter how expressed."

These vibrations are received and interpreted by our brain cells as sounds, colours and forms, according to their different degrees of intensity. Whether we become conscious of it or not, everything in manifestation carries with it those three fundamentals, viz., Sound, Colour, and Form. We cannot conceive of anything which has not FORM.

These vibrations are interpreted in the first instance, singly, then from the single, the ONE, to the complex or many. We take first of all one colour, then many colours and we have our colour scheme; we take one sound, then many sounds and we have Music, and harmony and discord according to the blending; we take one form, then many forms, from the mud hut to the stately Palace or Cathedral, from the Star to the consideration of a Universe, from the single cell to the conception of Man as a whole, from the man to Humanity, from humanity to God, and we arrive at the grand conception of there being but one single God, one single Soul, one Single World, and Unity in all things.

All these forms, sounds and colours affect our daily lives by the interpretations we place upon them, or in other words, by the thoughts which they give rise to. Colour is colour to us because that is the only way we can interpret that particular rate of vibration, and we find that Red is very exciting to the emotions, Green is soothing, and Black is depress-

ing. Red therefore, is a particular rate of vibration within the Ether, it is the particular rate of vibration we receive from the planet Mars, and therefore this planet is said to be Red in colour, and so on with all the seven planets, they all have the particular colour corresponding to the particular vibration which they send out.

Colour and thought then, being identified as matter vibrating at a particular rate, we find that we are only able to respond to the coarser and cruder forms of colour, with the result that the general thought of the race is coarse or materialistic corresponding to a slow rate of vibration. The higher the rate of vibration, the more spiritual does the thought become and the more delicate is the colour reflected by that thought. A low vibration not only signifies that we have a low grade of thought, but that we think comparatively slowly.

We speak of the rapidity of thought, but that is not, strictly speaking, correct. The rate of a nerve wave or impulse is about 100 feet per second. We can only count 10 or in exceptional cases 11 per second. Light and free electricity travel 8 times around the earth whilst we count "1." If we could think with the rapidity of light, life would appear to us about 1800 times as long as it does now.

All the vibrations pulsating throughout the Universe are capable of producing definite thoughts in the physical brain. The vibration is in the first instance received by the astral and then the etheric parts of the brain cells; then the physical cell responds and vibrates accordingly, and immediately throws out what we term a picture or image corresponding to that particular vibration. These cells are called the symbolic cells, and from them the impulse travels to the articulating cells, which seize as it were upon the image produced and translate it into the language of our thoughts. But until that action has been fully brought about we are unconscious of, or at best in a sort of "dream consciousness" of the thought.

Two things are necessary then, to enable us to become conscious of certain thoughts. First, the susceptibility of the

symbolic cells to respond to the outside vibrations in the ether, and secondly, the ability to set up corresponding vibrations or excitation of the Articulating cells.

When we begin to read along certain definite lines and allow our thoughts to move along similar lines, we are, as it were, tuning up our brain—as the wireless operator tunes up his instrument—and the moment that the vibrations correspond, so do we become conscious of the thoughts, the ideas for which we have been striving. We may read the outward expression of the thought given in so many words, or we may hear the spoken thought, but until harmonious action is brought about between the vibration behind the thought or idea, and the two sets of cells mentioned, we cannot possibly recognize that thought as having any meaning, any significance.

The physical brain not only receives these thoughts, but it also transmits them to others. The abstract thought having become a concrete thought or materialized, it can be assimilated by other people having a similar or corresponding vibration. It is, as it were, sent out in a more understandable form. The original vibration is slowed down so that it may be presented to others in a modified form and comprehended by them. Thus their particular rate of vibration is raised or lowered according to the quality of the thought.

Prof. Percy Gardner speaking on the alleged borrowing by Christianity from the Pagan Mysteries says, "Ideas are propagated from school to school and teacher to teacher less often by the direct borrowing which comes of admiration than by the parallel working of similar forces in various minds. When ideas are in the air, as the saying goes, men catch them by a sort of infection and often without any notion of whence they came."

If you bear in mind that words are merely the symbols of thought, and that symbols are of no value whatever to one who does not understand the thought intended to be conveyed, we shall see that words, to be effectual, must constantly stimulate the imagination to create living pictures. If these living pictures are

not produced, the words really exercise no influence whatever.

In conclusion, when outside vibrations come into contact with our own vibrations, they may bring into action either of two forces, viz., Attraction and Repulsion, or they may be met by Indifference.

If we are attracted by them, or they by us, we assimilate them, they become a part of us and manifest through us by our actions. If we repulse them, they pass on in search of corresponding vibrations, but with this difference, that the force we expended in repelling them has been absorbed by them and given them an increased vitality. If we treat them with indifference, they wither away from lack of vitality. Therefore it is better to treat low vibrations or what we call evil thoughts, with total indifference, thus actually causing their destruction, instead of repelling them and allowing them to pass along to others. Evil exists only in so far as you give it recognition. Evil forces can only maintain their integrity so long as you admit their existence. "Resist not evil, but overcome evil with good." Do not resist or fight evil thoughts, they only return to the attack with increased strength, but think a "good" thought and finally the evil will wither away. F. W. Hall.

The person who is endowed with this faculty of thinking about even the most trifling things from the higher plane of thought has, by virtue of that gift which he possesses, a plastic power of formation, so to say, in his very imagination. Whatever such a person may think about, his thought will be so far more intense than the thought of an ordinary person, that by this very intensity it obtains the power of creation. Science has established the fact that thought is energy. - This energy in its action disturbs the atoms of the astral atmosphere around us. I already told you; the rays of thought have the same potentiality for producing forms in the astral atmosphere as the sunrays have with regard to a lens. Every thought so evolved with energy from the brain, creates, *volens volens* a shape.

—H.P.B. in *Astral Bodies*, Lucifer.

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Toronto 12.**OFFICIAL NOTES**

The subscription to The Canadian Theosophist is One Dollar a year. Subscriptions may begin any time.

* * *

Correspondents please note the change in the street number of the General Secretary's address. It should be 26 West Glen Grove Avenue, Toronto 12, Ontario, Canada.

* * *

The Hymn on the last page of this issue was written for Armistice Day, and may be adopted in any Peace-loving nation. The substitution of "Fatherland" for "Canada" or some other suitable word may make it acceptable outside the Dominion.

* * *

The Lodge in Athens, Greece, is translating Theosophical literature into Greek. Books on hand are "The A.B.C. of Theosophy," "Theosophy in a Few Chapters," and "The Ancient Wisdom." The Address is Theosophical Society, Rue Lecca, No. 1, Athens, Greece.

Members who desire to attend the Members' meeting on Tuesday evening, November 2, when Mrs. Besant is to address the Members at 52 Isabella Street, Toronto, should be careful to procure their Member's Card for the current Season, 1926-7, as they will not be admitted without it.

* * *

Members who have not paid their annual dues, or at least the amount of the annual subscription for the Magazine, or who have not notified the General Secretary that they intend to pay, must not expect to receive the Magazine after this number. There should be no longer delay in sending in the annual dues, or notifying this office.

* * *

Correspondents are busy with Mr. James M. Pryse's communication upon the revision of The Secret Doctrine. There is nothing like the publication of news or what purports to be news for bringing out fact. Fact is the basis of all reasonable opinions, and anyone who has any facts to contribute to this, or any other discussion is welcome as a correspondent.

* * *

By request we give the text of the amendment to Mr. Loftus Hare's motion at the meeting of the Theosophical Society in England last June when he moved to dissociate the declaration about the coming of a World Teacher from the work of the Theosophical Society as such. The amendment by Judge H. L. Bristowe of South Africa reads: "That in view of the world-wide endeavours to re-interpret the fundamental basis of religion, this Convention welcomes all new expressions of religious truth from whatsoever source and urges upon Fellows of the Theosophical Society an open mind and a receptive attitude towards every declaration of such truth with a view to the fuller realization of Universal Brotherhood." If those who supported this resolution are honest and logical they will surely seek to remedy some of the exclusions that have been put into effect in recent years.



ANNIE BESANT

Born October 1, 1847

"I wonder whether all of you know, as I know, now that my body is old, that there is no joy like the sacrifice for a great Cause, that there is no sorrow in it, but the bliss which comes from the privilege of working for that which is greater than one's self For the God who unfolds within us pushes us onwards even when our eyes are blinded to His Glory, and it is He who is the only Worker, He who is the only Sacrifice, He who is living in our hearts is the only Inspiration in Service And I would say to every one of you that that power dwells within you, and that strength is the strength of the Divine Spirit and the body is only the temple of the living God; and then you will realize that it is not you who work; but it is He, it is not you who plan, but He who plans, and that all you have to do is to make yourselves a channel for that mighty Life in which the Universe is living."

MRS. BESANT'S VISIT

The following letter has been received by the General Secretary.

Fairmont Hotel, San Francisco,
September 27, 1926

Dear Mr. Smythe,

Your letter of August 23rd only reached me here. I must, however late the answer may be, thank you for it. Differences of opinion in no way affect my attitude towards the workers in the Theosophical Society. To me Theosophy has been an ever-living and growing guide, and personally I do not think that growth can be escaped in any unfolding life. The fact that Brotherhood was not part of the original objects of the Theosophical Society, but was added at a later stage, does not prevent my regarding it as being the primary object of the Society, as developed.

I have received and answered letters from the Joint Committee which you mention in your letter. I shall hope to meet all the members of the Society together in one of our meetings, but I am perfectly willing also to have a separate meeting with those who disagree with my opinions and my policy, for it may be that they would like to have a friendly conversation, and to ask questions which they would like me to answer. A personal meeting is always an opportunity for mutual understanding; our common membership of the Theosophical Society should enable us to meet usefully and pleasantly. Sincerely yours,

(Signed) Annie Besant

* * *

At the time of going to press the arrangements for Mrs. Besant's visit for the dates of November 1, 2, and 3 are for a lecture in Massey Hall, Toronto, on the Monday evening, on "India, Past and Present: Has She a Future?" On Tuesday evening at 52 Isabella Street, the Theosophical Hall, a private Meeting for members of The Theosophical Society only. Those in good standing will present their membership cards at the door. On Wednesday evening in Massey Hall Mrs. Besant's lecture will be on "Theosophy and Life's Riddles." The prices for tickets, which are to be

on sale at Massey Hall on October 28 are \$2, \$1.50, \$1, and 50 cents.

Other meetings to be held during the day have not yet been arranged but due notice will be given to members of the several bodies concerned of the arrangements made.

Members who may be coming from a distance to Toronto are invited to send in their names, and to notify the General Secretary or the Committee of any assistance they may desire in finding accommodation or otherwise.

AMONG THE LODGES

Winnipeg Lodge held its annual meeting on September 21 at 114 Chandos Avenue, Norwood. The election of a new president was left over; Miss Violet Wood was elected secretary-treasurer, and Percy Stokes, librarian. The secretary's report showed a balance on hand of \$12.77. The loss of Mr. L. H. D. Roberts as president has been keenly felt.

* * *

A member who has resigned wishes to know wherein he has violated the principle of Brotherhood in resigning, and if the Theosophical Society has sole possession of the principle of Brotherhood. Resignation merely signifies failure on the part of the member to live up to his resolution. He is supposed on joining the Society to realize that it is the only Society in the world which makes Brotherhood the only condition of membership. When he leaves it for any reason he has failed to carry out his resolution. This member states that he "cannot approve of the general policy and general trend of the teachings." The teachings have nothing to do with it. There are no teachings of the Society, for we may ignore the futile World Religion stunt. He leaves because he cannot approve. His idea of Brotherhood is not universal, but limited by teachings he cannot approve. He balks with lower Manas.

FELLOWS AND FRIENDS

Waldemar Meier who has been living in Penticton, B.C. is returning to Russia and has obtained a copy of The Secret Doctrine which he hopes to take

home with him if permission can be obtained from Moscow. He would like to take the great message of Madam Blavatsky to her own people:

* * *

The death of Arthur Burgess was announced, it seems, as having occurred on July 22, but it has only reached us through The Messenger, Chicago. Mr. Burgess was so incapacitated by bodily ills that without heroic devotion he never would have attempted any kind of work. He struggled on however against extraordinary difficulties and accomplished wonders as editor of "Service" and in other ways. He was deeply interested in the young. England will feel his loss.

* * *

The deaths are recorded by Theosophy in India of Miss James of Delhi, and of Mrs. Musaeus Higgins of Colombo. Mrs. Higgins, who died on July 10, arrived nearly forty years ago in Ceylon with Col. Olcott and Madam Blavatsky. She dedicated her life to the single purpose of educating Buddhist girls, and the Musaeus Girls College and the training department for teachers stand as a lasting monument of her work for the last 37 years. She was generally loved by her students. She wrote some charming stories in English dealing with Jatakas and the history of Ceylon for her pupils.

* * *

We regret to hear of the death of Babu Govinda Das, brother of Bhagavan Das, at Benares. He was a well-known worker of the T.S., an eminent Sanscrit scholar acquainted with both Eastern and Western thought, says Theosophy in India, a keen and brilliant critic of the political, social and religious conditions of his age and country. "Latterly, owing to differences of opinion and also to failing health, he led a retired life—but even in the midst of continued ill-health, he gave thought and study to the questions of the day and contributed a very thoughtful criticism of the draft scheme of the Commonwealth of India Bill."

* * *

Mrs. Billings of the Toronto T. S. passed away on Tuesday, October 5, after a prolonged illness, the result of a stroke, which she bore with great patience. A second stroke was the immedi-

ate cause of her death. She leaves her husband and two young daughters. A comparatively young woman, her resignation was fortified with earnest contemplation of Theosophical truths. She was thoughtful for the Society's work and it was her idea when her two daughters held a sale of work and bought a handsome copper tray and cut glass set for the Theosophical Hall. Mrs. Billings was only 43. She was a native of Buckinghamshire, England.

* * *

The Australian Theosophist has put on a new dress with a cover design copied from the first number of The Theosophist. A report is given of a debate which took place in the Blavatsky Lodge, Sydney, on the motion "That the Theosophical Society would benefit by the abolition of annual subscriptions." The motion was carried after an animated debate. The General Secretary summed up in nine points among which are: Some will join and give a little who otherwise would not have joined and therefore would have given nothing; we shall gain what we ought to gain and lose what we ought to lose; because our membership will increase, our finances will improve, because we shall all be on our honour to do our utmost, more will be done." The Toronto T.S. has been on a voluntary basis from the first only requiring the annual dues for the National Society.

* * *

Mr. James Morgan Pryse, writing apropos to a recent letter on the Secret Doctrine revision, says: "I have been urged by others to write out my experiences in the T. S.; but I have two reasons for not doing so. One is that by recalling the mistakes and failings of old comrades I would seem to be attacking them, and it would certainly hurt their feelings. No good would come of that. The other reason is that I could not explain important events and doings without bringing in many 'esoteric' and 'occult' things which the general public are not entitled to know, and which they could not properly understand. So I am content to let it all go as ancient history. It is the future that is important; we cannot unmake the past, but we can make the future. By strife and contention we

cannot make a good future. We must exercise common sense, good nature, toleration, and sound discrimination."

* * *

The death of Dr. Augustus S. Vogt removes one of the great musicians of the world. No one who had not heard the Mendelssohn Choir at its height for the seven years or so preceding 1914 when it had been arranged to tour Europe, could imagine that human faculty could achieve such perfection. The outbreak of the War upset the elaborate plans laid for the tour, but fortunately enough European musicians had heard the great choir sing to preserve its reputation. There has been nothing like it before and it would take another Vogt for another twenty years to create its equal. Following within a year or so the death of Sir Adam Beck, the genius of publicly owned and distributed Hydro-Electric Power in Ontario, one is drawn to note the fact that they were born in the same district of Elmira, Ontario, and as a third "coincidence," one of the most original and talented artists in America, Carl Ahrens, was also born in that neighbourhood. These men represent the contribution of Canada to a new world, and each of them has a vein of originality in method which is significant and should be noted by those who think there is nothing new under the sun. The principle of municipal cooperation in the public ownership of electric power is one of the most practical applications of Brotherhood that the world has yet seen. Nearly 300 municipalities share in the responsibility and get their power at actual cost and at the cheapest rate on the continent.

Do You Want a Book?

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

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N. W. J. HAYDON, 564 PAPE AV., TORONTO

HOW A WORLD TEACHER COMES

Mrs. Besant's book under this title is not just the kind of book one might expect from its name. One gathers from the contents that the wish is father to the thought rather than that there is a solid reason for the faith that has risked so much, and staked so daringly on the hazard of an Indian youth. "In all these lectures?" she says, "I have only put forward the views I came to and the evidence that I need as my own justification, and not as any claim to dictate to anyone of you what you should think There is no one in the Society, from the oldest to the youngest member, who has any right to dictate to any other member of the Theosophical Society what he shall believe." Yet Mrs. Besant and Mr. Jinarajadasa a year ago insisted that the whole Society should subscribe to a World Religion, and without even asking their consent, but even asserted that if it was not accepted, they would put us down for it any way. That was not cricket. If anyone else had put a similar proposition over on Mrs. Besant without her knowledge or consent, one can hardly imagine she would have taken it lying down. It wasn't cricket, and that is enough to condemn it. Nor was it cricket to declare that the orders of the Liberal Catholic Church are as good as any other, or that they are any good at all, after the repudiation publicly of these orders by all the other Churches involved. Nor is it cricket to use the authority one has received in a Society to promote an idea that is contrary to the tradition and spirit of the teachings associated with that Society. I am very well aware that the Society has no teaching nor dogma, but all who have followed its course are equally aware that its one principle of Brotherhood could not be promoted by the creation of a religion which by its pretensions has antagonized every other religion. It was not playing the game to bring forward these pretensions as worthy the recognition and support of the Theosophical Society. That was not cricket, and as the Masters have always scrupulously played the game heretofore, one may be pardoned for doubting that they would

change their policy in this instance. Mrs. Besant has some sense of this, for she says: "It is perhaps specially my duty to say that you must not think that the Society is in any way responsible for what I say; I am responsible. You can judge it exactly as you please." She then proceeds with her argument. There are higher faculties than the normal, and Bergson has recognized this, in the operation of intuition. By it we can recognize Truth at sight. Then she introduces the Cerinthian doctrine which Irenaeus identifies with Gnosticism, and of which Madam Blavatsky says in *Isis Unveiled*, II, 177: "Such an identification with the Unknown God, even of Christos, the anointed—the Æon which overshadowed him—let alone of the man Jesus, never entered the head of the Gnostics nor even of the direct apostles and of Paul, whatever forgeries may have added." One does not quote Madam Blavatsky as an inspired authority, but still her testimony is of some weight, and at least it indicates that we are in good company if we happen to disagree with Mrs. Besant. Mrs. Besant, however, adopts it as the true view, under the guidance of the Sydney prophet. Then she turns to the widespread belief that there is to be a return to earth of a great Teacher. The whole of the Theosophical Society practically at one time looked forward and set itself to prepare for the coming of that Teacher in 1975. A minority still adheres to that view. It may be a mistaken one. But it may be pointed out that a general expectation means but little. Practically the whole world of the West in A. D. 1000 looked for a Second Coming and with greater devotion than could be expected today, and nothing came of it.

In her second and third lectures Mrs. Besant follows the course of modern psychology with occasional references to spiritualistic experiences, and the literature of the Society of Psychic Research, as a means of creating a point of view for a modern audience. This may succeed with a modern audience, but can hardly go very far with students of The Secret Doctrine. One does not mean to say that there is not much that is finely ex-

pressed, inspiring and notable in these lectures, but the material is used to support something unworthy of the argument. That is to say, the lectures are intended to convince the audience of something that Mrs. Besant wishes them to believe, not merely to bring them to the state of mind where they can seek truth for its own sake, irrespective of where they arrive. Have we a right to impose our beliefs on any one? "Leave all free," is the command of a great Master of Truth and Freedom. In the third lecture we are familiarized with the teaching of Thomas Aquinas. There is nothing more significant in the Lectures than these passages. Then we get examples of dual and dissociated personality from the Psychic Researchers. These are examples of morbidity, and hardly happy as leading to the suggestion that thus and so will the World Teacher come to earth. The fourth lecture has another significant tribute to the Roman Catholic Church, and by way of offset, perhaps, Dean Inge's Mysticism is mentioned. It concludes on the last page or two with an application of the arguments adduced to the particular idea in the mind of the lecturer, and an appeal which we trust is unnecessary, "not to ridicule the idea, do not scoff, for in scoffing you are scoffing at the Christ Himself—He is the ever-loving Saviour, He the Elder Brother of our race, He who should be born in the hearts of every one of you, and growing in you to the measure of the full stature of the Christ." This, if we may be pardoned, is begging the whole question, and confusing Theosophy with another line of thought.

A.E.S.S.

Miss Mary Stuart, Librarian, Toronto T.S., invites members and their friends everywhere to make the fullest use of the Lodge's free travelling library. Particulars on application.

Full reading of your nativity for \$3.50.
Send time of birth, date and year to
Mrs. Stella King, "Lastro," North-
court Ave., Reading, England.
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AN INTERVIEW AT OMMEN

Last month a summary of an article by John E. Mitchell was written for The Canadian Theosophist but the greater part of it was omitted by some inadvertence. It is to a large degree official, and the endorsement in "Theosophy in India" for August of an interview given by Krishnaji to a "Paris correspondent" confirms this. The New York World article of August 22 obviously was written after special privileges had been extended.

The description of Ommen, Baron Pallandt's estate in Holland, is identical in its details of ceremony with what some of us were familiar with in the early days of Point Loma under Mrs. Tingley. "The entrance is guarded day and night by stout Hollanders, and no one enters until he has displayed his blue badge bearing the sign of the white star." The object, doubtless, as in Mrs. Tingley's case, is to exclude black magicians. More and more one is convinced as one reads the accounts of these operations that the same astral inspiration is behind the Liberal Catholic Church that was and is behind Mrs. Tingley. They accomplish the same ends by similar and frequently identical means. The same multiplicity of organizations, the same insatiable demand for funds, depriving the real movement of its resources, the same suggestions of suspicion of all who "do not belong," the same half-hints and indirections as to the wonderful beings who are incarnate among the elect of the movement.

"This is no ragged, illiterate band of pilgrims who have given away their scanty all and come to follow their master," says Mr. Mitchell. "It is in your correspondent's opinion a distinctly upper class movement. Its greatest appeal is to persons of leisure, possibly of too much leisure"

"It is when you begin to talk to these people that you realize what an eerie gathering this is. You are asked two invariable questions. The first is: 'Have you knowledge of your past?' and the second, 'Have you seen anything yet?' You find that many have knowledge of past incarnations. Mrs. Besant herself is the reincarnation of the martyr of

modernity. Giordano Bruno. Another Oscar Koellerstroem, who did not attend the camp, once lived as St. Francis of Assisi."

Mr. Mitchell adds: "Besides Mrs. Besant, who perhaps has done as much as any other person to keep alive minority opinion in England, the other leaders of the Order of the Star in the East are nonentities." Which is another parallel with Mrs. Tingley.

Mrs. Besant's explanation of the difference between the old and the new Theosophists will be news to many. "Mrs. Besant," writes Mr. Mitchell, "has been president of the Theosophical Society for nineteen years. When she first became its leader it was a withdrawn, esoteric movement, given over to endless explorations of the occult world. With her Presidency it suddenly came to a sharp focus. She announced the elder brothers of humanity had told her that Shri Krishna was coming within a few years and that Theosophists must leave the pleasant occult world and help get this world ready for his presence. This undoubtedly severely grieved older members of the Society and this group has never followed her into the Order of the Star of the East."

It is a pity that Mr. Mitchell had not read "The Key to Theosophy" and been aware of what a perversion of the real situation he was writing. "It has been a long time in the history of the world," concludes Mr. Mitchell, "since a thing like this Star camp has taken place." It is 27 years since Mrs. Tingley did the same kind of thing at Point Loma, and the Master of Vibrations, who was supposed to be the coming World Teacher then, was regarded with the same awe as Mr. Krishnamurti's "possessor" is at present.

"The rightmindedness of inner knowledge speaks in a different tone. 'Say not in your heart,' it declares, 'Who shall ascend to Heaven?' that is, to bring Christ down; nor 'Who shall go down into the abyss?'—that is, to bring Christ up again from the grave. But what does it say? 'The Message is close to you, in your mouth and in your heart,' that is the Message which we are publishing."

Or, let us take Madam Blavatsky's version of the same thought, from the Voice of the Silence: "Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that, possessing it, Alaya should so little avail them."

A. E. S. S.

FOR STRONG DECIDED MEN

We have come to that time in the world's history, writes "W" in The Watch-Tower in The Theosophist for August, which we may without exaggeration call, one of the most wonderful and perhaps the most far-reaching that the world has ever known. Each one of us has to stand still and take his own bearing, test it as to whether it is a true bearing. We have had, as it were, a direction pointed out to us and each one has to decide for himself whether the "magnetic needle" of his being points in the direct, the true line. No man can point it for him, no one can keep the bearing of another to the true point, but each one, having adjusted his true bearing helps another if he can keep steady, one-pointed, without wavering, by the steadiness that he inevitably spreads, by the fact of his own stability. Cowardice and timidity, waveringness, indefiniteness are all very catching and it takes the strong decided man to withstand the doubts and quibbles which are thrown at him day in, day out.

* * *

That is the end of the Adyar quotation. It is good advice, but the general experience is that the strong decided man is far from welcome at Adyar. What happened to Mr. Martyn? Was he not strong or decided enough. What happened to W. Q. Judge? He had a mind of his own. The true meaning of this advice about steadiness is to encourage all and sundry not to have the slightest intimation of independence in their minds, but to follow absolutely whatever leader may be calling for loyalty for the time being. Better advice is that of the dramatist: "To thine own Self be true, and it must follow as the night the day, thou canst not then be false to any man." What we have to do according to "W," as he or she naively

confesses, is to stand true to the "knowledge and belief" of somebody else. And so it is that the T.S. is heading straight for Rome.

THE NECESSITY FOR A LEAGUE OF THEOSOPHISTS

August James Alger, Ph. D., president V.T.R.A., vice-president, A.A.S., and member of many other societies, writes expressing his opinion in reply to Mr John Pryse's request to know what he thought of his proposals.

He writes in part: "Even before Mr. Pryse mentioned his plan of an International Theosophical League I had in mind a somewhat similar plan of my own. Lack of time and opportunity, however, prevented me from going any deeper into the matter than mere recognition. Now that Mr. Pryse has taken the initiative, perhaps my views may be of interest to those who are now already interested.

"In attending the meeting of various independent societies, some with only a few members and others with hundreds, I often thought it strange that these groups so deeply interested in human welfare and progress, should go it alone, with no help or advice or affiliation with each other or anyone else, when in all other lines federation or association has been found helpful and beneficial.

"Take, for example, the industrial field. Workmen in various trades and professions forced independent organizations. These in turn affiliated with one another in the American Federation of Labour. Each union still holds its own individuality, but the value of Federation is well known. In the field of orthodox religion we find the same influence at work in the Federation of Protestant Churches. In this Federation Methodist, Baptist, or Congregationalist preserves its own pet dogmas or beliefs and still finds a common ground on which all meet with mutual benefit.

"In the higher callings or professions we find another parallel. Men and women who are interested and perhaps giving the best part of their lives in the cause of the advancement of human knowledge have formed societies where the individual member may bring his special bit of knowledge or wisdom to the attention of

his fellows. We have a form of society for every branch of science known to man, and then find them all, or nearly all, affiliated in one association, known as the American Association for the Advancement of Science.

"And yet in the field of human affairs where association of this kind would be of the greatest value we find at present nothing that would correspond with it. Of course, in dealing with occult, esoteric or mystical truth, it is often said that man knows little or nothing. Yet my experience and observation teach me that it is only the individual who knows so little. Mankind as a whole knows much. If every individual could bring to a common depository his own special bit of knowledge or wisdom, and then with the help of master minds systematize and classify this mass it would be found that every problem that ever entered the mind of man would have its answer there.

"And while there are many societies formed for the express purpose of promulgating esoteric truths they seem to lack unity or coordination. That should not be, and a league or association of some kind is a necessity. The plan proposed by Mr. Pryse is a step nearer, and as a whole meets with my approval. It is only on some minor details that my plan differs.

"It is my opinion that the name chosen should be more general than that suggested by Mr. Pryse, as there are quite a number of independent societies who have wilfully left the word "Theosophical" out of their names, and while they may teach Theosophical doctrines, for some reason or other they prefer to abstain from any affiliation with the Theosophical Movement. Such as these would perhaps refuse to ally themselves with the proposed International Theosophical League, solely because of its name.

"It is just as if the Association of which I am a member had chosen to call itself the American Association for the Advancement of Biology, or Chemistry; or Astronomy, instead of the general name Science. Each of these is a branch of Science; but not all of it, and just so with the occult sciences.

"Theosophy is a branch of occult science, but not all of it. There are other

avenues of approach besides the Theosophical one, and a more general name would in my estimation be preferable—such a name as the International Association for the Advancement of Occult Science, the International Truth Seekers' Association, or some such name, which would take in all organizations formed for the study of the higher wisdom and not merely those bearing the Theosophical label.

"My suggestion regarding the plan would be that if it be conducted along the lines of the American Association for the Advancement of Science, which deals with the physical or material sciences, all affiliated bodies should be represented by one or more delegates determined by membership, these delegates to choose officers and council members and determine the scope of the Association.

"The entire subject, however, is too large for any one individual to work out in all its details, and should be very carefully considered by all who have the submanent awakening of man at heart, and freely discussed at meetings as well as by means of published letters, so that the wisest plan of all may be inaugurated, as an unwise move would do more harm than good.

"I would like to hear from any who are interested in the formation of some connecting link between the many independent societies, and when a plan is definitely agreed upon I will cooperate and do all I can to help it to achieve its goal. In the Brotherhood of Man I am very sincerely and fraternally yours."

CORRESPONDENCE

Golden Rule v. Other Rules

Editor Canadian Theosophist: May I be allowed the courtesy of a short space to remove a misconception in the article "The New Adyar Policies" in the June issue? A. E. S. S. says: "The President under the new rule can cancel any charter he or she pleases, and claim the property of whatever body has been disfranchised. How much more satisfactory is Mrs. Tingley's plan of insisting that all property be put in her own name at once." 1. The "new rule" has not been passed. It is sent for comment by the General Secretaries. It has always been

the case that the President, as Executive Officer, issued charters and cancelled them. There is no novel autocratic demand on Dr. Besant's part. Always charters and diplomas are issued, or cancelled, at the request of a General Secretary only. I know of no case where the President has acted on his or her own initiative. When I was expelled from the T. S. by Colonel Olcott, it was at the request of the then American Executive of the Section. But an appeal has always lain past the President to the General Council. In my case, Colonel Olcott presented my appeal to the General Council, who reversed his action. 2. Regarding property, the matter was presented to the General Council from the Australian National Society. A special Committee was appointed, consisting of one Judge and one ex-Judge of the High Court of Madras, a leading Calcutta solicitor, and the General Secretaries of France, Ireland, Argentine, Australia and England. (See General Report, T. S. 1925, p. 324, which every T. S. Lodge receives). This Committee reported, and it is their report which is now for discussion; to be adopted or rejected at the next meeting of the Council in December, 1926. 3. May I also reply to July issue, reviewing the *Golden Book*, "Why are James Pryse and G. R. S. Mead blacked out in the photograph on page 121? Is this due to loaded dice also?" It is due to the fact that the illustrations from which the blocks for the book were made were poor. The only picture I could find of Mr. Pryse was a lecture advertisement; that of Mr. Mead a photo taken in 1900. If A. E. S. S. will send better ones, new blocks shall promptly be made and substituted in the second edition. Is it profitable to go about with a chip on one's shoulder? (Signed) C. Jinarajadasa, Vice-President, T. S.

We shall all be delighted to hear that the new rule is not passed, and we trust that it will not be passed. The Golden Rule is a much better one. Now if the General Council will undo the World Religion bungle of last year we may get the T. S. on a right course again.

A. E. S. S.

Revision of The Secret Doctrine

Editor, Canadian Theosophist: I am much interested in Mr. J. M. Pryse's letter on pages 140-141 of the September "Canadian Theosophist," and perhaps even more in your editorial comment on page 144, which seemingly would indicate your opinion that the matter of the revision of "The Secret Doctrine" and of the alleged third and fourth volumes is finally settled thereby.

Passing over Mr. Pryse's remarks about "malicious accusation" and "mendacious statements" made by "semi-theosophists" and "pseudo-theosophists" as merely personal, let me call your attention to certain points in his letter, either stated or implied.

We are asked to accept Mr. Pryse's recollection of these things thirty-five years after as more dependable than H. P. Blavatsky's own statements at the time. I think that "The Secret Doctrine" itself is sufficient evidence that H. P. B. was of sound mind at the time she published the work, and that there is not the least basis for supposing that she deliberately went into print with a falsehood, once, but several times, or that she was in a mental condition precluding her knowing what she was saying or doing.

In the Preface to the original edition, dated October, 1888, and therefore written *after* the whole two volumes were completed, in the first paragraph, she says: "The third volume is entirely ready for the press almost so."

Similar statements occur in the body of the work. In Vol. ii, page 437 (original edition), she says: "In volume iii. of this work, the said volume and the iv. being almost ready. . . ."

In vol. ii, page 798 (original edition) she says: "Consequently, it entirely depends upon the reception which Volumes i. and ii. will meet at the hands of Theosophists and Mystics, whether these last two volumes will ever be published, though they are *almost* completed."

All of these statements were completely suppressed by the revisers, Mrs. Besant and Mr. Mead, who yet had the hardihood to tell us in their preface to the revised edition: "In preparing this edition for the press, we have striven to

correct minor points in literary form, without touching at all more important matters!"

Nor is H. P. B. the only witness. Dr. Archibald Keightley, who worked with her in preparing the two volumes for the press, tells us "The Theosophist," July, 1889 that "The third volume of "The Secret Doctrine" is in MS. ready to be given to the printers."

Now we are asked, on the basis of Mr. Pryse's memory thirty-five years after, to deny the truth of H. P. B.'s definite and positive statements, and to believe that the manuscript of the third volume was "in an unfinished state, and badly arranged," etc., and that the fourth volume was a fiction. And those who elect to trust H. P. B.'s veracity are called "malicious," "mendacious," "semi-theosophists," "pseudo-theosophists" and more. When Mr. Pryse declares that to his "certain knowledge she was an Adept," he might have explained whether he thinks that one can be an Adept and a teller of falsehoods at the same time for that is virtually what he charges her with doing.

That the so-called "third volume" published by Mrs. Besant is not the third volume H. P. B. referred to, and that it was written before "The Secret Doctrine" was written or had even received its name, is obvious from internal evidence. Mrs. Besant's "third volume" contains 47 references to "Isis Unveiled," but *has not a single reference* to the first two volumes of "The Secret Doctrine," nor in fact, to any work of that name. The papers which compose it must therefore have antedated the writing of "The Secret Doctrine." The first two volumes have numerous cross-references and reference to a third volume already ready for the press, while Mrs. Besant's so-called "third volume" has numerous references to "Isis Unveiled," but not one to the two "Secret Doctrine" volumes.

Mrs. Besant tells us (preface to vol. iii.) that these papers were placed in her hands by H. P. B. "as part of the Third Volume of "The Secret Doctrine." This is but a matter of recollection, probably of a verbal interview, and how dependable Mrs. Besant's memory is is shown by the fact that in 1907 "Chicago L

tures," 1907, page 122) she published a positive statement that she opposed the expulsion of W. Q. Judge, whereas her signed recommendation for his expulsion stands in black and white in her "Case against W. Q. Judge" (page 88), published by her in 1895.

Let me further refer you to your editorial statement in "The Canadian Theosophist" for March, 1926, page 17, where you say: "James Pryse has stated that there was a pile of Mss. several feet high and this was corroborated by Claude Falls Wright, who was present when Madam Blavatsky died. He sealed up the rooms, and when Mrs. Besant returned from America the rooms were opened and there was no manuscript to be found."

Now, suddenly, Mr. Pryse "remembers" that this was not unpublished MSS., at all, but "only the old manuscript of vols. i. and ii, returned by the printers."

Mr. Pryse says, speaking of the original editions:

"The printing was done from the type, but stereotype matrices were made in case another should be called for. When that time came, however, we found that the matrices had been accidentally destroyed; and I, for one, was decidedly pleased at their loss."

Let me refer you to a letter of Dr. Archibald Keightley to Mr. Bertram Keightley, dated October 29th, 1891, to be found in "The Messenger," January, 1926, page 166. In this it is said in part:

"There is some talk of entirely reprinting "Secret Doctrine" and of correcting errors when the Third Volume is issued. The plates are in many cases found to be faulty and the expense of casting is so great as to make this worth while."

And a letter of Mr. Mead to Mr. Bertram Keightley dated November 13th, 1891 (same page of "The Messenger" we read:

"We find it will be cheaper to reprint it entirely. The moulds are practically useless . . ."

And yet these plates of which Dr. Keightley and Mr. Mead speak so positively didn't exist at all, having been "accidentally destroyed," if we are to trust Mr. Pryse's thirty-five year old recollection!

Mr. Pryse's joyful pasting up of pages of the original edition for correction and his having had charge of the printing of the revised edition afford not the least proof that he was familiar with the nature of the changes that were made, at least, not more than superficially. I am, decidedly so, having carefully compared many and many a page of the original with the revision, as well as having for years attended "Secret Doctrine" classes where both editions were used simultaneously and read aloud, and where the foolish changes have caused no little amusement and indignation. I do not question Mr. Mead's sincerity and his desire to better H. P. B.'s English, but I could easily fill a whole issue and more of "The Canadian Theosophist" with examples of corrections which are neither improvements of grammar or expression and which show that at that time, at least, Mr. Mead was a pedantic prig—I use the term advisedly. Your space and my time are valuable; I shall give you but two:

In vol. ii, page 301 of the original, H. P. B. speaks of the "hinder part of the cerebral hemispheres." "Hinder" is a good English word, quite properly used here, yet Mr. Mead changes it to "posterior." (Rev. ed. vol. ii, page 315.)

In vol. i, page 150, note, of the original, H. P. B. says: "questions of a transcendental, Occult Nature." This Mr. Mead alters to "questions concerning a transcendental, Occult Nature." There are literally thousands upon thousands of such foolish pedantic changes, sometimes even changing good English into bad. And not infrequently the sense intended by H. P. B. has been altered. Here are two:

In the Proem, page 1, line 7, of the original, the word "Word" has been altered to "World," quite the reverse of what H. P. B. intended. On page 146, vol. i, of original, Mr. Mead has changed the word "Intelligences" to "Intelligence" (revised edition, vol. i, page 170), thus upsetting entirely what H. P. B. is emphasizing—the multiplicity of creative intelligences.

While admitting that H. P. B.'s quotations occasionally required correction and that fuller references were desirable,

the 30,000 or more alterations are not only no improvement at all, or not worth making at the risk of altering the sense, but they can only be designated as ludicrous, pedantic, and a piece of literary impertinence to be compared only to that of a school boy who should attempt to revise a book written by his teacher.

As you comment: "We want facts, and those who are not willing to listen to frank statements are not loyal to the T. S. motto." But frank statements are not of necessity statements of facts, and when Mr. Pryse says: "No changes were made by Mr. Mead or Mrs. Besant except such as should have been made in the original manuscript before printing," he is stating his opinion, based on I know not what, but certainly not upon fact or a careful study of the changes that were made. There is not one word in his letter which indicates that he knew at first-hand or more than superficially just what these changes were, or that he was not merely taking the statements of the revisers on their own say-so. What may have become of the alleged fourth volume nobody knows, but I think that H. P. B. is much entitled to credence when she said it was nearly ready as Keightley and Mead are worthy of belief when they speak of having the electrotype plates, both of which Mr. Pryse denies on the basis of his thirty-five year old recollection.

I don't want to throw too much of the blame on Mr. Mead. Mrs. Besant was not responsible for his pedantry, but she was certainly responsible for setting it loose on "The Secret Doctrine," as well as on "The Key to Theosophy" and "The Voice of the Silence," both of which have not only been emasculated but butchered, as I have shown elsewhere. She claims a share of the responsibility and it belongs to her. How she has "revised" Theosophy itself is pretty well known to some of us; but that is another story.

To conclude with Mr. Pryse's quotation from Aeschylus: "Ever-ageing Time teaches all things." Let us hope that finally it will even teach Mr. Pryse.

Cordially yours,

H. N. Stokes,
Editor, The O. E. Library Critic.

as well as elimination of a few printer's errors—and against these I am not protesting—by far the greater number of

Editor Canadian Theosophist: After careful examination of the statement made by Mr. J. M. Pryse, in the September Canadian Theosophist, I can only see that he has made one thing clear: his part in the alteration of the text of the Secret Doctrine.

Mr. Pryse says, "H. P. B. regularly passed on to Mr. Mead the articles she wrote for her magazine for him to correct and revise the manuscripts before sending them to the printer."

Are we to understand from this that H. P. B. allowed alterations to be made in her MSS. without afterwards examining them and approving or otherwise?

Are we also to understand that this revision on the part of her pupils was somehow omitted before the S.D. was published?

That is what Mr. Pryse's statement would have us believe, for the "old lady" had left the physical realm some time before the alterations to the S.D. were made.

Mr. Pryse says, "Mrs. Besant placed the manuscript of vol. iii. in my hands," and "I am inclined to believe that she (H.P.B.) intended to incorporate these instructions in vol. iv."

If this was recognized why were the paragraphs referring to the third and fourth volume, struck out of the third (and revised) edition?

The partial light that Mr. Pryse has thrown on this obscure transaction, has only, in my opinion, assisted in making the surrounding darkness more opaque.

All who desire the truth about this matter will echo your commendation of Mr. Pryse's courage in making this statement; and it is to be hoped that he and others will come forward and give us further information.

Let us have the truth and the whole truth about this transaction, so that the confusion that has been created by the changes that have been made in the third edition of the S.D., and the charges arising out of those changes, may be cleared away.

Cecil Williams.

41 East 7th Street,
Hamilton, Ont.

HYMN FOR THE PEACE

Words and Tune by Albert E. S. Smythe

IN MARCH TIME

(Copyright, 1918)

Lord of the Universe,
 Brother and Friend,
 We are Thy warriors
 World without end.
 In Thy Name conquerors,
 Shod with Thy peace,
 Crowned with Thy clemency,
 War now shall cease.

Servant, Deliverer,
 Thine was the power—
 Bitter the agony,
 Dark was the hour;
 Brave hearts that trusted Thee
 Met Thee in death;
 Thee we give praise for them
 While we have breath.

Speak to the nations, Lord;
 Join us in one;
 Grant in our Canada
 Thy will be done.
 Wisdom and equity
 Give us, and love,
 Take Thou our offerings—
 Olive and dove.

Land of our heritage,
 Glory of earth,
 Haven of Liberty,
 Home of new birth;
 Mother invincible,
 True-hearted, tried,
 Canada, Canada,
 God be thy Guide.

THE CANADIAN THEOSOPHIST

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MRS. BESANT'S MESSAGE TO CANADIAN THEOSOPHISTS

Dear Friends: We have been together but a very short time, but I think we have learned to understand and appreciate each other, you and I. We are all agreed that we must support and defend liberty of thought within the Theosophical Society, and that we must not try to make the Divine Wisdom run in grooves of our own making, nor create any orthodoxy within our ranks, nor silence discussion by an appeal to authority.

We agree, I think, that differences of opinion should not cause any dissension, but should be used to enrich our view of any truth. We agree that we must keep our platform open to all thought courteously expressed, to men and women of all religions or of none, for all great religions have essential truths in common, while differing in expression, in phraseology and in method of presentation. We all unite in offering reverence and gratitude to the great Lightbringer and Messenger of the White Lodge, H. P. Blavatsky, the heroic pioneer and servant of the Masters.

Some of us rejoice that she awoke in us memories of service to Them in previous lives, bringing us once again to that joyous service which fills all life with hope and courage. We try to carry on her work on the lines she taught us to follow, to fill in many details within the outline she drew, details which would

have only caused confusion until the main truths she taught were firmly grasped.

It is understood, I think, that "The World Religion," better called the "Fellowship of Faiths," is only the accomplishment of our First Object, by seeking to win the various religions to recognize and acknowledge their essential unity, as branches from one trunk, the Divine Wisdom—to use a metaphor I have frequently employed. I was interested to find here that a book of that name had been published last year, showing the agreement between different religions by quotations from various authors on the plan of the *Universal Text Book*, in which the chief truths were supported by passages from the Scriptures of each faith. It is always interesting to see how ideas floating about in the mental atmosphere are caught and utilized by different persons about the same time.

Well, friends, it is close on midnight, and I have had a long day of work, so I will say farewell, thanking the General Secretary and the Theosophists of Canada for the friendly welcome given to me, and the pleasant meetings we have shared. May the blessing of our Masters rest on us all, illuminating our minds, and filling our hearts with love.

Annie Besant, D.L., P.T.S.
Toronto, 3/11/26.

MRS. BESANT IN TORONTO

So far as the Theosophical Society is concerned Mrs. Besant's visit to Toronto was a notable and impressive success. She arrived on Sunday morning, October 31, at 8.35, and was met at the Union Station by the General Secretary and Mrs. Smythe and their daughter, Mr. George McIntyre, vice-president, Mr. George McMurtree, Chairman, Finance Committee, Mr. Kartar Singh, Treasurer, Mr. George Kinman, Mr. George Hobart, Secretary, Mrs. Hobart, Miss Cunningham, Miss Hayden, and others of the Toronto Lodge; Mr. Felix A. Belcher, West End Lodge, Mr. F. E. Titus, Mr. Ernest Jackson, Miss Simkins and others from the H.P.B. Lodge.

Besides Mrs. Besant there were Mr. Warrington, Mr. Max Wardall, Miss Poutz, and Miss Burdett in the party. They were driven at once to the King Edward Hotel where a suite had been reserved for them. Mrs. Besant had several private engagements during the day, including a service of the Liberal Catholic Church, and E. S. meetings. It was noted in the newspapers that prominent members of the local society did not attend the former. Mrs. Besant did not speak of it in the Lodge meeting, but privately said that she had not joined it nor did she intend to, but she thought it would grow. Mr. Warrington stated privately that the Roman Catholic Church recognized the orders of the Liberal Catholic Church, but that he did not belong to it either.

Mrs. Besant's lectures were on Monday and Wednesday evenings under the auspices of the Pond Lecture Bureau. She was under contract not to appear at any public meeting, so could not visit the Toronto Lodge on Sunday evening, when Mr. Roy Mitchell spoke on "The Earth is for Heroes."

Many of the members in Toronto took advantage of the opportunity to visit her on Monday and following days. On Tuesday at four o'clock she met the local members of the General Executive of the T.S. in Canada. Mr. Kinman, Mr. Kartar Singh, Mr. Belcher and Mr. Smythe were

present. Mr. Kinman went out of town but his account of the visit is now available, and Mr. McIntyre, Mr. Belcher and Mr. Kartar Singh have written their impressions as appended.

The interview was highly satisfactory to the Executive, inasmuch as it made clear that the T.S. in Canada had pursued a perfectly constitutional course. Mrs. Besant found fault with the strong language used by the General Secretary, particularly mentioning the expression "loaded dice," used in the July issue anent the reports of revolt in Canada and the suppression of news of revolt elsewhere, and in connection with the suppressions in the Golden Book, and the omission to mention the fact that William Q. Judge had been president of the Theosophical Society for three months and never rested during that time till he got Col. Olcott to withdraw his resignation and return to the presidency. It is one of the charges against Judge that he was ambitious and wanted to be president.

It became very clear during the interview that Mrs. Besant was not responsible for much that had been going on at Adyar. In connection with the World Religion she stated that there was no World Religion, that it had been a mistake to call it so, and that the name had been changed because misleading to the Fellowship of Faiths.

Mrs. Besant stated also that the Canadian National Society having made its protest, and that having been registered, the Society was free of any obligation in the matter. The original three objects remained intact and unaffected, and the autonomy of the National Society was secure.

When asked about the only representative on the physical plane of the World Religion she said that there was no World Religion and the statement meant nothing.

The question was raised about the annual dues to be paid by the members, and Mrs. Besant stated that the Federation would not be allowed to cut the amount to compete with the Section. It

was stated that the H.P.B. Lodge in Toronto had applied to leave the Federation and to be attached to Adyar.

The right of the National Society to remain apart and not to identify itself with any of the subsidiary movements recognized at Adyar was fully admitted by the President. The General Secretary said that more sympathy was felt for the Educational movement and the International Correspondence Bureau than with the others.

Mrs. Besant explained that the Fellowship of Faiths was intended to be an expansion of the First object of the Society in the realm of religion, that the World University was intended to take the same position for the Second Object; and that the Revival of the Mysteries was intended to play the same part for the third object.

She repeated that the Three Objects of the Society remained intact and could not be changed without a majority vote of the whole Society.

The interview was on the whole a most agreeable one. Mrs. Besant, as at the Lodge meeting, was everything that was courteous, conciliatory, and fair, and she made no objections to the attitude of the Canadian Society but to take exception to the language of the General Secretary.

With every disposition on both sides to keep within the limits of the Constitution it should not be difficult in future to maintain the amicable relations that were established.

The impression at the evening meeting as far as could be gathered, was similar. Mrs. Besant made an address, which Mr. Warrington afterwards said was the same address she had made at every lodge where she had spoken, in which there was little that had not been said over and over again in Toronto, and in which she emphasized the very principles which led a body of members to withdraw from the National Society two years ago. She insisted on the value of differences of opinion, and on the enrichment of thought and understanding thus attained by any Society. Freedom of thought, she said, was the essential of the Movement. She had no objection to differences of opinion

so long as they were courteously expressed.

She declared that she never interfered with any Lodge or individual membership unless at the behest of a General Secretary. She had been asked to expel Mr. Stokes of Washington, but that was the business of the Section or the Lodge to which he belonged, not hers.

In general, at the Lodge Meeting, she spoke of her early experiences with Madame Blavatsky and told many anecdotes of her relations with her. No one could love H.P.B. more than she did, she affirmed, and she told how the Secret Doctrine was the first book she had read of Theosophy. She had been asked to join the Movement in earlier years but had not done so, but on reading the Secret Doctrine she found what she had been looking for. Later books, she said, did people's thinking for them, and made things easy and plain, but it did not teach them to think, to read in that way. In reading the Secret Doctrine, one had to think and this book made it a book of training and discipline.

At the close she answered many questions, and after a flash-light photograph had been taken, she shook hands with all who came forward. There were about three hundred people present, from the 215 paid up members of the Toronto central Lodge, the West End Lodge of 16, and the H.P.B. Lodge of 27. The expenses locally were borne by these members divided per capita. Among visitors there were representatives of London Lodge and Harmony Lodge from London, Hamilton Lodge and Annie Besant Lodge from Hamilton, and also from the St. Thomas, Ottawa and Montreal Lodges.

The photograph omits the west side of the Hall and the front benches of the east side but gives a very clear view of the rest. Mrs. Besant came from the platform and room was made for her on the front seat for the picture.

On Wednesday morning she promised to write a message to the Canadian members and redeemed this promise as may be seen on the front page.

The Toronto papers treated Mrs. Besant's visit to Toronto with some consideration. The Mail and Empire had a col-

umn on Monday morning. The Star and the Telegram had full reports and interviews. The Globe did not mention Mrs. Besant outside its advertising columns, although it is believed to be a newspaper, but the proprietor is understood to be expecting a Messiah of his own, and this may account for the omission.

The attendance at the public lectures was very sparse, not one-tenth of the seating capacity of 3800 of Massey Hall being filled on either night. The programme had been changed three times and the advertising was not what it might have been. It was a strong contrast with her first visit 33 years before when the Shaftesbury Hall was packed at both her lectures.

The visit of Sir Frederick Whyte, Speaker of the Parliament of India, speaking in the Convocation Hall of the University with free admission, on the same night and subject, undoubtedly interfered with the attendance.

Mrs. Besant was at her finest in her peroration on India when she appealed for justice to India and for the influence of freedom and affection for Britain rather than force and coercion.

With regard to the World Teacher she said there were three possibilities; she was lying, she was deceived, or her message was true. Time would show which was right, she said. She stated that Mr. Krishnamurti when a boy had written "At the Feet of the Master," in her room and in her presence.

MRS. A. BESANT AT 80

Dr. Annie Besant was a very busy woman yesterday for her 80 years of age. She had numerous personal appointments all day, a meeting with members of the executive of the Theosophical Society in Canada in the afternoon, and a joint meeting with members of the society belonging to both the National Society and the federation of lodges which regard themselves as more directly under her control.

The Canadian National Society has not taken active part in several of the movements initiated or controlled by the headquarters at Adyar, on various

grounds. There has been some doubt of the constitutional position of the National Society in consequence, owing to action taken in 1912 in dischartering the German National Society and more recently with respect to the important Sydney, Australia, society.

"As I understand it," said Albert Smythe, general secretary for Canada, "Mrs. Besant made it clear yesterday that the Theosophical Society in Canada working under the charter granted by Mrs. Besant in 1919, is an entirely autonomous body, and in its decision not to affiliate with the World Religion, promulgated last year, was acting entirely within its rights. The society has only one object, the formation of a nucleus of the Brotherhood of Humanity. It has no creed or dogma.

"Mrs. Besant, however, pointed out that the original aims of the society as set forth in its main purpose, the promotion of brotherhood, and its two subsidiary objects, the study of comparative religion, philosophy and science, and the investigation of unexplained laws of nature and the powers latent in man, while occupying the society during the last fifty years, might be more definitely followed in the next fifty. It was with this object, she said, that the World Religion, an unfortunate and misleading phrase, she admitted, which has been abandoned, was intended to be an application of the first object in the realm of religion. It was now to be known as the "Fellowship of Faiths," and merely meant a recognition of the fact that all religion embodied certain primary and fundamental truths, each in varying degree emphasizing one or another of these more than the rest.

"Mrs. Besant explained further that the World University which had been projected was intended to do for the second object of the society what the Fellowship of Faiths was expected to do for the first, and the revival of the ancient Mysteries similarly was an extension and application of the third object.

"In all this, she affirmed, the nondogmatic character of the Theosophical Society remained intact. She described the practical realization of the Fellowship

of Faiths at Adyar where shrines or temples or chapels had been erected by representatives of nearly all the great religions of the world so that their adherents could worship under the form they preferred, while they also met at the convention, each repeating in turn in his own language the characteristic prayer of his faith, all addressed in whatever tongue, to the One Divine Being.

"We have done something to unite the churches in Canada," said Mr. Smythe. "This is a wider ideal still, in which all the religions of the world unite in devotion to the One Truth."

Mrs. Besant's address at the joint meeting was of a practical and general character. She pointed out the value of differences of opinion, and how these differences, if considered, tended to widen the scope of the mind, and make one more alert and intelligent. She learned more from adverse criticism, she said, than from those who agreed with her, and Charles Bradlaugh had taught her always to read the papers which were adverse to her, since then she would find new angles of thought and experience.

Representatives were present from Montreal, Ottawa, Hamilton, London and other points at the evening meeting. Mrs. Besant received a portrait of herself photographed by a new unfading process on metal, to be preserved at Adyar.

—From Toronto Daily Star, Wednesday, November 3, 1926.

SOME NOTES OF MRS. BESANT'S TALK

By the kindness of Miss Myrtle Winterbottom we are able to give a few notes from Mrs. Besant's address to the members at the joint Lodge meeting. As space is limited only those portions have been chosen which appeared likely to be useful to students and not available elsewhere. It must not be forgotten that these notes are unrevised, and Mrs. Besant is not responsible for them.

Mr. General Secretary and Friends, said Mrs. Besant, let me begin by saying how glad I am to be amongst you once more. It is a long time since we met

and I think the oftener we meet together the better it is for all of us. Distance by no means always lends enchantment to the view and the more we see of each other and know each other I am sure we shall feel the great bond of union of which Mr. Smythe spoke, devotion to the Masters and their work, for that is the only thing that matters. For various may be the ways in which we serve them, but try always for good, not bad! One point that I continually like to emphasize is that we ought to welcome not to dislike differences of opinion among ourselves, for that is a lesson I learnt very early in my public life, more than 50 years ago from Mr. Bradlaugh; he spoke in connection with politics; he strongly advised me always to read the papers with which I disagreed and not those with which I agreed. He said if I read the papers with which I agreed I was only reading my own views, but if I read the others I was likely to get new angles or views and I have gone by that. In England I read *The Morning Post* whenever I am there (laughter). It is just the antithesis of my own opinions. I have found it very useful.

Now there are several things I wish to chat to you about. I do not consider this a formal meeting but just to exchange thoughts and ideas.

I want first of all to say—you are all of you too young, not nearly as old as I am, because you had not the pleasure and privilege of knowing and having the help of H.P.B. I lived with her, near the end, and to know her was not only to love her, which one did instinctively, but to know her very well.

Then she was so delightfully quaint, you couldn't forget the things she said. She'd say "Sit down here and will with me." "What about?" said I."

Presently as I was willing with all my might screwing up my body I heard a little voice by my ear, "You don't will with your blood-vessels."

That is a point I would like to suggest to a few of you. To those of you who are at all given to meditation, remember your body is one of your obstacles, your body gets very tense, but I never did it after H.P.B. told me. It is

a very good plan to stop meditating and look at your body a moment and then relax it. Mostly you will find it very tense.

I came up to her once and said, H.P.B. do tell me how to meditate and concentrate my mind."

She said "Oh, stick your stamps on straight on your envelopes." I was surprised. What did she mean? However, I did not ask her. I thought if she says it there must be some reason, so every stamp I stuck on at right angles, if not straight at first I took it off and put it on again. Afterwards I found out how it meant you had to train your body, and the only way to train your body to accuracy was to do everything as accurately as you could. Obviously it did not matter how the stamp was stuck on but it mattered tremendously that I trained my fingers to do things right.

I learnt also a great deal about her methods of work and the way that she looked on her own work. I don't think I ever met anyone so indifferent as to what people thought of her. She would write something that contained a most valuable thought and never seemed to think her own English good and would give it to me to write over but when she wrote it herself it was always graphic.

There was one great difficulty she had. She knew the thing exactly that she wanted to describe but her own English, in the early days especially, was very incorrect. She did not know the words for Sanscrit terms. In that way difficulties arose. She knew the thing and not the language and other people knew the language and not the thing. It was a most difficult way. At her request sometimes an English term, an English word was written. The Etheric Double was one of those words.

The Secret Doctrine is a most wonderful book, if we have sense enough to take the trouble to think it over and make out all the words.

She had to give in a very short space of time one very magnificent book, one outline of the teaching she had learned. There was no good in teaching people details until they had a conception of the

outline. To get occult knowledge conveyed was not thought of nor possessed by anyone but herself. So she gave us a marvellous sketch of the universe, evolution and various forms, not trying to give to people details until they had the outline, and she left the details to be given by her pupils. I, myself, have had a great deal to do with these details. Mr. Leadbeater has had more. We have worked together a great deal as we supplement each other. I get the outline, he fills in the details. In that kind of work whenever we came to any difficulty we compared our results with the Secret Doctrine and if we found any divergence we went to work and began again. Things which are useful to know, but of course standing no comparison with that magnificent sweep we have in the Secret Doctrine.

To study the Secret Doctrine means to become a thinker. To read modern books (and I am speaking of my own) saves you thinking. The result is the people read very superficially and do not learn to think.

You must always remember the Western way tends to make superficial people rather than thinkers. The Eastern way is to give you a proposition and send you away till you have worked it out by thinking. That is the way of the Secret Doctrine. Take one of the stanzas of Dzyan and think about it, then you are starting your mind to work.

It is well to realize that the greater amount of literature that we now have ought not to supersede the Secret Doctrine, but it may be taken up first. Also you must remember that the details in it could not be given until the people were ready to grasp the big truths.

Naturally you look back over the 50 years of work, but if you are wise you do not look back and say what good work the Society has done, but you always look forward and see what is the work to be done in the next half century.

Speaking of the World Religion she said:

We chose three words, which I think were rather unfortunate. We chose the words The World Religion. That quite

naturally gave rise to the idea as if it were something separate—materially separate from every religion. We changed the name to the Fellowship of Faiths. We meant that all religions had certain great truths in common and that all the truths were really Theosophy. But we didn't say it. Then at a Council meeting we changed the name to the Fellowship of Faiths.

I can quite realize how some not being present at the discussion are looking at the World Religion as if it were some new thing, but practically I think it will be understood. I suppose we feel it very strongly in India because we have all the religions there.

Let me come back to the point with which I started—to encourage differences of opinion. You ought to encourage people to talk whom you do not agree with. It takes courage. Never try to close discussions by appealing to an umpire. If you remember the Buddha used to say to his disciples they were not to believe because he said it "Do not believe a thing because I say it." "But when you know it of yourself then believe it." If the Lord Buddha said that, no one else should think that he ought to claim any authority over any body.

Then to have people of different organizations in a lodge gives you different angles. The value of disagreements is that they tend to correct one-sided views which all of us have a tendency to.

Differences of opinion then need not trouble us. The only thing we must avoid is discussions which arise out of differences. I have followed this; if in a discussion you feel inclined to lose your own temper, suspect the truth you hold. You only succeed in losing your temper. Suppose I took this crystal and said "this is a very good crystal" and suppose at the other end of the hall someone said "it is a diamond." So many people hold opinions which they are not sure about. Why not suspend your opinions.

Let everyone say what he thinks is true—suspending your judgment, or if you like take part in the discussion but do not silence any opponent. For once the truth lives, falsehood dies.

Those are some of the truths I want to put to you, think them over. I have no more authority over the opinions of the members or the Society than any other person.

All we can do is to help each other.

So I am going to wish you all kinds of growing knowledge. Remember Theosophy is a growing concern, keep the mind open; greater truths are coming down upon us, around us on every side, open your mind and they will come in. Never doubt.

MR. BELCHER AT THE EXECUTIVE

The Quakers are right; the surest way of dispelling antagonism is for the parties to get together in a spirit of sympathy but without surrender of any vital principle. By this method some serious misunderstandings that mutually existed between the Canadian Section and Mrs. Besant have been eliminated in some cases, modified in others, while a few that remain unsettled can now be dealt with in a more fraternal way in future.

One difficulty has been wiped off the slate, the fear that our autonomy, our freedom from creed was imperilled by the action of the T.S. Council at Adyar when it passed a resolution that the Society shall enter the Fellowship of Faiths. For "Faiths" has been substituted by Mrs. Besant for "World Religion." Mrs. Besant assured us that she would never permit the freedom of thought of members or the autonomy of Lodges or Sections to be interfered with.

It was also made clear that the Canadian Federation will not be allowed to operate on a lower scale of dues than the Canadian Section which would introduce competition instead of cooperation.

It was agreed that expressions of antipathy should be dropped from our verbal or printed utterances, with a view to lessening the friction and promoting good will. This does not mean that there shall not be differences of opinion but that they shall be stated in a more friendly way.

Mrs. Besant expressed incredulity when objection was taken to the World Religion having only one physical plane

representative in the person of Mr. Arundale. As she desired our General Secretary to show her the statement, he will probably say with what result.

Mrs. Besant admitted that when she was succeeded by another in the President's office, the Society would need to satisfy itself that undue advantage would not be taken of the powers vested by the Council in the President.

Felix A. Belcher.

MR. KARTAR SINGH'S IMPRESSIONS

Mrs. Besant's visit was a great success as far as the members of the Society in Toronto or vicinity are concerned. They got to know and understand their president better. Many points of misunderstanding of one kind or another, some wholly and others partially were cleared away and with personal contact, they realized the greatness of Annie Besant and her worldwide activities.

Toronto Lodge members for several reasons are not interested in some of the activities which are pushed by the president and consciously or unconsciously backed up with the influence which goes with her office.

Mrs. Besant's sincerity, eloquence and untiring efforts were impressive and however many differences of opinion might arise in the future between the headquarters and the members, this impression will remain and the members will be inclined, if there are errors of detail, to place the cause at the door of those who assist her in carrying out her policy in detail.

With all due respect to the remaining members of her party, it was felt that the president was not surrounded with people of her own calibre and that a great many reflected her well-earned glory.

Mrs. Besant's Toronto visit as far as the public was concerned was an entire failure. Toronto members expected that her visit would give a renewed impetus to Theosophy which expectation unfortunately did not materialize. They feel that enough publicity was not given to her lectures by those who were in charge of the arrangements and they feel that

they could have made this visit a great success had they had the liberty to choose lecture subjects suitable for local conditions, and had they been in charge of the entire arrangements.

As I said before, Mrs. Besant's visit leaves with the members a very pleasant and instructive memory and no doubt she took with her a similar impression of Toronto as an active centre of Theosophy surrounded by workers whose interest centres in nothing but Theosophy.

Kartar Singh.

MR. KINMAN'S SUMMARY

Dr. Besant's visit was certainly a timely one and did much to clear the air. Certain questions had to be asked and answered; these were put forward with frankness and replied to in the same manner.

The first was What is your attitude to the Canadian Section in view of its not entering the World Religion? The answer came somewhat as a surprise.

"My attitude is just the same whether they enter it or not. The Section has a perfect right to do as it pleases, but what do you mean by World Religion? There is no such thing. We realize that that has been an unfortunate choice of words and have changed them to The Fellowship of Faiths."

The Dr's. attention was then called to the statement published in the Theosophist, which stated that George Arundale was the only outer head of the World Religion. Dr. Besant stated that that was news to her and would like to see it later on. On being shown the article in question by the General Secretary she admitted having seen it before but stated that it does not mean anything. As long as it does not mean anything it is quite satisfactory to your member.

The next question was: A sub-committee reported to the General Council recommending that all property be held by yourself as President should a Lodge be dischartered. Dr. Besant stated that being away from headquarters she had not heard of this report before, but certainly would refuse to hold the property and was in favour of the General Secretary's

proposal that the property be divided pro rata among the members.

The question, "for what can a lodge be dischartered?" brought the answer that she could not think of an action for which she would want to discharter a lodge, and that she had consistently refused even to cancel a member's diploma except at the General Secretary's request; when she then considered it to be the President's duty to support the General Secretary.

The question of dues to headquarters then came up and the President explained that in view of the depressed state of the currency of some European countries it was considered to be more equitable for the section to pay 10% of the dues that they received from their members.

The general impression left with myself was that the President was willing to grant every freedom of thought and liberty of action possible to the members; that she was not aware of some of the official actions that had emanated from Adyar and was not in sympathy with them. It is regrettable that statements have been issued from headquarters that do not mean anything and have possibly been the cause of much misunderstanding and the withdrawal of Sections from the Society. More frequent visits of the President to the various sections should do much to hold them together. One can find little objection to the President's views regarding the coming of a World Teacher as long as one is allowed the liberty to hold one's own.

George I. Kinman.

MR. McINTYRE'S RECOLLECTIONS

It was a very democratic little body who welcomed us to her suite in the King Edward Hotel. The one who has lectured to applauding and cheering multitudes all over the world, did not hesitate to open doors for us, and was very solicitous to have us all comfortably seated, which being accomplished, she at once came to business.

"Well, what are the questions you wish to ask me?"

The questions were soon forthcoming. First, what about the World Religion,

and what is supposed to be our relation to it?

Mrs. Besant assured us that we of the Canadian Section were perfectly within our rights in refusing to ally ourselves with the World Religion. It had only been intended as an amplification of the first object of the Society. Realizing however, that the term "World Religion" might lead to some misunderstanding, it had later been changed by the General Council to "Fellowship of Faiths," and was intended to bring about a practical way of applying the principles contained in the first object of the Society; nor was it intended that this first object should be in any way altered or modified, that being beyond the power of anyone to do.

The status given to Mr. Arundale in the World Religion seemed to be news to Mrs. Besant, who assured us that this was unwarranted, and she made a notation that it would be corrected, as Mr. Arundale was supposed to have duties pertaining to the World University only. Just a flash of fire with the intimation that possibly had we been less acrimonious towards the new proposals, some hard feeling might have been prevented, but in the most positive and sincere way Mrs. Besant told us that no changes or modifications of the original objects of the Society were intended or contemplated.

In regard to the vesting of property rights in the name of the President, Mrs. Besant stated that she positively refused to hold any property in her own name, and would not allow, as long as she lived, the ownership of the property of Sections or Lodges whose charters had been cancelled, to be held in her name.

Every Society must have an executive officer whose duty it would be to issue and to cancel charters, but this could only be done by and with the advice of the General Secretary of the Section, and then without any dictation as to the good judgment or expediency of the request.

George C. McIntyre.

* * *

An old hand says that in his experience soul-mates generally turn out to be body-mates, and they don't last long even at that.

LETTERS THAT MAY HELP YOU

No. 9

Friend . . .

As our knowledge of the "Ego" (of which I gave some data in my last letter) is not so extensive (or intensive, unfortunately) as that of the animal-man we call human beings, I shall endeavour to throw yet more light on the entity, the God, that has the misfortune to be tied to, and who has to reincarnate life after life in, the animal-man.

That which we call "man" is an entity which is (or more correctly, *will be*—when his evolution is completed) the result of *seven* streams of Life. These seven streams are different from each other, and at different stages of development or evolution. If you think of seven builders combining together to build an edifice, each contributing his special kind of work—one attending to the foundation, the second to the framing, the next to the walls, and so on, the result being a finished edifice, a new creation—you will have an illustration, however crude, to help you to understand it more clearly.

First of all there is the design, the plan, of the Great Designer. Then a body (1) invisible to our eyes, projected by entities of a previous evolution (Lunar Pitris—Moon-Fathers) as a model, so to speak, or matrix on which entities (Earth-spirits) build a physical body (2) which is filled with a Life-principle (3). This is the "lump of clay" of H.P.B. I spoke of in my last letter. It is, at this stage, an entity made up principally of desire and passion,—the characteristics of the "Moon Fathers."

At this point the entities known as "Sun-Spirits" (Manasa-Putra—Sons of Mind) enter the scene; they give "Mind" to this "man" now in the making. These Sun-spirits are the Egos we have been speaking about. Having been out-distanced by their fellows in their own particular evolution of a previous era they, to complete their development, have to incarnate in this new entity—"man"—so as to learn, by contacting these lower planes of matter via the animal-man, the

knowledge they failed to learn in their own previous evolution.

Now these entities, these Egos (Sun-spirits, Sons of Mind), through this immersion in and connection with the animal-man (identifying themselves with the animal-man) have become, as it were, *dual* in their nature—a higher and lower mind; or, as it is put in Theosophical literature, Higher and Lower Manas (Manas being the Sanscrit word for Mind.) The upper part being in touch with and informed by the Pure Spirit (a Ray of the Absolute) "ATMA" in its vehicle "Buddhi" (Spiritual Soul), the lower part affected by the lower animal-man.

The Upper part of the Ego (Higher Manas) is what is called the Human Soul, the lower part being the Animal Soul.

Just before these Sun-spirits (Egos) incarnated in animal-man, the division into sexes (male and female) occurred. This happened in the Third Race on the continent known as Lemuria. With this separation of the sexes came the critical point of evolution. Man became the "opposite polar forces, an equilibrated compound of Spirit and Matter, of the positive and negative, of the male and female. He now reached his human form, 'gigantic and ape-like,' he evolved 'the vehicle of desire' (Kama-Rupa—Kama—desire; rupa—body), taking on in his progress, animal passions and physical organs, thus entering the field of struggle in which he is to "become as Gods, knowing good and evil;" thus acquiring the knowledge without which perfection cannot be."

This was about 18,000,000 years ago. These "men" were mindless, do not forget; the Egos had not yet incarnated in these forms.

When the time for their entering these animal forms came, *some* (1) incarnated, others (2) "projected the Spark" (as an old commentary puts it), still others refused because they thought the animal forms were not sufficiently developed. (3)

This is not only an interesting part of the subject, but also one of the points of special importance to us as human beings.

The animal-men in whose forms the Egos refused to incarnate remained mind-

less. These "mindless animal-men dwelt among the rapidly increasing lower animals, and in their senselessness they prostituted their newly-evolved sexual powers by mating with the brutes around them, and breeding a "dumb race to keep the shame untold." To this "dumb race" is ascribed the origin of the anthropoids. (You can compare this with the Darwinian theory of man and monkey having a common ancestor; also read Genesis in this light).

Those Egos who had held back from incarnation saw the evil: "The Amanasa" (without Manas, Mind) "have defiled our future abodes. This is Karma. Let us dwell in the others. Then all men became endowed with Manas (Mind). They saw the sin of the Mindless."

In the paragraph above where I have marked (1) "some incarnated, etc": this 3rd Race divides itself naturally into three main groups which I have marked (1), (2), (3). The Sun-spirits who incarnated (1) did not fall into physical generation. These are the men who are alluded to in tradition as "demi-gods," "heroes," "third and holy race," who are spoken of as at the zenith of the race, "towering giants of godly strength and beauty, and the depositaries of all the mysteries of heaven and earth." These are They who constitute the Great White Lodge you read about in the Theosophical books, the Guardians of the Holy Wisdom, the Protectors and Guiders of our Humanity. They constitute the "Living Wall" of Nirmanakayas, the Elder Brothers of Humanity, two of whom—it is asserted—are the Masters behind the Theosophical Society, which was formed to bring the teachings of the Holy Ancient Wisdom to the attention of Humanity in our day.

The group marked (2) above are now the average humanity—ourselves—now fighting its way upward, while the third (3) who were "not ready" are now the backward and lowest human races:—the Australian aborigines, the Bushmen, the least evolved South Sea Islanders, all of which are more or less "mixed."

The group marked (2) were the ancestors of the Atlanteans. They are the root of our physical humanity, of which the

Atlantean Race may be regarded as the trunk.

As I said in my last letter, the effect of the incoming of the Sun-spirits—or Sons of Mind, or Egos (keep these various names in mind)—on the animal-men of that time (Lemurians) was to develop them rapidly in pride and conceit of their (as they thought) own powers. Under the guidance of the first (1) group (Divine Rulers) they built large cities, cultivated the arts and sciences, and knew astronomy architecture and mathematics to near perfection. They were the builders of the Cyclopean buildings we discover every now and then—the Stonehenge, the Carnac in Brittany, the Easter Island statues; they were the Cyclopes of tradition.

As the centuries rolled slowly on, the Lemurians gradually drifted apart into two well defined and marked classes—the Sons of Darkness and the Sons of Light, between whom bitter antagonism was developed. Here, you see, we have the development of the problem of "good" and "evil." This development became marked as the race (Lemurian) merged into the new race (Atlantean) gradually being formed. Some of these Lemuro-Atlanteans, we are told, intermarried with the mindless race, and so entered on a path of rapid physical and psychical degeneration. As human development is inextricably bound up with that of the globe (Earth) it inhabits, you will see in this degeneration of the Humanity of those times the causes for the great seismic disturbances and cataclysms the globe went through. Later on, the Atlanteans ('endowed with divine powers, and feeling in himself his inner God, each felt he was a Man-God in his nature, though an animal in his physical self') developed pride and knowledge to a startling degree. They were the Gibborim (Gen. vi.), the Kabiri of the Egyptians, the Titans of the Greeks, and Rakshasas of the Indian Races. "There were giants in those days"—as Genesis puts it.

With their immense knowledge of natural forces (which they knew at first hand) they developed along the lines of material development and also evil; they developed "Karma" of a very heavy kind, part of which recoiled on them in the

shape of cataclysms and seismic upheavals, one of which we have in the tradition of the "Flood" of the Bible, and which was the great earthquake that tore the last large Island of Atlantis asunder, and sank it beneath the waters of the sea we now call Atlantic Ocean.

We are those Atlanteans—reincarnated in these days. The men of those ancient times (Atlanteans) now form the great bulk of our present Humanity.

Yours,

Aseka.

THE INTERBLENDED WORLDS

From *Gods* to *men*, from *Worlds* to atoms, from a star to a rushlight, from the Sun to the vital heat of the meanest organic being—the world of Form and Substance is an immense chain; whose links are all connected. The law of Analogy is the first key to the world's problem, and these links have to be studied co-ordinately in their occult relations to each other. When therefore, The Secret Doctrine—postulating that conditioned or limited space (location) has no real being except in this world of illusion, or, in other words, in our perceptive faculties—teaches that every one of the higher, as of the lower worlds, is interblended with our own objective world; that millions of things and beings are, in point of localization, around and in us, as we are around, with and in them; it is no metaphysical figure of speech, but a sober fact in Nature, however incomprehensible to our senses.

But one has to understand the phraseology of Occultism before criticizing what it asserts. For example, the Doctrine refuses (as Science does, in one sense) to use the words "above" and "below," "higher" and "lower," in reference to *invisible* spheres, as being without meaning. Even the terms "East" and "West" are merely conventional, necessary only to aid our human perceptions. For, though the Earth has its two fixed points in the poles, North and South, yet both East and West are variable relatively to our own position on the Earth's surface, and in consequence of its rotation from West to East.

Hence, when "*other* worlds" are mentioned—whether better or worse, more spiritual or still more material, though both invisible—the Occultist does not locate *these spheres* either *outside* or *inside* our Earth, as the theologians and the poets do; for their location is nowhere in the space *known* to, and conceived by, the profane. They are, as it were, blended with our world—interpenetrating it and interpenetrated by it. There are millions and millions of worlds and firmaments visible to us; there are still greater numbers beyond those visible to the telescopes, and many of the latter kind do not belong to our *objective* sphere of existence.

Although as invisible as if they were millions of miles beyond our solar system, they are yet with us, near us, *within* our own world, as objective and material to their respective inhabitants as ours is to us. But, again, the relation of these worlds to ours is not that of a series of egg-shaped boxes enclosed one within the other, like the toys called Chinese nests; each is entirely under its own special laws and conditions, having no direct relation to our sphere.

The inhabitants of these, as already said, may be, for all we know, or feel, passing *through* and *around* us as if through empty space, their very habitations and countries being interblended with ours, though not disturbing our vision, because we have not yet the faculties necessary for discerning them. Yet by their spiritual sight the Adepts, and even some seers and sensitives, are always able to discern, whether in a greater or smaller degree, the presence and close proximity to us of Beings pertaining to other spheres of life. Those of the (spiritually) higher worlds, communicate only with those terrestrial mortals who ascend to them, through individual efforts, on to the higher plane they are occupying

The Secret Doctrine, i. 604-5.

* * *

Of a truth I perceive that God is no respecter of persons, but in every nation he that revereth God and worketh righteousness is accepted of Him.—New Testament.

H. P. B.

What muse is worthy to proclaim
 thy name?
 One who gave all she had in life,
 for those,
 Who never knew the lofty soul who
 came,
 To leave instructions vital, vast;
 which glow
 With righteous vigour, and, as years
 roll on,
 Strike imprint deep in all who read
 and know.
 The great eternal law provides
 always,
 That as we sow, we reap. In aught
 we do,
 Our own, alone, comes back to us
 in days
 That now are quite unknown, not
 yet in view.
 All those who failed to heed what
 she had brought—
 Who scorned and jeered; who mock-
 ed and hurt; betrayed
 That great undaunted heart, that pur-
 pose, fraught
 For others good;—the saddest Karma
 made.
 Yet, had once it lain within her power
 To stem the tide of law, that's fixed
 and just,
 Her foes would never face the fear-
 ful hour
 When they must meet their fate, for
 breach of trust.
 * * *
 Her message, wide and deep as space
 itself:
 If not expressed in perfect phrase:
 complete;
 Does full provide a mine of greater
 wealth
 Than all that lies within earth's
 womb, replete
 With treasures yet unknown, of
 gems and gold:—
 What need has soul immortal, of
 such toys?
 Which but invite—appeal to grosser
 mould—
 The appetite that lust excites and
 cloys.

She tried to show to humankind that
 they,
 Were all, both great and small, a
 complete whole—
 But, orphaned, helpless; and without
 that ray
 Of knowledge, where to search
 and reach the goal;
 She proved that good to one was
 good to all—
 That hurt and harm must bring
 their like return;
 In isolation from the dreadful pall
 O'er brothers suffering, they could
 not learn.

To learn, we all must mingle with
 the woe
 That greets us when we venture
 on the Path.
 For then we glimpse the law: can
 meet the foe
 Who sows confusion: and fear not
 his wrath.
 Hers was the fate all martyrs gladly
 meet:
 She paid the price: was stoned,
 defamed and cursed.
 Her work lives on, for IT IS
 TRUTH: 'twill greet
 In years to come, all who have
 earned it, first.

W. M. W.

* * *

Justice consists in doing no injury to
 any living being; but justice commands
 us never to allow injury to be done to
 the many, or even to one innocent per-
 son by allowing the guilty one to go un-
 checked. If your discretion and
 silence are likely to hurt or endanger
 others, then I add, Speak the truth at all
 costs, and say "Perish discretion rather
 than allow it to interfere with duty!"

—H. P. Blavatsky.

* * *

Theosophy is the quintessence of duty
 That duty is giving equal
 rights to all—the same justice, kindness,
 consideration, or mercy which we desire
 for ourselves—or a still higher duty, giv-
 ing more than to oneself—self-sacrifice.
 Oneself is to be viewed as a unit of col-
 lective humanity, not as a personal self
 only.
 —H. P. Blavatsky.

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OFFICIAL NOTES

Several reviews and important articles have been held over till December.

* * *

By an error of the printer in make-up the first three lines on the second column of page 179 last month should have been on the top of the first column.

* * *

No. 1, volume 1, of "The Jewish Theosophist" has reached this office from 323 Fifteenth Avenue North, Seattle, Wash. It is a quarterly magazine costing \$1 a year. "What of Judaism?" asks Henry C. Samuels in his introductory article, "Judaism with its mission of peace!" We Jews who are members of the Theosophical Society feel that only a fragment of the beauty of Judaism has so far been presented in the light of Theosophy. We feel that that gift of love is yet to be presented. A number of Jewish Theosophists have already done some creditable work along the lines of comparative study of Judaism and Theosophy. Our good co-religionists in the Theosophical Society have drawn abun-

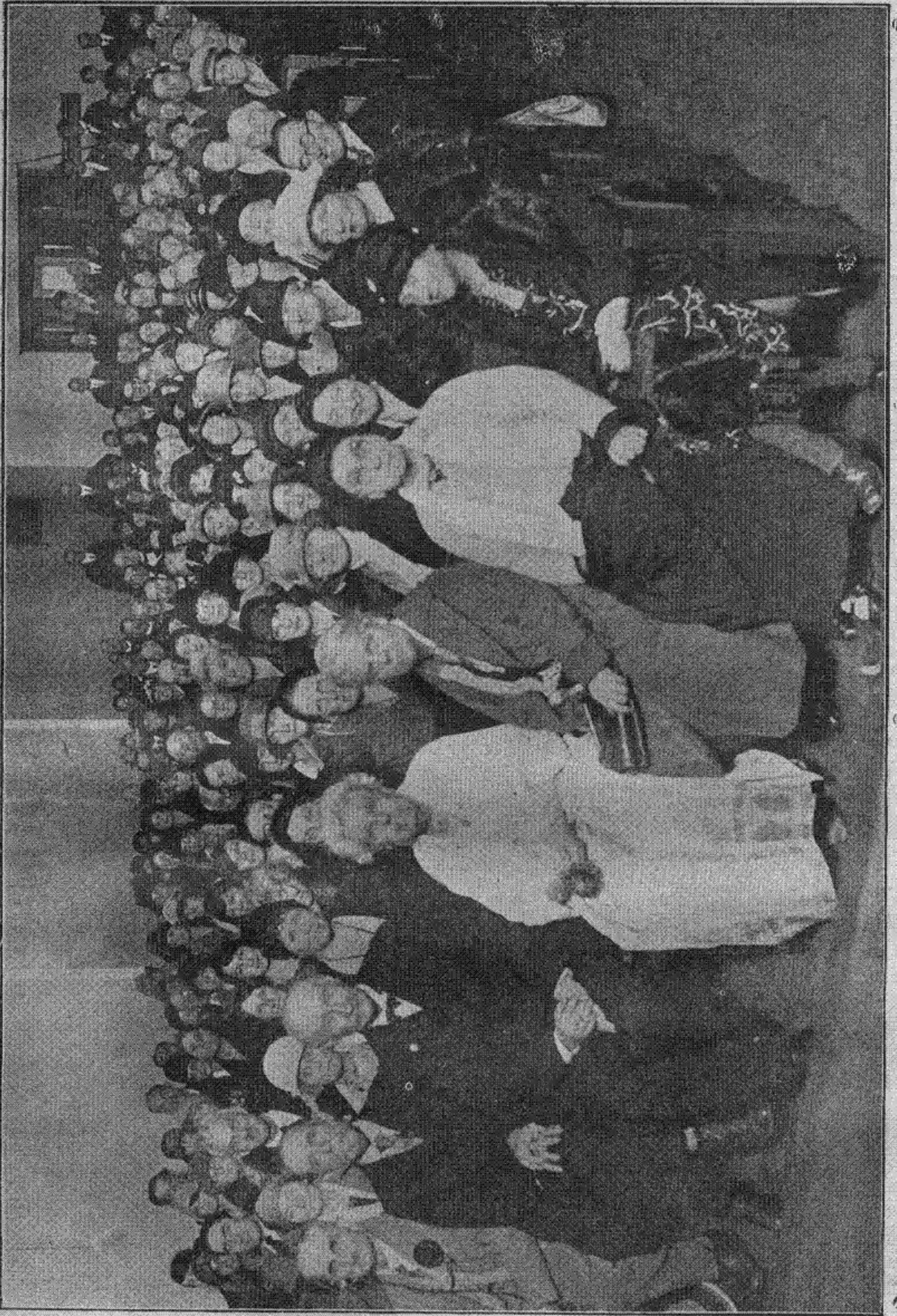
dantly from the treasures of Judaism, for that is the true spirit of the Theosophists, to search for the beautiful in order to reveal the splendour of the underlying unity. But much more, more indeed, remains to be done, and the privilege is yet ours to be of service to Judaism and Theosophy, and thus to wisdom which is the source of all joy." In this spirit our new contemporary should find a fertile field. Madam Bozen Brydlova Rubin writes: "Every Jew should become a Theosophist. First: Because in order to become a Theosophist only two things are required—belief in the Brotherhood of Man and a tolerance of all religions beside that of one's own." Will the Jewish Theosophist oblige us with a literal translation of Exodus xx. 5-6. The Hebrew text appears to differ in various editions to judge by the renderings we have had given us.

* * *

The visit of the President of the T. S. fasted four days. She arrived on Sunday morning, October 31, and left on Thursday morning, November 4. While the visit was officially to the local lodges it was of importance to the T. S. in Canada also. The local members of the General Executive had an opportunity to meet her and discuss matters which had caused friction. Mrs. Besant proved very fair and reasonable in her views, and guaranteed the perfect autonomy of the National Society and all its Lodges within the Constitution. She made no attempt at propaganda for any of the causes with which her name has been associated, and recognized the correctness of the attitude adopted by the National Society regarding these. Elsewhere appear various accounts of her visit, and the photograph of the joint Lodge meeting held on Tuesday evening, November 2. The photograph on the opposite page is a flash-light of the meeting, and copies of the picture, unmounted, may be had for 35 cents each.

* * *

This is our Thanksgiving Number and it is also our Anniversary Number. On November 17 the Theosophical Society will enter on its fifty-second year. There is nothing that Theosophists need to be



more thankful for than that fact. To have the Theosophical Society at all, even in any of the many forms which it has taken under the caprice of one set of students and another is a great matter of thankfulness. That it has persisted and won its way to a measure of stability, even if one has to embrace all the many forms into which it has divided, is also matter for thankfulness. There was no need for them to have left the wide platform first laid down which guarantees perfect liberty of thought to all, only requiring the perfect tolerance which must be the concomitant of such freedom. It is to be feared that some of us are not tolerant enough to endure the opinions of those who take different views of our pet convictions. But the ideal Theosophical Society is one in which such toleration is the rule. We must be thankful however for the freedom we have, so that we are in no danger of the stake or the dungeon or exile as used to be the case, and is yet in some unhappy lands. And above all we ought to be thankful for the large light that was thrown upon the darkness of western religion and philosophy by the work of those who founded the Society and revealed so much of the Ancient Wisdom to our day.

* * *

AMONG THE LODGES

Edmonton Lodge reports a study class for the public on Monday nights which has been continued for some weeks with encouraging results.

* * *

FELLOWS AND FRIENDS

Mr. Van der Liew who is in Canada in connection with the building of a factory in Holland, was a visitor in Toronto on the week of Sunday, October 31st.

* * *

Mr. and Mrs. Roy Mitchell arrived in Toronto on Thursday, October 28 from Sydenham where they have been staying since their marriage last May, and remained over Thanksgiving. Mr. Mitchell spoke on Sunday, October 31 on "The Earth is for Heroes," and on Sunday, November 7 on "The War Older than Any." Mrs. Mitchell spoke on Sunday morning, October 31, on the Religion of Ancient Egypt.

Among those who visited Toronto for the joint lodge meeting and to meet Mrs. Besant were a party from Hamilton including President Walter Hicks, Miss Gates, secretary, Mr. and Mrs. Dumbray, Miss Norris, Mrs. Davenport, Mrs. Curry, Mr. and Mrs. Wallace; Mr. David Thomas from Montreal; Miss Mary Hamilton, Ottawa; Mr. and Mrs. Roberts, St. Thomas; Mr. and Mrs. Wright, Mrs. Ed. Mitchell, Mr. John Cottam, Mr. and Mrs. Westland, Mrs. McKone, London, etc. As no records were kept if any are omitted we should be glad to have their names for next month.

* * *

"The Voice of Canada" is a little book of poems selected by A. M. Stephen of the Vancouver Lodge and published by J. M. Dent and Sons for use in schools. All the well-known Canadian born poets are represented and among others settled in Canada Marjorie Pickthall, William Henry Drummond, Isabella Valancy Crawford, Laura Salverson, in short all who have contributed to place Canada on the literary map. There are some who say they do not care for poetry. This is nothing to be proud of, rather the reverse. Here is a book which such persons might read a little at a time, and perhaps discover for themselves that they had a latent vein of poetic thought in their consciousness, and that it was capable of giving them infinite pleasure. And it will make them better Canadians.

THE MESSAGE

ON BROTHERHOOD

Editor: The Canadian Theosophist: may we be permitted to correct some misunderstandings which have already arisen in respect of our Message. Your old student says—"I cannot imagine a Master advertising in a magazine," etc. The mental processes of the student do not seem to have been stimulated by the length of his study. We have again given our Message: are we to be denied the right of announcing the fact to a modern world by modern methods? or are we expected to send out the town-crier with a hand-bell.

The "Mahatma" letters to A. P. Sinnett

were "advertised" in the Occult Review. Does that fact in any way invalidate the letters? The position with regard to our Message is *exactly* parallel. Your old student seems to have gained but little wisdom from his studies. Bethink yourselves! Bestir yourselves! Does the world stand still? Do thoughts stand still? And yet some of you would have us stand still. We declare again what has already been declared—and misunderstood. But must we be bound to a formula of words, or to methods which are now unsuited to our needs? We declare again the truth, to those of you who have *spiritual ears to hear*. Let your old and young "students" quibble over the method or the *form* of words. This our Message, shall divide the wheat from the Chaff—already that word is being visibly fulfilled.

"Brother XII."

ADDITIONAL INFORMATION

To all Enquirers:

The Message of the Masters which you have received is not an ordinary document; it is not intended to appeal to the intellect, and the ordinary man will probably pass it by. But it possesses a *peculiar and magical quality*; it has the power of *arousing the intuition*.

In the world to-day are many who, in former lives have formed a link with the Masters, but who have no memory of that fact now. All these, through past effort and devotion have earned the right to serve again: they do not know this themselves, and we, without personal contact cannot recognize them.

To these the Message comes, and arouses the memory of the Ego, so that it can directly influence the personality; they feel it to be true even though they do not really understand it. These, the former disciples and servants of the Lodge, will respond—these and none other. This is the meaning of the statement that certain persons "will be drawn towards it by a process of spiritual self-selection." In each case it is the Ego, the Higher Self, who makes the choice.

This additional information is for

those who have thus responded to the Message itself, and it will give them further insight into the nature and spirit of the work to which they are called.

That which must be accomplished is an actual WORK, and it has to be wrought upon three planes, or in three distinct worlds. To work intelligently calls for a knowledge of the Plan: that knowledge has been given to certain of us who are in charge of the Master's Work, and we will share it with our Brothers.

The present time is intermediate between two clearly marked epochs; it is that short and bitter period of mutation which precedes the "Aquarian Age," an Age which will last for approximately two thousand years, and which succeeds the "Piscean" Age which has just closed. This Message is the first trumpet-blast of the new Age, and the Standard we set up is the Standard of the new Order.

The time has now come when the human race must take a step forward, under the Law of recurrent Cycles; the nation or people which cannot adopt themselves to that step will be destroyed. This does not mean that all its units will perish, but that the nation as a world-power will cease to exist.

The leading nations of Europe, together with their off-shoots and Colonies, form collectively a distinct group or class with its special characteristics and destiny: these are known to students to world history as the FIFTH sub-race. Already these have reached their apex (as respects the parent, or European nations) and have now entered upon a period of rapid decline. This decline is rooted in moral and spiritual degeneracy; knowledge and inventive genius is placed at the disposition of Governments for purposes of destruction. Physical science is already invading forbidden ground, penetrating secrets which are the heritage of the succeeding (Sixth) sub-race. A halt must therefore be called, and the necessary re-adjustments be made.

In each nation are to be found a few individuals who belong spiritually to the new order rather than to the old, whose impulse is for Service of others instead

of grasping for self. These are advanced Egos, forerunners of the new Sixth sub-race type, and they are incarnating in ever-increasing numbers, especially in the younger nations and Colonies. It is their work to "fix" the coming type, and that is one of the reasons why the younger nation will not be so seriously involved in the coming period of destruction. These advanced souls, in every part of the world, will respond to the present call; they will be co-ordinated and linked up by means of the present work. Later, under the guidance of the Masters Themselves, they will form on the physical plane, the nucleus of the new sub-race.

The plans of the Masters involve the formation of Centres of Safety, where, at a later stage, actual Colonies will be founded. There will be more than one Centre, but in each case they will be secure from outside interference, and safe from surrounding chaos and tumult. Those of us who may later take part in the founding of these Centres will not do so from selfish motives, but in order that we may co-operate in a vital and definite Work—the founding of the Sixth sub-race type.

Many highly evolved Egos are even now waiting for suitable conditions, that they may incarnate and take charge of the work of reconstruction which will succeed the approaching period of change; many of these are Adepts and will bring with them vast stores of knowledge, now supposed to have been permanently lost.

Although the storm centre will be Europe, yet no nation will escape the universal testing, for the changes which are now taking place are *Planetary* and are concerned with the advancement of the Race as a whole.

The foregoing is a brief outline of certain aspects (only) of the Work of the Masters on outer planes—by far the greater part of Their Work is inward and spiritual. Only very slowly may the individual come to realize how stupendous it is; this will be by study, by special instruction, and an effort to absorb detail.

The coming conflict between self-interest and Right Principle is inevitable in every land; the fight will be bitter and terrible, for the Standard of Brotherhood

has been raised, and in the end it must prevail. Under it we are called to serve as the pioneers of a new Race and a new Ideal, and pioneering calls for Vision, for Courage, and for the strength of self-sacrifice. Ours is the task of laying the foundations of a better civilization—the Aquarian. Therefore the Masters have decided that Their Work shall be known in the world as **THE AQUARIAN FOUNDATION**.

It is not connected with, nor allied to any existing organization or movement whatsoever; it is not concerned with the present Order or its institutions, be they religious, social, philosophical or national—all these must be changed and remoulded.

We who have been called to have part in the Work for humanity are few and unknown, but none the less we forge a chain which shall ultimately girdle the whole Earth. Ours is the privilege of being the conscious servants and agents of the Great White Lodge, and that means a nearness to, a personal experience of the Realities which can come in no other way. This Work is to be accomplished *with Power*, and that power is available for all who will serve the Cause unselfishly; the qualified labourers are few, but through SERVICE their feet shall be set upon the Path.

This year, 1926, is known as "the year of the Great Decision"—it is that decision which shall divide the Wheat from the Chaff, the workers and servants of the Masters from the rank-and-file who seek only for themselves—it is the time of the gathering together and of "binding into bundles." The Masters are ready to accept and to lead those disciples who are ready to follow.

Your Brother in Service,

XII.

(The Master's personal Chela).

Letters may be addressed to E. A. Wilson, 18 Erskine Road, London, E. 17, England.

* * *

The life of that man is best who endeavours to become as good as possible, and he enjoys most who finds that he is steadily advancing in virtue.—From the Greek.

A PREVAILING INFLUENCE

"Divine Life" for March calls attention to the propaganda work done in the Motion Pictures in the following terms:

"Has it ever occurred to you that nearly all the late pictures you see at local movies produced by Pathe and other foreign producers are dominated strongly by Roman Catholic Jesuits, and this accounts strongly for the predominating Irish mugs who are made heroes, lovers, villains and kings of the underworld; all the materialistic vibrations of the Pope thrown on the American screen to enter American minds, change their vibration from a high spiritual tone to a low psychic rate, and make knock-downs, drag-outs, pretty legs, drunken soirees a fashion rather than a crime. In short, the pug is given the queen only after he succeeds in dismantling his adversary of his peaceful countenance and the queen delivered into his arms he proceeds in Roman Catholic fashion to suck the life-blood in vampire style. The general public pay the movies and the movies pay the Roman Catholic propagandists to make Romans of them and complete the programme of helping 'make America Catholic.' In nearly all the Pathe films recently shown on American screens is the Jesuitical idea embodied in the picture of a great unknown God *outside* the individual; totally obscuring the paramount Truth of the real GOD *within* man, making him self-reliant and independent. This idea is cleverly worked out, surrounded with a little love story, where the hero succeeds in killing several of his adversaries, raises him to the glory that God intended, and all that remains for him to do is to turn to the cross, summon a priest, who nearly always appears before the picture is closed, and presto! the picture is completed and the audience is given an emotional jag from Jesuitical pots, strongly flavoured with sin, love and forgiveness; but not once do the truly American elements enter in of Truth, Honour and Justice and the fruits born of self-reliance and self-responsibility that make for the LIBERTY that the Jesuit propaganda is now seeking through the intermediary of Moving Picture Shows to destroy."

CHARACTER — THE AGENT OF KARMA

H.P.B. in *The Key to Theosophy* says, speaking of Karma "it is the most difficult of all our tenets." Students, then, can hardly expect to know all about it, but, as with all other Theosophical questions, we must make the best use we can of our minds and avoid accepting assertions and explanations that sound plausible but which, on closer examination prove to be irreconcilable with the facts of life as we know them, or with the fundamental teaching of Theosophy. Above all students should not ignore difficulties that arise in the course of their studies or try to slur them over with vague generalities. Such methods will not silence our critics.

But there are some difficulties with which the subject of Karma has been burdened that owe their existence—not to the expositions of H.P.B. but to mistaken ideas that have arisen from the additions and corruptions of neo-theosophy.

It is with one of those difficulties that I now propose to deal.

One of the most important fundamentals of Theosophy is that "Perfect Justice rules the World" and upon its acceptance it is but logical to maintain that there can be no limit to the range of its application, and that therefore what may seem to be small and trivial must come under its harmonious laws as surely and exactly as the most important event of a life-time. From this it is inferred that every incident and circumstance of Life is exactly proportioned to good or bad deeds done in the past; in fact that nothing ever happens to us personally that is not personally deserved. At first sight this conclusion seems to be unavoidable, and yet it entails difficulties that to my mind are insurmountable.

In the first place: Every incident great or small is the result of a countless number of events which have sprung from choices made, apparently, by different individuals; and each single one of these events also result from innumerable others, so that every happening that befalls us is not merely the effect of a single cause, nor of a single chain of causes but of an incalculable number of

chains of causes reaching back to the beginning of time. And the future consequences of every incident will affect the lives of unborn millions whose future karma is yet to be made.

Is it reasonable to believe that such a bewildering array has been arranged by any Being, or has been brought about by any law of affinity with such precision that every tiny incident is exactly fitted to the deserts of the innumerable generations of people involved?

Another difficulty arises from the action of *national* karma. The events of our daily lives are very largely subject to it and yet the people of a nation have had very little to do with the formation of its customs, culture, laws, morality or religions. The average time spent on the subjective planes between reincarnations is said to be about 1500 years, from which it follows that most of the people living today in Canada (for instance) have had nothing directly to do with the state of our civilization as it was when they were born into it. They were vaccinated, baptized, clothed, fed and taught according to notions that had not been heard of when they were last on earth.

And it must be equally obvious to every one who gives the matter a moment's thought that often an ego coming into reincarnation must find it impossible to find a perfectly satisfactory and suitable birth from every point of view, especially as it is essential that it should be among a group of egos with whom he has karmic ties. In the Bhavagad-Gita we read:

"The man whose devotion has been broken off by death goeth to the regions of the righteous, where he dwells for an immensity of years and is then born again on earth in a pure and fortunate family; or even in a family of those who are spiritually illuminated. But such a rebirth into this life as this last is more difficult to obtain." From which it may be inferred that, according to this authority, egos cannot always find births equal to their merit.

But in spite of these difficulties and of others that may occur to the sceptical enquirer many students feel that to let go the idea that every happening, big

or little, is a manifestation of exact justice would be to abandon belief in the reign of Justice. But I shall now endeavour to show how in spite of the fact that many of the blows and buffets of life are undeserved and unmerited Justice is the unalienable inheritance of every individual.

The answer to the riddle may be given in one word, CHARACTER. It is not events that make us happy or unhappy but the way in which we react to them. Similar events happening under similar conditions affect no two individuals in the same way. What is tragedy to one man is comedy to another. But it is hardly necessary to point out that happiness and contentment are assured by attributes of the inner man far more securely than by any outward circumstances. We have all met people who though continually struggling against poverty and difficulties are sustained by a brave and joyous spirit, while some of the most persistent grumblers of our acquaintance are blessed (or cursed) with health, wealth and all that is generally supposed to make for earthly happiness.

True happiness depends on true valuations, on magnanimity, generosity, common sense, a well balanced mind, a sense of humour and all that goes to make a good and strong character to which may be added ability to appreciate through our weaknesses vanities and personal desires.

One matter of observation that favours my contention is that advanced unselfish people, devoted to altruistic work are no more immune from physical mishaps or diseases than the selfish and ignorant.

The Gita is full of the teaching that peace and happiness are to be gained—not by *escape* from the ills of life but by estimating them at their true value and meeting them with the courage of a balanced mind.

In Ch. V of Judge's edition we read: "Those who thus preserve an equal mind gain heaven even in this life. . . . The man who knoweth the Supreme Spirit, who is not deluded, and who is fixed on him, doth not rejoice at obtaining what is pleasant, nor grieve when meeting what is unpleasant. He

whose heart is not attached to objects of sense finds pleasure within himself For those enjoyments which arise through the contact of the senses with external objects are wombs of pain, since they have a beginning and an end"

It may be maintained that the manner of reaction to the events of life is an exact criterion of character.

Every man's character is exactly what he himself has made it—it is his own creation. All that parents or teachers can do is to stimulate effort in this or that direction. Of course distinction must be made between giving information and making character.

It is this character, linking together all the long succession of our earth-lives, which makes of the reincarnating ego a progressive entity, the real man who takes upon himself responsibility for the acts of his passing personalities and who enjoys and suffers through those vehicles without which the entity is incomplete.

It is to the permanent life of this real man that we must look in our search for justice for it certainly cannot be found among the vicissitudes of a *single* life on earth.

The only other logical position to take is that justice is only a *human* concept, utterly foreign to nature or to any God or Intelligence controlling the affairs of this world.

If this view be accepted we shall no longer regard every event as a getting even with some corresponding event that happened in the past, but rather as an item in a long current account that began with the responsible life of the individual, and which will not be finally balanced until after his personal karma has been overcome by the complete conquest of the lower self by the Higher Self.

H.P.B. says in *The Key* (page 27):

"We say that man suffers so much unmerited misery during his life, through the fault of others with whom he is associated, or because of his environment, that he surely is entitled to perfect rest and quiet, if not bliss, before taking up again the burden of life." Showing that though justice is not

always met with in earth-life, even the fleeting personality finds it in the recompense of Devachan.

The whole matter may be looked upon in this way:

The physical world is ruled by immutable laws. (So that it is truly said that nothing happens by chance). These laws acting upon the elements and their forces produce a complexity of changes almost entirely beyond our calculation or control. Earth, water, fire and air combine to create scenes of smiling serenity or of desolating fury apparently according to their own sweet will. To this uncertainty man has opposed a few safe-guards but has added many more risks and dangers of his own invention.

And upon this ever-changing stage the great seething worlds of human life are produced by man's thoughts and emotions; his activities result in all sorts of effects—some terrifying and hideous, others desirable and beautiful. It is all just as mankind, regarded as a unit, has made it—a terrible tangle into which we must enter, fight our way through as best we can, depart for a season of rest, and enter again, time after time. During these adventures, which we undertake as explorers in search of knowledge and experience, we are certain to encounter, sooner or later, every sort of joy, sorrow, difficulty, failure and success and all that goes to make up earth-lives. And amid all the chances and changes of human experience we shall find every sort of opportunity for the exercise of faculties acquired and for the development of new ones. Thus a man who has ardently desired wealth and made the most of every opportunity in his previous life to gain it will enter the strife well equipped with money-making abilities—he may, too, be drawn to a birth suitable for his purpose. His karma is to be rich, but whether his riches bring him happiness is another matter. Whatever god a man serves will serve him but if the service pertains to the desires of the lower self his soul will be enslaved thereby. Even physical health and strength may bind the soul to earth and weaken its aspirations towards higher things if it be pursued too ardently, especially if his inner

powers be called upon to join in its service.

But if a man or woman has longed above all things to serve mankind—then just to the extent to which he has made real self-denying efforts he will be rewarded with greater capacity with which to make use of the opportunities to serve that abound for those who are on the look out for them. Dr. Barnardo when he first lived in London had nothing much to distinguish him from hundreds of other young doctors. But he saw some ragged waifs and, unlike thousands who had pitied ragged waifs before, he brought them to his rooms and fed them.

But it may be objected that great powers are as surely evolved through efforts made from selfish motives as from the highest and best. The question is do powers so gained make for happiness of the individual?

Two paths are constantly before the doer of evil: he may either continue in his evil ways and sink to lower depths of depravity and thence to wretchedness, or he may awaken to the fact that happiness and selfishness are opposed to each other. In the latter case he will try to turn his abilities to good uses and so begin to balance his bad karma with good karma, but he will have far greater difficulties and temptations to overcome than the man who has not gone so far along the road of wrong-doing; his falls and failures will cause him remorse and sorrow and the powerful discords between the higher and lower aspects of his nature will result in disharmony and suffering.

Possibly this may account for those persons with whom we occasionally meet, who though engaged whole-heartedly in the service of their fellows show signs of dark and gloomy depths in their natures very puzzling to their friends.

I have now endeavoured to show that character is the main avenue by which karmic justice reaches the individual, but I do not wish to deny that there are other means by which it may reach him. There are undoubtedly, unseen forces that draw us towards the destiny we have created for ourselves; and there are magnetic attractions that lead us to meet those

with whom we have karmic ties and possibly even to places which were the scenes of long past events.

And also there is a reason to believe that, in some circumstances and for special reasons, events may be brought about by the unseen Guardians of the race. It has been stated that when an aspirant for service is not only willing but anxious to sacrifice every iota of personal interest—his pleasure, comfort, and inclinations to the needs of humanity his karma may be intentionally quickened so that tests and trials of all sorts crowd upon him—riches and successes, perhaps, alternating rapidly with poverty and failures—in order that he may the sooner be admitted to the ranks of those who can be trusted to forego all personal considerations when called upon to share in any undertaking for the benefit of mankind.

But interference with the course of events is permitted for one purpose only, namely, the good of Mankind as a whole.

Exceptions to the rule that there shall be no outside interference are very rarely made, for the principle governing evolution is that men and nations must work out their own salvations in their own way. I believe it may be safely stated that even when the Mahatmas were in close touch with the founders of the T.S. They gave no definite orders as to the management of the Society's affairs on the physical plane; still less did they dominate the minds or wills of those responsible for the policy and conduct of Theosophical organizations.

In conclusion I would suggest that the less we worry about personal karma the better.

Fear of the unseen has always been the greatest bane to mankind—a blight ever ready to creep over our minds. Fear of karma may become a paralysing superstition just as fatally as the fear of God has done. Indeed we must all have met students who under the shadow of that fear suffer on account of the bad karma which they think their mistaken, but well-meaning, friends must be making; and others who speak mysteriously of the danger of forming karmic links with people or societies of whose actions they do not wholly approve.

Saith "The Voice of the Silence" :

"To perish doomed 'is he, who out of fear of Mara refrains from helping man, lest he should act for Self Inaction based on selfish fear can bear but evil fruit.

(From "The Two Paths")

"Beware of this, O candidate! Beware of fear that spreadeth, like the black and soundless midnight bat, between the moonlight of thy soul and the great goal that loometh in the distance far away.

Fear, O Disciple, kills the will and stays all action."

(From "The Seven Portals")

Victoria, B.C.

W. B. Pease

CORRESPONDENTS WANTED

Of the 40,000 Theosophists residing in 43 different countries, how many of them are able to visualize the life of their co-members living in lands other than their own? Yet if the era of universal brotherhood foreshadowed by our leaders is ever to become an actuality we must begin now to lay the foundations of that international spirit which shall overleap the barriers of colour, caste, race, creed and language.

The International Correspondence League, a branch of the Theosophical Order of Service, supplies the machinery whereby theosophists in Canada may contact by means of occasional correspondence with their brothers and sisters in other countries; thus enabling a clearer comprehension to be gained of the ideas and aspirations of those who have evolved under different conditions than those we experience.

A friendly letter once a month to some theosophists living abroad, is but a small effort to make for brotherhood, but it may prove of inestimable value. The I.C.L., Secretary in England is at the present time particularly desirous of linking up English Theosophical and Star members with members of this country. Particulars of names to whom letters can be forwarded can be obtained from:—Mr. F. W. Rogers, The Chalet, Cashio Lane, Letchworth, Herts, England.

THE JOY OF THE RETURN

There comes a time in the soul's evolution when all experiences blend into one supreme experience, that he is returning to *That* whence he came. In his many past lives, he but partially knew that mysterious Something towards which he ever turned as his sole solace and comfort. Sometimes it was to him his God, his Master, his Lord, known by him by many names life after life; sometimes it was his Ideal, the betrayal of which was the supreme sin without forgiveness. But in all his long past he looked upon his God or his Ideal as separate from him, above him, beyond him.

But all things change when slowly there dawns on him that all he has prized as himself—his convictions, his truth, his worship of God, his love of man, his flame of aspiration to be perfect and holy—are not his at all. He has for so long thought of himself as his "individuality" composed of his thoughts and feelings, of his hopes and dreams, that it is at first impossible for him to realize that these things are neither he nor his acquisitions nor his possessions. But after the first intellectual wonder regarding his non-existence, there comes to him then the inexpressible joy of grasping with his heart and mind, with every particle of every one of his vehicles, that all his hopes and dreams, his virtues and his aspirations are but streams pouring through him, coming from a Source which he cannot grasp, but going to an End which he can love and worship.

From this moment, his "I" is dead, nay more, remains scarce even a graspable memory. For one sole thing dominates him night and day; he knows beyond question that when he is at his highest, that highest in him is but an upward stream rushing through him in joyous offering. His worship of God with the most intense rapture becomes then only God's own rapture returning to Him; all his offering of love and devotion to man as man or to man as God thenceforth become to him joyous streams which sweep him on and on—not his streams but the streams of *That* called out every atom of his being. How lovely it is then to lose

all "individuality"—to know only the joy of the streams as they flow upward, and never be capable even once of the thought of an "I" who feels the wonder and delight of it all.

When the soul comes to this destruction of the "I", then begins a wonderful symphony. For thenceforth all the forces of the universe, which issued once from *That*, begin one by one to return to *That* through him. This mystery of the returning streams is in all things; the mineral which is on the downward arc of life is ever dreaming of the joys of return; every blade and leaf, every bird and beast dimly dreams of the stage of return. The universe which came forth from *That* has ever as its driving force a power which makes it change from good to better, from better to best, steadily returning to *That* whence it came. Every kingdom of life knows this mystery of return, though the life forces in each kingdom are cribbed, cabined and confined, and must patiently wait the day when the path begins to return.

So when the soul begins his return, then all things begin to feel the commencement of their return also. The mountain ranges whisper, "Brother, take us with you"; the clouds gaze on him saying, "Take us, take us." Each dumb beast, each sinner among men, all despairing souls feel in his presence the joy of the return, and sense for a while an alleviation of their miseries, and find solace in renewed strength to hope and dream.

Then the world's contumely has no meaning; his own bruised and bleeding feet do not matter; even his anguish and despair, as he falls temporarily back into the self and its "I-ness," cannot dim the memories of that life once lived without the "I". All meanings then blend into one meaning—"This returns to *That*." All acts becomes one act—to gaze on and on at the Light, till the eyes are blinded, and yet laugh and love, rejoice and praise, and glory in the blinding.

C. Jinarajadasa

ODOUR

The following remarks may be somewhat new to some people, and I do not pretend to their discovery by my own effort, but I have given the subject much thought and study, and feel that as far as we at our stage can judge, it is true, so give it to others for their consideration also.

Most Theosophical students are aware that Prana or the indestructible Life Force, or one life, usually spoken of as Jiva when encased in form, has within it all attributes for the building and preservation of all in nature until, having completed its work in one form, leaving the life latent, sleeping within the atoms, it passes on to other work.

One attribute of this force is Odour or as sometimes called Odorizen. Every atom has its own specific and individual odour everything in the universe being included in this category, whether mineral, plant, animal or man.

We will take, as an instance, the animal, every organ in the body having its own specific odour, in the aggregate making the individual odour of the entire species. But there is also what might be called an individual scent which is something quite different. Under whatever conditions it is always there.

This may, to a certain extent, be changed by food, but not entirely; it always remains. The same thing obtains in the human body and the following statement is made by Prof. L. Salzer, M.D.

"This individual scent, a variation of the specific odorous type, alters (within the limit of its speciality) with age, with the particular mode of occupation, with the sex, with certain physiological conditions and functions during life, with the state of health, and last, but not least, with the state of our mind."

There is much more than appears on the surface in the statement, because, within this scent or odour we are told lies the law of attraction and repulsion, being the cause of harmony or inharmony, between plants, insects, animals or persons. In the human this scent corresponds to the individual note, and col-

our, in fact to the whole Ray under which man is born.

It is this which causes like or dislike and Prof. Jaeger says "The selection between the sexes, or what, in the case of the human race is called love, has its main spring in the odorous harmony subsisting in two individuals concerned."

This odour between persons is imperceptible in people of the same race, but quite perceptible to one of another race, white or coloured. This explains much. These odours between some races can never blend, and this fact explains the inadvisability of marriage with peoples of different colours.

All diseases have their particular odours, and occultists consider it is by inhalation of this inharmonious smell that disease may be carried from one to another. This points to the fact that all diseases are contagious.

It is also by odour that the sick portion of the body attracts to itself the medicine taken as a cure.

Healthy odours may also be indrawn, and this fact accounts for a weak negative person becoming invigorated when in the company of a healthy positive individual who may lose much of his own vitality under these circumstances.

It is, we are told, by the odours that a mesmerist obtains control over his subject. This is largely the influence of one mind over another, for mind has its odour. The brain being the organ of mind, and connected with every part of the body through the nervous system, has within it all odours, each one corresponding to an organ in the body. Many people disapprove of, and disbelieve in mesmerism, but the following may be found in Isis Unveiled:

"The wonders of mesmerism and subjective phenomena alone defy tricksters and dishonest mediums, the cataleptic state it is impossible to feign A mesmerized or entranced subject is never hurt."

This refers to the physical body only, as under certain circumstances the Etheric Double may be injured and a mark will be left on the Physical.

"Mesmerism may be used by the Occultist to remove evil habits, if the in-

tention be perfectly pure, as on the higher plane intention is everything, and good intention must work for good." H.P.B.

We are told that the blood of an animal if treated with Sulphuric Acid will, even when dry, give off a strong odour peculiar to the animal itself. This may also be strongly perceived when the flesh is being cooked, and mutton cannot be mistaken for beef or vice versa. This is the scent in the aggregate, and is as individual as the perfume of a particular flower, and cannot be destroyed.

The blood of the human can also be distinguished from any other by odour and it is quite possible that this was known and used by Dr. Abrams.

Protoplasm, as we are all aware, is a soft gelatinous substance, transparent, similar to the white of an egg; and scientists are much puzzled, considering that this is the same apparently, in the human animal, plant, etc.; also that up to a certain stage the embryo of the human and animal appear exactly the same. To distinguish wherein comes the differentiation which will result in the individual species, we are told is possible in the odours secreted within the protoplasm.

In the case of the human these may be healthy or unhealthy and heredity and disease is thus transmitted to the offspring.

Of course protoplasm becomes disintegrated at death, but the odours remain stored up in the atoms, which we know are used over and over again, up to the lower Fifth for the casings of the same ego in every incarnation. There is here much food for thought.

All metals also have their specific taste and odour, and the hypothesis is put forward that their formation when cooling from a liquid state, into geometrical forms, is regulated by the odorous substance within the atom.

We are told that sound and colour are at the root of all creation. This is so, as "Sound is a rate of motion," and every sound creates its own individual colour in the surrounding ethers. Odour must also be much on a par with sound as it is such an important factor in nature. As man grows in spirituality and as the atoms in his body belong peculiarly to him, these odours also belong and must

in time become purified. This fact explains the statement that the great saints of the world have exhaled a most wonderful odour from every pore in their body.

"As regards Odour we get some definite idea of its extreme and wondrous tenuity by taking into consideration that a large area of atmosphere may be impregnated for years, by a grain of musk." This is quoted from Keeley in *Isis Unveiled*.

It is sometimes a puzzle why insects, fish, birds and animals, propagate among their own specific kind, and seldom or never mix, unless deliberately crossed by man. This is again the result of odour, every species being impregnated by its own individual class odour, attracted thereby to its own particular kind.

For years I was much puzzled, and no one seemed able to tell me, why plants would grow and bloom profusely for some people, and die for others, who, perhaps gave them just as much attention. Now I know it to be through harmonious odour, or therwise, as the case may be. As before mentioned mind has its odours and Telepathy is the result of this fact. It is easy to see why the Hindus are often so observant of the physical side of their Caste System. When we realize that everything we touch is impregnated with our atoms, containing the individual odour emanating from us, it is not to be wondered at that they probably knowing this object to what they might consider as contamination.

And now to consider where this odour is situated and stored up. We are told it is within the atom and when the protoplasm disintegrates within which it has been embedded both atom and perfume escape. The odour is one of the links, probably the chief one, which again draws the atoms together to form the new bodies at reincarnation.

It is needless to dwell on the extreme beauty of perfumes in the flower world, and we know this is largely used for the propagation of the species. Luther Burbank, the great Botanist, on the subject of Nature's perfumes, has remarked how little man appreciates the lovely odours

which are pulsating around him all the time, he being too material to cognize them.

Mediatrix

BRAIN—LIVER—FOOD

There is a saying in medical circles that "the liver drains the brain." The word "drain" in this instance being used with the same meaning as when we speak of a house drain. The saying is an acknowledgement of the fact that when the liver is in good working order and not overloaded, the brain is clear and active. It is a matter of common knowledge that a bilious attack is always accompanied by an attack of the "blues." The man becomes more or less morbid and despondent.

Under ordinary circumstances a bilious attack is caused either by overeating, or a diet too heavy in starchy foods. Frequently both causes are at work to produce this most distressing condition. "Acute indigestion" is a bilious attack raised to a higher degree. A bilious attack is a simple plebeian; acute indigestion is a haughty aristocrat; both are undesirable acquaintances from the viewpoint of the human. How should we avoid an indigestion where we cannot honestly say "pleased to meet you!"

The liver is the storehouse for materials that come into the body in large quantities at meal time, but can only be used by the cells in small quantities by means of an incessant stream. With indiscriminate overeating the liver is forced to store away materials in every nook and corner, where they remain and grow old. When this state can no longer be endured the liver clears house, throws all the unnecessary storage out into the blood current.

It is carried all over the body, and there follows it a sallow skin, a yellow tinge to the whites of the eyes, a furred tongue, a foul breath, a taste in the mouth which begs description, constipation and a reactionary diarrhoea, a poisoned brain with all that's coming through a decidedly sallow medium, and in a wee while the victim is uncertain whether he prefers to live or die. Some-

times he does the latter, most frequently the former.

This condition is preventable. No one need have it. Its prevention and cure are one and the same—a correct diet. The food is one reduced in quantity to just sufficient to meet the demands, and all starchy foods and jams, jellies, preserves of all kinds, should be eaten with the greatest caution. Vegetables, fruits, milk, butter, buttermilk, cheese, meat, if desired, should be the diet list.

During an attack no food of any kind should be taken. As much water as desired, and add to it lemon juice or orange juice, but no sugar. When the tongue is clean, the skin clear, the intestine empty, the brain alive and happy, and a keen appetite has appeared it is time to resume eating. It should be done as described in a former article. It may take a week, even longer to bring this condition about.

Acute indigestion can as a rule be traced to overeating of starchy foods, cereals, breadstuffs, cake, pie, biscuits and all things made from the wheat products including brown breads. The one who uses these foods in excess, as a rule eats also many sweet things. Jam, jelly, preserves of all kind and quantities of sugar in tea and coffee. This particular form of poisoning produces a most abnormal appetite for sweets and is frequently the cause of a demand for smoking, alcohol and other drugs.

The effects of such foods are to be seen in excessive weight, enlarged abdomen, sallow skin; mental, physical activity is carried on with great effort, there is chronic dependency and morbidity with recurring attacks of great pain and suffering; usually the attacks become periodical. They have a regular cycle and when once this is established it is exceedingly difficult to break it.

After a correct diet has been inaugurated, that is, one from which all starchy foods and sweets have been eliminated, these cyclic attacks will recur again and again and yet again taxing the patients confidence in his diet to the utmost limit and his patience and endurance to the same degree. Those who have gone over the road can assure him, with all truth-

fulness that they will yield in time.

They had a beginning in time and must have an ending in time, and the remedy par excellence, if the patient can measure up to it over a long period of time, is fruit and milk.

Mary N. Roebuck

"THE COMING TERREUR"

The Occult Review for August publishes a remarkable warning in an article entitled "The Tocsin," by E. A. Chaylor, confirmatory of the earnest warnings already given in this magazine by Sir Arthur Conan Doyle and others. "The Shadow" to which Sir Arthur referred appears to be that terreur to which Madame Blavatsky alluded in her Glossary under the heading of the Count St. Germain. An article on "Sane Occultism" by Dion Fortune is a welcome indication of the existence of real common sense in unexpected quarters. "At the present day, the same methods that made Little Bethel an intolerable place are not unknown in esoteric societies, where, although homage may be paid to freedom of thought in the literature, it is not always accorded the same treatment in the lodge."

On the other hand we have this view expressed: "This nervous tension in Europe due to the French weakness and loss of self control is being exploited and exaggerated by certain dark prophecies of disaster about to befall this troubled world. For some time both in France and England and even, I believe, in America numbers of spiritualistic mediums, parlour prophets and other mystics have been foretelling a "New phase of tribulations" to begin this week. There will, they say, be a period of strife and war which will continue till September, 1936. It is significant of human credulity and still more of that shadow of fear which lurks in many minds owing to the uncertainty of world conditions following the last war, that this kind of thing finds its way into serious newspapers and is believed, or half believed, by intelligent folk. I allude to it only as an example of this psychological nervousness existing in Europe today.

It is lamentable that eight years after the ending of the world war there is no sense of security anywhere, and even in well balanced brains there is an uneasiness and apprehension about the near future, not allayed by League of Nations peace pacts or any other safeguards."—Sir Philip Gibbs in weekly letter of 24th July, 1926.

THE BASIC MYSTERY

J. Arthur Thomson in "Science and Religion" points out that the one great "irreducible" left to the physicists is electricity. It is the great common denominator of the great mystery.

The occult scientist has always occupied himself with mind and electricity. He also regards it as the basic mystery.

He believes it to be the physical plane demonstration of the energy of that Life in Whom we live and move and have our being. He holds, however, that we are only touching the mystery's fringe, and that all our marvellous experiments and the miracles we succeed in producing through its use are but a tiny fraction of the possible.

He thus heartily endorses Dr. Thomson's words in the Morse Lectures where he says "the scientific conclusion that all the physical energies—such as heat, light, electricity and gravitation—are fundamentally bound together in unity and transformability seems to have suggested to some minds a short cut to Deity. Thus a distinguished man of science has been known to declare that God to him was the sum-total of the energies of the Universe. But we cannot believe that the truth lies along this line of thought except in so far as every unification brings us nearer to the one

This, says the occultist, is true. God is the cause of all appearances, for He is, in essence, something greater and beyond that which we can know. This conception is beautifully expressed in the Hindu Scriptures in the words, "I estab-

lish this Universe with a fragment of Myself and I remain."

—Alice Bailey in *The Beacon*, June.

* * *

THE THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The Soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The Principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception.

Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as life itself, are as simple as the simplest mind of man. Feed the hungry with them.

—Idyll of the White Lotus.

* * *

The Spirit of Possession has resisted, century after century, the Process of the Christ. The Spirit of Possession has broken the beauty of this world, has filled it with hate and agony. In the Darvesh of Nazareth we see God as Renunciation reaching its climax in Crucifixion.

—The Kalpaka.

Do You Want a Book?

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

Just write me—I am in a position to help you.
N. W. J. HAYDON, 564 PAPE AV., TORONTO

THE CANADIAN THEOSOPHIST

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GOD IS WORKING HIS PURPOSE OUT

God is working His purpose out, as year succeeds to year;
God is working His purpose out, and the time is drawing near—
Nearer and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the glory of God, as the waters cover the sea.

From utmost East to utmost West, where'er man's foot hath trod,
By the mouth of many messengers goes forth the voice of God;
Give ear to Me, ye continents—ye isles, give ear to Me,
That the earth may be filled with the strength of God, as the waters cover the sea.

What can we do to work God's work, to prosper and increase
The brotherhood of all mankind—the reign of the Prince of Peace?
What can we do to hasten the time—the time that shall surely be,
When the earth shall be filled with the beauty of God as the waters cover the sea.

March we forth in the strength of God with the banner of Love unfurled,
That the Light of the glorious gospel of Truth may shine throughout the world:
Fight we the fight with sorrow and sin, to set their captives free,
That the earth may be filled with the wisdom of God as the waters cover the sea.

All we can do is nothing worth, unless God blesses the deed;
Vainly we hope for the harvest, till God gives life to the seed;
Yet nearer and nearer draws the time—the time that shall surely be,
When the earth shall be filled with the Love of God as the waters cover the sea.

—A. C. Ainger (slightly altered).

THE THREE PLANES

(JAGRATA, SWAPNA, SUSHUPTI:)
(WAKING, DREAMING, DREAMLESS
SLEEP)

I speak of ordinary men. The Adept, the Master, the Yogi, the Mahatma, the Buddha, each lives in more than three states while incarnated upon the world, and they are fully conscious of them all, while the ordinary man is only conscious of the first—the waking-life, as the word conscious is now understood.

Every Theosophist who is in earnest ought to know the importance of these three states, and especially how essential it is that one should not lose in Swapna the memory of experiences in Sushupti, nor in Jagrata those of Swapna, and *vice versa*.

Jagrata, our waking state, is the one in which we must be regenerated; where we must come to a full consciousness of the Self within, for in no other is salvation possible.

When a man dies he goes either to the Supreme Condition from which no return against his will is possible, or to other states—heaven, hell, avitchi, devachan, what not—from which return to incarnation is inevitable. But he cannot go to the Supreme State unless he has perfected and regenerated himself; unless the wonderful and shining heights on which the Masters stand have been reached while he is in a body. This consummation, so devoutly desired, cannot be secured unless at some period in his evolution the being takes the steps that lead to the final attainment. These steps can and must be taken. In the very first is contained the possibility of the last, for causes once put in motion eternally produce their natural results.

Among those steps are an acquaintance with and understanding of the three states spoken of.

Jagrata acts on Swapna, producing dreams and suggestions, and either disturbs the instructions that come down from the higher state or aids the person through waking calmness and concentration which tend to lessen the distortions of the mental experiences of dream life. Swapna again in its turn acts on

the waking state (Jagrata) by the good or bad suggestions made to him in dreams. All experience and all religions are full of proofs of this. In the fabled Garden of Eden the wily serpent whispered in the ear of the sleeping mortal to the end that when awake he should violate the command. In Job it is said that God instructeth man in sleep, in dreams, and in visions of the night. And the common introspective and dream life of the most ordinary people needs no proof. Many cases are within my knowledge where the man was led to commit acts against which his better nature rebelled, the suggestion for the act coming to him in dream. It was because the unholy state of his waking thoughts infected his dreams, and laid him open to evil influences. By natural action and reaction he poisoned both Jagrata and Swapna.

It is therefore our duty to purify and keep clear these two planes.

The third state common to all is *Sushupti*, which has been translated "*dreamless sleep*." The translation is inadequate, for, while it is dreamless, it is also a state in which even criminals commune through the higher nature with spiritual being and enter into the spiritual plane. It is the great spiritual reservoir by means of which the tremendous momentum toward evil living is held in check. And because it is involuntary with them, it is constantly salutary in its effect.

In order to understand the subject better, it is well to consider a little in detail what happens when one falls asleep, has dreams, and then enters *Sushupti*. As his outer senses are dulled the brain begins to throw up images, the reproductions of waking acts and thoughts, and soon he is asleep. He has then entered a plane of experience which is as real as that just quitted, only that it is of a different sort. We may roughly divide this from the waking life by an imaginary partition on the one side, and from *Sushupti* by another partition on the other. In this region he wanders until he begins to rise beyond it into the higher. There no dis-

turbances come from the brain action, and the being is a partaker to the extent his nature permits of the "banquet of the gods." But he has to return to waking state, and he can get back by no other road than the one he came upon, for, as Sushupti extends in every direction and Swapna under it also in every direction, there is no possibility of emerging at once from Sushupti into Jagrata. And this is true even though on returning no memory of any dream is retained.

Now the ordinary non-concentrated man, by reason of the want of focus due to multitudinous and confused thought, has put his Swapna field or state into confusion, and in passing through it the useful and elevating experiences of Sushupti become mixed up and distorted, not resulting in the benefit to him as a waking person which is his right as well as his duty to have. Here again is seen the lasting effect, either prejudicial or the opposite, of the conduct and thoughts when awake.

So it appears, then, that what he should try to accomplish is such a clearing up and vivification of Swapna state as shall result in removing the confusion and distortion existing there, in order that upon emerging into waking life he may retain a wider and brighter memory of what occurred in Sushupti. This is done by an increase of concentration upon high thoughts, upon noble purposes, upon all that is best and most spiritual in him while awake. The best result cannot be accomplished in a week or a year, perhaps not in a life, but, once begun, it will lead to the perfection of spiritual cultivation in some incarnation hereafter.

By this course a centre of attraction is set up in him while awake, and to that all his energies flow, so that it may be figured to ourselves as a focus in the waking man. To this focal point—looking at it from that plane—converge the rays from the whole waking man towards Swapna, carrying him into dream-state with greater clearness. By reaction this creates another focus in Swapna, through which he can emerge into Sushupti in a collected condition. Returning he goes by means of these points through Swapna, and there, the confusion being lessened,

he enters into his usual waking state the possessor, to some extent at least, of the benefits and knowledge of Sushupti. The difference between the man who is not concentrated and the one who is, consists in this, that the first passes from one state to the other through the imaginary partitions postulated above, just as sand does through a sieve, while the concentrated man passes from one to the other similarly to water through a pipe or the rays of the sun through a lens. In the first case each stream of sand is a different experience, a different set of confused and irregular thoughts, whereas the collected man goes and returns the owner of regular and clear experiences.

These thoughts are not intended to be exhaustive, but so far as they go it is believed they are correct. The subject is one of enormous extent as well as great importance, and theosophists are urged to purify, elevate, and concentrate the thoughts and acts of their waking hours so that they shall not continually and aimlessly night after night and day succeeding day, go into and return from these natural and wisely appointed states, no wiser, no better able to help their fellow men. For by this way, as by the spider's small thread, we may gain the free space of spiritual life.

—Eusebio Urban (William Q. Judge).
In "The Path," Aug., 1888.

THE THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech:

The Soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit.

The Principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception.

Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them. —Idyll of the White Lotus.

LETTERS THAT MAY HELP YOU

No. 10.

Friend

Picture to yourself—in your mind's eye—a vast number of bits of LIFE having no more individuality than the (shall we say) general mass of undifferentiated life; as it were, from the Central Source of LIFE; bits of the Universal Spirit.

If we take sunlight—as an illustration—the bits of light forming the rays would be a rough analogy.

Let us call them units, or Monadic Essence, or Monads,—to use the term in the 'books.'

Take a sheet of writing paper and, starting from the top, draw a straight line through the middle down to near the bottom. On that line, about one-third from the top, start the left-hand curve of an oval (as if you were drawing an egg) until it meets the straight line near the bottom of the paper, then, taking an upward course, draw the right-hand curve (of the egg) but make it longer than the left-hand curve, and finish the top of the curved line above the spot where you began the first curve.

If your drawing of the curves is not mathematically exact it does not matter. The rough diagram is meant merely to elucidate what follows.

Taking the point where you started your curved line as representing the position at which these bits of LIFE started on their evolutionary journey, we may call that spot "The Spiritual Plane." Now imagine these bits of LIFE coming down that curved line into coarser and yet coarser matter until they reach the bottom of that curved line; then, crossing the bottom of the straight upright line, they commence the ascent of the other and longer curved line, keeping on until they reach the top point of the right-hand line above their starting point.

That, in diagrammatic form, represents the journey those bits of LIFE travel in their evolutionary development from what one might call the "undifferentiated" to self-knowing, self-reliant Gods.

If you draw two horizontal lines across your diagram so as to divide your egg-shaped figure into three spaces, those three spaces can, roughly, represent the worlds, planes, or kinds of matter those bits of Life travel through. Mark them, beginning at the top space: "spiritual," "astral," and the lowest space "physical." Keep this diagram because we shall, later on, further sub-divide those spaces, but for the present those three simple spaces are sufficient.

Now those bits of LIFE started out on their evolutionary journey milleniums on milleniums ago; how many milleniums I cannot say for I do not know. Such knowledge is immaterial at this stage of the exposition. (No pun intended).

Think of this universe as being constantly in motion, a to and fro, an 'out-breathing' and an 'in-breathing'; then it will be apparent to you that "spirit" and "matter" are merely two aspects of the same POWER; two opposite poles, as it were: Spirit is attenuated matter; matter being crystallized spirit. Then comes the next thought: If everything is "motion," then that motion must be of various and different speeds; different rates of vibration. We find that it is so, for the higher we go, the greater the rate of vibrations.

It will be obvious to you that when those bits of Life started on their evolutionary path into coarser matter, that coarser matter must have been in existence at that time, otherwise those bits of Life would be like the chap in the song,—all dressed up and nowhere to go. That there were worlds or planes of coarser matter further shows that there were other evolutions of other bits of Life in existence. Indeed, the teaching says that ALL is LIFE, even the so-called "inorganic" being alive with Life. The bits of Life composing those other evolutions were of a different development from out bits of Life.

Next, think of a stream of those bits of Life going through the evolution represented by our curved line (not once, but many times), gaining at the end of each journey ("rounds" as they are called) a little more knowledge of the other

matter—or kinds of Life—they have contacted, and you will have, in brief, the general idea of the evolutionary process. I may remark here that before anything can evolve, it must first be in-volved. So we have the bits of Life "in-volving" into coarser matter, then "evolving" out of it. Involution and Evolution.

The bits of Life composing the planes of matter through which our bits of Life were to travel in their descent into matter were not so far advanced in development as were our bits; hence the striving against them brought out the inherent energy in "our" bits of Life; and, gradually, through the stress (some persons call it "pain") consequent on that striving, developed consciousness which was the beginning of self-consciousness or individualization.

A common illustration is the infant sucking its thumb or toe. One day it bites instead of sucks that thumb, experiences pain instead of pleasure, and so becomes conscious that that particular thumb is a part of itself, and develops just that much self-consciousness.

The very first matter the bits of LIFE contact is that of a part of the spiritual plane which may be called "spirit-matter." When that bit of divine life is clothed with that spirit-matter it is called "The MONAD." This sounds a trifle paradoxical because "monad" means "one," but on reflection it will be seen to be correct, because before it was "undifferentiated" or not separated, whereas now it is a separate bit,—a "one" a "unit."

As this exposition is a very, very brief condensed statement please re-read it until you get the main facts clearly in your mind, for these facts apply not only to an atom, a man, a race, a humanity, but also to worlds, solar systems, universes.

As those bits of Life—monads—we are talking about came down into coarser matter, they clothed themselves with bodies (vehicles would be a better name) made of the matter of the planes they travelled through. They do that so as to get the knowledge of those planes via the bits of Life composing those planes: by feeling the impacts of the consciousnesses of those bits of Life. We, for instance, acquire our knowledge of this

physical plane or world through and by the physical senses. Those senses—eye, ear, etc., are organs made of groups of cells which are bits of Life at a stage of evolution different from our stage of development.

When our bit of Life—which we will now call the monad—came to the next plane downward (intellectual, divine intellectual remember, not what we call intellectual—human intellectuality) the combination forms the Trinity which is the basis of every known religion, and which, in the debased Christian exoteric teaching, is the Father, Son, and Holy Ghost of the creeds; a gross materialistic and anthropomorphic travesty of a grandiose abstract concept. Please note this, because it is one of the clues or threads which can lead you out of the maze of the exoteric materialistic accretions and misrepresentations into the pure light of the Truth—the esoteric.

Then the MONAD contacts the so-called Astral Plane (more properly the passionate, the emotional, the plane of desire) in which the bits of Life belonging to that plane like vivid and sudden changes. Gradually the monads descended still farther (the instinctual), and yet farther (semi-corporal, or etheric), and finally into the grossest matter—the physical. When they arrived at the bottom of the curve and started on the up-curve, they found that the bits of life composing those planes (and the bodies in which the monads were imprisoned) resisted them; their in-volutionary path was downward, (also in development they were far behind the monads) whereas the monads were striving upwards.

That is one key to the problem of good and evil. St. Paul says:—"For I know that in me, that is, in my flesh, dwelleth no good thing . . . For I delight in the law of God after the inward man;" (the divine man, the Spiritual Ego) "but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members." Romans vii. 18, 22.

That is the constant fight of the monad. He wants to go up, back to his spiritual HOME, but the body he in-

habits—the physical body—has a consciousness of its own—in the mass, and wants experiences that are of what we call the animal or lower nature. Those desires are not in themselves wrong or evil, any more than they are wrong or evil in any animal, but as the spiritual man is supposed to govern the animal-man, the wrong and evil comes in when he allows himself to be governed and influenced and carried away by the animal nature.

For instance, eating food in proper quantities to feed the animal body is the right thing to do, but to sit down to a table to gorge oneself with rich food, to eat more than one needs to keep the body in health, is the wrong thing; to acquire money sufficient for the needs of one's family is right, but to become a usurer—grinding the blood of one's fellow humans into dollars, taking advantage of the other man's necessity, living one's life with the prime object of amassing wealth, is wrong; to marry with love in one's heart and for the purpose of paying one's debt to Nature by bringing healthy children into the world—providing bodies for incoming souls, is right, but to marry and then prevent conception, to marry merely to gratify the lower passions and lusts, that is wrong. In so doing we descend below the animals, for they do not seek mates merely for lustful gratification.

Occultists teach that all the ills that man is heir to come from such breaking of the Law, and that all the seeking of cures and germs by medical men availeth not in the ultimate analysis. If we break the law of our spiritual nature, we pay for it sooner or later in some form or other of disease. As Huxley said: Nature does not forgive sins. Fortunately, the suffering brought on by those ills tend, finally, to make the sufferer awake to what are the causes, and, incarnation after incarnation, he slowly learns his lessons.

To get back to the thread: If you think of the monad as a seed in the ground (matter), that seed sprouting forces its way up through the heavy clods of earth towards the source of its (higher) life—

the sun—and grows into a tree. If it does not, it will rot and die.

The would-be athlete develops his muscles by exercising with heavy weights; the spiritual aspirant develops his (spiritual) muscles by struggling with the inertia, the desires, the passions, of the animal nature of the physical body he lives in.

Now, possibly, you will see the force of the Theosophical statement: that "man" must contact the various bits of life in order to acquire the knowledge that that contact alone gives—for all knowledge comes from experience; that he must force his way up through those planes of coarser matter to attain to the planes above, and to the knowledge those upper planes contain ("the kingdom of heaven is taken by force"); that he—helped by Great Beings who are looking after him and aiding him in his growing, his development—he must do his own growing himself. By the very nature of the case no other, whether that other be a Christ, a Buddha, or any other entity, can do his growing for him.

Paderewski, to become a piano virtuoso, had to do his practicing himself, his masters couldn't do it for him. His masters told him how, showed him how to do it, but they didn't do the studying, the practicing, and then tell him to go to the concert-room and create a furore, Hardly. Yet that is just what the exoteric churches tell their congregations! They tell the people that if they will only believe that Jesus Christ died on a cross to save them from the results of their misdoing, they will go to a heaven for eternity, for ever and ever, Amen! A man can go through life breaking all the laws that were ever made, but if he repents—even at the eleventh hour—and accepts Christ as his Redeemer and Saviour, that vile scallawag will enter into a heaven of bliss. If that isn't putting a premium on sinning I'd like to know.

So with this monad which is developing into a MAN (he is now about half-way, though you might not credit the statement to look at some of the specimens), and which will eventually develop into a full-fledged God full of wisdom,

knowledge and power. This "man" has been shown the way by his Masters—the Christs, Buddhas, and other Beings evolved ahead of us—but they cannot do his living, his growing, his developing for him, he has to do that himself.

Possibly you can see now what part the story of Jesus Christ plays in this teaching. The story, which is an outline of what "man" must go through during the last stage to full "Manhood," shows us how to attain; Jesus (or more correctly, Jehoshua the initiate—the type from whom the "historical" Jesus was copied) being the "first fruits," the fruits of our Humanity to so attain.

With the best of good wishes,

Yours,

Aseka.

"COMING WORLD CHANGES"

The Curtiss Philosophic Book Co. have issued at One Dollar a useful compendium on this subject written from the point of view of students of the Secret Doctrine with notes on contemporary views on conditions and some elaborations of the possibilities of the situation. A resume of the prophecies touching past catastrophes and the immediate one which has been sensed by many recent writers, including a letter from Sir Arthur Conan Doyle on the cataclysm which he expects within the next three years, is given. The Secret Doctrine and other authoritative works are quoted, and it is comforting to know that humanity in general and civilized races in particular have a reprieve of about 16,000 years. "All those who refuse to get a higher spiritual standard and vibration for their thoughts," we read, "their lives and their conduct, together with those whose Karma is such that *it would not be just or kind* of the Great Law to expect them to make so great an advance in so short a time, will naturally be removed so that the more spiritually advanced ones who are left will be in sufficient majority to dictate the principles and ideals under which the surviving mankind shall exist and be governed, unhampered by the ridicule and opposition of those who cannot comprehend such ideals, instead of

allowing the decisions to be made by those ignorant of fundamental spiritual principles or those who refuse to follow them because their minds are inflamed with selfishness, greed, hatred, and revenge." The book recognizes the possibility of a fifth great Asiatic invasion, but there is no need to be alarmed by those to whom "the Great Law has been their guide throughout succeeding ages and which has sustained them in their effort to redeem their Karma, will still guide and sustain them *wherever it is best for them to be.*" We hear in this book also of the King of the World, and some other characters who are not usually heard of outside the later revelations of Adyar. And we have the comforting assurance that "America is the greatest nation on earth" when we remember that He "puts down the mighty from their seat and exalts the humble and meek." A chapter of much good sense is that on The Battle of Armageddon, a name which has had so many theological associations attached to it that it is probably hopeless to get back to the meaning which James M. Pryse expounds. There is, of course, a parallel on each plane, but if there is to be any worse Armageddon than the four years of the Great War civilization has a poor chance. The question asked by the Curtisses goes to the root of the matter. "Has their so-called advance in civilization brought their people into a greater realization of the spiritual basis of all manifestation? Has it led them to strive for a more conscious communion with the realms of spiritual consciousness as a daily and personal experience?" On page 87 it is asserted that "when the physical conflict is over a terrible mental revolt against all forms of restraint, both in government and religion, will burst forth. It will be a period of extremes, extremes of individualism; a period when the opposition to all systematized or organized spiritual teachings, which is even now manifesting under various doctrines of religious and so-called 'soul freedom,' will find extreme expression." . . . "At the same time there will be a strong feeling upon the part of those who cling to the old conceptions that it is their duty to humanity to enforce the old re-

ligious ideals. This will be a great test as to whether religious intolerance has been outgrown."

Surely we have already reached this stage and are experiencing all the reactions that the military Armageddon has brought about. The personal experience for each one must bring him face to face with his own spiritual conflict. "Conditions," it is truly said in the last chapter, "never right themselves, they are righted only through the definite constructive action of certain persons or groups of persons who understand and unite to work wisely toward definite ends." Exactly; and if these persons or groups of persons will only cooperate, so much more effective will their work become. "There cannot be too much teaching of Brotherhood," said Mrs. Besant in Toronto recently, speaking of another new movement, and the work done by Dr. and Mrs. Curtiss as set forth in this little book deserves recognition from all fellow-workers.

A. E. S. S.

AT THE LEAGUE OF NATIONS

The Theosophical Movement has had its greatest public triumph in the League of Nations. Here are two paragraphs which embody the best spirit of present humanity's ideals.

Speaking in German ("for a people's own language is the sanctuary of its soul"), at the admission of Germany to a seat at the Council, Dr. Stresemann, reviewed, in a grave but conciliatory tone, the events of recent years, and moved on, says *The British Weekly*, to a noble and memorable passage: "The Divine Architect of the world has not created mankind as one homogeneous people. He has made nations of different races, and has given them countries with different characteristics as their homes. But it cannot be the purpose of the Divine world-order that men should direct their supreme national energies against one another, and thus ever thrust back the general progress of civilization."

"I am very happy to meet Germany here," said M. Briand, whose after Dr. Stresemann had spoken. "This day will

go down in history as the one on which something concrete has been done for the peace of the world and the peoples of the world. They have every right, not only to be glad at what has happened, but to cherish great hopes for the future of peace and brotherhood in the world."

Peace and brotherhood, brotherhood and peace, are the new chimes that a modern Tennyson may hear chiming among the misty hills of Europe.

THE CHRIST

We are frequently asked whether the Christ is a person or an office, and it is sometimes a difficult question to answer, as it is likely to destroy some of the tender feelings hitherto cherished.

H. P. B. says in "Hints on Occultism" that the Christ can never be embodied in one person only. It is a Principle, and is or *will be* present in the heart of every man.

The Master Jesus was asked by His disciples "Tell us when shall these things be, and what shall be the sign of Thy presence and of the consummation of the age." The reply given was as follows: "Take heed that no man leads you astray, for many shall come in my name saying 'I am the Christ,' and shall lead many astray. If any man shall say unto you, here is the Christ, or there, believe him not"

To quote H. P. B.: "Two things become evident to all in these passages, the coming of Christ means the presence of Christos in a regenerated world, and not at all the actual coming in the body of Christ Jesus. This Christ is to be sought neither in the wilderness nor in the inner chambers (except of the heart) nor in the sanctuary, or any temple or church built by man, for Christ the true esoteric Saviour is no *man* but the Divine Principle in every human being."

"He who strives to resurrect the Spirit crucified in him by his own terrestrial passions, and buried deep in the sepulchre of his own sinful flesh, he who has the strength to roll back the stone of matter from the door of the inner

sanctuary, *he has the risen Christ in him.* The Son of Man is no child of the bondswoman flesh, he is the creation and child of the free woman Spirit, the fruit of man's own spiritual labour."

She goes on to say that the statement is made that the coming of the Christ is near at hand, but Theosophists, or at any rate some of them, who understand the meaning of the universally expected avatars, know this statement means the closing of a great cycle.

The term "Christ" is often misapplied the word "Chrest" should be used instead, which means "a good man." Christ means glorified, anointed. One must first be Chrestian before he can be Christian—must first be Chrestos before he can be "Christos."

Few, it seems, understand the meaning of the word Christ. It signifies Divine Wisdom, the very soul of the manifested Logos. Why should men use words and names the very meaning of which is a sealed mystery to them, a mere sound? This has been caused by an unscrupulous power seeking establishment, a Church which has ever killed the Spirit of enquiry. But Theosophy has never heeded the cry and has the courage of its own opinions.

It will surprise many to know that Joseph was no man, neither was Mary any woman. This statement shows how the Wisdom teachings have been corrupted. The name Joseph was later on given to a man who was sold to the Egyptians, but it really belonged to Spiritual history of a planetary nature belonging to the Mysteries in relation to the Christos.

Mary, or Marie, represented a condition of the soul, also relating to the Mysteries; Divine Life within the Soul; Sophia or Divine Wisdom; the feminine or negative principle. This shows how impossible it would have been for the Christ to be an individual man.

The above statements are all more or less made by H. P. B. and nothing more definite or plain could be given us.

It would appear as though the pronoun "He" being given to both God,

and the Christ instead of "It," has caused misapprehension. This differentiation is clearly made in the Eastern religions, the "He" expressing the male positive principle.

Vancouver.

L. A. W.

STUDY ON AN ANCIENT DOCTRINE

When all the toilsome works are done
And washed are all the hands;
When all the burning of the sun
Is lost to other lands,
Comes sleep, the type of death.

When all the futile fights are fought,
The battles lost and won;
When all the food and toys are bought
And all the playing done,
Comes sleep, the type of death.

When every joy has wearied us
And all the tears are shed;
When every fear that fettered us
With all the day is dead,
Comes sleep, the type of death.

When all the pain and wonderment
Of loving fades away;
When flame with fiercer flame has blent
Until the ash is grey,
Comes sleep, the type of death.

And, as the sleeper turns again
To dream about the day,
The soul, remembering the worth
And joyance of its clay,
Puts forth a dimpled hand, and then
Comes morn, the type of birth.

Norman Hainsworth.

* * *

Far from the daily self being a worthless, unimportant part of the real man, it constitutes the whole of his stock-in-trade. It is the instrument painfully evolved by the Ego in the distant past, brought over intact, by the most marvellous and delicate system of conservation, from the Skandhas of the last life, and specially adapted to do the work of the present incarnation.

—Charlotte E. Woods.

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Toronto 12.**OFFICIAL NOTES**

Mrs. Edith Fielding, 206 East 27th Street, North Vancouver, B.C., has been appointed representative of the International Secretary of the International Correspondence League, Miss Esther Nicolau, Claris, 14, Barcelona, Spain. The object of the League "is to form a great chain of friendship around the world; to encourage people in different nations to learn about each others' customs and points of view, so that there may be a better understanding between them all."

* * *

Two Broad-casting stations are practically under the control of the Theosophical Movement in Australia. Mr. J. M. Prentice, who is the General Secretary of the Independent Theosophical Society at Sydney, has long been in charge of the original station in Sydney and has been the means of spreading Theosophy in this way. People are delighted to listen to Theosophy under any other name. It is what they are looking for. When Mr. G. S. Arundale was elected General Secretary of the T. S. in Australia, he de-

cidied to start a Broadcasting Station too. The opening was a highly impressive official occasion and the Minister of Education and others were present of the public. It is 2GB Sydney, by style.

* * *

The expenses of Mrs. Besant and her party in Toronto were defrayed entirely by the local members. It was agreed by the Joint Committee of the three lodges, the Toronto, the West End, and the H. P.B. Federation Lodge, that the expenses would be shared per capita of paid up members. The total came to 60 cents and a fraction each, after deducting the collection taken at the Joint Members' Meeting, which came to \$72, and the profit from Book Sales of \$2.75. The Toronto Lodge with 215 members paid \$103.04; the H.P.B. Lodge with 27, paid \$16.33; and the West End with 16 members paid \$9.67. The total expense, hotel, printing, etc., was \$230.79. The National Society did not therefore contribute to the expense, though undoubtedly some benefit accrued. The report in last month's Magazine, however, was of general interest, and the Executive decided to print 500 extra copies for distribution to each English speaking Lodge and to those who wish to have extra copies at ten cents each.

* * *

The visit of Dr. Norwood to the Sunday evening meeting of the Toronto Lodge on November 21 was an event of real importance. He addressed the assembly on the necessity of giving a sane message to the people who are hungering for Theosophy. There was no possibility for the salvation of society unless the message of Theosophy was assimilated by the nation, and that could only come through the realization of the God within. "We may just as well face the fact," he said, "That we have suffered from the freakishness of some of the things associated with Theosophy. It has done great harm in the United States," he declared, and he commended the stand taken by the Canadian National Society. He had a real response to his appeal to the young men of the Society when he reminded them that the world was in need of Theosophy, and that it depended on

them to deliver the message. Dr. Norwood's earnest eloquence moved many hearts and the fact that he was himself in the ranks was an additional inspiration.

* * *

We have waited for an article promised by Mr. James Morgan Pryse in reply to his critics and dealing further with the question as to the view to be taken regarding the changes made in *The Secret Doctrine* in Volumes i. and ii. of that work and the publication of the Third Volume. There have been some pretty hard things said, and an English correspondent has called attention to Mr. Pryse's first contribution on the subject in the magazine "Theosophy" succeeding "The Path," in September, 1897, which was really the first expression of doubt of the bona fides of Mrs. Besant and Mr. Mead in the matter. Of course there is no question about the changes. They are obvious and patent, and most of us look upon them with regret except where they are merely typographical. No one who was not blinded with prejudice would suppose it was meant to question the fact of changes having been made. The more important point is the new attitude on Mr. Pryse's part as to the good faith of the editors in making the changes. There can be no doubt that at the time of Mr. Pryse's letter in 1897 feeling ran very high. We were young and ardent, and we were filled with the idea of black magicians and dark plots and the utter malevolence of those who differed with us. It is the same in certain sections of the Theosophical Society today. Nowhere outside the Theosophical Movement, in fact, can such bitter feeling be generated. We have an instance of it in "Theosophy" for December, the Los Angeles magazine, which is fairly virulent. Thirty years cools many ardours, and Mr. Pryse has seen fit to revise his opinions. He should not be execrated for that by those who are unable to see any but one side of a fact. It is quite possible to deplore the changes that were made in the *Secret Doctrine*, and yet to believe that they were made in all good faith. Meanwhile we hold over the letter of our English correspondent with sever-

al others received later covering similar ground, the original article of 1897, until Mr. Pryse's reply comes to hand. It will be much more helpful to the public and to everybody else if we recognize that the original texts are all available, even the *Secret Doctrine* itself, thanks to the United Lodge of Los Angeles itself. It does not attract outsiders to see us constantly abusing each other. Explanations and reasonable criticism are in order and should be welcome. There is a most valuable article by Jocelyn Underhill, for example in "The Path" (Sydney) for September-October, which deals with the question of authenticity under the caption "On Theosophical Authority." There is no authority but *The Secret Doctrine*, and those who are unable to use it as a yard stick to measure other views, without running to the extreme of regarding it as an infallible pyx, will make progress in wisdom.

* * *

The Messenger publishes a letter of greeting from the President "To Theosophists in the United States," in which the second paragraph is of paramount interest. She says: "I have been much interested and not a little surprised to find that a lecture on some cardinal teaching of the Wisdom was more largely attended than those on the Coming of the World Teacher, despite the fact that all the publicity in the press was given to the Coming. "Perhaps that is the reason. The West has been trained in the belief that He will come as a thief in the Night. Publicity was a guarantee of falsity. Mrs. Besant makes the startling announcement that she and her party are to remain in California for some months. She speaks of writing to be done and correspondence to be dealt with, but one imagines there is more in this than meets the eye."

AMONG THE LODGES

Montreal Lodge reports five new members and the president writes that though work was suspended during the summer, the Lodge is quite vigorous. The Lodge has secured new quarters in which to meet. These are at 118 Coronation Building, corner of St. Catherine's Street and Bishop Street.

Mr. Lawren Harris, it is announced, will conduct a seven weeks' Class on "Theosophy in its relation to Art." Mr. Harris is the leading exponent of the "Group of Seven" whose work has made such an impression at the Wembley and the Sesqui-centennial Expositions. It is expected that these classes will be largely attended, as he is a most engaging speaker, is thoroughly conversant with both aspects of his subject, and in art perceives one of the highest means of expression of that Wisdom and Beauty and Truth which is Theosophy.

FELLOWS AND FRIENDS

M. Isabel Scott writes from 51 and 52 Lancaster Gate, Hyde Park, London, where the Fellowship Club has been established, to say that if any Theosophists who are coming to England would like to know of somewhere to stay where they can have vegetarian meals and find congenial surroundings, that she is anxious to make this residential Club a definitely Theosophical centre, and to foster the international spirit in it. S. I. Heiman writes on behalf of the Group of Young Theosophists at Southampton, at 32 Carlton Crescent there: "Will you kindly make it known to members of your Section that should they contemplate arriving at Southampton when visiting England, the Southampton Group of Young Theosophists will gladly arrange to welcome them and to offer what assistance and guidance that may be required of them. Letters, stating the name of the ship, time of arrival, and requests for any particular service should be sent in advance together with, if possible, a letter of introduction from the General Secretary of their Section."

The fifth issue of "Buddhism in England" has come to hand, a very worthy organ on popular lines, but with much valuable information and a real spirit of truth-seeking. Among other contents is an article by Mrs. Rhys Davids. But one regrets that at the same time comes the news that the Buddhist Lodge has withdrawn from the T. S. "The work we had set ourselves to do was actually being crippled by our association with

the Theosophical Society," is the conclusion arrived at by our correspondent. How can the Theosophical Society prosper when every person who gets any good of it retires. And how will the law react upon those who having received a benefit, turn away from the benefactor. For after all, where would any of us be without the T.S. It is in the hands of the members to change its character if they desire that, and they certainly cannot do so from outside. So that the T. S. as it is and as they object to it will remain a reproach and an obstacle to their work elsewhere, for the public class all these things together in spite of resignations and withdrawals. There is not a Section and not a Lodge but can do what we have done in Canada and assert their independence and have their freedom of thought and action recognized and substantiated. It may seem easier to withdraw, but do those who have withdrawn find it so? And even if they did, is the easy way the best?

* * *

Laurence Binyon visited Toronto early in November and spoke among other engagements to the Poetry Society. Professor Pelham Edgar who presided introduced him as one of the four greatest living lyric poets—the others being Bridges, the poet laureate, Delamere and Yeats. In a true sense, said Mr. Binyon, the form is the meaning. What then was the power that made them one and indivisible? One could not dogmatize, he said, but poetry was at once art and inspiration. The greatest artists are the most inspired. The two faculties go together. The impulse to rhythmical movement in speech was innate. Rhythm and image were the great poetic gifts. The power of using images not as obstructions, but to bring home to the mind the thought presented was essential to poetry. He instanced Lovelace's Farewell as illustrating this point. Rhythm was the most fundamental element in poetry. It had a subtle effect like an incantation. Something in the mind was liberated by its influence, and in this respect had the power of magical incantation, bringing a quickened sense. But rhythm failed to give pleasure unless

obeying the laws of control. It puts us into a state of heightened sensibility. Nothing was so pleasant to a poet, he thought, as his rhythm; it seemed to defy analysis. The felicity of sound was also commented upon. Children were enchanted by sonorous syllables before they understood their meaning. It was good for a young writer to be in love with language for its own sake. Even had it no meaning some poetry was beautiful in its language for its own sake. The names of the months were an example of this. The shaping power of the poet was, he believed, as unconscious and instinctive as the inspiring power. He analyzed Poe's "Raven" and Wordsworth's "Solitary Reaper," "The Leach Gatherer," and others from Rydal Mount. Mr. Binyon drew the distinction between interior and exterior form and illustrated it by Whitman's "Song of the Broad Axe." The sustained continuity of rhythmic power was evident as the mark and order of the whole kin, Homer, Dante, Shakspeare, Milton and the rest. This is a very brief abstract of Mr. Binyon's remarks.

NOBLESSE OBLIGE

An esteemed correspondent writing of Mrs. Besant's relation to the Theosophical Movement and the various subsidiary organizations that have been started by various members, writes, in part, as follows:

"I am very glad that Mrs. Besant has included Toronto in her itinerary, for I feel sure that a personal talk with her has solved some of your difficulties. In supporting various new movements she carries out what to her knowledge are the wishes of higher authorities. At the same time nothing is further from her intention than to hamper the freedom of thought and belief in the T. S. She spoke strongly on this point at the T. S. Convention in Chicago, reminding our members that she only asks for tolerance. Many members undoubtedly feel the need of ceremonial and the L. C. Church as well as Co-Masonry supply an element that is lacking to some extent in the T. S. Opinions about these movements are bound to differ and time alone can show to what extent they justify them-

selves. In the meantime no T. S. member is in the least obliged to believe in, or to join them, or is considered less loyal to our leaders for keeping aloof, as long as he shows tolerance and expresses his personal opinion calmly and impersonally. Such criticism will even be good. *Believe me, I quite understand your point of view which is that of some of my best personal friends who went even further than you, disapproving entirely of Mrs. Besant's policy as President of the T.S.* Knowing her not only in her official capacity but also in her ordinary daily life, my trust in her has grown as years went by. Great leaders are at times difficult to understand. Mrs. Besant's whole life justifies her leadership and personally I do feel that in all big issues she acts on higher knowledge and that the T. S. is safe under her guidance. I sincerely hope that her visit to Toronto has helped to clear the situation in Canada."

The italics in the above are not those of the writer of the letter. They are intended to call attention to an admission which cannot be ignored in a general view of the situation. It is explained to some extent by the further reflection that "great leaders are at times difficult to understand." There have been episodes in recent years which require more than tolerance and good will to pass over. Some of us have done so in accordance with the principle laid down in the Gita. "There is danger in the duty of another; there is safety only in one's own duty."

It appears difficult sometimes to decide what is one's own business and what is not. When a great many people are depending on one's advice or opinion, it may merely be weakness to tell them to mind their own business. More particularly is it so when one has facts in one's possession that do not harmonize with even the most charitable theories.

Mrs. Besant's visit undoubtedly made a difference in the temperature in Toronto. We were not interfered with by the band of propagandists who accompanied her, and we did not feel that we lost anything. We have never been intolerant, and have left everyone free to follow any course he desired. But because we did not follow ourselves, the

very inhibitions that Mrs. Besant condemned and our correspondent as above declared were never intended, were most distinctly exercised upon us.

As a result there came the formation of the Federation and the separation of those who believed in all the new movements from those who did not. The Federationists best know whether they considered those who did not join them as less loyal than themselves.

This is said not in any desire to upbraid, but merely to make it plain to those in Adyar that there was no intolerance beyond the expression of opinion in the Canadian National Society. The trouble probably lies in that aspect of human nature which hates to be reminded that there is any other point of view than the one held. It indicates uncertainty, lack of assurance, doubt. If one can suppress the evidence of other views, one feels more comfortable. This, we take it, is a weakness rather than a strength.

We are not afraid to hear all sides of all questions, nor to meet the most positive evidence of the truth of other views than our own. We must face facts and yield to reason. There is no religion higher than truth, and we are the sole judges of what we can take to our hearts and minds as being true. St. Paul touched the central necessity. "Let every man be fully persuaded in his own mind." The persuasion of other men's minds is of no value.

We feel that the atmosphere is clearer and we trust that it will not be necessary to revert to this aspect of the situation again.

MR. PRYSE AND S. D. REVISION

A valued correspondent in England, who has borne a large share of the burden and heat of Theosophical toil in that country writes undesirous of entering into controversy, but wishing to make an impersonal protest, and apparently feeling that The Canadian Theosophist would be sympathetic. Leave has been given at the close of the letter to quote a part which bears on some present problems under discussion. It reads:

"Of A. B.'s absolute devotion to H.

P. B. and of her desire to carry out her wishes and continue her work, there could not be a scintilla of doubt in the mind of anyone who was closely in touch with her at that time, and as regards Mr. Mead, Mr. Pryse has given an absolutely accurate impression of his relations with the 'Old Lady' as she was affectionately called, and of the trust she reposed in his integrity and scholarship while he was acting as her private secretary.

"Dr. Stokes' charges resolve themselves under two heads (a) the improper revision of the S. D. and Voice of the Silence, (b) the suppression of matter supposed to exist in readiness for Volumes iii. and iv. of S. D.

Under (a) Dr. Stokes, in his letter to you, now seems to realize that Mr. Mead was chiefly responsible for the work of revision, though he is anxious that Mrs. Besant should not escape blame! Opinion may legitimately differ as to the merit of the revision in every case, but Dr. Stokes' sweeping charges of butchery, emasculation, and priggish pedantry are not justified. He chooses two illustrations for your readers and presumably regards these as strong cases, yet any text book on anatomy or physiology will show the use of 'posterior' in relation to brain anatomy, but Dr. Stokes would find it difficult to produce one which speaks of the 'hinder' part in this connection. Why on earth should H. P. B.'s English not be improved in connection with a technical term? As for illustration No. 2 it is a pity that Dr. Stokes has ignored the context (always a dangerous omission) or he would have realized that H. P. B. was comparing the possibilities of 'further disillusionings' likely to occur in connection with 'a transcendental Occult Nature' (that is Astral?) as greater than the 'unpleasant surprises in store for hypotheses of even a purely *physical* character' (*italics mine*). In either edition the capitals intimate that H. P. B. was using 'Occult Nature' as a substantive, not as descriptive of 'questions' and Mr. Mead's version more truly expresses the author's meaning.

"Dr. Stokes further challenges Mr. Mead's substitution of 'World' for 'Word' on line 7 of the first page of the Proem.

I challenge Dr. Stokes to justify his positive assertion as to what H. P. B. meant in view of the qualifying 'in later systems' and the context.

"Under (b) it would be interesting to learn on whose authority Dr. Stokes challenges the accuracy of Mr. Pryse's memory of the manuscripts found after H. P. B.'s departure. There was a good deal of MSS. in addition to the old copy returned from the printers to which Mr. Pryse refers, but on examination a good deal was found to consist of miscellaneous matter of very varying value which all old students know was chiefly used to form a volume published under the title 'A Modern Panarion.' Even of that there did not remain enough to form a second volume although the one issued was called volume I. But no one who was among the inner circle in the early Avenue Road days could possibly conceive of any reason for *not* publishing everything that was available. Mrs. Besant and the others had everything to gain by issuing all that was publishable, and when a little later the disastrous 'split' arose in regard to Mr. Judge, it should be obvious that the progressive issue of any material left by H. P. B. would have been a strong card in Mrs. Besant's hands.

"Dr. Stokes makes a tremendous point of what was said in the first edition about volumes iii. and iv. being 'almost completed.' Can anybody who has read the recently published 'Letters of Madam Blavatsky,' not to mention "Old Diary Leaves' and Mr. Sinnett's 'Incidents in the Life of Mme. Blavatsky' and 'The Early Days of Theosophy in Europe,' see anything surprising in the optimistic exaggeration of that creature of a thousand moods? The unbiassed critic might also enquire why should the premature reference to a problematical fourth volume be regarded as of greater authority than the deliberate announcement of an 'amended and enlarged version of Isis Unveiled' at a time when nothing was practically done towards it? (See H. P. B.'s own apology on page 1 of preface to first edition).

"I must add a word to deal with Dr. Stokes' absurd point about the destruction of the 'stereotype matrices,' correct-

ly so described by Mr. Pryse and by Mr. Mead when he wrote 'the moulds are practically useless.' Dr. Stokes as an editor ought to know that matrices, or moulds, are made from paper pulp and are very easily damaged and rendered useless by damp and pressure if not carefully handled and stored. From the printer's standpoint, which was that of Mr. Pryse, damaged moulds are practically 'destroyed,' i.e. they are useless for the purpose of casting metal plates, or stereos, as they are called. But Dr. Stokes drags in a letter of Dr. Arch. Keightley, a medical man, but no printer, who ignorantly, and innocently, refers to 'plates.' It is much less innocent of Dr. Stokes to make Mr. Mead write of plates in his desire to down Mr. Pryse, for according to his own immediately preceding paragraph Mr. Mead specifically wrote 'moulds.'

"I won't take up more of your time but I should like to add my appreciation of Mr. Pryse's manly, honest and—as I think—really Theosophical 'defence of those who are unjustly attacked.'"

THE ARCANE SCHOOL

Readers of the Canadian Theosophist may be interested to learn of an organization that is carrying on the primitive tradition of the Ancient Wisdom in a practical and unpretentious way.

Some time ago the writer was attracted by an interesting little monthly magazine "The Beacon" published in New York under the management of Mr. Foster Bailey. It referred to a number of books of a rather extraordinary nature and also to a certain Arcane School conducted by Mrs. Alice Bailey. Investigation led to the purchase of the books and information concerning the School and finally to an application for membership therein. Being admitted, the course of instruction proved of so high and valuable a nature that a visit to New York followed with a view to getting into closer touch. The result of that closer touch has been to endeavour to pass on the good news to others who may be interested.

The Beacon:—To give some idea of this let us examine the first number that comes to hand; it is for May 1926.

First, there is an article called "Occultism, True and False." This proves to be a reply to a correspondent who had got into psychic trouble and takes the form of a masterly analysis of this difficult subject, as a whole, so that it might be suitable to other types of this nature. This, coupled with a refreshing frankness and couched in forceful English makes it perhaps the most useful effort for this purpose that has appeared.

Next, a reprint of an excellent article on "The Symbolism of the Zodiac" by Edward Carpenter. This is followed by a short article on some of the Cosmic Laws, and appears to be a summary of a subject dealt with at some length in "Cosmic Fire," of which more later. A communication from "The Tibetan Teacher" received by Mrs. Bailey on "Obeying Orders" follows, from which the following sentence is taken. "A disciple always unquestioningly obeys but only because he is in a position to comprehend the necessity for the fulfilling of the order."

Then we have an article on "Gossip" emanating from the Arcane School which includes, amongst much illuminating matter, put in a very orderly way, eight aphorisms to enable the student to check this tendency in himself—not in others—they are number 1-8, numbers 1, 4 and 8 being "Mind your own business." Then after a very beautiful paraphrase of a Navajo benediction we conclude with Lesson No. 9 on the Yoga Sutras of Patanjali based on Johnston, Judge, Dvivedi, Woods, Taty, and Vivikananda.

The books issued in connection with the School are:

Initiation, Human and Solar, which contains some amazing statements. Mrs. Bailey expressly disavows personal responsibility for them but urges that they be considered on their merits, in precisely the same way that H. P. B. advised the study of the Secret Doctrine.

The Consciousness of The Atom, consisting of seven lectures given by Mrs. Bailey.

Letters on Meditation, from the Tibetan Teacher. These appear to be safe and sane in their advice and are very instructive both for those who do and

for those who do not practise meditation.

A Treatise on Cosmic Fire, in two volumes totalling over 1300 pages. This material also has been received by Mrs. Bailey from the Tibetan Teacher—not by any automatic process but apparently in much the same way as the Secret Doctrine was written. The subject matter is bewildering for any but the earnest student, but so far as the writer of this is competent to form an opinion it proves to be sequential and coherent when closely examined. It is not a fanciful or arbitrary revelation but rather a turning of what H. P. B. called the analogical key in the Secret Doctrine lock. The result is startling, almost as startling as the Secret Doctrine itself. Incidentally it may be noted that the index gives over 130 quotations from it.

The Arcane School. First, what it is not. It is not a new Theosophical Society. It is not a competitor with any existing society, cult or church. Its declared object is to increase effectiveness of the work that its members may be engaged in, no matter what it may be, religious, philosophical or scientific; *provided only* that the purpose of the study is for service and not for curiosity or selfish ends. The membership, after little more than three years of existence is about 400, most of whom are making good. This is remarkable in view of the really strenuous course prescribed.

The objectives of the Arcane School are very definite and have been summed up as follows in the School papers:

1. To live the life of the spiritual man in the world of every day.
2. To prepare themselves to pass on to the Path of Discipleship.
3. To train students in group work.
4. To unfold the powers of the soul with safety.
5. To bring about contact with the Inner God, the Master within.
6. To study, so that the world may have people in it who are Knowers.

For anyone with a bent for service and who is willing to study and live the life assurance may be given that they will not be disappointed or harmed. Details concerning the School cannot be given here but application may be made

to "The Arcane School, Room 5013, 452 Lexington Avenue, New York." But don't write unless in earnest, they are very busy people.

Last but by no means least, the subject of Personalities calls for comment. It was the writer's privilege to meet both Mr. and Mrs. Bailey and several members of the School and while all personality is strictly tabu in the School, it must necessarily have someone in charge of it. But this may be said, that the writer has satisfied himself as to their bona fides; that no pledge to any personality is required, wanted or permitted, in fact, any marked tendency in this direction would result perhaps in a warning and if persisted in, a request to withdraw.

The only pledge that must be taken and in all seriousness is to one's own higher Self. It was evident that the members of the School are thoroughly imbued with this attitude, for while respect was manifest it was so linked with a spirit of comradeship rather than any "pedestal stuff" that energy is not wasted in emotional gush, however well meant, but is conserved for real work.

A few characteristics that dominate the School will conclude this sketch. A noticeable absence of criticism of anyone individually but a frank and fearless discussion and analysis of principles. An illuminating article on "Spiritual Leadership" in a number of *The Beacon* is a fine example of this.

An absence of monetary claims, fees or dues. Supported entirely by voluntary contributions; in some cases nothing is or can be given, but that makes no difference to the attention they receive if it is seen that they are in earnest. In this School as in others of a genuinely altruistic nature it is true that, given enthusiasm, money is never a real difficulty.

Nothing must be taken on authority; no matter how true it may be it is not a truth for one who has not been able to grasp it.

If members of the School feel themselves called upon to express gratitude for services received, and many do, it is expected that they will let it take the form of supporting the School in such

ways as they are able rather than adulation and flattery of the teacher.

Lastly, it is not too good to be true. Some of us have found it to be the ideal that we have been seeking and waiting for; but it is a strenuous affair. Much is given, but much is expected.

Felix A. Belcher.

AN ESOTERIC ORGANIZATION

The request has come from R. Vasadeva Row, B.A., B.L., High Court Vakil, Madras, to assist in removing some misconceptions that have been circulated about the Suddha Dharma Mandalam, of which he is an official. It appears from what is stated in the literature of the Mandalam, which is literally a Society for the Purification of Religion, "that it is one of the most ancient in the world, that it has been an occult body for thousands of years, but that in recent times it has determined to take pupils or students and train them in occultism. About 1915 Dr. Supramania S. Iyer was chosen by the Heads of the Society to become their outer agent and the channel between them and the world for the entrance of pupils to the teaching. It is indeed an occult school, and has been kept secret during all past history until the present. It purports to be a branch of the White Lodge, of which H. P. B. was one of the messengers. The statement that Dr. S. S. Iyer invented the School himself is particularly offensive to those who know what the School is. The pamphlet states "he simply revealed the existence of the ancient Spiritual Hierarchy divinely designated the Suddha Dharma Mandalam under the guidance and direction of Bhagavan Narayana functioning for the world's weal."

Entrance into the organization is not fettered, it is stated, by considerations of nationality, race, caste, creed or sex. "It was for securing the promotion of that Vidya of the Kali age, making the necessary change in the Dharma to be observed so as to bring within the reach of all, without the least distinction of nationality, race, caste, creed or sex, the attainment of this supreme science." Furthermore, it is said, that "it is the only institution to which aspirants in Yoga,

who for one reason or another are unable or unwilling to enter the Esoteric School (of the T. S.) must resort to in order to obtain true teaching."

Another matter of interest in connection with the Mandalam is, that some time before the event there was announced that the birth of an Avatar would occur on January 16, 1919. The event occurred and accordingly on the day appointed there was born the Bhagavan Mitra Deva, a great Teacher, the first of the nine great Teachers who are to come to the world to guide it prior to the great Krishnavatara that will take place 12,000 years hence. He is to teach universal love and utterly unselfish service.

It is pointed out that every day every member of the Organization has several times to invoke the aid and blessing of the Highest Spiritual Power on the globe, Bhagavan Narayana, the Mighty Head of the Spiritual Hierarchy, and the One Initiator. This is the Great Being spoken of in The Secret Doctrine as the Root-Base of the Hierarchy of the Fire-Mist, the Ever-Living Human Banyan, the Tree of Life. He is the King of the World, so called in various writings, and is the Kumara who descended from Venus to bring about the spiritual illumination and "salvation" of the earth.

It is as representative of this Being that on January 16, 1919, was born in a pure body the Bhagavan Mitra Deva. He is now seven years old and has given several discourses. On May 4, 1920 he was taken from the care of his mother and ten great Mahatmas took charge of him. On October 22 of the same year he delivered his first discourse. He next spoke on January 23, 1921. The third discourse was given on October 11 on the Dharma of the Age. On January 13, 1922, he spoke once more, dwelling on future Dharmic changes. The fifth discourse was given on September 30, 1922, on the significance of Yoga Brahma Vidya and the benefits thereof to the world. The Sixth Discourse was on the Avatar's own mission.

The three great truths underlying the Dharma are stated as (1) the immanence of the one life of Brahman: (2) The consequent Universal Fraternity of the hu-

man race: (3) The existence of an agency to guide towards its appointed goal the evolving humanity on our globe.

It is stated also that it is intended to institute a branch of the Order on this continent, there being one already in South America. One of the conditions is said to be the ability to pay \$40 or about \$200 as an entrance fee.

The literature of the Mandalam is of intense interest, being indeed a statement of the inner beliefs of orthodox Brahmanism. For about three dollars a set of three pamphlets giving full information, "An Esoteric Organization in India, a handbook of the Mandalam, "Yoga Deepika," an account of the King of the World; and "Sanatana Dharma Deepika," a book which describes the discipline.

Those desiring further information should address the Pandit K. T. Sreenivasacharya, Vellala Street, Vepery, Madras, India.

NEW BOOKS AND REPRINTS "THEOSOPHY INTERPRETED"

"Theosophy Interpreted" was the title of the Convention Lectures of 1923. They have been rather overlooked in the bustle of other events, but it is a little book well worth study. It is not for the scholar so much as for the reader who wishes to sum up the results of contemporary thought as it presents itself to a Theosophical thinker. There are but three addresses, Mrs. Besant's lecture in that year not having been reported. Mr. Jinarajadasa had for his subject "The Interpreter of Science as the Basis of Knowledge and Conduct;" Mr. Arundale, as the Interpreter of Psychology; and Mr. Cousins the Interpreter of Beauty and its Expression in Art. The first lecture points out that there is a mental purity as well as a bodily purity, and that impurity of thought surrounds a fact with an illusion which is not there. "To see a fact as it is is purity of thought." Science supremely devotes itself to such purification. To divest one's ideas of truth of every vestige of error is the task of the scientist and should be of the Theosophist. As Mr. Jinarajadasa says: "Just as all the high ethical teachings of

the religious Founders are broken again and again by their followers, so the very high dictates of science are broken by the scientists themselves." We must not accept at second-hand any fact as true, he proceeds. We must equally start with no assumption. "We must have that purity of mind which observes the fact as it reveals its own message, without limiting it by any assumption." We know that matter today is nothing but an electric charge. Such a tremendous generalization takes away the ground of the old materialism with all its assumptions, but we must beware not to endow electricity or its theories with the same infallibility the old science gave to matter or the old theology to its Idol. When we get away from the infallibility idea in either science or theology we are ready for the gentler spirit of brotherhood and tolerance which is very well put by Mr. Jinrajadasa when he says "The fuller comprehension of facts which is Theosophy, and to which modern science will come, is inseparable from tenderness and compassion." Mr. Arundale's lecture is perhaps more academic but none the less useful as a study of modern psychology brought up to date and related to Theosophic positions. He says, "I take it that the basis of the contribution of Theosophy to psychology lies in the theory of the Monad, the ultimate source of our individual lives, a theory which is well-known to the Theosophist, whether or not a member of the T. S." He says the Monad is the ultimate individual consciousness, but is it not rather the vehicle of the ultimate individual consciousness? Or can there be any individualization except through the evolution of vehicles? And both Monad and vehicle are but aspects of the One Life. We only learn of these things in action, and (page 55) "the fact we have to grasp is that we must not continue to use means of growth which we ought at our stage to have learned to do without." Which is St. Paul's putting away of childish things. Mr. Arundale recommends Bergson and Bosanquet and Bhagavan Das's "Science of the Emotions." Mr. Cousins says many illuminating and inspiring things in his interesting lecture on Art. "It is

an inescapable Life of which we are a part, and in which we can participate with conscious joy just to the extent that we make accessible to it that fragment of its own consciousness which is imprisoned within each of us. Evolution is God's escape from His own self-imprisonment." And again: "Those who have to even a small extent put themselves, with open vision, in line with the creative power of the Universe know that, while that Yoga of beauty has disciplines of the most exacting kind, its reward is an increasingly ample fulfilment of Hegel's declaration that in the arts we have an efficient means of polarization, or yogic concentration, through which we can contact the Cosmic Life." He declares that he has had this contact. "Most solemnly and sincerely do I declare that, in the pursuit of my art as a poet, I have at times been aware of the working through me of powers from beyond the boundary of my own consciousness." He gives specific instances of this. He speaks of Tennyson "vaguely" glimpsing something of this. Tennyson had a more definite experience than that would imply, and he gives ample evidence of it in many of his poems. These lectures will be very useful to students who wish for an introduction to the Theosophical attitude on these matters.

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MOON MOTH

You shun the garish day;
 You love to seek the quiet woodland
 way
 When quivering moonlight spills
 Its silver magic over dusky hills.
 What fairy forest queen
 Has given to your wings the tender
 green
 Of leaves in early spring,
 And made you a dream-entangled
 thing?
 Have you not wished to wear
 Purple and gold? Right royally to
 bear
 Upon your fragile wing
 Richness and glow of autumn colour-
 ing?
 Perhaps you would possess
 More than the beauty of pale loveli-
 ness;
 Perhaps you long to be
 More than a symbol of fragility.
 Corinne Farley.

* * *

THE CANADIAN LODGES

BANFF LODGE.

President, vacant; Secretary, George Har-
 rison, Paris, Banff, Alta.

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THE LITTLE CYCLE OF THE YEAR

Even though it be a little one, the year is a stage of which we should take note on our journey through the incarnation we have undertaken. There is a certain truth in all conventions, and they are only conventions when we forget the truth and occupy ourselves with the form.

It is not a light thing that we have circled around the Sun in the vast gyration of the year, or that we have accompanied Him in his more stupendous orbit and swung into new abysses of space that we have never known before. Nature does not repeat herself, so we ought to know that we are traversing new ground, and that ever new and strange experiences await us in the new fields of space into which we pass.

Let us be honest and say that we have forgotten, and because the same stars have shone above us, and the same seasons have come and gone we have neglected to think of what lies beyond. There are links within us which bind us to these greater heights and deeper depths but, like the extreme notes on the keyboard of the piano, we rarely touch them, confining ourselves to a familiar octave. And when we range a little beyond these confident notes we arouse discords and hear unwonted sounds. It disturbs us, and we turn to the music we know, and complain that there is none other given among men. It is our unaccustomed or uncultured ears perhaps, which are the

difficulty, and if we but knew, there are diviner harmonies thrilling for us at all times, did we not drown them out with our frequent droning.

We complain too, of the discords that others make. It is true that some of us jangle the chords. We might escape that had we but listened more closely to the music that comes not from without, but that true melody of life that sings within. Learning it, we might also learn that the outer music, whether sweet or harsh is but an accompaniment to the real melody.

But let us pass from metaphor to fact. There is much complaint on every hand about leadership and teaching. We are told about the deception of the leaders and the falsity of the teachings, and many raise their voices to heaven in protest against their obliquity.

Is it not we who are deceived who have ourselves to blame? We have been warned not to follow leaders. We have been told that there is only one Master, however many the teachers may be. It has been pointed out to us that whom-ever we choose to follow it is we who make the choice.

What then, have we to complain about? Our own stupidity? Our eagerness to be patted on the head? Our wish to have some great one tell us how fine we are? Our insatiable desire to have a pet god to worship? All these things lead to disappointment because they are

mortal and finite things, and the reality within us craves only the real for its ecstasy. When a teacher deceives or lies or would mislead us let us rejoice that we know better, and let us grieve that a fellow being is a slave to the maya from which we have been delivered. That outer world has nothing to offer but maya—glamour—masquerade. Knowing this why should we follow the will-o'-the-wisps. And if we follow them why should we complain?

There are scores of teachers all declaring that they—each of them for himself—is the only true teacher. It is at his peril that any man listens and believes. It is well to hear, but we must judge, each for himself. Prove all things. Hold fast to that which is good. If one is mistaken for a time, it is his mistake, not the mistake of the deceiver, who was only the initiator, after all, the Adversary, the Tempter, the Apollyon. Do not blame him for being what he is. He acts according to his nature. The serpent has a sting and the tiger claws.

The Tempters appeal to the lowest in us. Perhaps we resent having its presence revealed to us. But that is what the Tempter is for. What folly to blame the Tempter for the possession of the nature that we have ourselves cultivated!

The Theosophical Society is a great threshing ground, and it has been fed with chaff as other floors have been loaded with grain. But one of these days the Master will come whose fan is in His hand, and He will thoroughly purge His threshing floor. There may be but little wheat left after that whirlwind, but we have been taught how to divide the wheat from the chaff, and if we choose to grade ourselves with the chaff rather than with the wheat we can blame neither the Tempter nor the Master.

These are things that we may well think of at the threshold of the New Year. It is a new time, a new occasion, a new opportunity, a new effort that lies before us. Let us put all the divinity we possess into the revelation it will bring us.

NON-RESISTANCE

All the nations of the world are living in dread of "The Next War." They all feel powerless to avert it because each one is afraid that one or more of the others will force it to fight in self-defence.

One of the ways in which theosophical students can help to preserve the Western nations from self-destruction, and at the same time render them more suitable for the development of those egos who are too far advanced to profit by our modern savagery is by finding means of allaying this fear of war which is the cause of war. But an appeal to be of much immediate practical value must be made from a materialist platform for very few people can be guided from any other. This article, then, will deal only with material considerations.

It is often said that conflicting trade interests and jealousies are the chief causes of war, and that as long as the policies of the nations are swayed by them it will be futile to hope for permanent peace. But the last war—"the war to end war"—has surely taught the most selfish and stupid of traders that no commercial advantages that might be gained are worth a fraction of the commercial disasters that must certainly overwhelm both the victors and vanquished of a great war in almost equal ruin.

No, it is not tariffs, bad as they are, that are at the bottom of the fear that impels hard-up and over-taxed nations to sanction the expenditure of vast sums of money in keeping armies clothed and fed, and trained to produce nothing but destruction and in building multi-million dollar battleships to protect their shores from an enemy yet to be named.

Nor does the possibility of losing "colonial possessions" trouble many people to any great extent. Why should it? Possession of territory is not essential to either residence thereon or to trading with its inhabitants. As a matter of fact not one person in ten thousand owns a single stick or stone on any of "OUR" foreign possessions or has any rights over a yard of them. In Canada we even put

up tariff-walls against their products. The only people who get anything substantial out of colonies are Excellencies and Governors, their staffs, families and hangers-on; the rest of us are welcome to enjoy all the glory and brag we can get out of them, which is all we shall ever get. Trade is said to follow the Flag, but there is no need for trade to wait for the Flag. Before the war Germans were doing business, and successfully competing against all rivals, in every part of the globe while the military party at home were demanding room for German expansion and shouting for a "Place in the Sun." Ever since Disraeli dubbed Queen Victoria "Empress of India" the party in Britain called "Little Englanders" have been regarded with contempt, but however deficient they may be in "patriotism" they have far more common sense than the impoverished dupes of flag-waving imperialists. What would it matter to the common people of England or Canada if they lost possession of every island in the seven seas tomorrow? They might never know it if the newspapers forgot to mention it!

And now to come to my chief contention: The fear of war arises almost entirely from the *fear of invasion* by foreign troops. Visions of destruction, burning homes, crowds of women and children, and old men fleeing before the approach of soldiery drunk with the lust of rapine and slaughter, and of all the horrors that overtook Belgium and the west of France a few years ago arise in our thoughts of what might happen to an unprotected country. And yet all this dread is founded upon a misake. It was not invasion that caused all the suffering but *resistance to invasion*. Invading armies of today do not slay non-combatants, wantonly destroy property, loot rape or carry off captives. Soldiers, it is true, often commit crimes in disorganized territory, but so do burglars and ruffians when at home. The towns and farms of Belgium and France were destroyed by French guns as much as by those of the Germans.

What would have happened if in July, 1914, France had scrapped her arms and

turned all her soldiers into civilians? The Germans might have walked and ridden to Paris—buying food and cigarettes from eager sellers. Perhaps they might have found some excuse for imposing an indemnity, and then . . . they would have walked and ridden home again. This may sound absurd, but what did Germany do after she had beaten France to a frazzle in 1871? She imposed an indemnity and went home. And no indemnity could ruin France as successful defence has done. It is true that Alsace-Lorraine has always gone to the victor after the Franco-German wars; but the loss never destroyed the happiness of French and German families to a hundredth part of the extent which the fighting had done. Those border provinces contain about equal proportions of French and German people, and a thing to bear in mind is that *people do not much mind being ruled by foreigners*. I am thinking of the happiness of the home lives of the ordinary people, not about the feelings of aristocratic jingos, ambitious statesmen or "patriotic" agitators. Thousands of people live voluntarily under foreign rule. Britishers, Americans, French, Germans and Italians live happily in every country of the world subject to its laws and regulations. I understand that the German population were quite sorry when the British and American military left the occupied territory. The soldiers were as good for business as tourists, and many Frauleins found husbands among them.

There are two other points to be considered: One is that civilized nations do not want to govern other nations whose population is decidedly opposed to them (except in special cases for strategic reasons) witness the departure of German officials from France after arrangements had been made for payment of the 1871 indemnity; and the fact that none of the victorious nations showed any inclination to take over the government of Germany, Austria, Turkey or Bulgaria after 1918.

The other point is that weakly protected nations are less in danger of war than strongly protected ones. Weak na-

tions are not feared, strong ones are. If Canada began raising a big army and emplacing guns along the boundary line, turning it into a hostile frontier, our present feeling of perfect safety from the U.S.A. would at once come to an end. Portugal's army has done nothing but run away for the last hundred years or so and her navy is negligible yet she fears no foe—because no foe fears her.

I have now endeavoured to show that:

The fear of war is grounded upon fear of invasion.

It is resistance to invasion that causes destruction and suffering—not invasion itself.

Unprotected countries are not in danger of having foreign government imposed upon them.

That even if foreign rule were imposed upon a nation the happiness of the great majority of its people would be far less destroyed by it than it would be by successful war.

The less a country is protected the less it need fear war.

(It may be admitted that in some circumstances a nation might have to keep armed guard against neighbouring savage tribes).

Many people would, no doubt, reply that there are other things besides mere happiness to be considered—national honour for instance, and that it would be an unbearable humiliation for a great nation to lie at the mercy of other nations.

All my contentions so far have been supported by observation of actual facts, let us then look about us for an answer to the above question.

Very few of the people of Canada feel humiliated at the thought that their country, from a military point of view, lies at the mercy of their powerful neighbour to the south. The people of little Denmark are not humiliated because their country could be easily conquered by any one of its armed neighbours.

The country that first has the courage to lay down its arms, and declare that come what may it has done with war forever will achieve greater glory, honour and safety than has ever been won with guns and bayonets.

W. B. Pease.

LETTERS THAT MAY HELP YOU

No. 11

Friend

To continue our theme from my last letter: As we said in the previous installment, the various planes (or worlds—call them what we may) are of matter differing from each other—atomic and molecular, the reason being that the bits of Life (called monadic essence, etc.) do not start out on their evolutions at the self-same time. As the universe is a constant “becoming”—an out-breathing and an in-breathing, so these hosts of monads (monadic essence) come and go, go and come; come down into coarser matter, then return to a higher point,—a constant progression.

It will be obvious to you that those hosts of monads are at different stages of evolution.

In our preceding letter we drew a diagram to show this coming and going, also we divided that oval shape into three spaces, viz:—spiritual, psychic, physical, those being the principal divisions; consequently, “Man” is an entity functioning in bodies made of three (3) separate and distinct hosts of monads. One host in the *physical*, one in the *psychic* (passional), the other in the *intellectual*, and above them all, the *God within us*—the *Inner* or *Higher Ego*; the Higher Self—as it is called in the books.

These three hosts or streams of monads are at vastly different stages of development. Each of these hosts has its own laws, and is ruled and guided by different sets of the higher Intelligences or Logoi. Each is represented in the constitution of “Man,” and it is the union of these three streams in him that makes him the complex being he now is. St. Paul apparently knew of this teaching when he divided “man” into “spirit, soul and body.”

Again, these three large divisions are sub-divided, which make the “man” yet more complex. Of that more anon.

In Theosophical literature these various divisions are named, so as to identify them and to make clear the different

parts (so to speak) of this entity we call "man." We give them here so that you can refer to them from time to time; and, as the Hindus have gone very much deeper into this subject than have our Western races, we use the names given by them in Sanscrit:—

The Higher Self { ATMA, the inseparable ray of the Universal and One SELF. It is the God above, more than within, us. Happy the man who succeeds in saturating his inner Ego with it.

The Spiritual Divine Ego is { the Spiritual soul or Buddhi, in close union with Manas, the mind-principle, without which it is no Ego at all, but only the vehicle for Atma.

The Inner, or Higher "Ego" is { MANAS, the "fifth" principle, so-called, independently of Buddhi. The Mind-Principle is only the Spiritual Ego when merged into one with Buddhi, no materialist being supposed to have such an Ego, however great his intellectual capacities. It is the permanent Individuality or the "Reincarnating Ego."

The above gives you the spiritual part of "man" and is symbolized by a triangle. In Freemasonry, the upper triangular part of the apron represents this; the square beneath, the "quaternary"—the physical part of man.

The Lower or Personal Ego is { the physical man in conjunction with his lower self, i.e., animal instincts, passions, desires, etc. It is called the "false personality," and consists of the lower Manas combined with Kama-Rupa (kama—desire, rupa—form or body), and operating through the Physical body, and its "double" (etheric body). The remaining "principle" called

Prana or Vitality is the energy of the Universal Life.

Now try to imagine a Spirit, a celestial Being, divine in essential nature, yet not pure enough to be one with the ALL, and having, in order to achieve this, so to purify its nature as finally to gain that goal. It can do so only by passing individually and personally, (i.e., spiritually and physically) through every experience and feeling that exists in the manifold or differentiated Universe. It has, therefore, after having gained such experience in the lower kingdoms (during the previous evolutions), and having ascended higher and still higher with every rung on the ladder of being, to pass through every experience on the human planes. In its very essence it is THOUGHT, and is, therefore, called in its plurality Manasa-putra,—"the Sons of the (Universal) Mind."

This individualized "Thought" is what Theosophists call the real human Ego, the thinking entity imprisoned in a case of flesh and bones. It is a Spiritual Entity, and such Entities are the incarnating Egos that inform the bundle of animal matter called mankind.

When this Spiritual Entity incarnates, we have a dual result: (a) the essential inherent characteristic, heaven-aspiring mind (Higher Manas—as it is called), and (b) the human quality of thinking, or animal cogitation, rationalized owing to the superiority of the human brain and the stimulus from the Spiritual Entity. This human quality of thinking is called in the books, "Lower Manas."

The first gravitates towards Buddhi, the other, tending downward, to the seat of passions and animal desires. (Another key to the problem of good and evil).

As it is the Spiritual Entity's business to govern and control and raise the animal he informs, you can see why this Ego, this Manasic Entity, is held responsible for all the sins of the lower man, just as a parent is answerable for the transgressions of his child, so long as the latter remains irresponsible.

You can probably see also how the teaching of re-incarnation or re-embodiment fits into the general scheme.

Probably you can see how this grandiose conception has been degraded into the exoteric church teachings of a Jesus Christ being killed as a sacrifice to appease the wrath of his Father (God) and saving humanity; for (as H. P. Blavatsky puts it) "starting upon the long journey immaculate, descending deeper and deeper into sinful matter, and having connected with every atom of it in manifested space, the Pilgrim (the Monad) having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter and half through his cycle, when he has identified himself with collective humanity. This he has made in his own image. In order to progress upwards and homewards, the "God" has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence. He has to sacrifice Himself to himself (the Son being crucified) in order to redeem all creatures, to resurrect from the many into the One Life. Then he ascends into heaven indeed, whence he will redescend again at the "next coming," which one portion of humanity expects in its dead-letter sense as the Second Advent, and another as the last (or Kalki) Avatar."

As so many of my readers dislike my remarks on the historicity of the Jesus Christ of the Gospels, wanting to hang on to the *exoteric* plan of redemption while desiring the *esoteric* teaching, (like donkeys which are in one field shoving their noses through the fence to nibble at the grass in the neighbouring field), I shall try to show in my next letter how the preceding teaching was taught by an *esotericist* in the New Testament, and may be found to be the fundamental nucleus around which the "historical" Jesus was built by a corrupt Church.

Aseka.

MESSIAHS, WORLD - RELIGIONS AND BROTHERHOOD

Between the years 1505 B.C. and 498 A.D. the Vernal Equinox was passing through the sign Aries, and this period is known as the Arian Age. In the year 498 the Equinox entered the sign Pisces,

and the Age we are now living in is the Piscean. In the year 2481 the Equinox will enter the sign Aquarius, and the Aquarian Age will then commence.

Each Age differs from every other in its ethical-religious system, and in its social-political system to the extent that the latter is influenced by ethical considerations. While it is true that the same ideals have been common to the ethical systems of all Ages, yet each Age emphasizes, and concentrates its energies upon the attainment of certain ideals which thus become peculiar to it in comparison with other Ages.

Five centuries prior to the commencement of each Age there is born an Initiate whose mission is to sow the seed from which will spring the new Dispensation, to sound the keynote of its ethical system, and to enunciate its special ideals in words which will live through the centuries to come. He is called its Messiah, or Messenger. Successive Messiahs are not successive incarnations of the same ego, but are as distinct, one from another, as they would be were they contemporaneous. They have this in common, that all are alike *informed*, or inspired to the fullest extent, by the same Christ, or Invisible Spiritual Teacher of mankind whose human messengers they are.

Before the seed can be sown, the ground must be made ready by ploughing, and for nearly two centuries before the birth of a Messiah, the way is prepared for him by lesser messengers of the same Christ, who are inspired by Him, but not to the fullest extent, as is the Messiah himself.

Throughout any Age there is but one dominant Religion, however many and diverse may be the creeds, churches, and sects through which it finds expression. During the first third of the Age it is engaged in consolidating its supremacy over the dying Religion it has displaced, during the middle third it passes through a phase of intellectual adjustment, and during the final third it struggles, with slowly decreasing success, against the new Religion to which it in turn is destined to give place. The soul of each Religion is the message of its Messiah,

but no Messiah ever founds a Church or enunciates a formal creed. Creeds and Churches are essential needs of humanity, but they are the work of purely human hands and brains. They undergo vast changes as the centuries roll on, whereas the Religion they seek to express persists, unaltered, throughout its Age, to be reborn, yet more perfect, twenty-four thousand years later, when the equinox again enters its sign.

Despite its allegorical nature, the Christian Bible has preserved many significant dates. One such is the year of Abram's removal from Ur, 1971 B.C., about five centuries before the Arian Age, whose Messiah he was. He is known as the Father of Israel. Israel means warrior; Mars, God of War, is the symbolic ruler of the sign Aries; that Abram was the progenitor, not of the Jewish race, but of the Arian Warrior-Religion should be obvious. It is not seriously disputed that the historic Jews borrowed both their language and their religious beliefs from Babylon, and that the Old Testament presents an ethical-religious system common to nearly all the nations of that Age. The Rebellion and Exodus of Israel and the Conquest of Canaan is an allegory which epitomizes the rise to ascendancy, of the Arian Religion, over the Taurian, the Apis-Bull Religion of the symbolical Egypt.

Mars is a zealot, glorying in his strength, exulting in conquest and domination over others. What he wants he demands in a loud voice, but what he has he either destroys or gives away. The Old Testament is full of such expressions as "I am the power and the glory," "The Lord is my strength," "The Lord is as a man of war, Almighty is his name." The Lord makes demands upon his people and the people make demands upon him: the people are forever discontented and rebellious, the Lord equally prone to wrath. On the other hand, the Lord gives much and often while the burnt offerings of the people are endless.

Orthodox astrologers to the contrary, the nature of Pisces is identical with that of the planet Venus, and the nature of

Venus is both the antithesis and the Complement of that of Mars. They represent two poles: war and peace, zeal and piety, strength and gentleness, glory and meekness, demand and prayer, destruction and preservation, fire and water, father and mother.

The Piscean Religion, the New Testament, is therefore in direct contrast with the Arian, the Old Testament. Its Messiah was Jesus of Nazareth, Prince of Peace. Instead of Abram, Father of Israel the Warrior, there is Mary, Mother of Jesus the Saviour. All Messiahs are not Saviours, but only the Piscean Messiah, and it will be twenty-four thousand years before another Saviour shall come. "Gentle Jesus, meek and mild" is as different from the "Lord Almighty," as Holy Water is different from burnt offerings, and as the story of the early Christian martyrs is different from that of the Conquest of Canaan.

Jesus of Nazareth came at his appointed time, five centuries before the Piscean Age began. Little as we know of the lesser messengers who preceded him, the organizations founded by them during the first two centuries B.C., in preparation for his coming, are familiar to all students of Christian origins. Amongst these messengers was another Jesus who preceded him by about a century and who has been confused with him by some of the best-known writers of today.

The Aquarian Messiah will come at his appointed time, five centuries before the Aquarian Age shall begin, or about the end of the present century. Preparations for his coming have long been under way. The activities of the Bahaists, of the Theosophical Society, of the Rosicrucian Fellowship, of the Order of Christian Mystics, of the Order of the Star in the East, are consciously or unconsciously directed towards the same end—the ploughing of the ground ready for the sowing.

At the beginning of the Christian era the world was agog with expectation. But though it knew the time was at hand, it failed to realize that it was a Piscean and not a second Arian Messiah who was due. A world, steeped for a thousand years in the Arian ideal of

power and glory, failed to recognize the meek and gentle Messenger when he came. They demanded a sign of his power, and not receiving it, they rejected him, just as they had rejected John the Baptist and the others who had been busy with the ploughing.

Today, a world steeped for a thousand years in the Piscean ideal of meekness and piety, looks for another Jesus. The coming Messiah and those who prepare the way for him, will be no more acceptable to a Piscean world than Jesus and John the Baptist were to an Arian. The grounds upon which the claims made for Krishnamurti are denied will be precisely the grounds upon which, in less than another century, the Messiah himself will be rejected. Only those who realize the vast difference between Piscean and Aquarian ideals, and who are capable of understanding, feeling, and living the latter, will follow him, and these will be few.

To the majority, everything about Aquarianism will seem abominable. The nature of Aquarius, esoterically, is a sublimation of the combined natures of Aries and Pisces, but since it is a masculine sign, it has more in common, exoterically, with masculine Aries than with feminine Pisces. Its nature is identical with that of the planet Uranus, whose symbol represents a combination of the symbols of Mars and Venus. Ours is an Age of Law and Order, and doctrines appropriate to Uranus, God of Chaos and Disorder, will seem poisonous to those who have fed on Piscean teachings all their lives.

Where the Arian, with eyes uplifted, demanded of the Lord, and the Piscean, with eyes cast down, and on bended knees, prays to him, the Aquarian tempering self respect with respect, will seek to grasp the hand his God extends in friendship. Instead of "leaning on the Lord" in time of trouble, or praying to rest "safe in the arms of Jesus," he will dare to walk alone, to rely on his own efforts, saying in effect "Never mind, God, I can handle this job myself."

Arianism, emphasizing the virtues of manliness and virility, encouraged the

rearing of huge families by sanctioning polygamy and concubinage with the result that Woman became more or less of a chattel. The Piscean institution of Chivalry elevated Woman to a pedestal, in the abstract at least, enforced monogamy, advocated celibacy, and so magnified the womanly virtues of chastity and modesty that they are now considered synonymous with virtue itself. Aquarianism, placing both sexes on an equal footing, will idealize sex-appeal in lieu of chastity, advocate eugenesis in lieu of celibacy, and substitute for monogamy a modification of promiscuous sexual union reminiscent of the famous, or infamous, Oneida Community.

Let it not be imagined that, in the Aquarian Age, the degradation of the creative function will be tolerated even to the extent that it is tolerated in the male sex today. In his Age children are taught to beware the dangers of Sex, but tomorrow they will be taught to tame and harness it to High Purpose, as, in the material world, Electricity has been tamed and harnessed. The Aquarian tomorrow, however, is still five centuries away, and humanity must learn more thoroughly the lesson of today ere it can hope to gain anything but pain and self punishment through experimenting in Free Love.

Every virtue may degenerate into a vice, and every vice be ennobled into a virtue. In seeking moral safety the world has steered clear of the Scylla of licentiousness only to run foul of the Charybdis of shame and suggestiveness. At the risk of going to the other extreme, the Aquarian Religion will encourage the sexes to bare themselves to each other bodily, emotionally, mentally, and spiritually. The test will be, not "is this proper," but "is it natural?" The word "shameless" will change from a reproach to an expression of approval.

Deliberately, every effort will be made to destroy the home and its family relationships, in the interest of a wider Brotherhood. National patriotism will be regarded as a criminal instinct. Each will seek to associate, not with those of like race, nationality, creed, and social position, but with those from whose un-

likeness to himself he can gain new experience and still more new experience.

Class distinctions will be eliminated as far as possible. Yet the Aquarian will be a true Aristocrat, and the Distinguished Gentleman or Gentlewoman will be his ideal. Class is not actually a matter of distinction but of uniformity. Its essence lies in the exclusion of all who do not conform to a certain standard. The passion for originality will inspire the Aquarian with a desire to be The Perfect Man or Woman, not by comparison with others, but each in his own peculiar way. The Aristocrat cares little for the opinion of others but seeks to live up to his own ideals, daring to rely on his own independent judgment of what is right and desirable.

If those who prate so prettily of Brotherhood would but drink of the Hidden Wisdom, they would learn that it is synonymous with Independence and Anarchy. Its spirit lies in agreeing to disagree. It is the very soul of the Aquarian Religion, wherefore, inevitably, this Piscean world will have none of it. As preached by Piscean idealists of today it is but an alias for Universal Conformity. To the Christian it means Universal Christianity, to the political prophet, a United States of the World, to people in general it means almost anything but what it is—another name for the sublime doctrine of Anarchism. That Anarchism can be sublime, or even that it can lead to anything save bloodshed and misery, the world is not yet ready to believe. The lesson of Compulsory Co-operation is but half learned. To live and let live is an ideal impossible of attainment for the mass of humanity until Armageddon shall have been fought and won.

In the realm of action Aquarius represents Revolution, the New eternally rising, Phoenix-like, from the ashes of the Old. Those who, having assisted at the launching of a revolution, seek to anchor it ere it can turn again, are but reactionaries in disguise. Their goal is Attainment, and, for them, to go onward is to recede from the goal. They are the barnacles which test the power of every new movement to make headway. Born

in an environment of doctrinal authority, they escape from old creeds only to be come enmeshed in new ones. They do not ask "Is it true,?" but only "Who says so?" Meet for them are the immortal words of Hamlet:

"There are more things in heaven
and earth, Horatio,
Than are dreamt of in your philosophy."

R. A. Uttley.

QUARTERLY LETTER FROM THE VICE-PRESIDENT

Mr. Jinarajadasa's letter reads in part as follows:

You will have received, as General Secretary, The Golden Book of the Theosophical Society, which was published by the General Council this year. The Council hoped that each Lodge would have a copy, as the book contains most valuable historical material, in addition to pictures of past workers. I hope each Lodge of your Section knows of this official work, published chiefly for the information of members, and will place a copy in its library.

I have been away several months from Adyar, and during two months of it lectured in several cities of Bengal and Burma. Since my absence, the Buddhist Shrine is completed, and a striking Zoroastrian Temple has been begun, on which the workmen are now busy. Though the Christian Church is only a thatched hut, services are held in it regularly every day. Funds are slowly being collected for the Synagogue and the Mosque.

I am much interested in Community Singing, as a means of bringing members closer together in the realisation of Brotherhood. Community Singing has been begun at Adyar, and I enclose the words of our first two sets of songs used for the singing. We hope our Western members here will learn Indian songs, and that our Eastern members will learn European songs. We at Adyar labour under difficulties, however, not only because both East and West have to learn to sing a type of music which is unfamiliar each to the other, but also because we have no piano!

November 17th, 1926. C. Jinarajadasa.

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Toronto 12.**OFFICIAL NOTES**

The General Secretary would like to acknowledge the many kind greetings and personal messages and cards sent to him at Christmas and often throughout the year. These are too intimate to deal with in the pages of a public print, and too numerous to acknowledge privately and I trust this will be taken as a compromise with a reciprocation of all the kind wishes and hearty inspirations that have come his way.

* * * *

The effort made by the Adyar administration to seize the property of the Sydney Independent Theosophical Society has ended in the withdrawal of the suit from the courts, both parties agreeing to pay their law costs. It appears that the reluctance to allow Mr. Leadbeater to be put into the witness box, a proceeding which the Sydney lawyers were insistent upon, was so great on the part of the Adyar authorities or those acting for them, that the case was ended as stated. The Independent Society also agree to pay £3000 on account of their

share of responsibility in the ill-omened educational scheme which was abandoned some time ago. Mrs. Besant has cabled: "Consent compromise. Authorize Mackay receive payment and act for me. Besant."

* * * *

Mr. G. R. Heywood has been elected General Secretary of the T. S. in South Africa.

* * * *

It is interesting to see the reactions that different minds have from the same circumstances. We have received a large number of letters, some doubtful, some deprecating, some openly reproachful, all tinged with the fear that the Toronto Theosophical Society, and by inference, The T. S. in Canada has been, or is about to be betrayed into the hands of the Philistines. All this because Mrs. Besant came to Toronto, assured us that we had a perfect right to protest against our inclusion in the World Religion, which she declared then and there did not exist, changing the name of it and stating that assertions about it and its sole representative on earth should not have been made, and then wrote a letter pointing out wherein she agreed with us. We may wonder if Mrs. Besant has been receiving letters deploring her adhesion to the Toronto programme!

* * * *

From The Hague there comes a prospectus of "The Order of Service for the Defence of Theosophy and the Theosophical Society." It raises the difficulty which all such movements do that it creates an Imperium in Imperio which is exactly what is being protested against. The Theosophical Society should be its own best protection. If the members will only drop their ludicrous worship of frail specimens of humanity and learn that the Master is only to be found within, and that while from time to time human heroes and heroines may fail us, ideals never fail, then the Society would flourish as it was intended to. It is extraordinary that leading members of the Society should encourage and even cultivate the weakening and disintegrating tendency of worship for themselves, and it is still more astonishing that members of the

Society should not at once detect in this an element of weakness which should warn them of a grave danger. The really great never want worship. They do not permit it. They are good comrades and brethren, but they refuse to be slobbered over. And of course the self-respecting Theosophist will not slobber. The Hague organization we have no doubt appreciates all this, but we fear that to create a new organization is not the way to dispose of the evil. Let us all fully and freely recognize those who wish to live up to the unchanging Theosophical ideals, without anything more than our common Fellowship in the Society. Let us place ourselves on record as standing for that and for no more than that, and it will soon be perceived that those who hold these views are the real heart of the Movement. Nor are they confined to the Society. Let us hail them as comrades wherever we find them.

AMONG THE LODGES

The members of the Toronto Lodge have been extending their sympathy to Mrs. A. M. Wright on the unexpected death of her clever and amiable son, Ivan L. Wright.

* * * *

Rabbi Isserman of Holy Blossom Synagogue addressed the Toronto Theosophical Society on Sunday evening, January 9, on "Judaism and Christianity."

FELLOWS AND FRIENDS

John M. Watkins has issued a limited edition of 500 copies of Thomas Taylor's translation of Iamblichus' Life of Pythagoras, or Pythagoric Life, for fifteen shillings. This handsome volume, reprinted from the edition of 1818, will be a treasure for all devotees of the ancient Wisdom. While a more adequate review is being prepared may we hope that this is the beginning of a full reprint of Taylor's notable translations of the Greek masterpieces of which he made such felicitous renderings.

* * *

Still another review which space compels us to hold over is that of Mr. F. B. Housser's "A Canadian Art Movement." This most readable volume gives

an account of the Group of Seven and their struggle to find an art expression of the spirit of Canadian nationality through an interpretation of Canadian scenery as it is in its natural condition without the suggestions and reminiscences of other phases of natural landscape and unmarked by the modifications of human handiwork. It is a species of disembodied art which does not appeal to every one, but has implications which the student of the deeper life cannot afford to miss. Mr. Housser interests the reader in the artists and thus insensibly begets a welcome for their art.

* * * *

Two volumes which must appeal to Theosophical students, which we hope to review more fully are Wilson MacDonald's new book of poems, "Out of the Wilderness," and Lionel Stevenson's "Appraisals of Canadian Literature." The latter is almost a text book of Theosophical literary suggestion. Mr. MacDonald is a good deal of a mystic and would be more if he were a little more detached from the phren and its phrenetic reactions. He thus loses touch with the Theosophy towards which his poetry leads, while confusing it with systems of thought with which it has no identity. Had he been a student of The Secret Doctrine he would have given the world the greatest Theosophic poetry of the century. As it is we must be grateful for the measure he has given us.

* * * *

The Kabbalah Publishing Company of 25 Mount Hope Place, New York, N.Y., has just issued a revised and enlarged English translation of Adolph Franck's "The Kabbalah." This classic work, originally published in French, treats fully of all the aspects of the Theosophic teachings of the Jews known as Kabbalah.

* * * *

The Theosophical Quarterly for January begins a translation of the Brihad Aranyaka Upanishad by Mr. Charles Johnston, whose masterly translation of other Upanishads now constitute almost a library of these most spiritual and in-

spiring writings. Mr. Johnston is one of the very few English writers who have entered into the inner tradition of the Upanishads and it is a privilege to have these translations accessible. It is here we have the great Sama chant: "Cause me to go from the Unreal to the Real! Cause me to go from Darkness to Light! Cause me to go from Death to the Immortal!" This magazine is one of the greatest exponents of Blavatsky Theosophy have, but it is difficult to harmonize the yellow slip placed in front of it this month with the declaration on the back cover which "does hereby proclaim fraternal goodwill and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated." It even "invites their correspondence and co-operation." But it also declines to sell the books it publishes to any such Society.

THE HOLLOW EARTH

It was originally supposed the central part of the earth was molten rock, the remnant of the primeval fire in which the earth was born. It was then discovered that the tides created by the moon on this liquid interior would be so strong as to break the earth's crust instantly. Also, the study of the shock waves from earthquakes showed that these waves passed through the earth as though it were a rigid body, making the idea of a liquid interior impossible. Dr. Jeffreys now points out, however, that recent earthquake work on these waves indicates that they do not pass through the exact centre of the earth, but only through an outer shell extending to about 1800 miles below the surface. This shell is undoubtedly solid and rigid, but nothing can be deduced from earthquake waves about the remaining 2,300 miles or so of material down to the earth's centre. Many scientists now believe that this central core is still liquid, the earth being, on this idea, a central ball of molten iron surrounded by a solid crust some 1,800 miles thick."

So writes Dr. E. E. Free in "Week's Science."

REVISION OF THE SECRET DOCTRINE

The following article by Mr. James Pryse appeared in "Theosophy" for September, 1897, and it is reprinted here as being the original source of the various charges made in connection with changes made in the text of the Third Edition of The Secret Doctrine.

MR. PRYSE'S ARTICLE OF 1897

"On the Watch-tower" in LUCIFER is frequently lightened by delicious touches of unconscious humour, but all previous achievements in that line have been easily surpassed by Mr. Mead in the July number, in his apology for Vol. iii. of the *Secret Doctrine*. The latter has at last made its appearance, horribly printed and worse edited. With admirable adroitness Mr. Mead shifts all responsibility for it, and especially for the impossible Greek and doubtful Hebrew and Sanscrit, upon the shoulders of Mrs. Besant. The only marvel is that two such prodigious pundits should have wasted their valuable time correcting the works of so "ignorant" a writer as H. P. B. Says Mrs. Besant concerning the Sections on "The Mystery of Buddha:" "Together with some most suggestive thought, they contain very numerous errors of fact, and many statements based on exoteric writings, not on Esoteric Knowledge. . . . I do not feel justified in coming between the author and the public, either by altering the statements to make them consistent with fact, or by suppressing the Sections." What a wealth of esoteric lore we have missed through Mrs. Besant's literary delicacy! She has published these erroneous statements of H. P. B. when she might with her own pen have given us the inside facts about the mystery of Buddha. According to Mr. Mead, Vol. iii. is composed mainly of fragments "excluded from Volumes i. and ii., because of their inferiority to the rest of the work," but he takes comfort in the small price of the book which is but 15s. net. It is perfectly true that the book is the least valuable of H. P. B.'s works. If it had been printed as H. P. B. wrote it, then

Theosophists generally would have prized it, but Mrs. Besant and others having edited it, they will regard it with a just suspicion. Those who have compared the first editions of Vols. i. and ii. with the "third and revised edition" know the deadly results of Mr. Mead's and Mrs. Besant's "editing." It is deeply to be regretted that H. P. B. left no directions concerning her posthumous works, and that, dying intestate, her heirs should have permitted her valuable MSS. to fall into the hands of individuals who have not scrupled to mutilate her literary work under the bald pretence of correcting "errors of form" and have sought to decry her in insulting prefaces and notes. Errors she undoubtedly committed, but for every needed correction her editors have made a score of unwarrantable changes, often perverting the sense and obscuring the text, while many of the "improvements" they have made in her English are more than questionable. Fortunately, Vols. i. and ii. may hereafter be reprinted from the first and unrevised edition; but it is to be feared that Vol. iii. is practically lost to the world, hopelessly mutilated as it now is.

About a third of the work forms no real part of the third volume, being merely a reprint of certain private instructions, partly written by H. P. B. and partly pieced out from notes of her oral teachings. These have been included simply to pad out the work. They are of no interest to the general public, and are perfectly useless even to students who are not working under a practical teacher; for they are only preliminary instructions given to those who are preparing for practical Occultism and the latter is possible only for students personally trained by a living teacher. No one need delude himself with the hope that Mrs. Besant has betrayed any occult secrets by publishing these private instructions. True, they were given to her under a solemn pledge of secrecy, which she has violated; but the foresight of H. P. B. enabled her to guard against such a contingency, and without certain verbal clues it is impossible for anyone to make practical use of these instructions. In fact, esoteric secrets are never

entrusted to paper even in the occult schools save when written in a cypher that would baffle the cleverest cryptographer.

How little Mr. Mead understood H. P. B. and her work is shown by the concluding passage of his apology for Vol. iii. He says: "No doubt she was thoroughly in earnest, but in that she acted as the karmic builder of the embryonic body of the Theosophical Society, into which she had to collect as many elements as that Karma demanded, Kabbalists, Rosicrucians, Alchemists, Astrologers, Vedantins, Buddhists, Zoroastrians, Hellenists, Stoics, Gnostics, Ceremonialists, Devotees, Sceptics, Hermetists, Phenomenalists, Charlatans, Tricksters, Adventurers, all and divers. Such being the elements, the 'tantric elements' of the Society, how will the Ego of our movement purify them? The future alone will show: meanwhile it is open for each one of us to work consciously with that Ego or to be absorbed in the unconscious host of 'tantric elements' It is now for two years that the Theosophical Society has felt the benefit of its recent purification, and every student in it knows that it is healthier and stronger and more conscious than it has ever been before."

Setting aside this foolish braggadocio about Mrs. Besant and her public followers being the "Theosophical Society," which was "purified" by violating the cardinal principle of brotherhood and so severing itself from the real Theosophical movement, and ignoring the insult to the great body of workers throughout the world, whom Mr. Mead stigmatizes as 'tantric elements' notice how H. P. B.'s work is described. She was, in Mr. Mead's opinion, simply the karmic builder of the embryonic body of the "Theosophical Society," while the people she tried to help regardless of their beliefs, pitiful for their sins and failings, were only "tantric elements" for the building of that Society.

She, great loving soul, worked for the good of all humanity, and not simply to build a Society; accepting all men, rejecting none, she could say, as the "good, grey poet" said to the tramp "Not till

the Sun excludes you will I exclude you." H. P. B., who can blame your enemies for traducing you when those professing to be your friends and pupils can thus decry your writings and belittle your works!" Truly, have you said in your third volume: "From Prometheus to Jesus, and from Him to the highest Adept as to the lowest disciple, every revealer of mysteries has had to become a Chrestos, a 'man of sorrows' and a martyr."

HON. MRS. DAVEY'S PROTEST

Editor Canadian Theosophist:—In Mr. James Pryse's article entitled "The Secret Doctrine" which appeared in the *Canadian Theosophist*, and was reprinted in the November number of the *Theosophical Review*, he claims that the charges made that the Editors of the third edition of *The Secret Doctrine* "made unwarranted changes in the revised (third) edition of the S. D., tampered with the manuscript of the third volume, and suppressed the fourth volume, are wholly false, with no foundation whatever in fact." (Italics mine).

As one of those who helped in the work of comparing Mrs. Besant's Edition of *The Secret Doctrine* with the original, I can testify to the accuracy of the statement made by Dr. Stokes in the *O. E. Critic* of Oct. 21, 1921. He had received a letter from one who was doing this work, who wrote as follows:—"We have been checking Mrs. Besant's Third Edition of the Secret Doctrine against the original text. It is a big task and takes time. So far the comparison has been made of about four hundred pages of Vol.

i. and that comparison shows more than eight thousand actual variations from the text of the original edition." Dr. Stokes continues:—"This would make a total of *thirty-two thousand* changes in Volumes i. and ii. alone! The extent of the tampering will be still more clear if we express it somewhat differently. 8,000 changes in 400 pages make 20 changes to the page, and the pages average 40 lines in each. That means an *average of no less than one change in every two lines!*" It is true many of these changes are trivial, though there are some important omissions to which I will refer later. But in view of what Master J. H. wrote Himself concerning the writing of *The Secret Doctrine* was any alteration of the original MS. justifiable, by those who professed to believe in Masters and their devoted servant H. P. B.? These are the Master's words: "Every mistake or erroneous notion corrected and explained by her from the works of other Theosophists was corrected by me or under my instructions."

Further on in Mr. Pryse's article he states "No changes were made by Mr. Mead or by Mrs. Besant except such as should have been made in the original manuscript before printing." Even a casual examination of the thousands of alterations made will not bear this out. How does this statement of Mr. Pryse's compare with the fact that any references by H. P. B. to Vols. iii. and iv. as being practically completed have been omitted by Mrs. Besant in the Third Edition? Here are the passages in parallel columns:—

Preface; Original Edition
Vol. I

Should the present volumes meet with a favourable reception, no effort will be spared to carry out the scheme of the work in its entirety. *The third volume is entirely ready; the fourth almost so. . . .*

H. P. B.

London, October, 1888.
(Italics mine, I. D.).

Original preface according to Mrs. Besant
third edition; Vol. I.

Should the present volumes meet with a favourable reception, no effort will be spared to carry out the scheme of the work in its entirety.

(Omitted)

. H. P. B.

London, October 1888.

Original Edition; Vol. II.

Page 437

In Volume iii. of this work (the said volume and the ivth being almost ready) a brief history of all the great adepts known to the ancients and the moderns in their chronological order will be given, as also a bird's eye view of the Mysteries, their birth, growth, decay, and final death—in Europe. This could not find room in the present work. Volume iv. will be almost entirely devoted to Occult teachings.

Original Edition; Vol. II., pages 797-8

These two volumes only constitute the work of a pioneer who has forced his way into the well-nigh impenetrable jungle of the virgin forests of the Land of the Occult. A commencement has been made to fell and uproot the deadly upas trees of superstition, prejudice, and conceited ignorance, so that these two volumes should form for the student a fitting prelude for Volumes iii. and iv.

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 more practical teaching contained in the Third Volume should be understood. Consequently, it entirely depends upon the reception which Volumes i. and ii. will meet at the hands of Theosophists and Mystics, whether these last two volumes will ever be published, though they are *almost* completed.

Does Mr. Pryse infer that H. P. B. should not in her original MSS. have made any mention of the remainder of her work? Obviously Mrs. Besant for reasons of her own treated these allusions to the 3rd and 4th Volumes as unimportant details; for in her Preface to her Edition she states:—"In preparing this edition for the press, we have striven to correct minor points of detail in literary form, *without touching at all on more important details.*" (Italics mine).

As there are those to whom Mme. Blavatsky's written word is no pledge of good faith, I will give the testimony of Dr. Archibald Keightley concerning the 3rd volume of *The Secret Doctrine*, as

Besant edition; Vol. II., page 456

(This paragraph is entirely omitted).

Besant Edition; Vol. II., page 842

These two volumes only constitute the work of a pioneer who has forced his way into the well-nigh impenetrable jungle of the virgin forests of the Land of the Occult. A commencement has been made to fell and uproot the deadly upas trees of superstition, prejudice, and conceited ignorance, so that these two volumes form for the student a fitting prelude for other works.

Until the rubbish of the ages is cleared away from the minds of the Theosophists to whom these pages are dedicated, it is impossible that the more practical teaching contained in the Third Volume should be understood. Consequently, it entirely depends upon the reception which Volumes i. and ii. shall meet at the hands of Theosophists and Mystics, whether the last volume will ever be published. (Omitted).

quoted by Mrs. A. L. Cleather on p. 75 of "H. P. Blavatsky A Great Betrayal." These words are written by one of whom Mrs. Cleather writes:—"whose word I know to be unimpeachable, and who lived and worked with H. P. B. at that time." She writes: "Dr. Keightley wrote an account of H. P. B.'s manifold literary activities at this time, which appeared in the *Theosophist* for July, 1889, in which he states that "*the Third Volume of The Secret Doctrine is in MS. ready to be given to the printers.*" (Italics mine, A. L. C.). It will consist mainly of a series of sketches of the great Occultists of all ages and is a most wonderful and fascinating work." It is obvious that the 3rd

Volume of *The Secret Doctrine* as given to the public by Mrs. Besant is *not* the one alluded to by Dr. Keightley—Where is the original?

To return to the alterations in the later Edition i. have these altered and corrected volumes in my possession, and should be very glad to show them to any one who would care to call at my house to look at them. The disfigured pages reveal how terribly the original MS. has been tampered with, and would shock any un-biassed person even if it concerned the posthumous work of an ordinary writer, how much more shocking is such an act of vandalism in connection with *The Secret Doctrine* which was so largely inspired and corrected by the Master Himself?

Yours faithfully,

22 Craven Hill, Iona Davey.
Bayswater,
London, W. 2.

"IN DEFENCE OF THOSE WHO ARE UNJUSTLY ACCUSED"

DR. STOKES' CASE

Editor Canadian Theosophist:—In your December issue (page 222) you publish a letter from "a valued correspondent in England," who, you say, is "undesirous of entering into controversy" over the question of the Besant-Mead revision of "The Secret Doctrine," but who wishes "to make an impersonal protest" against what Dr. Stokes says in your issue of October (page 177) in criticism of that revision and of Mr. Pryse. Your correspondent, however, has made his—or her—protest decidedly personal by attempting to place Dr. Stokes by name in the position of one who makes rash and reckless statements which he is unable to substantiate, and further issues a challenge to Dr. Stokes to justify two of his "assertions." As you have published these charges against Dr. Stokes perhaps you will allow me a few lines in defence of his position as well as in justification of H. P. B.

Dr. Stokes criticizes Mr. Mead for making pedantic and unwarranted changes and cites as an example his substituting the word "posterior" for "hinder" in H. P. B.'s phrase "the hinder part of the

cerebral hemispheres" (Secret Doctrine original ed., vol. ii, page 301; revised ed., vol. ii, page 315). Your correspondent says: "Any text book on anatomy or physiology will show the use of 'posterior' in relation to brain anatomy, but Dr. Stokes would find it difficult to produce one which speaks of the 'hinder' part in this connection."

That is not in the least difficult. Your correspondent is referred to the ninth edition of Quain's Anatomy, London, 1882, Longmans, Green and Company, which is, or was when H. P. B. wrote *The Secret Doctrine*, one of the large standard British works on anatomy, and in international use. It purports to be "edited by Allen Thompson, M.D., D.C. L., F.R.S., formerly Professor of Anatomy in the University of Glasgow; Edward Albert Schafer, F.R.S., Assistant Professor of Physiology in University College, London, and George Dancer Thane, Professor of Anatomy in University College, London."

Quain, in describing the cerebellum (vol. ii, page 305) says: "The cerebellum or hinder brain consists of two lateral hemispheres " etc. In the whole paragraph of ten lines the word "posterior" does not occur at all. Further, "hinder" is used elsewhere in the same chapter instead of "posterior," e.g. page 308. Pardon my quoting the list of editors and their titles. I only want to show that H. P. B. had the very best of authority for saying "hinder," that there was no sound reason for changing it, and that Dr. Stokes was right in calling it a bit of pedantry on the part of Mr. Mead. Another bit of Meadean pedantry occurs where he changes H. P. B.'s "chest and brain" orig. ed., vol. i, page 170) to "thorax and brain" (rev. ed., vol. i, 193). One wonders why he did not substitute "encephalon" for "brain," and one can but regret that the learned editors of Quain's Anatomy did not consult Mr. Mead before going to press—he could have put them wise on correct anatomical terms.

Your "valued correspondent" says: "Dr. Stokes further challenges Mr. Mead's substitution of 'World' for 'Word' on line 7 of the first page of the Proem.

I challenge Dr. Stokes to justify his positive assertion as to what H. P. B. meant in view of the qualifying 'in later systems' and the context."

H. P. B. said, speaking of the white disk as symbolizing the great Pralaya "The first, the student knows to represent Kosmos in Eternity, before the re-awakening of still slumbering Energy, the emanation of the Word in later systems."

Now, what did H. P. B. mean by "Word?" Did she know what she meant to write or not? This will be seen by comparing her use of "Word" elsewhere, as in vol. i, original edition, page 373-4, revised edition, page 400. Here, speaking of the great Pralaya, she says; "The cycle of creation of the *lives* of Kosmos is run down, the energy of the manifested 'Word' having its growth, culmination, and decrease, as have all things temporary, however long their duration."

Now it is just this Mahapralaya of which H. P. B. is speaking in the Proem, where she employs the same term "Word" in the same connection and the same sense. And yet Mr. Mead, a mere suckling in the Ancient Wisdom at that time, thought he knew better, possibly took it for a misprint, and changed it to "World." And Mrs. Besant lends her approval!

Your correspondent makes another shy at Dr. Stokes' defence of H. P. B.'s announcement of the third volume as being "entirely ready" (incidentally misquoting him), and in doing so has to speak of it as "the optimistic exaggeration of that creature of a thousand moods." He neglects to state, however, that Dr. Stokes quotes Dr. Keightley as saying: "The third volume of The Secret Doctrine is in MS. ready to be given to the printers." Was Dr. Keightley, H. P. B.'s constant associate and literary assistant, likewise "a creature of a thousand moods," or just a plain liar? And yet your correspondent in the very same paragraph charges H. P. B. with "the deliberate announcement of an 'amended and enlarged version of Isis Unveiled' at a time when nothing was practically done towards it." But H. P. B. did no such thing. What she said was (Preface to

Secret Doctrine): "As originally announced, it was intended that the 'Secret Doctrine' should be an amended and enlarged version of 'Isis Unveiled,' quite a different matter. May not one announce the pending re-writing of a book without being charged with saying that it is already re-written?"

But I can take no more of your space with this matter, which largely consists of charges derogatory to Dr. Stokes and not affecting H. P. B. I am not interested in defending Dr. Stokes personally, who, I understand, and verily believe, "neither fears God nor regards man," and may be left to care for himself. I am vitally interested in defending the good sense, intelligence and veracity of H. P. B. against those who would belittle her and glorify Mr. Mead, Mrs. Besant and Mr. Pryse at her expense. Your correspondent seems never to have made a careful comparison of the original Blavatsky texts with the revisions. If he has, and has not laughed at Mr. Mead's pedantry and conceit and sworn at his impertinence, he has more lack of humour and a better temper than I would undertake to credit him with. If he wants to know the facts in the case you might get Dr. Stokes to send him a set of articles which go into the matter at some length, though by no means exhaustively, for that would be an herculean task, and which among other things prove the deliberate suppression of one of the most important and significant portions of "The Voice of the Silence" in order to conform to the personal opinion of Mrs. Besant, who elsewhere said that H. P. B. was mistaken. I am, Dear Sir, yours sincerely,
Another (I hope) 'Valued Correspondent.'

MR. PRYSE'S STATEMENT

Editor *Canadian Theosophist*:

In the stormily disputatious days of the Theosophical quarrel over the "Judge affair" there appeared in *Lucifer*, July, 1897, an editorial by Mr. Mead in which he referred slightly and hypercritically to H. P. B.'s work and writings, and characterized a large body of Theosophists as "tanhic elements" whose secession from the Society was "its recent purification." In these days of more

philosophic calm Mr. Mead would, no doubt, agree with me that the editorial was uncalled-for and injudicious. In *Theosophy*, Sept., 1897, I made a reply, fully as injudicious, in which my indignant pen, dipped in partisan rancor, put down as facts certain assertions that had been whispered about as coming from an "occult" authority. Now that this article has been recalled by your English correspondent and resurrected bodily by Dr. Stokes, for doing which he has my thanks, I am glad of the opportunity to retract unequivocally not only the erroneous statements it contains but also all other articles penned by me which may reflect on any of the old-time Theosophists or uphold the *regime* of the so-called successor of Mr. Judge. But this retraction must needs be accompanied by a brief recital of the circumstances under which those articles were written.

When charges of forging Mahatma-messages were being pressed against Mr. Judge his personal followers seceded from the T. S. and founded a new organization, the T. S. in A., of which they elected him "President for life, with power to nominate (*sic*) his successor." Even as King Saul of old consulted a witch, so Mr. Judge had resorted to one of the modern variety, a female spirit-medium. Broken in health, his mental faculties greatly impaired, Mr. Judge fell completely under the sway of this spirit-medium, even accepting as genuine communications from the Masters which he received from her; and upon his death she promptly became his successor. This spirit-medium, whose claims to mediumship were rejected by the reputable Spiritualists of New York, originated most of the fantastic proceedings, rancorous fabrications and backbitings which made her "successorship" the most deplorable episode in the whole Theosophical movement. The most regrettable part of it was that so many of us, blinded by the faith we had placed in Mr. Judge, actually accepted the claims of his successor, the pseudo-medium, and believed her "inspired" utterances. We really should have known better; but, as Mr. Burcham Harding afterward remarked to me, "Judge got fooled and fooled

the rest of us." But the charlatanism of the successor soon became so unmistakable that we were shocked out of our foolishness, and all self-respecting members of the organization withdrew from it. Some of them returned to the original Society, and others founded a new Society under the old name. Still others remained apart, repelled alike by the neo-theosophy which had sprung up under Leadbeaterism and by the eccentricities of the new Society and other offshoots of the Judge secession, which can trace their descent from the parent Society only through an illegitimate source, the "successorship" of Mr. Judge's pseudo-medium.

I regret having to revert to these disagreeable facts, and I recall them only to explain why I now make, freely and decisively, this blanket retraction of all controversial matter written by me while I and the other participators in the Judge secession were blinded by our loyalty to him and for a season were under the malign influence of Mr. Judge's "successor."

Now as to the facts concerning the publication of the *Secret Doctrine*. In 1883 H. P. B. started out, as she says (*Letters*, p. 64) to "rewrite the whole of *Isis Unveiled*, calling it *The Secret Doctrine* and making three if not four volumes out of the original two." Instead, she produced a new work based on "the *Book of Dzyan* and the *Secret Book of 'Maitreya Buddha' Champai chhos Nga*" (p. 195) In 1887 she went to England, Says Mr. Bertram Keightley (*Rem. of H. P. B. and the S. D.*): "H. P. B. placed the whole of the so-far completed MSS. in the hands of Dr. Keightley and myself . . . as it stood the book was another *Isis Unveiled*, only far worse, so far as absence of plan and consecutiveness were concerned . . . Finally we laid before her a plan, suggested by the character of the matter itself, viz., to make the work consist of four volumes, each divided into three parts: (1) the Stanzas and Commentaries thereon; (2) Symbolism; (3) Science. Further, instead of making the first volume to consist, as she had intended, of the history of some great Occultists, we advised her

to follow the natural order of exposition, and begin with the Evolution of Cosmos, to pass from that to the Evolution of Man, then to deal with the historical part in a third volume treating of the lives of some great Occultists; and finally, to speak of Practical Occultism in a fourth volume should she ever be able to write it."

Thus, it will be seen, what is now the third volume was intended by H. P. B. to be the first, while the fourth volume was only a possibility. In one of her letters to Mr. Sinnett (*Letters*, p. 195) H. P. B. states that she had written the introductory portion, giving an historical sketch of magic, a description of the Mysteries and some rites, etc. All the material she here describes, terming it the "Prologue," is in the third volume, to which it was transferred by the Keightleys.

Mr. Bertram Keightley says (*Rem.*, p. 92) that "the whole of the Commentary on the Stanzas did not amount to more than some twenty pages of the present work," and that H. P. B. was with difficulty persuaded to expand it. Aided by professional typewriters and volunteer helpers they finally got the manuscript ready for the printer. Says Dr. Keightley: "All through that summer Bertram Keightley and I were engaged in reading, re-reading, copying and correcting. The last amounted to casting some of the sentences in English mould, for many of them were 'literal translations from the French.'" Mr. B. Keightley explains that, failing to make satisfactory arrangements with a publisher, "the needful money was offered by a friend of H. P. B.'s." He adds that "H. P. B. read and corrected two sets of 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 three hundred pounds."

In the *Theosophist*, July, 1889 (quoted in *Rem.*, p. 84) Dr. Keightley says: "The third volume of *The Secret Doctrine* is in MS. 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 or 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." The Preface to the *Secret Doctrine* is dated October, 1888. Nine months afterward, July, 1889, Dr. Keightley states that the fourth volume had been "outlined" only, apparently contradicting H. P. B.'s assertion in the Preface that it was almost ready for printing. However, there is no real contradiction. Having outlined the work, thereby mentally rehearsing its contents and visualizing it as a finished product, but discounting the labour of putting it on paper, H. P. B. naturally felt that it was almost completed, though she could not say that she had actually written any of it. Up to July, 1889, she had not written it, according to Dr. Keightley, who was one of her closest friends, and who had seen the other volumes through the press. As I lived at the London Headquarters from August, 1889, until after her death, I can testify, as can the other members of the household, that she was not engaged during that time in writing a fourth volume.

As for the third volume, it was as nearly "ready for the printers" as any of the MSS. of her books ever were. She sent them to the printers in an unfinished state and made many corrections and amplifications on the proof-sheets, even on the final revises of the page-proofs, regardless of the expense. Col. Olcott told me that the corrections and changes in printing *Isis Unveiled* cost as much as did the original composition. If she had read the proofs of the third volume she would have made many changes and additions, including, very likely, cross-references to the preceding volumes.

In printing the first two volumes no

electrotypes were made; the press work was done from the type and stereotype matrices of the pages were made. But when a new edition was required these matrices were found to be so damaged as to be worthless. Even at the best, plates cast from such matrices are much inferior to electrotypes and are not fit for fine book-printing. As Dr. Keightley wrote, "The plates are in many cases found to be faulty, and the expense of casting," etc. By mistake he calls the matrices "plates," yet speaks of "casting," from them. Mr. Mead referred to the matrices as "moulds," saying that "the moulds are practically useless." There never were any plates, never was a fourth volume, and the third volume was to have been the first volume. Hence in the revised edition the references to volumes three and four were stricken out as superfluous and misleading, since the third volume was to be published immediately and the fourth volume was never written.

I have never referred to the "pile of MSS." at the Headquarters without explaining that it was the old MSS. of the *Secret Doctrine*. The reference to it by the editor of the *Canadian Theosophist* was made without my knowledge, and the inference drawn from it that I thought it was "unpublished" is unjustifiable. I can assure Dr. Stokes that the brief period of thirty-five years has not appreciably dulled my memory of events at the London Headquarters.

Mrs. Besant and Mr. Mead revised the Esoteric Instructions precisely as they did later the *Secret Doctrine*, and I did the printing. H. P. B. gave them a free hand and did not even look at the proofs. The only thing she was particular about was the cover design.

As to the examples Dr. Stokes gives of Mr. Mead's emendations: Vol. ii., p. 30: "hinder part of the cerebral hemispheres," changed to "posterior." "Anterior" and "posterior" are the terms regularly used by writers on anatomy. "Hinder," though "a good English word," is not an elegant one in this connection; for anatomically it is used only in the colloquial phrase "hinder parts." Vol. i., p. 150: By changing "questions of" to "questions concerning" Mr. Mead re-

moved an ambiguity; since "question" here might be taken to mean either enquiry or the subject of enquiry. Vol. i., p. 1: Here "the re-awakening of the still slumbering energy" is said to be "the emanation of the Word in later systems." Clearly Mr. Mead was right in treating "Word" as a misprint for "World." The Word (Logos) is not an Emanation, but is the First principle from which the World (Kosmos) emanates. In *Letters of H. P. B.*, p. 253, l. 13, is the same misprint, "words" for "worlds." I find the word "world" in one of the letters I received from H. P. B., and from the way it is written it could easily be mistaken for "word." Vol. i., p. 146: "But behind even this, stand—just as the owner of the carriage directs the driver from within—the higher and *noumenal* causes, the Intelligences," etc. Mr. Mead placed the verb "stand" after the parenthetical clause, where it properly belongs, and changed it and its subject to the singular, to agree with "owner," to make the simile consistent. The sense of the passage is not altered in the least; for the simile does not lead to the inference that there is only one Intelligence and only one carriage owner.

Now, "the truth and the whole truth about this transaction," asked for by Mr. Williams, is simply this: Without literary training, writing in an acquired language, and not having, as she should have had, an adequate reference library, and clerks and typists to assist in perfecting her manuscripts, H. P. B., a chronic invalid, through her marvellous energy and perseverance produced the three volumes of the *Secret Doctrine*, which is a treasury of occult teaching. A few devoted pupils and friends, at a sacrifice of time, energy and money, put her manuscripts in the best shape they could and then published them—otherwise her invaluable work might never have seen the light. Therefore I honour all these unselfish helpers, whose friendship I fortunately enjoyed; and I swear to you that not one of them was guilty of any of the heinous literary offences with which some of them have been charged by certain morbid Theosophists.

Yours fraternally,
James Morgan Pryse.

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THE HEART OF THEOSOPHY

The period of reaction from the lofty ideals familiar to the generation that knew Madam Blavatsky intimately may be prolonged into a real dark age of occultism, or it may be ended by a new generation that will revive those ideals and turn not merely to the study of The Secret Doctrine, but to a serious effort to put them into practice socially and in the family relation.

This must be done, not with pretensions to the possession of superior powers or abnormal endowments and authority, but with a modest realization that the knowledge of the existence of such things gives no right to any kind of presumption on that knowledge, but rather, that possessing it, it follows that in all but the rarest exceptions, students of The Secret Doctrine are no better in their householding estate than the average citizen who, ignorant of all occult instruction, yet does his simple duty as he sees it.

The Theosophical householder, however, will always possess an advantage, upon which, of course, he must not presume, of knowing that he has an immortality of time for which to plan and wherein to work, so that no programme of life which he may choose to prepare could be too elaborate for eventual fulfilment, nor too noble for his gradually developing capacities.

The experience he will gain, with that already recorded, will prevent him following in the footsteps of those who have

been led away by impostors in the art and science of magic and occultism, often self-deceived and self-deceiving people, but none the less misleading on that account.

A truly enormous crop of self-constituted teachers and "masters" have sprung up in the last generation, of very unequal merit and demerit, but all alike evil in so far as they have sought to re-erect new anthropomorphisms and human idols.

The present generation of members of The Theosophical Society has yet to learn that an idol of flesh and blood is just as frail and just as futile as one of wood or stone.

The human idol that yields himself or herself to such perversion of the soul's proper homage to its own divine Monitor grossly violates the rights of man as well as the principles of Theosophy. In the new day of Theosophy we will be rid of Leaders, for the only thing that can truly lead is the Truth.

Understanding this we shall be freed of the distraction of wondering what Leaders want us to do and the trivial interest of their doings, and we shall be preoccupied with the whispers of our own consciences and the importance of right action in our own courses and by our own hands.

The teaching that one's spiritual development depends upon some person or event external to oneself is of a sacerdotal character and not Theosophical. This

is the final test for all the new systems and messengers and their messages that come before the world. Do they point to the Self within? Then they may have some experience, some direction that may assist us in gaining that level of wisdom. All the rest is of no consequence.

It cannot too often be repeated that the Masters who were understood to be behind the founding of the Theosophical Society never allowed themselves to be worshipped. "See thou do it not!" is the injunction invariably given, elsewhere, as well as by Jesus in the Book of Revelation (xxii. 9). Had they desired it they would have come into public view and received all the worship that humanity could have lavished upon them.

And they have told us that we must work out our own salvation, and that neither message nor messenger will be sent by them from the east to the west till 1975. This ought to be final, but weak brethren take advantage of their absence to shine by reflected light and usurp the prestige, Gehazi-like, that should attach to the Prophets alone. And Elijah, be it remembered, declined all reward.

"The best and most important teacher is one's own Seventh Principle centred in the Sixth. The more unselfishly one works for his fellow men and divests himself of the illusionary sense of personal isolation, the more he is free from *Maya*, and the nearer he approaches Divinity."

This statement by the Master K. H. sounds the keynote of all real Theosophy. How far our Theosophical literature and speakers have diverged from it is within the judgment of all. Personal development is only to be sought for the purpose of helping others, and such service is the best means of development. Occult development is not gained by special courses in extraordinary subjects of study. The tests and trials of occultism come "in the affairs of life and relations with fellow men."

Always it is our fellow men who are to be our instructors and the objects of our service. "Inasmuch as ye have done it to the least of these ye have done it unto Me," is the word of a Master who

symbolizes all Masters in the Path of Love and Service. It is "the self-sacrificing pursuit of the best means to lead our neighbour on the right Path, and cause as many of our fellow-creatures as we possibly can to benefit by it, which constitutes the true Theosophist."

Esoteric Science has a double object: to prove Man to be identical in spiritual and physical essence with both the Absolute Principle and with God in Nature; and to demonstrate the presence in him of the same potential powers as exist in the creative forces in Nature.

The fact that a member has concluded that a crisis of some kind or other is at hand, when according to his wise opinion the Master or Masters ought to speak and interfere personally, we were told specifically by H. P. B., is no sound reason for such personal interference.

But it is right "that each member, once he believes in the existence of Masters, should try to understand what Their nature and powers are, to reverence Them in his heart, to draw near to Them as much as in him lies, and to open up for himself conscious communication with the Teacher to whose bidding he has devoted his life. This can only be done by rising to the spiritual plane where the Masters are, and not by attempting to draw Them down to ours."

Lest some may think that the Masters occupy the whole space of man's consciousness above his own level it is well to remember H. P. B.'s words on another vexed question. "Esotericism," she says, "pure and simple, speaks of no personal God; therefore are we considered Atheists. But Occult Philosophy as a whole, is based in reality and absolutely on the ubiquitous presence of God, i.e., the Absolute Deity; and if IT is not speculated upon (because too sacred and incomprehensible as a unit to the finite intellect) the entire philosophy is based upon Its divine powers as sources of all that breathes and lives and has its existence, not merely its being."

It will be seen that the whole encyclopedic mass of writing about details of so-called occult law and phenomena is of small importance in comparison with

what is real Theosophy. This is where Adyar and its leading exponents have led away the Society and its members from that true work which H. P. B. intended it to pursue. These things are well enough in their way, but to the extent that they obscure the greater issues they are evil, and have drawn the Society from its course.

A. E. S. S.

A REVERIE

The winter's day was drear and cold, the mercury was falling fast. Seated beside the fire whose warm glow was all the light I wanted to relieve the rapidly falling dusk, my thoughts wandered to the many children in the slums and poverty stricken homes of the great city in which I lived. As I saw before me, in imagination, the pinched faces, the numb fingers a tear splashed upon my hand. It was all so pitiful, and I, so helpless. Even as the tear dropped that soft Voice that speaks within the heart, and to the hear, murmured, "Before the eyes can see they must be incapable of tears."

"May I not, then, weep tears of pity for others sufferings? I asked with more than a touch of indignation in my heart.

"Why is it," the Voice murmured "that you Theosophical Students will not try to understand Light on the Path."

"Why we do" I answered out of my irritability.

"Think again" said the Voice.

And I did. Well enough I knew that I, for one, had spent but little real thought on the matter of the marvellous book. I think, perhaps, the words in the Commentary "It is written in an astral cipher," had frightened me, I, who did not understand a physical cipher, how could I ever get at an astral one? There I had let the matter drop.

But now with the Voice murmuring in my heart shirking was no longer possible. "Teach me," I whispered, a knowledge of things undone making me humble. I am setting down for you all that I can remember.

Thus was I taught:

"Before the eyes can see they must be incapable of tears."

An understanding of the three vehicles

of consciousness in the three worlds, helps greatly in the elucidation of this rule.

1. Mental Body.
2. Emotional Body.
3. Physical Body.

1. Mental Body is the vehicle for that form of consciousness we call mind. It is the highest, or the most inward of the three, and the largest. It sends its vibrations downward, or outward, through the other two vehicles, and receives vibrations from each of them. Like the physical body it is dual. The lower, or outer sheath being the vehicle for the lower mind, the higher, or the most inward sheath, being the vehicle for the higher mental powers.

2. The physical, which is also dual, needs but little description here. It is always the obedient servant of the two inner vehicles. It has, of course, a certain independent life of its own, due to the elementals who are its material. They are much more easily controlled than are the astral elementals. These three bodies fit inside of each other, and when acting at perfection point, function as a unit. Failing perfection, each one goes its own road, more or less, the result being disharmony and confusion.

The first four rules of Light on the Path are written in an attempt to help the aspirant to get hold of the loose end of the string of that which will enable him to come to an understanding of the problems connected with the three vehicles, especially the emotional, and how to bring them into alignment, so that they can function as a unit, and thus give free and perfect expression to the Thinker. The bodies, themselves, are not the source of any vibration, apart from that connected with their form. They vibrate, as a whole, in response to impulses from the Thinker, and unless He knows the component parts, and the make-up of the machine He is using, He makes but a sorry operator. Hence the necessity for knowledge of the vehicles.

What are physical tears? The outward and visible sign of an inward and invisible disharmony. A disharmony that may arise from:

Self-pity.
 Self-love.
 Anger.
 Jealousy.
 Pride.
 Self-esteem.
 Egotism.
 Malice.
 Lust.
 Envy.
 Greed; et al.

Perhaps of all the emotions that lead to physical tears there is none equal to self-pity. To be intensely sorry for one's self is to turn one's emotional body into water. It is to undermine, and finally to bring toppling down every support on which the emotional man rests, to reduce him to a fluid condition, the outward result of which is, floods of physical tears, with a loosening of all that holds and binds the emotional body together. Water is the symbol of the emotional plane. It is the plane of reflection, negative, when functioning normally, but positive when usurping powers that do not belong to it. It should mirror in its depths that which is above it, and reflect it to that which is below, it should be passive and still. When it has been reduced to such a condition the storms of emotion will no longer disturb it, the angry sea of human life and passion will have subsided into a limpid pool of reflecting power, and "There shall be no more sea." In self-pity, the mind acting in response to the emotions presents a flood of thoughts, ideas, mental images and suggestions which help to intensify the already unbalanced condition of the emotional body. The final result of the inter-action of all three is a jaundiced, morbid outlook upon life, with a total inability to form either a correct or just estimate of one's environment or associates. It is easily conceivable that one who "goes the limit" in this particular vice can become permanently mentally and emotionally unbalanced.

Self-Love. One is tempted to ask: "Can there be such a thing as "love" of self?" It would seem so; and that it is the first appearance of what will later on become love of the Self. Once admit into the mind the mental concept of a

Divine Self, from which the lower self claims descent, and there will inevitably grow up a love for the Self, which will always lead to a choice of the Highways of Life. In the earlier stages of evolution when the Divine Self is not known even intellectually, this love may grow up, but will be directed towards the self, and will manifest as an outward seeking for the material things of life; to grab; to get; to hold; to hug them for the sake of the self. Such love is strong, active, energetic, and leads to many and devious ways. But once let the change of direction be made, and the same strength, the same activity, the same energy will flow upwards instead of downwards, inwards instead of outwards. As that comes about the eyes become incapable of tears of thwarted greed, outraged pride, fear of want, loss of worldly position, anger or humiliation. When love is directed towards the Self these things cease to count, and the causes leading to tears disappear. The eyes, the windows of the soul, are no longer blinded with moisture, dimmed with unsteady vibrations, or clouded with the confused mingling of colours. The lens is polished and becomes the steady, clear, unblemished focusing point for the Seer who sits within, and His gaze is uninterrupted whichever way He turns it, either inward or outward.

One could go through all the emotional vices and show how they lead either to tears or an inner deafness.

"Before the ears can hear they must have lost their sensitiveness."

Does this mean physical deafness? God forbid. There is within each individual a spot of peace, his own centre, the place on which he stands, at the very central point of his being. The spot Krishna told Arjuna to find and stand upon, for it was his own. Science teaches that at the centre of every sphere there is a point of perfect rest, and calls it the zero point. Occultists call it the laya centre. Man is a sphere, contained within the periphery of the Auric Egg. It follows, therefore, as a scientific necessity that there must be this place of peace, this laya centre, that zero point within him. When the time comes for the neo-

phyte to commence the journey inwards—the retreat inwards is a better description of the experience—he can only do so as he is able to still the oscillations of the emotions that keep the astral body in a constant state of “wobbling.” When a harsh judgment, a false accusation, an unjust criticism of himself falls upon his ear, it must not reach the inner ear, the vibration must not penetrate beyond the physical. It must come to a full stop right there. How? As step by step the neophyte becomes incapable of tears—in the occult meaning of the word—vibrations can be kept from reaching the astral body, via the physical. It is done when vibrations of a kindred nature in the emotional nature have been stilled, transmuted into a higher. For example—a crude one—should a suggestion come along that the neophyte take part in a dastardly murder that was being planned, what would the re-action be? An instantaneous refusal to have anything to do with the matter. The vibrations could not reach the astral body for the simple reason that all desire for murder had been transmuted into a love for the preservation of all Life within all forms. In ordinary language we say “The matter fell on deaf ears, or dead ears.” Meaning thereby that it made no entrance into consciousness. So it is with all the lower desires, one by one they are transmuted, the neophyte retreating within himself as he does it. As he goes the outer ring of vibrations cease to attract him, he fails to energise them, as he turns his attention inwards they become quieted, stilled. There is no response to outward stimulation. The tears no longer flow, the ears no longer hear, for he is too much occupied with searching for his own laya centre. Gradually as he searches he finds a place of temporary safety and quiet within himself on the way to his own centre. In his hour of need when faced by some decision, great or small, it is to this spot of peace within himself that he retreats, to the spot where he will not be blinded by tears, or deafened by the roaring voice of the outer world. There, as near to the centre of his own Being as he can come he fights it out—

alone—for we make our decisions be they big or little, alone. It cannot be done in any other way. Not even a Master can make a decision for his chela. If He did decide a certain point for His pupil, the pupil will make the decision to accept or reject the Master's decision. Thus he makes his decision alone, there is no help for him from any person or place, save one direction only, the direction that leads within to the finding of his own Inner God or Ruler. From Him alone can help be had, and it is not until the eyes are freed from tears, and the ears are deaf to the outer sounds of life that the “Still Small Voice” of his Inner God can reach him. As the retreat inwards is accomplished the neophyte becomes more and more aware of the stream of Light and Illumination and Spiritual Sound that pour forth from the Inner God, and in that Light and by the aid of that Sound the decision is made. Then suddenly a wonderful thing is discovered. The Gates of Gold are seen, the Gates that guard the entrance to the Soul, the neophyte's true dwelling place in Eternity. The bar that holds closed the wondrous Gates becomes visible and he sees that it is composed of all these unstable emotions. “These powers that stand in contradistinction to the highest spiritual vision,” and he understands that as the emotions are rendered stable the bar grows lighter until some day it will be worn so thin that it will utterly vanish, the Gates will swing open to admit the Pilgrim of the Way, that he may enter and be at home.

“Before the Voice can stand in the presence of the Masters it must have lost the power to wound.”

There is a very much deeper meaning to the word voice than we ordinarily ascribe to it. We use it as referring only to the outward and audible sound produced by the action of the vocal cords in response to stimulation from the Thinker. We limit the word too much.

To accomplish the task of speaking with the inner voice there must come about a building into the vehicles of matter of a clear definite colour. “Colour is sound, sound is colour.” Therefore, when the colour is correct, the sound must be

the same, and vice versa. As the neophyte advances towards his own centre there is a steady elimination of undesirable matter from the vehicles, the emotions become purer, therefore, the colour does the same. Colour is the veil of manifestation for quality, and colour is sound. In the physical, fear produces a grey tint, shock a pallor, morbidness shows finally in a sallow hue, while happy joyous childhood gives us roses and white. If such changes can come about in the dull physical, in response to emotions, we would naturally expect to find it more marked in the emotional and mental bodies. We are told that every passing emotion shows itself in changing colours. If colour is sound, then there must be a change of tone also. As the lower qualities are shoved out, and the higher ones built in both colour and tone will change. As the changes are "rung" in all three worlds during an incarnation the sounds will pass through varied sub-tones until at the close there will be the physical sub-tone, the emotional sub-tone, the mental sub-tone, and happy indeed is the one when they all yield a fullness of sound that can be gathered up into one whole tone, clear, definite, resonant. Life after life slips by and the aspirant builds more and more perfect vehicles, colour purer, tone clearer, and more definite, until at last his life of ceaseless service brings him to the point where his note is sounding musically. He has learned to live so that he injures no embodied thing. Of all three planes his life is one of service, so perfectly rendered that all thought of self has gone, he has forgotten that there is a self to remember, and only the presence of the Self is held in thought, then is his voice sounding forth the note that can be heard in the presence of the Masters. His virtues are colouring his vehicles with all the glorious shading of the inner planes, the colours are sounding forth each its own sub-tone or tone, and all are blended into one note. Then is he speaking in the presence of the Masters. He has become a servant of his brother men.

"Before the Soul can stand in the presence of the Masters its feet must be washed in the blood of the heart."

Before the emotional nature can be controlled, before the giant weed of self can be pulled out by the roots and utterly exterminated, the heart will be "Broken" more than once. First it will bleed for its own sorrows, later for the sorrows of others. When we see others in sorrow, loss and bereavement do we not often say, "My heart bleeds for such and such a one?" It is a figure of speech, of course, designed to express the depth of emotion the heart is suffering. Suffering is the great purifier, and the first thing that is necessary for the neophyte is purity; the emotional nature must be washed clean, for it is the ground on which the Soul stands, so its feet are bathed in "blood." Blood is largely water. Water is the symbol of the emotional plane, and the feet of the Soul are cleansed on that plane as a prelude to the cleansing fire of the very Soul itself. The stabilizing of the emotional nature is the "Beginning of Miracles" the changing of the water of the emotions into the Wine of Life. When it is completed, then, the "Marriage in Cana of Galilee" has been consummated. The simple human nature has been transmuted and become the "Bride adorned for her husband" as an interlude before the washing of the garments of the Soul in the "blood of the Lamb" in preparation for a higher and more exalted marriage feast.

The murmuring Voice ceased, and I whispered low, "Tell me some more."

"To be able to stand is to have confidence."

In what? One's own Inner God, and the Laws of the Universe in which we live. There must come to each one, at some time, the experience of seeing the evil in his own nature, of recognising that it is there, and that it must be overcome. The sight is a staggering one, and does not come until some very definite effort has been made along the Path of Attainment. Not until the neophyte has to some extent accomplished the task of stilling the emotional nature and bringing it under control can this sight be seen. It is wonderfully depicted in "The Idyll of The White Lotus." When it does come, the only hope is in the fact

that the neophyte has some knowledge of the Inner God, otherwise he will be swamped. The magnitude of the task is so great that his ordinary powers will desert him, and he will turn from it as something that cannot possibly be accomplished. It cannot, indeed, with the powers that are known to personality only. They are totally unequal to the task, and if there is no knowledge of anything else, not even an intellectual grasp of the matter, then he will turn away, and rightly so, for it is beyond his powers as he knows them. It is to be doubted if this ever happens, for we learn but contrast, and not until purity and goodness have been sensed, can they be comprehended. So, if he be one of those who has learned, even intellectually, that there is strength to be had from an Inner Source, he will with confidence face the issue, realize the task to be undertaken, and determine to go at it. When by experience he learns that he has all the powers of the Inner God at his command, that they will never fail him, that "As the day, so shall the strength be" is a real fact, not just a high sounding phrase, then he will have confidence to carry on. His confidence will be further augmented when he learns that the Laws of Nature, as we call them, are in reality great streams of force and energy, every one of which he can use by putting himself in line with it, and that the way to do this can only be learned from the God within, that this Ruler knows all the Laws and how to manipulate them, and is only too ready and willing to teach His child the "how" of it, right here and now on this plane of illusion. Little by little he becomes aware of the forces which he is surrounded, and little by little he realizes that he is not those forces, but that he can control and use them, that he is the Self, they are the Not-Self. Then comes the inner awareness of the fact that "I and my Father are One." His confidence is complete, he can stand amidst it all, knowing, hearing, seeing, undismayed, because he has learned in the school of experience that there is no limit to the trust and confidence that he can place in the Inner God, that there is no limit

to the powers that are at his disposal for the battle royal, if he will but ask for them in the right way.

"Self-Knowledge, Self-Reverence, Self-Control, these three lead man to Sovereign Power."

Mary N. Roebuck.

LETTERS THAT MAY HELP YOU

No. 12

Friend

As you are well aware, this great mass of souls we call "Humnaity" is made up of consciousness varying in degree of intelligence, and at different stages of evolution.

In intelligence these souls range from that of the Bushman and Damaras—who can count only up to two (this and that) to the intellect displayed in a Beethoven, Mozart, Newton, Shakspeare, Angelo, Dante, Raphael, Da Vinci; hence it must be obvious that teachings of any kind must be so expressed as to be understandable by these various types of intellect. It would be sheer waste of time to attempt to teach Euclid or Algebra to a Bushman who can count only two digits; it would be a useless expenditure of energy to use the terminology of esotericism to the type of person that is satisfied with the "Come to Jesus" formula of the Salvation Army, or the literal reading of the New Testament Gospels; therefore, the occultist does not waste his time in such vain endeavours.

At the same time it should be understood that the occultist does not look down with disdain on those young and undeveloped souls because they cannot assimilate the more abstract conceptions; he recognizes that they are in the primary or kindergarten classes—the lower grades in the School of Life—and realizes that the teaching must be adapted to their understanding.

What he does find fault with is: the men—the priests, parsons, and ministers—who set themselves up as teachers are blind men leading the blind, for the simple reason that to know anything a man must have had the experience; and a man

who has not had the experience—and consequently the knowledge pertaining to that experience—is in no position to teach others.

When a man advertises himself as a teacher of mathematics, music, art, chemistry, or other specific subjects, he is supposed to be able to produce credentials to prove his ability to teach his particular subject. If, when being called upon to produce such credentials, he should admit that he had no knowledge other than a certain text-book, that he had no practical experience in the subject he claimed to be able to teach, that man's claim would be laughed to scorn, and the number of his pupils would be more likely to be minus rather than plus.

Strange to say, the credentials of the priest, parson and minister are never asked for, never demanded by the persons who are their pupils. The teacher of religion learns the arguments of the particular creed he is (generally) born and bred in, learns the particular forms and ceremonies used in his particular creed and—proceeds to look for a "living," a parish, a church with as good a salary as possible, and, takes up the work of telling his congregation a lot of things he himself has been told in the seminary or college where he was trained, but of which he has absolutely no practical knowledge. This state of affairs has been going on for centuries, and is the condition which obtains today.

In my materialistic days I was fond of amusing myself by attending church and listening to the local parson preaching on such subjects as "The Beauty of the Holy Ghost," "The Grandeur of Heaven," etc.; I would then, later, buttonhole him to ask him what he really knew about the Holy Ghost, about Heaven, and such-like. I told him that as I had studied my particular profession I was supposed to know what I was talking about, so I felt justified to suppose that as he was so glib in his statements in his sermons, he ought to be in a position to tell me something worth knowing, some exact data. All that I could get out of him was an admission that he knew nothing other than what he had

been taught, and what he found in the New Testament. The only satisfaction he could offer me (if it may be termed satisfaction) was: the ways of God were inscrutable, and that we must have faith!

This gentleman was fond of preaching from such texts as "Blessed be ye poor," and after giving out the text would put his thumbs in the armholes of his waistcoat, his coat thrown well back to give greater prominence to the rotundity of his abdomen, and, possibly, to give greater point to his text. I may be thought unkind and uncharitable if I stressed the fact that the reverend hypocrite had to be threatened with court proceedings in order to make him pay for the tombstones at the grave of his child, and that the grocery-man always had difficulty in getting his bills paid, because it may be said that that particular man was an exception to the rule; but in my sojourn on this mud-ball I have found the great mass of the men who button their collars at the back instead of the front of their necks are all tarred with the same brush.

In the matter of finding out how much practical knowledge they possess of what they are paid to teach, that can easily be demonstrated to your own satisfaction by asking any of them the straight question, and noting the evasive answers you receive.

You may wonder what the foregoing has to do with the esoteric teachings. It has this:—This state of affairs dates back to the time of the early Christians; back to the time when (according to Church history) Peter and Paul were spreading the teachings according to their own conceptions of that teaching.

Peter is the one who represents the Church of today; the teacher of the man, Jesus Christ; the literalist.

On the other hand, Paul (who was an Initiate of the Ancient Wisdom) did not preach the person so much as the spiritual Christ.

According to the story generally accepted by esoteric students, a man named Jehoshua Ben-Pandira (the illegitimate son of a Roman soldier—Pandira—and a

Jewish woman) was born about 120 years before the (alleged) Christian era. (An account of him may be found in the Talmud). Having attracted the attention of Rabbi Perachia, a former president of the Sanhedrin, he became his pupil. When this Rabbi visited Egypt for the purpose of prosecuting certain researches in the sciences called occult, Jehoshua accompanied him.

During the years he spent there, he studied and worked to such effect that he was initiated into the mysteries of the Ancient Wisdom; those initiations being not merely a lot of hocus-pocus such as are common in the various secret societies of today, but practical initiations into the knowledge of his own being, the mysteries of the Elemental, Astral, and Spiritual worlds; such initiations being terrible ordeals the nature of which is hinted at by various writers such as Iamblichus, Plutarch, Origen, Tertullian, and others.

When Jehoshua had attained to some of the lower degrees of Adeptship, he was advised by his superiors to return to Palestine for the purpose of teaching the truth to his countrymen, and to lift them from their state of degradation and superstition; for practical occultism does not consist of merely leading a life of contemplation and virtue and attending to one's own spiritual culture; it is equally necessary to work for the benefit of others, to help to drive back the powers of darkness and ignorance, to assist in the work of ennobling mankind, and to raise it up to a higher level in the scale of evolution.

Jehoshua returned to Palestine. His object was to try to convince his countrymen that God will only help those who help themselves, and that all external circumstances are the results of interior conditions. That if they desired to extricate themselves from their deplorable condition they would have to call to their aid the divine power existing within themselves (the kingdom of heaven is within you) instead of remaining indolent and expecting external help from a God such as they had created within their own imagination.

For some time Jehoshua remained with the prophet called John the Baptist and

his disciples. He taught them some of the truths he had learned in Egypt from the books of Hermes Trismegistus, called in Egypt, Meti, and his companions wrote down some of the fragments he taught, and these fragments were afterwards transmitted to their successors; those fragments came down to us in a garbled form as "The Gospel according to St. Matthew." After the imprisonment of John the Baptist, Jehoshua retired for a while into the wilderness, to devote himself to meditation and self-examination.

When he again came out into the world of men, he had attained to a high degree of illumination, and it was no more the man Jehoshua who spoke divinely inspired words, but Divine Wisdom herself that spoke through his lips. His whole being appeared on such occasions to be permeated by the Light of the Logos. This may explain why, like the Avatars of old, he spoke of himself as being the Christ, the TRUTH, and the Way.

This Spirit of Wisdom, that in ancient times had spoken through the mouth of Krishna, saying: "I am the way, the supporter, lord, witness, abode, and friend" (Bhagavad Gita ix., 13) "I am the beginning, the middle, and the end of all existing things" (B.G. x. 20) repeated these words through the lips of Jehoshua, saying: "I am the way, the truth, and the life" (John xiv., 6) "I am the Alpha and the Omega; the beginning and the end." (Rev. i. 8), and this divine spirit still continues to speak in the same manner in the heart of every one who is able to rise above the sphere of self, and to become for the time being one with his own God—his Higher Self.

Yours,

Aseka.

* * *

Jean Henri Fabre, the great French entomologist, struggled with poverty for many years, longing for the day when he would be able to spend all his time with his beloved insects. He never complained but stayed hopeful and unspoiled. At the age of sixty he bought four acres of land near Scigran, where his long-held dream was to materialize. He built a little six-room cottage and laid out a garden. There he wrote his dozen immortal books.

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OFFICIAL NOTES

A subscriber to The Canadian Theosophist residing in North Bay, Ontario, would like to hear from any one interested in Theosophy in that locality.

* * *

Dr. Manuel de Brioude writes to say that he has been elected General Secretary of the T. S. in Spain, his address being Factor 7, pral D, Madrid. "All the members of the Spanish Section," he says, "join me in sending fraternal greetings to you and the members of your Section." These greetings we most cordially reciprocate, cherishing the hope that Spain, nearest to the ancient Atlantis, and bearing in her breast many hidden treasures of that far past time, may do much to awaken in the world again a knowledge of those old glories of Wisdom which alone can save the world from the perils that threaten. Our dearest dreams are chateaux d'Espagne and we look to our Spanish brethren to realize them for us in some measure by the discovery of that "hidden Wisdom, which God ordained before the world unto our glory."

With this issue the seventh volume of The Canadian Theosophist comes to a close. Should the present editor be spared for another year he hopes to present a number of interesting articles to the readers of the magazine. Mr. James M. Pryse has promised two more articles of The Secret Doctrine, dealing with the revision and also on the study of the work. The Letters That May Help You will be continued and comments and correspondence arising out of them presented. A series of articles by Mr. E. H. Lloyd Knechtel has been promised on the ductless glands. Articles on Patanjali are promised by Mrs. Edith Wielding. Articles on Theosophy and Economics by Mr. C. V. Craik, president of the Ottawa Lodge are promised. Plans for reprinting Dr. Jerome A. Anderson's last book, "The Evidences of Immortality," are being considered, and also a reproduction of Claude Falls Wright's practically unpublished volume, "Modern Theosophy," is intended. This may sound ambitious for our little magazine, but the student knows that he cannot do more than digest each month what the magazine brings to him. To make it his own by selection and rejection is to achieve a considerable advance in the course of a year. It is not intended to supplant other studies but merely to cater to those who have little other means of reading. It preserves the H. P. B. tradition without losing touch with present day developments and it maintains the useful attitude of facing facts, probably the reason that a large number of people do not care to have anything to do with it. But the number of those who do care is constantly growing, and with good humour and good will we trust that we may serve the cause of truth and brotherhood for another twelve months.

* * *

It is with regret that the General Secretary appeals once more to the officers and members of the Society to try to realize that we are again well into the second half of the year, and that a very large proportion of the members have not paid the dues that should have been remitted last July. Unless a serious effort is made

to keep the membership in good standing it will be impossible to continue the work of the Section. Last year at this time we were just keeping abreast of the previous year's membership. This year we have fallen much behind. There have been distractions and many have gone after other lures. A large number of people are passing through the country constantly offering occult development on payment of various amounts up to \$500. It would scarcely seem possible that anyone who had studied Theosophy would be taken in by these tempters, but the fact is that many have taken the bait. Practically all that is worth hearing in these mercenary teachings to be had for nothing in the T.S. Unfortunately there is a great deal more to be had in it also. But our platform of wide open investigation is one that encourages investigation of every kind. There is no better training for the intuition than the study of all kinds of traditions and phases of thought and the speculations of thinkers. But the sort of thing that is compiled for commercial purposes to catch the curious but too simple enquirer after what he supposes to be knowledge is of no value to anyone except as a test of his common sense. Too generally he is one to test. The Theosophical literature of the early days upon which we have laid stress in Canada affords a standard by which to judge these bogus systems of so-called occult instruction. The members of the Society are doing themselves service, as well as the world in maintaining such standards.

AMONG THE LODGES

Summerland Lodge reports a steady growth of interest. The Secret Doctrine class, it is said, has been intensely interesting and helpful. "We are all struggling to think clearly and constructively and to get to the root of things."

* * *

The annual meeting of the Lodge was held at Room 118 Coronation Building, corner St. Catherine Street West and Bishop Street, Montreal, on January 11, when the officers were elected as follows for 1927: President, E. E. Bridgen; vice-president, J. E. Dobbs; treasurer, W. A.

Griffiths; Assistant treasurer, Mrs. Ruark; Librarian, Miss Burroughs; Secretary, H. Williams.

* * *

Vancouver Lodge held its annual business meeting on January 6 in the hall, 337 Hastings Street West. Officers for 1927 were chosen as follows: president, Mrs. Teeple; vice-president, Rowley Cruit; secretary-treasurer, J. Coops; executive, J. E. Mecredy, L. C. Teeple, Mrs. Buchanan, and Miss Hesson. Total expenditures for the year were \$1,368.27, of which rent took \$900. There was a deficit for the year of \$484.

* * *

Toronto Lodge had a return visit from Mr. Roy Mitchell on January 23 when he spoke to a large audience on "The Theatre and the Mysteries." On the following Sunday evening Mr. Charles Lazenby came up from St. Thomas and spoke on "The Theosophy of Job." He also had a large audience, but the largest audience of the month was for Rabbi Isserman of Holy Blossom Synagogue who gave a stirring and incisive address on "Judaism and Christianity." Another most interesting address was a week late on January 16 by Miss Burkarar V. Sydney, of London, England, who spoke on "The Sufi Message." On Sunday evening, January 30 Mr. C. V. Craik, president of the Ottawa Lodge, called on his way back from Winnipeg and attended the Sunday meetings.

THE ANNUAL ELECTIONS

Nominations for the office of General Secretary and seven members of the General Executive should be made by the Lodges during the month of March, so that returns may all be in by the 4th day of April. Experience has shown that it is impossible otherwise to issue voting papers, carry on the elections, make returns and scrutinize the ballots in time for a declaration in the June magazine. Secretaries of Lodges will please see that the matter is brought before their respective Lodges, and when nominations are made have them sent at once to the General Secretary. Nominations must be made through a Lodge and the con-

sent of parties nominated must have been previously obtained. Nominations must reach the General Secretary by April 4, when the nominations will close. They should be posted at least a week before. This will enable ballots to be sent out, if an election be necessary, on or before May 1, and the voting to close on June 1. Nomination returns must be sent in a separate letter.

FELLOWS AND FRIENDS

Miss Ethel A. Munro of the Winnipeg Lodge is now Mrs. Rogers, and she has moved to Chicago.

Mr. Albert E. S. Smythe expects to be in New York and Philadelphia in the first week of April.

Mr. Edward L. Gardner, General Secretary of the T. S. in England is at present in America on a lecturing tour on "The Coming of the Fairies." He is to speak in Toronto in the Theosophical Hall on Thursday, April 28.

In Mr. W. B. Pease's article on "Character—the Adept of Karma," in the November issue, page 200, second column, 22 lines from the bottom, a line has been dropped from the paragraph which should read:—"True happiness depends on true valuations, on magnanimity, generosity, common sense, a well-balanced mind, a sense of humour and all that goes to make a good and strong character, to which may be added ability to appreciate beauty in Nature and in art. We suffer through our weaknesses, vanities, and personal desires."

The death of Michael G. Sherk in the middle of January was quite sudden, although he had been in poor health for some time. He was a dispensing chemist and was found dead over his store at 1201 Broadview Avenue, Toronto. He had been a member of the Toronto T. S. A melancholy interest attaches to the article by him in this issue. It was crowded out of last month's issue and would have pleased him to see it in print. Mr. Sherk was the author of a most in-

teresting volume, well illustrated, entitled "Pen Pictures of Early Pioneer Life in Upper Canada."

Mr. Clarence Ellow Brownell, a member of the Toronto Theosophical Society, died on February 2 at Jacksonville, Florida, where he was residing with his wife. Mr. Brownell had been in poor health for some years, but his indisposition maintained a cheerful spirit and endeared himself to many friends in Toronto. In his last days he remarked that some of his happiest days had been spent in Isabella Street. Mr. Brownell was a man of parts and had been engaged in University work in Japan. His interesting book, "The Heart of Japan," was a result of his life there. He spoke amusingly of his experiences and was always ready to help in a good cause. His brother, Professor Brownell, is well known in academic circles.

SELF

I saw a brazen thing
With carmined cheek,
(And a mummified leg
Draped over the arm
Of her easy chair)
Yapping about self expression.
Bah!
The wild asses of the desert,
And the chattering hyenas,
Have self expression
In full measure,
And they remain
Asses and hyenas,
While man through self denial,
Has attained some semblance
Of the divine.

—Doane Robinson.

Do You Want a Book?

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

Just write me—I am in a position to help you.
N. W. J. HAYDON, 564 PAPE AV., TORONTO

REVISION OF THE SECRET DOCTRINE

The discussion that has occupied many of our pages in the few months past over the revision of The Secret Doctrine threatens to become a "fijoque" contention and to obscure an important result which has been achieved. Some poor souls have been able to see nothing in it all but debate and disharmony, as if the discovery of Truth could ever be put aside. The issue is historic, not personal, and people unable to take a historic perspective are hardly ready for Theosophical instruction. We must learn to face facts and do justice even to our enemies, if we are so unfortunate as to recognize any.

The fear to face facts or the nervousness that some people display when asked to consider them speaks little for their confidence in the Truth, or their ability to discern it. To regard a subject as disputatious merely because it interferes with a previously formed opinion, or because it is likely to upset a pet belief is surely to confess to a weakness that can only be disgraceful for one professing to study Theosophy. An orthodox Church member could do no worse. His creed were impugned.

We all know that The Secret Doctrine was altered in its Third edition. That is a matter of record. Students who prefer to read one edition before the other or to base a theory of life upon one rather than the other are depending upon the dead letter, and not on the living spirit behind the book.

Mr. James Morgan Pryse has done a great service in recalling the facts of thirty years ago. For him it was undoubtedly wiser to make his correction now than to let it run over to a new incarnation. Of course a large number of our members do not actually believe in reincarnation, or at least not sufficiently to let it have any bearing on their lives. Mr. Pryse has taken pains to put himself right with the karmic records and every just person will honour him for having done so.

Whether his first opinion, spoken in his wrath and haste, as he says, was correct,

or whether we are to take the changes as having been made in all good faith and according to the best scholarship of the editors is a matter for each student to decide for himself. Both editions are available, and those who do not feel that they wish to use both can make their choice. The Canadian Theosophist has always used the first edition, but has not excluded the third volume from its references. The exclusion habit, like the Roman Catholic Index Expurgatorius idea is not a Theosophical one. But discretion and discernment are always necessary.

Another topic is involved in Mr. Pryse's confession which we do not propose to go into here. That is the merits of The Universal Brotherhood at Point Loma of which Mrs. Tingley is the Leader and Official Head. Those of us who knew Point Loma and left it are aware of what untheosophical potentialities exist there. It took a long time for many who went there to discover its true character. They are not to be blamed altogether, for the atmosphere was subtle to the point of conviction.

The present writer was roundly abused by many who remained there after he left it, as a traitor to truth and loyalty. None were more vehement in their denunciations of his course than Robert Crosbie and Dr. Jerome Anderson. Both of these gentlemen lived to see that they were wrong, and they were honourable enough to put themselves on record in letters to him making amends for their former attitude and explaining that they had found that his warnings had not been half strong enough.

It is difficult to believe that William Q. Judge appointed Mrs. Tingley as his successor, but all these gentlemen asserted that he did, at one time or another. The present writer never saw any written evidence to this effect, though he was promised sight of an alleged diary of Judge's, and a minute book. Ernest Temple Hargrove was particularly emphatic in these assertions, but he never produced the diary nor the minute book, though these were asked for, and some excuse was always made for their non-production. One cannot help thinking

that if they had existed they would have been produced to the world by the one most concerned.

After thirty years documents alone can be regarded as evidence. Memories are apt to fail, and it is a human characteristic after such length of time to view things as one would like to have them rather than as they actually were. Col. Olcott's "Old Diary Leaves" is a notable instance of this frailty. Few, also, are willing to admit that they were in error.

Most of those who left Tingley were lacking in the courage to return to the Adyar Society and redeem it from the slough into which it threatened to fall. Now their good offices may be too late. The Adyar Society is certainly at a critical stage. Much depends upon what Mrs. Besant may do. She has the opportunity to revive the old spirit and teaching of the Secret Doctrine as Madam Blavatsky presented it, which has been obscured by the accentuation through all these years by astralism and psychism and all manner of clap-trap. Few have the courage of Mr. Pryse to admit error.

Independently of this, the duty of all who sense the real object of the Movement and who have imbibed the waters of life of the original Message is clear. They must stand by the ideals given us by the Masters, and do their utmost to preserve them for the world for the next fifty years. This can be done, even though only a few remain faithful to the task. A perusal of the Mahatma Letters and the two volumes of Letters from the Masters of Wisdom will be of the greatest assistance to those who may not be quite clear as to what the Theosophical Movement was intended to bring about.

* * *

It is said in the *Upanishads*: "Hear thou even the little *Upanishad* from his words accept thou the Truth that goeth straight to thy heart. But reject all that does not thus go straight to thy heart—no matter how high the authority—yea, even though the lotus-born Creator Brahma himself, be the speaker."

THE SAPPERS AND MINERS

The Haldimand-Julius Monthly contains two articles of immediate interest to members of The Theosophical Society. Their titles indicate the tone and matter of their contents—"Katherine Tingley, Boob-Baiter of San Diego," and "Messiahs Made to Order."

We are often accused of dealing with "contentious matters" in The Canadian Theosophist" but our plea is that no other magazine will take up these and similar articles and show the public that they have nothing to do with real Theosophy as Madam Blavatsky taught it and as real Theosophists understand it. A wicked and adulterous generation may not desire to know the truth, but that is no reason why they who have the responsibility of upholding it should not let their voices be heard in its exposition and defence.

The writers of the Haldimand-Julius articles have good reason from appearances to suppose that the Theosophical Society is a fraudulent and misleading organization, and it does the public a service in warning people of the follies which it commits. But those who know the real truths of Theosophy and the facts of the Movement have also a duty to proclaim the true message of the Masters, to correct the errors that are current about them, and to point out how widely the present "leaders" in the Society have led it away from its original purposes. The only answer to the Haldimand-Julius articles is the Secret Doctrine, and neither the authors of these articles nor the people they attack take any pains to acquaint themselves with The Secret Doctrine as we have received it.

One of the articles deals with Point Loma and Mrs. Tingley. It is a pity that more care were not taken to get all the facts correctly. So many errors are made in talking about Lomaland and its tyrant that people will doubt the truth in face of the amount of error with which it is mixed. After all, the truth is a great deal worse than anything that can be added to it.

The other article is about Mrs. Besant and Krishnamurti—"Messiahs Made

to Order"—it is entitled. It quotes Mrs. Besant's declaration that she "never had any idea of proclaiming Krishnamurti the Messiah," but that her belief was that he was to be the vehicle of a "World-Teacher." This quotation must be revised, or replaced by another from the Los Angeles Times which publishes an A. P. despatch from [redacted] dated January 13, in which Mrs. Besant is quoted as describing Krishnamurti as "literally perfect," and concludes, "in him the manhood had been taken up into divinity and we beheld his glory, [redacted] of grace and truth. The spirit had descended and abides on him. The world teacher is here." Comment is needless for students of H. P. B.

Still another story is to be told, although but an indication of it can be given here. Brother XII, who has been writing letters about the new Movement to save the world, [redacted] published a little book, "The Three Truths," founded on the famous sentences from "The Idyll of the White Lotus," which is one of the best of these little books which we have read for a long time, and much superior, for instance, to "At the Feet of the Master," has announced his intention of coming to Canada. Literary merit has nothing to do with ethical value; we might have taken Lord Byron for an angel and Oscar Wilde for a saint. We fear that Brother XII has his foibles too.

It is not necessary to [redacted] Brother XII of anything worse than self-delusion, although several warnings have reached us. An official of the [redacted] Lodge in England writes: "We note an article by the 'Master's' personal chela. Curious to relate we were interested in the paper which he circulated [redacted] to get in touch with him, it being [redacted] he lived in Cornwall. We found he had disappeared, having no outward and visible means of support. He is very much wanted. Many letters await him there, [redacted] little out of the way village near Wadebridge."

Another correspondent in California writes: "Brother XII's effort is a little more ambitious and plausible than some of the others; he may—probably will—write an acrimonious or sanctimonious reply but further than that will not start anything which may lead to an investigation of his *bona fides*."

Mr. Christmas Humphreys writes: "I hope you will not waste too much room in your precious magazine over Brother XII of the Aquarian Foundation. He is a Mr.—of Southampton and wished to join the Buddhist Lodge as Brother XII. Then I pointed out that we could not have people joining anonymously, though he could call himself what he liked when he had joined. He replied like a small school-boy in a huff. His writings contain nothing not contained in every textbook of Theosophy worth the name, while his whole method of working and general behaviour mark him, for most who have contacted him over here, as just one more deluded humbug who delights in setting himself up as specially favoured by the Masters, and privileged to dole out favours to those who stand in sufficient awe of him."

The judgment of readers and students must always be on the alert, and it should have been easy to recognize the false note in the covert threat, the failure to emphasize karmic justice, the impossibility of evading karmic law, the appeal to the lower elements of human weakness, fear, the love of reward, the appeal to vanity, the suggestion of being preferred before others, all those things that we note as unworthy in others, but which deceive oneself into acquiescence through the weakness of egoism.

It is stated that the Order of Christian Mystics for which Dr. Curtiss is responsible, the Temple, for which Dr. Dower is guardian, The Arcane School, of which Mrs. Bailey is the head, and a number of other organizations have accepted the new mission and are going to ally themselves together. If this be so it is good news and much good may come of it.

But there can be no Unity where there is self-seeking. Says H. P. B.: "Let them know at once and remember always, that true Occultism or Theosophy is the 'Great Renunciation of SELF,' unconditionally and absolutely, in thought as in action. It is ALTRUISM, and it throws him who practises it out of calculation of the ranks of the living altogether. 'Not for himself, but for the world, he lives,' as soon as he has pledged himself to the work."

RITUAL

Miss Mabel Benson writes, a propos to the recent talk on "Ritual" by Mr. F. A. Belcher: "Some people feel they are helped by ritualism while there are people who go to the other extreme and sing hymns to the ugliest tunes and pray in a mournful, hopeless voice. Both are solemn. I don't know why. Does Mr. Belcher know?"

As a child I went to a High Church day school and spent two hours one Sunday morning at a Quaker meeting house in Scotland and it occurred to me—As I look on this world I see one cruel joke—There's nothing so silly as grown up folk. Is solemnity necessary to life? We don't believe it is. How can a happy, rejoicing heart, willing to serve the Master, find time for, or want to be solemn, and what good would it do? I think if this matter were carefully considered it would change the world for the better instead of continuing greed and sorrow, or tightening and controlling instead of giving freedom and happiness.

If people had been taught to see happiness, would ritual comfort them? The cake on the host's table doesn't really feed us. It does flatter us because of our misunderstanding fussiness for love, and we can complain that it costs money to entertain.

Many old customs must go into the discard. No. Gray in his Elegy talks of waste and yet tells us there is no waste.

Say not the opening bud is lovelier
than the dropping rose.

Whose petals as they softly fall are
gathered up by loving hands.

What is happiness? Not many people in this treasure seeking age of cheap shows, can't drop and money to get rid of, seem to know. Happy people are often looked upon as without ambition and strength, and they have a large share of both.

Watch the Farmer's boy marching to a merry tune at five o'clock in the morning—the little girl who remarked—When we get a few more days' sunshine daddy's

going to sell the apples in the city and buy me some boots for winter.

Teach me to pray O Lord,

Teach me to pray

To greet the busy day with joy and gladness.

Why should I want sadness with Thee to worship and obey. And work that serves Thee better than me gladly. How can the sorrowing heart truly love Thee. Thoughtfully have I gazed at the skies and found that in my eyes reflect the lines of a bright and happy eventide.

Snobbery. The poor man would have improved his lot by talking less of the sufferings and more of the right of the poor to happiness.

I watched a clod dance by a Lancashire lad in a pair of clogs. He doesn't look upon them as shackles and compulsion. Happiness dances even in clogs. Would the Master ask to see greater happiness than these two things—a little girl with a clothes pin for a doll—a whistling boy with brown bare feet.

Mr. Belcher talked on remodelling and reform and did not mention rebirth. Every new happiness creates something new within us. And I will tell you right now that I never met a Theosophist who could talk on reincarnation without sickening me. The vocabulary of meaningless words is maddening, and if I may say it—the ritual of speech.

I never heard anyone say that the gifts of gold, frankincense and myrrh had any meaning. I believe they meant, purity, piety and protection. Only in the shoes of humility can we peacefully tread the path of progress that draws us nearer the kindly light. I have not written this for the crowd.

AN ANCIENT FAITH

The following paragraphs are taken from a sermon by Rabbi Ferdinand M. Isserman, the new Rabbi of Holy Blossom Synagogue, who spoke to the Toronto Theosophical Society on January 20.

"I want Jews to appreciate the beauty of Christianity. I want Jews to know the good causes it supports. I want Jews to know that there are beautiful souls in

Christian pulpits. And how better can that be realized than by having them stand in Jewish pulpits speaking the ideals which are all mankind's?

"By so doing we will furthermore recognize what liberal Judaism teaches, that revelation was and is limited to no one people; that God not only reveal Himself to Israel—that God did not speak only to the sacred men of the Jews. That is a narrow notion of God, which makes Him partial to any of His children, which makes Him reveal Himself to one and not to others. That is an old concept. God is not niggardly and miserly. To all peoples does He reveal Himself. In all lands He made Himself known. To all men has He sent prophets—to the Chinese, Confucius and Laotse; to the Hindus, Buddha and Krishna; to the Persians, Zoroaster; to the Mohammedans, Mohammed; to the Jews, Moses; and to the Christian, Jesus."

"God is the property of all mankind. His spirit is found in the Bible—but it is also found in the sacred literatures of other peoples—in the psalms of the Babylonians, in the texts of the Egyptians, in the Vedas of the Hindus, in the Gathas of the Persians, and in the holy book of the Buddhists. All peoples have Bibles—all peoples knew God—to all people revelation came."

"This should be recognized, the beauty in all faiths. We should know that God strives to make Himself articulate among all peoples. We should be ready to welcome to Jewish pulpits, fine Mohammedans, Buddhists and Hindus, as we should fine Christians."

RECENT SCIENTIFIC NOTES

The newspapers have carried an extraordinary amount of news lately of interest to students of the Ancient Wisdom, and confirmatory constantly of Madam Blavatsky's assertions in the Secret Doctrine that corroborations of its predictions would be multiplied in this century. Professor Pupin told the American Association for the Advancement of Science of his belief that the sun and earth are intimately connected elec-

trically and magnetically, and spoke of the tidal flux of electricity and the fading and swelling of radio vibrations "all like the beating heart of our earth mother." All our life depends on the sun, he affirmed. Professor Tchijevsky offered the same Association a new theory of world history, which he denies is guided either by Providence or the human will. We are all slaves of the sun, he believes, and its vast electrical power. "The sun is a gigantic generator of electrical energy, which is emitted by radiation and induction," he says. "The sun is surrounded by an electro-magnetic field which envelopes earth, and reaches out beyond Neptune, most distant planet." The Blavatsky Institute should send him a copy of T. E. Willson's "Ancient and Modern Physics." The inner life of the sun, he goes on, fluctuates periodically. This goes on like the beating of a tremendous incandescent heart in space, and the fluctuations are manifested on the sun's surface by the coming and vanishing of the sun spots in eleven year cycles. The staggering vastness of the universe was dwelt on by other scientific men.

HOPE

A complex pattern is this thing called
Life

Where sorrow, joy and hope always are
mixed:

Sometimes the threads of joy are lost by
strife,

But hope is there, for it in life is fixed.
No matter how the pattern seems obscure,
Unbalanced, twisted it will always be;
Until the threads of hope, golden and
pure

Shine on the surface, that the world may
see.

In hope is seen the final grand design,
All other threads must weave within its
scheme,

Until the beauty of a God divine
Is fashioned in this pattern like a dream.
Hope is the secret plan, the mystery,
Wherein life's grand fulfillment we can
see.

H. L. Huxtable.

MR. HARE AND H. P. B.

Mr. William Loftus Hare has done much to explain his failure to carry the T. S. in England with him in his effort to represent the "Back to Blavatsky" movement, by a letter to *The Occult Review*, vol. xiv, p. 122, in which he describes himself as Madam Blavatsky's "unveiled disbeliever." He proceeds: "All doubts were laid aside by me when I read 'The Mahatma Letters,' and reviewed them lightly for your journal. Since then I have studied them deeply and am convinced that they are not written by the Masters; that there are no such authors in existence, and that the whole edifice of Theosophy by the publication of these faked letters came to the ground with a crash, while New Theosophy follows it with a splash. I have seen the original documents and detect the various artifices which have been employed to deceive the earlier generation. I am convinced that the Letters came from the conscious mind and hand of Madam Blavatsky herself. The hour has struck for the truth to be told thus briefly, and before long I hope it will be proved in minutest detail." This will give great joy to a number of people who like Mr. Hare himself do not appear to understand what either Theosophy or the Masters are. It is also the most magnificent compliment he can pay or could pay to Madam Blavatsky. If she invented all these things and constructed the synthetic philosophy which is expounded in the Secret Doctrine, then she was indeed the most wonderful woman that ever lived. No Avatar has yet equalled her not only in ability but in self-abnegation, for she disclaimed the ability and the honour that Mr. Hare thrusts upon her. But how does Mr. Hare explain the phenomena which he presents for our acceptance? It has long been recognized that moral character is essential to the promulgation of the highest ethics and their practice. How can H. P. B. be the Avatar and the great Deceiver at one and the same time? In the biography of Madam Blavatsky by G. Baseden Butt, who cannot be accused of being an overfriendly

critic, speaking of the Mahatma Letters, he says, "On reading these letters one feels more than ever that the theory of fraud is not only inadequate but incredible. No finer vindication of Madam Blavatsky can be imagined than these two volumes of letters." In the tribute which he pays at the close of his volume, which we quoted on page 213 of this volume, he concludes, "What more can be said of the writings of this woman? If it be true that a tree is known by its fruits, that men gather not figs off thistles, neither doth a good tree bring forth evil fruit, then is Madam Blavatsky justified for ever in the works which follow her." To all this may be added the fact that Madam Blavatsky herself repeatedly emphasized. Theosophy does not depend upon Madam Blavatsky nor her books, nor on the opinions of Mr. Hare, nor Mr. Butt nor anyone else. It is the initial fallacy of Adyar at the present time as well as other headquarters of Theosophy that its followers make it the nostrum of some human personality. It is nothing of the sort. If humanity were wiped out of existence Theosophy would emerge again in the consciousness of the new race that would take its place. Madam Blavatsky merely gave us the clue for ourselves to follow on. We say "merely," but it minimizes the debt we owe her not to recognize that the clue is of the vastest importance. We can find it for ourselves in the scriptures of the world's religions and in the traditions of mankind. But it saves us enough wearying research to begin where she indicated and follow the Path as she directed. Until we do that we have no right to dogmatize either for or against Theosophy. One would almost imagine that Mr. Hare, if he ever took up the Quest, had missed the way as he journeyed. A. E. S. S.

Seest thou two or three imbeciles who hold the world between their two hands, and who in their ignorance believe themselves the wisest of the universe? Be not disturbed that they regard all as heretics who are not simpletons.—Persian.

JAPANESE CHESS

One of the most popular games in Japan is chess, which is called in Japanese Shogi. It is a modification of the Indian game Caturanga, which means an army corps consisting of four parts. As a matter of fact the original game contains four parts, elephant, chariot, infantry and cavalry, all of which are represented in the Japanese game. To be particular, Hisha (a flying chariot) and two Kyosu (two incense cars) represent the chariot, Kaku (a corner runner) the elephant, Fu (nine pawns) the infantry and Keima (two horses carrying incense) the cavalry. Thus the four component parts of an army corps are represented in Japanese chess. Besides them, it has as the central piece Gyoku or Yu (jade or King), which corresponds to the Queen in European chess. On either side of the King are two pieces, called Kin (gold generals) and next to it Gin (silver generals). This is a feature in which Japanese chess is different from the European game and probably tells of the development of the original Indian game of Caturanga made in Khotan after it entered Central Asia. Khotan was a region well known for producing jades, its two rivers, from the beds of which jades are taken, being known by the names of Kara-kash (Dark jade) and Blun-kash (White jade). It appears then that jade was made to take the place of queen and gold and silver generals being introduced into the Indian game was made more complex and interesting in Khotan. European chess seems to have been taken from Persia and it is possible that chess developed in Khotan was also introduced from Persia. In China the game has evidently gone out of popular favour, but in Japan it continues to be very much played by all classes of people.

European chess is very much similar to Japanese shogi, and the movements of pieces are exactly the same. A Japanese, knowing how to play shogi, can easily learn European chess and become a good player after a few practises. Instances are not rare, in which good Japanese players of shogi, taught how

to play European chess by Europeans while on a voyage or on similar occasions; surprised their teachers by showing themselves very adept pupils and by beating them after a few trials. Of course such is due to the knowledge and experience they had of Japanese chess. Thus European chess is generally similar to Japanese shogi, but there is one great difference between them. It is that in Japanese shogi pieces captured from the adversary are used to strengthen one's own game. In this respect the Japanese game is a step ahead of the European, because it makes it more complex and interesting. The Japanese have never employed prisoners of war in actual warfare or in any labours, but in Europe recently prisoners of war were employed, and that very often in a cruel manner. The Japanese have been well aware of the advantage of employing prisoners of war, as they do in chess. They have abstained from doing so out of humanitarian motives and in deference to the spirit of Bushido.—J. Takakusu in "The Young East."

VISION

Once I had a vision
When the night was still,
Of all the world's children,
No more sad and ill,
Gathered up in sunlight,
Dancing with a will
Through windy, wide valley
And forest and hill!

Joy upon their faces,
Peace in their eyes—
Singing as they wandered
Under clear skies;
Tumbling and rolling,
With sudden, glad cries—
All the little children
Shouting with surprise!

More happy children
Than stars up above!
Tended by Joy
And the Christ and the Dove—
All the world's children
And nothing but Love!

—Sydney Aileen Beaufort.

MOTTOES OF THE CANADIAN THEOSOPHIST

On the completion of the Seventh Volume of The Canadian Theosophist it may be of interest to readers who have not obtained them to read the mottoes on the title pages of the seven volumes of the magazine. They indicate to some extent the spirit and tone of the matter and circumstances with which each volume has dealt. The mottoes are all chosen from the writings of H. P. Blavatsky.

I. It is above everything important to keep in mind that no Theosophical book acquires the least additional value from pretended authority.

II. The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs, and special religions.

III. No true Theosophist, from the most ignorant, up to the most learned, ought to claim infallibility for anything he may say upon occult matters.

IV. Are we not bound rather to take as the true aphorism of this century the declaration of Horace Greeley: "I accept *unreservedly* the views of no man, living or dead?"

V. Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of Science or Theology.

VI. There being but one Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by anyone who can find the way; *the pure in heart see God*.

VII. None can feel the difference between himself and his fellow-students, such as "I am the wisest," "I am more holy and pleasing to the teacher, or in my community, than my brother," etc.,—and remain an upasaka. His thoughts must be predominantly fixed upon his heart, chasing therefrom every hostile thought to any living being.

A perusal of these quotations will make it clear why the T. S. in Canada differs with other National Societies, and why some Canadians do not care to read the Canadian Theosophist. They indicate the Theosophy that the Society originally stood for, and anyone can decide for him-

self whether this is what is now being upheld by the more prominent members of the Adyar administration.

THE ATTAINMENT OF FREEDOM

We cannot be truly free until we forget all else and lose ourselves in the thought of freedom. Mental restrictions make men greater slaves than the laws of a despot. We cannot be free until we realize our privilege, embrace the opportunity, and abandon ourselves to the urge that is ever beckoning us on if we are only willing to recognize it. We can understand how to do it if we set out to find out the how.

Let us acquire a knowledge of laws—physical, mental and spiritual—and then consciously forget them. They will come forth from the depths of the subconscious at the call of the will of necessity. Desire becomes a demand when necessity requires it. Extreme hunger knows no law but the law of demand. When we are driven to extremes it is then our privilege to demand.

Let us not be slaves to any idea but our own. It is only by intelligent freedom we can grow properly. Injudicious restriction warps and stunts. But we must feel that we owe society nothing. If we cringe or doubt we are lost. Onward, ever onward! Let our actions be decided by the need of the moment. Let the light of nature lead. True illumination only comes through absolute freedom. It is not we that are acting, but the spirit within us. The spirit has come to its own. It recognizes no physical restrictions. We can trust in it for it is ourselves. We are one with it. Imperfections there are none. We are part of the perfect whole. Heaven is within and around us. All is light. The darkness is dispelled. The great "I am" we see. Knowledge and understanding is ours. Our vision is clear. We behold things as they are. Who is greater than we? We depend on none. Why hesitate? We are the past and the present. The future is unfolded. Peace reigns. Our work is done.

M. G. Sherk.