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TO MEN OF GOOD WILL

Christmas celebrates not only the birth of Jesus, but also the birth of many other world Saviours like Orpheus, Zoroaster, Hermes, Krishna, Buddha, the founders of the great religions of the past by which humanity has been chastened and inspired. As time passes the high aims and purity of these are lost sight of in the quarrels and ambitions of priests and rulers. Always however, the divine messages of love and wisdom are renewed by the Messengers whose goings forth, as Micah records, are from of old, from everlasting. It is always a manifestation of the Word, or Logos, adapted to the age and the intelligence of the race to whom it is addressed. A study of comparative religion shows that there is no contradiction in these various revelations, though the emphasis may vary from purity to truth, to devotion or service, to law, to justice, and finally to love and mercy. All these are but aspects of the vast Unity of Life itself of which the Master said, "I am the Way, the Truth and the Life." All the virtues dwell in the Divine Heart.

What the Saviours and Masters do for the world in redeeming it every man must do for himself in his own little realm of body, soul and mind. This he is able to do because he shares with other men the Light of the world, that

Light, as St. John assures us, that lighteneth every man coming into the world. For our better knowledge and understanding we must develop a diviner body for the transmission of the Christ consciousness directly to our brain-minds. We must be "born from above." St. Paul tells us that in addition to our body of flesh and blood, which "cannot inherit the kingdom of heaven," we have a psychic body, misleadingly translated "natural body," and a pneumatic body, translated "spiritual body" but really pneumatic, or breath body, body of the Holy Breath, or Holy Ghost. This is all clear enough in the Greek Testament, but the Churches do not tell their congregations about it. Did you ever hear a sermon preached on the text II Corinthians xiii. 5? If the divine babe is born in a man's heart at Christmas tide, it will grow to spiritual or pneumatic perfection. This can rarely be accomplished in one incarnation, hence men need to incarnate a number of times before they attain the perfection of the Father in heaven which Jesus enjoined upon his disciples. The Christ has to incarnate many times to teach the world, so man makes many efforts before he conquers his own lower nature and enters the peace that passeth understanding. That is the joy of Christmas.

THE SOMERSET ZODIAC

THE PATH OF THE SUN LAID OUT IN
SOMERSET IN RELATION TO THE
ZODIAC ON A STAR GLOBE

(Continued from November)

GEMINI

"I will not cry out by name upon the mountains, wells, and hills and rivers on which Divine Honour was wont to be heaped". (c. 493-570) the earliest native British historian.

When I first launched forth on my voyage of discovery to "the Land of the Giants", and found them lying asleep in a circle resembling the creatures of the zodiac, my first rough and ready method was to reduce the entire photograph of their outlines, and fasten it on to the back of Phillip's planisphere, in order to prick the stars through. This gave an excellent idea of where and how the constellations fell on their earth counterparts; but as there was bound to be a certain amount of foreshortening in the photograph, I found it better to trace the outline of each creature separately, direct from the ordnance survey map, and stick the tracing on to the equivalent constellation on a star globe. That is the reason for the choice of the title of this series, as above.

When these outlines from the map are cut out, they might be said to resemble the "hides" of the Bull, Ram, Goat, etc.: hence, no doubt, the custom by the Druids of stretching out the hides of the sacrificial bulls upon "wattles", in order thereby to capture supernatural knowledge from the stars they represented. This accounts for the current old saying "Wattles of Knowledge", still in use, and is probably the origin of the "Glaston Twelve Hides of Land", given to the first Christians, by the pagan king Arviragus, when they settled in Glastonbury, A.D. 37. These Twelve Hides of Land are called "Domus Dei", in Doomsday Book.

As to these first Christians, the orig-

inal Keltic church of Britain must not be confounded with the Roman Catholic Church, which imposed itself hundreds of years later. St. Augustine was sent to England by Pope Gregory I. to convert the Anglo Saxons in 596 A.D. But it was not till 603 that he consecrated Christ Church, Canterbury, even then he endeavoured in vain to bring over the Keltic Church to the observance of the Roman Easter. The roots of the Church of England are in Somerset.

The church these first Christians, headed by Joseph of Arimathea, constructed at Glastonbury, on the site where now stands the Norman ruin in the Abbey grounds, was built "circularise", as recorded by Malmesbury. Around this original wattle chapel excavations have brought to light the remains of a "Pyramid", and also a "Pillar" erected by St. David in the 6th century to mark the true extent of the sacred site. If one includes St. Dunstan's Chapel, and the place where stood the high altar over the shrine of St. Joseph, a theoretical ring surrounding the circular Wattle Chapel, falls on these four points. The inference is that originally twelve cells stood around it, resembling the plan of the very primitive church excavated at Etchminazin, Armenia, where the twelve signs of the zodiac were sculptured on each of the twelve surrounding chapels, thus leaving no doubt as to its astronomical import.

Here in Glastonbury a circular platform, seven feet in diameter, of very ancient workmanship, probably the floor of a cell, was found under the remnants of St. David's "Pillar". Also under the square "Pyramid" base was a fragmentary circular foundation like the previous one. It is unfortunate that ecclesiastical scruples should have put a stop to the excavations which bid fair to being an archæological discovery of far reaching importance, but did the learned Dean suspect that here lay the

secret of the "Mysterium Fidei" that has haunted Glastonbury's traditions? He never would admit that the Holy Grail was a Christian symbol, in fact he says in his "Two Glastonbury Legends":—"It never at any time received ecclesiastical sanction." and admits that it was the Keltic Cauldron of Wisdom, which we have found to be the zodiac of a previous cult.

Never-the-less there are countless representations of the Zodiac in early Christian churches, to be seen on their pavements, ceilings, facades, pillars, fonts, etc.: so there must have been considerable reverence in the Church for the starry host up to a thousand years ago. Then the constellations were canonized and given the names of saints.

But the month to be considered now is June, for St. John the Baptist's day was the great day in England for parading-giants, this being the giant Orion's month.

Though Orion is not on the ecliptic circle, in Somerset his effigy arm reaches up to grasp some of the stars of Gemini, for, with his boat Argo on King Sedgemoor, he took the place, once upon a time, of the more modern Sign of the Twins. The modern Twins are represented as young children, and our effigy is a giant child with a head large in proportion to the body, for the Sign is here symbolic of the son of the old Sun god. Orion's 1st, 2nd and 3rd magnitude stars, including his belted sword, are well known, for he is the finest constellation in our night sky; he is the Giant Logrin of the High History. The 'giant' star Betelgeuze glows as his bloodshot eye with such variability that no one who has gazed upon it can forget the uncanny impression it makes, for it is one of the most remarkable stars in the heavens, Bellatrix falls in his armpit; the first magnitude star Rigel on his hip; with Saph on his folded knee, for having been wounded in the thigh, according to many setting sun legends, he

can not walk. His sword and belt thus fall into their proper place.

The so-called "throne of the giant" is the effigy boat, in Somerset, on which fall the stars of Lepus, whilst hanging on the 'starboard' of this Argo Navis shines the brilliant white "sparkling star" Sirius, to our eyes the brightest fixed star. The whole shipload sails along the river Eridanus, where we compare the effigies with modern star charts.

The mast of the Giant's ship is one mile long, by 1/6th of a mile wide; an 18 ft. "rhyme" or water-way runs down the centre of it. The contrast between its inflexible straight lines, lying behind the back of Orion, and the beautiful lifelike curve of the giant's young body is very remarkable, especially from the air.

There has been a tendency to take for granted that all religions prior to Christianity, were sensual and cruel, so it is of importance to say here that there is no suggestion of any phallic, sacrificial or even frightening symbol in the whole design for this Zodiac, it would hardly have been associated with the Holy Grail and kept so sacrosanct throughout its long history had it shown anything of a depraved nature.

Now we have come round to the main mast of the Giant's ship, on top of which the effigy Bull rests his hoof, the idea that the Maypole was a phallic emblem must be corrected, for it is clear that the mast of this effigy Argo Navis was the original May Pole in Taurus, the famous star Aldebaran falling exactly here on the Bull's hoof. I will quote a few authorities in regard to the ship of Mayday, and the giant of St. John's Eve festivals, June 23rd.

Dudley Wright in his *Druidism* says: May Day, the day on which the sun entered Taurus, was ushered in by a festival commencing on the eve, which was instituted in commemoration of the exit of Hu, the Mighty, and his family from

the Ark.!

One of the many titles by which the Druids were formerly known was Maysons, or Men of May. At one time the annual festival of the Grand Lodge of English Freemasons was always held on St. John the Baptist's Day, and that is still reserved by many Lodges in all Constitutions as the day for the installation of Masters. It will be remembered that the Grand Lodge of England—the Mother Grand Lodge of the World—was founded on "St. John's Day".

Furlong in "Rivers of Life" says that the Maypole was called the column of May, marking the boundary of the year in Taurus, the confines of summer and winter. (The place name Hurst, marks the top of the mast of the "Ark", surely derived from Hu.) "Some insisted that it should be as high as the mast of a vessel of one hundred tons", and must stand immovable and upright throughout the year.

Sir John Sinclair wrote in 1794, that the Welsh held a festival on May Day morning in commemoration of the Deluge in which "the ark of Ceridwin was borne up on the shoulders of Ovates" in a great procession; immediately in front of the ark went the "Supreme Creator", the sun and moon.

Sikes states in his "British Goblins" that on Midsummer Eve, or St. John's Eve, the feast of the summer solstice was celebrated at Pontypridd in Wales (1878), "in the face of the sun, within the folds of the serpent, i.e. a circle marked with the signs of the Zodiac". The Druid prays to "the Creator of sun, moon, stars and universe" and new members are initiated in the "mysterics".

Old English people used to call the Twin stars of the constellation Gemini, "Giant's Eyes", and thereby hangs a unique star tale connected with the above effigy mast of the ship, as follows:

"Three gods were trying to cook an Ox in a pot over a great fire" (Notice the position in the heavens indicated is Gemini and Taurus) "A Giant spies them". (The only giant here abouts is Orion) "The Giant snatched the flesh of the Ox the gods were trying to cook, out of the great Cauldron, leaving only the bones. In retaliation, one of the three gods seized a great Pole which lay near at hand and gave the Giant a blow with it, whereupon the Giant cast a spell over the Pole, sticking it fast to his own back, and the hand of the god he stuck fast on to the Pole. In this way the Giant was able to drag the god along over the rocks and bushes, scratching him badly". To gain his freedom the god had to promise to fetch the Apples of Youth for the giant. The end of the story is that the giant is consumed in a fire which may be the Phoenix flames of the sunset, from which he will rise again, thanks to the Apples of Youth.

This "Gemini" story, called Giant's Eyes, has no point except to show the relation of the Pole to the Giant's back, and the hoof of the Bull god; in which case the English legend must either be at least two thousand years old, or there were still folk at a later date who knew the actual effigies, or had a picture of this particular zodiac. The only pole in the design that is "stuck fast" to a Giant's back is the mast of Orion's ship, on King Sedgemoor, and on to the top of that mast the hoof of the Bull is "stuck fast". Confirmation of the presence of the mast close at hand, is, that the story says "the Giant had gone fishing when the god stole the apples". (see "Stars shown to the Children", under Orion)

With Tagore I can say—
 "In the playhouse of infinite form
 I have had my play, and here have
 I caught sight of Him that is formless."

K. E. Maltwood.

The Thatch,
 Royal Oak, B.C.

THE ROCK OF AGES

A note of pessimism is to be heard in much modern literature and journalism. People are over-strained, war-weary, self-sickened, disgusted with the monotonous round of detail that repeats itself endlessly and leads nowhere. All people are not like this. Many have a wholesome sense of the need for limitation of interests. They know they are not running the universe, but only a tiny plot in a little scrap of it. If they can weed their plot clean and their neighbours do likewise a wholesome countryside may be the result and the universe is made up of such patches. Thoughtful citizens of this kind are in a minority. Vast multitudes run about like sheep without a shepherd, quite regardless of other considerations if they can fill their stomachs several times daily and sleep comfortably at night. They know nothing and care nothing about Law. Law to them means police regulations, not the laws of Nature of which not one jot nor tittle shall pass away till all be fulfilled. Law in the Master is automatic, he could not act otherwise than in harmony with Law, else he would not be a Master. Mechanics who depend on the standardization of machinery to the ten-thousandth part of an inch can appreciate a similar accuracy in the integrity of the moral and ethical world. In fact, relatively absolute standards are essential. Else disaster. And here we have a clue to the practice of trial by error. We call it Mercy and Forgiveness. We find it in Reincarnation, the doctrine of another chance. When a Master says, "I am the Way," he implies that he is the Law, the Truth and the Life. It is this quality of reliability that enables every man, to the extent of his participating relationship with the Master and his recognition of the Master within him, to build with certainty on the sure rock foundation of the Unity of all Life. The

Master of Life is the Rock of Ages. In *The Secret Doctrine*, II. 420, it is written—

"There is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual that mankind will become freed from its false gods, and find itself finally — *SELF-RE-DEEMED*."

GLASTONBURY

According to tradition and to accounts of very early historians of Britain, the ancient town of Glastonbury holds within its precincts not only the oldest Christian Church, but also the body of Joseph of Arimathea. Many ancient documents exist to uphold this tradition, as well as much successful research work carried out by modern archaeologists and scholars who believe in them. Archbishop Ussher wrote "the Mother Church of Britain is in Insula Avallonia, called by the Saxons Glaston". Sir Henry Spelman, in his book "Concordia" declares "it is certain that Britain received the Faith in the first age from the Sowers of the Word", and again—"we have abundant evidence that Britain received the Faith from the disciples of Christ Himself soon after the Crucifixion". The famous Jesuit, Robert Parsons, in his "Three Conversions of England", says "the Christian religion began in Britain within fifty years of the Ascension". This first Church was the wattle and mud church believed to have been erected by Joseph of Arimathea and his followers. It was sixty feet in length and twenty in breadth. For centuries everything possible was done to preserve it from disintegrating. At first it was covered over with boards encased in lead, later a new Church was built over it, leaving the old Church inside. In 546 A.D., St. David built a large and beautiful Church

at one end of the old one, putting up a pillar where the two joined, to mark the place. The pillar was still there when Henry VIII dissolved the Monastery, and the plinth, all that remained of it, was actually discovered by the Vicar as late as 1921. For a thousand years Kings and prominent British personages were buried here. In 450 A.D. Maelgwyn the historian described the position of the tomb of Joseph of Arimathea in the Church. In 1180 the Church was burnt in the great fire, and a new Church rose upon the site of the little old wattle sanctuary, under the ruins of which the body of Joseph was found in the year 1345, when Edward the Third ordered it to be dug for. Ultimately it was put into a silver casket, placed in a stone sarcophagus and laid in the Chapel now named after him. During the Revolution it was taken up for fear of Puritan hostility and buried in the Churchyard, having upon it the letters J.A., purporting to be the initials of one John Allen. It was found by the present Vicar in 1922 and put back again in the Chapel now called that of St. Joseph, where one must hope it will find a permanent resting-place.

Close by is the little green hill called Weary-all-Hill, whose name is supposed to be derived from the tradition that St. Joseph rested there with his followers after his landing by sea, for in those days the water came close up to Glastonbury, even to the Church walls. He might, it is true, have come by another route, for instance, by the old causeway, crossing the river Brue by the ancient bridge known as the Pons Perilous, from which King Arthur is believed to have thrown into the stream his sword Excalibur, forged in Glastonbury.

The writer spent two years of the war in the little Elizabethan town of Bruton, to take refuge from the ghastly air raids on Bristol. It takes its name from the river. On a wet day in winter Bruton High Street looks the ugliest and most

depressing place on earth, but in sunshine it is beautiful. The grey houses, many of which are getting extremely old and show every sign of it, have the most lovely interiors, with large panelled rooms, wide window seats, Adams ceilings, carved doors. And their terraced gardens lead down to the river. On the opposite side of the street are curious passages between high creeper-covered walls, taking one along beside quaint old world cottages buried in hollyhocks and delphiniums. Bruton, too, has its mediæval pack-horse bridge, just wide enough to allow a donkey or a horse to pass without brushing its paniers against the low parapet. Beneath flows the small, smelly, greenish river—what a name! In Canada it would be called a creek in spite of its ancient and respectable history, and have no name at all!

But from it one can gaze upon the buildings of the school founded by Edward VI for boys like himself. Over its beautiful stones a fig-tree winds its gnarled limbs of perhaps a thousand years of age, and to one's ears comes the merry laughter of a hundred boys in blazers whose cut may be highly modern but whose colours are of the middle ages. Standing upon any high ground one can see the tower of Glastonbury Tor rising in the distance. In this part of Somerset are many little green hills surmounted by monuments or towers rising straight up from the plain, possibly survivals of Serpent worship, such as Silbury Hill, the largest man-made hill in the world, whose measurements tally in some respects exactly with those of the Great Pyramid.

There is still a further tradition that Joseph of Arimathea, when resting upon Weary-all-Hill, pushed the hawthorn staff he was carrying deep into the soil, possibly to mark a small portion of land he wished to keep for himself, and that the staff took root and flourished into a tree, putting out blos-

som not only in May, but again at Christmas. Although the old tree has gone long ago, its children still survive in many parts of England. One lives close beside the porch of All Saints' Church in Clifton, near the home of the writer, who has often seen the thorn in blossom at Christmas and on other winter days. The Church is extremely fine, the beauty and richness of its inner setting and its incomparable music being due to the munificence of the Wells family, the multi-millionaire tobacco manufacturer of Bristol City. In spite of the terrible raid in 1941 which alas! destroyed the Church, the beautiful Memorial to those who fell in the war of 1914-1918 and the sacred thorn are totally unharmed.

Blossoms from the Glastonbury thorn were sent to the Kings of England on Christmas Day up to the time of Charles the First. A fanatical Puritan tried to destroy the tree at Glastonbury, by hacking off its limbs, but a splinter entered one of his eyes and caused his death. The tree lingered on for nearly thirty years in a sickly state, but ultimately it too lost its life.

From several accounts it seems that what are known as the "Oaks of Avalon" were at Glastonbury when Joseph of Arimathea landed. They consisted of a Druid Grove and an avenue of oaks leading from the grove to the Tor. A few of these gigantic trees still survive, the rest, the Vicar of Glastonbury tells us indignantly in his excellent book, were cut down in 1906 to make more room for farmland! The largest tree had 2000 season rings, and was eleven feet in diameter. Other trees are living out the remainder of their pitiful lives feebly putting out a few shoots, or lying on their mighty sides, furnishing the weary with seats. How thrilling to think that they *may* have been there when Joseph or Arimathea landed and that his eyes *may* have been raised in wonder at these mighty proofs of the

fertility of this far-off land!

About five miles from Avalon, among the Mendip Hills, is the village of Priddy, and near it are tin mines and a Roman settlement. Priddy was the centre of the mining industry, from there the ore was taken for shipment either down the Axe to Uphill and thence to Falmouth, or down the river Brue to the little port of Burnham. Among the district population of Priddy and the neighbourhood the tradition that Joseph of Arimathea came thither accompanied by the boy Jesus is still as wide-spread as in those days. The Rev. C. C. Dodson, whose book on the subject is authoritative, tells how amazed he was to discover so much more behind the legend than met the eye. He found confirmation in the New Testament, in St. Augustine and in the Doomsday Book. "The story is still further expanded", he says, "by the tradition that Joseph was the uncle of Mary the Mother. He gained wealth by trading in metals between Cornwall, Somerset and Phoenicia, and on one of his journeys he brought with him the boy Jesus."

Without entering into time-wasting discussion, it suffices to say that there is much evidence to support these theories. Joseph, fleeing from persecution after the death of Jesus, is supposed to have returned to Britain and to have built the first Church of wattle and mud.

For this evidence, the following books, to which the writer is indebted for this information, may be consulted:—

"St. Joseph at Glastonbury", by the Rev. L. S. Lewis, Vicar of Glastonbury, published by Mowbray and Co., 20 St. Margaret St., London W.

"Did Our Lord Visit Britain?" by the Rev. C. C. Dodson, published by the Avalon Press, Glastonbury, Somerset, England.

The tin miners of Cornwall in olden days sang a song called "Joseph was in the tin trade", and invoked his name

while the ore was being smelted.

In a letter to Pope Gregory, St. Augustine wrote:—

"In the Western confines of Britain is a Royal Island of large extent, abounding in all the beauties of Nature and the necessaries of life. In it the Neophytes of Catholic Law . . . found a Church constructed by no mean human art, but by the hands of Christ Himself for the salvation of His people. The Almighty has made this manifest by many miracles and mysterious visitations that He watches over it as sacred to Himself and to the Mother of God."

Gildas, probably the first British historian, born in 516 A.D., wrote that "Christ, the True Sun, afforded the Light, the knowledge of His precepts, to our island during the last years of the reign of Tiberius Cæsar."

Mr. Dodson thinks this may refer to the preaching of Joseph of Arimathea about the Gospel, "which," he says, "gains force from the fact that Gildas lived the last years of his life at Glastonbury."

All this is, of course, tradition built upon a few facts that support it with astonishing clarity. The most beautiful and perhaps the most illuminating of the legends and traditions is the perfectly true story of the thorn-tree, or the May tree, as it is called in England. Dr. Rolt Wheeler, the famous occultist and author, editor of the leading philosophical and occult journal of France, "L'astrologie", remarks in an article in that same journal on the subject of the thorn tree of Glastonbury, that there is no species of winter-blossoming thorn indigenous to Britain, it being entirely tropical, and having its home in the East.

He tells the following story, giving the personal note which is of so much value:—

"When I was a boy, our Vicar, the Rev. C. F. Barnwell, returning from a

visit to his brother, then Vicar of St. John's Church at Glastonbury, brought with him two cuttings from the thorn planted by St. Joseph, one of which he gave to my father, and I was present when he planted it in our garden. In the years following I myself saw this tree blossoming freely on successive Christmas Days."

Olive Harcourt.

THE OVER-SOUL

By a curious paradoxical inversion of its own doctrine the Christian Church for long generations has insisted on preaching a religion of crucifixion and death, and left it to a Russian woman of the nineteenth century, a member of the Holy Orthodox Catholic Eastern Church, though perhaps not an entirely orthodox one, to write once more a Book of Life and to restore the glad tidings of resurrection and ascension to a world sunk in a hoary-headed civilization of desolation and despair.

The Secret Doctrine which Madame Blavatsky presented to the world is one for youth and the emancipation of the young, therefore perhaps not so attractive to the older and ossified. It is not concerned only with the Christian faith, but is based on a synthetical analysis of all the great religions, each of which in its day has appealed to a humanity darkened by ignorance and fallen into habits of selfishness, conceit and injustice, conditions which repeat themselves constantly as the historic cycles roll around.

Nor is it a system of religion alone. True to the synthetic principle, it embraces the intellectual realm of philosophy, and the more material interests of science, the mind and body of that Universe of which the heart must hold a religion of Unity and Love.

The Secret Doctrine contains nothing that has not been known to the world before, but much that is essential has been forgotten in the course of time,

and it was the task of Madame Blavatsky to bring once more to the attention of mankind those things that it is necessary for man to know if he is to rise beyond the ignorance and stupidity which continually threaten to engulf him in destruction. In her book, *Isis Unveiled*, she sums up ten points of paramount importance for the man who desires to think and to know. Knowledge comes by action and experience, however, and unless one is prepared to put into practice what one hears, he will make but little progress in wisdom. These ten points, therefore, are to be taken into consideration as principles of life.

I. There is no miracle. II. Nature is triune; there is visible, objective nature; and invisible, indwelling and energizing nature, the exact model of the other, and its vital principle; and above these two, Spirit, source of all forces, alone, eternal, and indestructible. The lower two constantly change; the higher third does not. III. Man is also triune; he has his objectives, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illumined by the third, the sovereign, the immortal Spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity. IV. Magic is a science, is the knowledge of these principles; as an art, its application in practice. V. Arcane knowledge misapplied is sorcery; beneficently used, true Magic, or WISDOM. VI. Mediumship is the opposite of adeptship; one is controlled, the other controls. VII. All things that were, that are, or that will be, are recorded in the Astral Light, and are visible to the initiated adept. VIII. Races of men differ in spiritual gifts. IX. One phase of Magic is the voluntary and conscious withdrawal of the astral body from the physical. Inert physical matter may be disintegrated, passed through walls and recombined—

in certain cases and under certain conditions—but not living, animal organisms. X. The cornerstone of MAGIC is an intimate, practical knowledge of magnetism and electricity, their qualities, correlations and potencies, and a familiarity with their effects on animals and men, as well as a knowledge of the qualities of plants and minerals.

When Madame Blavatsky published her book, *The Secret Doctrine*, she said its aim was to show that Nature is not "a fortuitous concourse of atoms"; to assign man his rightful place in the Universe; to rescue from degradation the archaic truths which are the foundation stones of all religious systems; and, finally, to show that modern science knows nothing of the occult side of Nature.

It will be seen at once that this Secret Doctrine takes the student into an entirely new world, different from that which his church and his school have been telling him about. It is the failure of students of Theosophy to accept and conform to this difference which has made their progress so much slower than it might have been. The man who consciously lives for immortality, who chooses to regard immortality as a main factor in his life, and who contemplates in his daily walk and conversation the realization of immortality as the natural inspiration of his career, must indubitably take a different view of affairs than that which satisfies his neighbours who entertain no such prospect.

The method of immortality regards the physical body as a means to an end. The end is the development of an inner body and the power to use it apart from the physical. It is with this in mind that St. Paul asks the question which it would be silly otherwise to put: O grave, where is thy victory; O death, where is thy sting? And he concludes his explanation with the statement, properly translated — "The sting of

death is failure (hamartias), and the measure of failure is the Law." The psychic, or astral, body, is sown at birth in the physical body, and the "Great Work" is the building of the inner, or pneumatic, body, translated spiritual body, while failure to accomplish this is the "sting of death."

But there is another chance and forgiveness, time to try again, even unto seventy times seven. After the rest in the heaven world, or over-world, as the Greeks knew it, the real man, the thinker, returns to his task, projects a new astral body into the earth sphere, and enters another incarnation. He assumes the character he has already prepared and developed in previous incarnations, and applies himself to those pursuits and aspirations which he has allotted himself in the ante-natal period. All this is done under the Great Law, known to the East as Karma, outlined as Compensation by Emerson, and defined in all the religions of the world as the process of absolute Justice.

Under this system of progressive development, known to modern science as evolution (but not evolution as commonly understood, for in Esoteric philosophy the first lesson taught is "that the incognizable Cause does not put forth evolution whether consciously or unconsciously, but only exhibits periodically different aspects of itself to the perception of finite minds") — under this system we should look for continuous, and, in the nature of things, graduated progress. This is to be expected as in other lines of ascent, and accordingly we have to recognize that in the millions of years of human history many units must have gone far ahead of those whom we now see busy on the stage of human activity. Among these great ones are to be found the brightest geniuses of humanity, the Saviours, redeemers, philosophers, sages, prophets, law-givers, the leaders and inspirers of the Race.

These men speak of themselves as the Elder Brothers, but they have been called Rishis, Buddhas, Christs, Masters, Mahatmas, and other names intended to indicate their wisdom and importance. To reach their level is the normal aspiration of thoughtful man, and when the disciples of Jesus were enjoined to be perfect, even as their Father in heaven was perfect, it is obvious that they had this possibility. Cardinal Gibbons recognizes this when he says, "in a word, a Christian is another Christ." From these great ones has been obtained much of that knowledge which is embodied in the experiences of past races of mankind, preserved in the records made by these leaders, and it is from some of these that Madame Blavatsky asserts that she received the teachings she has conveyed in her books. There is no authority claimed for these on that account, and every statement made is to be received with the proviso that it must be subjected to the reason and research of the student, while the guarantee is offered that there is nothing in the teachings from this source that has not been tested and verified by generations of adepts through thousands of years.

All of us and each of us has this knowledge and the opportunities offered at our disposal, and if we neglect such great advantages it is our own responsibility. Nor can we plead that we are unfitted for the attempt to make our lives conform to such standards. We are heirs of God and joint heirs with Christ, as we are told, co-workers with Him by whom the worlds were made, and this unity of our life with the divine life of the Universe is a fundamental-tenet of The Secret Doctrine.

There are three postulates in this teaching, the first being the recognition of an omnipresent, eternal, boundless and immutable PRINCIPLE, on which all speculation is impossible; the second,

the law of cycles, of alternations, ebb and flow, and consequent appearance and disappearance of the myriads of worlds and universes in the deeps of space as well as of living creatures on earth or sister planets; and third, the identity of all souls with the Universal Over-Soul, itself an aspect of the Unknown Root. This implies for each of us the obligatory pilgrimage with every other soul through "the cycle of necessity" or incarnation, in accordance with cyclic and karmic Law. No purely divine Soul can have an independent conscious existence before the spark which issued from the pure Essence of the Over-Soul has passed (first) through every elemental form of the phenomenal world of that particular Cycle of existence (or Manvantara), and, (second) has acquired its individuality, first by natural impulse, and then by self-induced and self-devised efforts; modified by its Karma, the character and consequences of its own acts and thoughts, thus ascending through all the degrees of intelligence from that of mineral and plant up to that of the holiest archangel. The pivotal doctrine of the Esoteric philosophy admits no special privileges or gifts in man, save those won by his own Ego through personal effort and merit during a long series of incarnations.

It will be seen, therefore, that it is an unfolding from within by which the cycles of progress are carried forward. Within man himself lies buried the divine spark. St. Paul speaks of the Christ as being buried in the flesh. It is this emanation of the Divine, our ray from the Over-Soul by whatever name we may call it, Christos, Buddha, Atman, Brahman, Horus or Mithra, that gradually makes itself manifest in human destiny, blossoming forth through the ages from elemental essence to mineral form; thence through the plant and animal worlds into the rarer faculties of humanity, to be refined and

deified by loving deeds till it reaches the consciousness of the Master-Soul itself. The worlds of space are the fields in which this emanation of the divine gradually battles with and conquers the density and bondage of material existence, and raises it to become a realm of Light and Law redeemed from Chaos. Man has to raise himself out of a Chaos of ignorance into a state of light and knowledge, lifting his lower nature into harmony and communion with the Wisdom of God and the Power of God which St. Paul calls the Christ in us, the hope of glory.

The Power of God, of which St. Paul speaks in this passage (I Corinthians i. 24), is known in the East as Fohat, though it has been deified under other names, for Fohat is Cosmic Electricity, and has seven aspects cosmically, and on earth manifests in magnetism, electricity, heat, light, chemical action, cohesion, gravitation and their differentiations. We are not accustomed to think of the powers of Nature as divine, but it is their divinity which makes them inscrutable to the materially minded, and it is our divinity, whether we are conscious of it or not, that enables us to subdue them to our uses, though too often to base and ignoble and utterly selfish use. For all of which we shall surely reap as we sow. This Fohat which we might regard as the Spirit of Electricity is an aspect of the One Life of the Universe, and we partake of it and its power as on the other angle we partake of the Thought or Consciousness of the Universe, so that we share the triune divine natures of Cosmic Substance, Cosmic Energy and Cosmic Ideation, in only a latent degree at the age which we now have reached, but which in the ages to come we may hope to enter into in the fulness of Unity, which is but another name for Love.

The beauty and wonder and majesty of this conception of the One Divine

Life in the Universe, wrestling with the powers of darkness, is a difficult one for the mind accustomed to associate itself with the petty affairs of earth alone. Yet these in all their insignificance are but reflections of higher things, and we excel in spiritual growth if we take these shadows of things divine as means by which we may touch the highest service of dedication, and in the common round, the daily task, find the magic potency that will change all our drudgery into the altar service of the Most High. When it really comes home to us that we are one with the Great Life, that we are co-workers with it, there begins to be a change in the most simple-minded that is no more or less than the passage from death unto Life. It makes plain the sublime thought of St. John that he that loveth not, knoweth not God—that every one that loveth is born of God and knoweth God. For we cannot forbear loving our fellow workers, whatever and however they be, our brethren, even the least of them, so that we learn to look upon them with a different eye, to speak to them with a gentler voice, as sons and daughters of one family, whose blood is one with ours, the binding ties of which only the unruly and evil-hearted are unable to acknowledge.

In these days in all the grief and tragedy of the world, we can feel that the struggle of young souls seeking the true light will bring results in good harvests to those who sow good seed in pure and unselfish intent. We can see brother souls coming through great tribulation, purifying their fleshly garments by the power of the innermost which inspires them in the strength of truth to toil for that Author of peace and lover of concord whose service is perfect freedom.

We must not allow ourselves to be confused with names and worldly divisions. Languages divide us even when our hearts are united. Few men have

identical ideas of God, even though they use the same or similar names to denote the object of their worship and service. Man's idea of God varies with age and experience. But in the Over-Soul we can readily recognize that Word or Logos, or Verbum of which the first chapter of St. John's Gospel tells us that it was with God, and was God, and became man or, rather, mankind, for he is that light which lighteneth every man that comes into the world. Without him was not anything made that was made, says St. John, and so the esoteric philosophy recognizes the Logos as the Collective Creator of the Universe; in the sense of an architect who furnishes the plan of an edifice, not the masons who do the manual labour. The plan is furnished by the Ideation of the Universe, and the constructive labour was left to the hosts of Intelligent Powers and Forces. When it is taught that these are all Illusion let it not be misunderstood. Everything outside the Absolute must be an illusion, but only so from the purely metaphysical view. Everything is relative in this Universe, but the things of any sphere of consciousness are as real to the denizens of that sphere as the things of our physical sphere are real to physical men and women. It is difficult for men and women not familiar with science or metaphysics to understand the intermingling of different degrees of density or vibration. We know from our experience with the radio that different vibrations may fill the air but that if we have a receiver tuned to the various stations we can hear any we choose to select by merely touching a button. A room may be filled with the vibrations of light, of heat, of sound, of smell, of electric energy, as well as air and other chemical gases and all these co-exist without interfering with each other, and we can contact any of them by using the corresponding sense organ we have developed for the purpose. A musician

can hear any instrument in a large orchestra though a novice may be unable to distinguish between a 'cello and a clarinet. As we advance in evolution we attain more subtle senses than we now possess. In fact, many persons have already developed super-sight and super-hearing beyond the limited range of ordinary people. The Old Testament tells how a young man had his eyes opened and he saw the hills around covered with horsemen and chariots. Our artists picture their Christmas angels coming down to the shepherds out of the sky. What happened probably was that the eyes of the shepherds were opened and they saw the celestial Messengers standing among them. We live among miracles and do not know it. We talk of the omniscient and omnipresent Father of all. But do we make the divine Presence real to ourselves? Many professing Christians regard with feelings akin almost to horror the consummation described by St. Paul when God shall be all and in all. They shrink from such a fate and liken it to their false idea of the Buddhist Nirvana—Nothingness, while it is really a state of infinite bliss, the peace that passes understanding. Our reason tells us that we actually dwell in the bosom of infinite Love and infinite Wisdom, but we do not open our hearts to that divine state of consciousness. We curb our language in the presence of ladies. If we were conscious of a celestial Messenger standing at our elbow would we not rid ourselves of vile words and thoughts? We are always in the very Presence, the Parousia, of the Master. Can we not banish envy, hatred, malice and all uncharitableness from our lives and put an end to all contention and strife?

Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act with. When we reflect that this divine power is within ourselves, it presents

the solution to many problems that have puzzled the world, and especially the young people, for generations. God is in us. The Judge is in ourselves. We are always aware of our own deeds and thoughts. Thou God seest me, is no idle sentence. We cannot escape from our own record. All the more need that we discover for ourselves that with Judgment there is also Mercy and at our own disposition. If we live by the Golden Rule, the love that we pour out on others quickly returns to ourselves. If we elect to serve the universe, we find, within ourselves, unsuspected resources that make us capable of undertaking the task we have chosen.

All the prophets are inspired with these thoughts. Go to Emerson of Concord and read his essay on "The Over-Soul."

"When we have broken our god of tradition and ceased from our god of rhetoric, then may God fire the heart with his presence. It is the doubling of the heart itself, nay, the infinite enlargement of the heart with a power of growth to a new infinity on every side. It inspires in man an infallible trust. He has not the conviction but the sight, that the best is the true, and may in that thought easily dismiss all particular uncertainties and fears, and adjourn to the sure revelation of time the solution of his private riddles. He is sure that his welfare is dear to the heart of Being."

Books by Wm. Kingsland

The Mystic Quest; The Esoteric Basis of Christianity; Scientific Idealism; The Physics of the Secret Doctrine; Our Infinite Life; Rational Mysticism; An Anthology of Mysticism; The Real H. P. Blavatsky; Christos: The Religion of the Future; The Art of Life; The Great Pyramid, 2 vols.; The Gnosis.

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NOTES AND COMMENTS BY THE GENERAL SECRETARY

The following letter was recently received by me:—

"The Theosophical Society Adyar, Madras, 5.9.45. Dear Colonel Thomson:—I am grateful to you and to the Canadian T.S. for the message of condolence, which I duly passed on to Shrimati Rukmini Devi, who deeply appreciated it. She has been greatly fortified by innumerable such messages which have come from various parts of the world. The loss we have sustained by the passing of our President is indeed irreparable. I need hardly say that it casts upon us the serious responsibility of doing more and better than ever before to carry on the work in which he bore so important a part, so that our beloved Society may not by any chance fall short in the fulfillment of its world-wide mission in these grave and crucial times. We can best honour our President's memory by exemplifying and carrying out in our own lives and action those truths and principles for which he ceaselessly strove, and I feel sure that in such endeavour we can count upon his help and blessing. Sincerely, N. Sri Ram."

Also the following:—

"Dear Colleague and Brother, May I tender you my sincere good wishes for the success of your work as General Secretary of the Canadian Section? I have read your statement in *The Canadian Theosophist* and I feel that whatever differences of opinion on particular matters might have existed in the past and might still exist between the authors of the Canadian Section and those who guide the Society at Adyar, the truths, which we cherish in common, being fundamental and far-reaching, are far more than those differences. The world needs those truths more than it did before, and in the giving of those truths, each in his own way, all of us

Theosophists, scattered among different Faiths, Nationalities and conditions, shall succeed in becoming a more virile and potent nucleus of Universal Brotherhood than we have been at any previous time. Cordially and with fraternal greetings, N. Sri Ram. Vice-President in Charge."

In thanking the Vice-President for his good wishes I can assure him that the fundamentals are supreme and far above any differences we may hold individually. Those differences are purely mental and very human withal, and can have no effect on truth itself. What we as theosophists have to do in spite of those differences is to work together and present a broad front to the world at large and declare those truths in their pristine glory. To pave the way for their understanding it is necessary that the world understand to the fullest extent the first object of the Society and I look to Adyar, aided by our support and the support of all true theosophists to take the opportunity that is now presented to them, in that with a new president and the International T.S. Convention meeting there this month, to make an urgent stirring appeal to the nations of the world urging them to unite in the bonds of brotherhood for their salvation and to avert what otherwise may mean the throwing back of civilization to the other side of the Balance. The world is hungry and avid for disinterested leadership, it strains for a glimpse of the Vision that can penetrate the murky gloom of lust of power, greed and hate which is slowly strangling it to death. Can we look to Adyar for this leadership? In the terms of your letter I think we can.

* * * *

If anyone is not receiving a copy of the magazine please check up on your membership or subscription dues, you may see the reason there. It is not possible to continue sending copies to those who are in arrears for the small pay-

ment required to carry on this important work.

* * * *

It is with great pleasure I learn of the resuscitation of the Kitchener Lodge which has been in abeyance for the years of the war. The new set-up is: President, Mr. John Oberlechener; Sec.-Treasurer, Mr. Alexander Watt; Warden and Librarian, Mr. Lawrence Baer. These members were keen and active prior to the war and I remember how parties used to motor over to Toronto for our Sunday meetings. This I hope will be renewed, with speakers going to Kitchener to help spread the Teachings. I am preparing books and pamphlets for their use which they will get in due time. There seems to be a real recrudescence in Theosophy everywhere. I have recorded many re-instatements lately amongst the lodges. This is all very gratifying.

E. L. T.

“THEOSOPHY: AN ATTITUDE TOWARD LIFE”

This little book bids fair to become a classic. It has the unique distinction of being the first book about Theosophy written by a native Canadian and published in Canada. We have all written articles and delivered addresses but we lacked the courage or whatever it takes, to produce a book. Mrs. Roy Mitchell (Jocelyn Taylor) writes me: “I don’t know when I have been so moved as by reading Dudley’s little book. He seems to combine the three approaches to Theosophy, knowledge, devotion, action, into a pattern that compels to further effort.” This is high praise and fully justified. *The Theosophical Forum* for December copies the essay on “God and the Gods”; no more sincere endorsement could be given. The British Buddhist magazine, *The Middle Way*, in its November-December issue, page 94, writes as follows: “We have long won-

dered why the excellent brief articles in the monthly *Toronto Theosophical News* have never been republished, and here they are, a selection from the last fourteen years. The philosophy is sound and practical, and the range is enormous. As Theosophy, as originally given out, is an outline of that Wisdom which is older than all extant religions, it follows that pure Theosophy will always be sound Buddhism, and there is a great deal here which Western Buddhists would do well to assimilate. Here is no spoon-feeding. ‘Each man must deal with his own problems himself. By demanding knowledge he automatically sets up on the opposite scale of the balance a requirement that he be tested in his right to knowledge by virtue of character.’ And again: ‘Humour is a carthartic that cleanses a situation of over-emphasis, whether of sentimentality, passion or dry intellectuality.’ In brief, a book which we should have on sale when we are allowed to buy books from Canada.—T.C.H.” When others rate the book so highly our own members may still try to show their appreciation by using it as a Christmas or New Year remembrance for absent friends. It is written in a broad eclectic spirit without contentious feeling, and fairly represents the development of Canadian Theosophy in Toronto where it first took root.

One of the privileges of living in the Twentieth century is the opportunity of allying oneself with the Theosophical Movement originated by the Elder Brothers of the Race, and of making a conscious link, however slender, with them. Join any Theosophical Society which maintains the traditions of the Masters of Wisdom and study their Secret Doctrine. You can strengthen the link you make by doing service, by strong search, by questions, and by humility. We should be able to build the future on foundations of Wisdom, Love and Justice.

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OFFICE NOTES

Isolated students and those unable to have access to Theosophical literature should avail themselves of the Traveling Library conducted by the Toronto Theosophical Society. There are no charges except for postage on the volumes loaned. For particulars write to the Librarian, 52 Isabella Street, Toronto, Ont.

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The article we print by the late Charles Lazenby was left in uncorrected manuscript and is evidently a stenographic report of an address given during the first world war. We have taken no liberties with the text except to supply missing words in the blanks left for the purpose.

A valued correspondent sends me the following note on the recent volume *Studies in Occult Philosophy*, by the late Dr. G. de Purucker: "The book is well worth a place, I feel, on any Theosophical student's book shelves. I've had my copy since early last month and am enjoying it. It is clear, brief, and in plain understandable English." This from an Adyar critic, is high praise. We hope to have a review of the book shortly. Meanwhile those who wish to make a \$5 gift to a thoughtful friend, will find this 745-page volume a most welcome offering. It is to be had from The Theosophical University Press, Covina, California.

✱ ✱ ✱

Last month under the heading "Kama-Loka or Purgatory" I reviewed two books representing the new spiritualism which is sweeping through Great Britain and making crowds of converts in all classes of society. The books already dealt with are *Lychgate* by Lord Dowding and *Gone West* by J. S. M. Ward. Next month I purpose to take up *The Country Beyond* by Jane Sherwood with the object of driving home the idea suggested by Lord Dowding's allusion to *Mans Whence, How and Whither*. The three books mentioned are published by Messrs. Rider & Co., specialists in psychic and occult books, 68 Fleet Street, London, E.C.4, to whom we are indebted for these volumes.

✱ ✱ ✱

The Editor desires to acknowledge the assistance rendered him in recent months by Mrs. Townsend and Miss Wilkinson of the Hamilton Lodge the former in typing much correspondence, the latter in preparing indexes, etc. Mrs. Gough with Miss MacArthur and Miss Moon of the Toronto Lodge have also visited the Editor in connection with the work they have been doing in assisting the General Secretary in addressing the envelopes for the magazine. Mrs. Townsend for the greater part of

the year has packed and mailed the magazines. All this gratuitous work is very gratefully acknowledged, indispensable as it is to the work of the Society. Mr. Sinclair, one of our most earnest propagandists, recently paid us two welcome visits.

* * *

The Theosophical Movement for November continues its studies of Mr. Judge's books with article 5—"Notes on the Bhagavad-Gīta." Each one of us, it is quoted, is Arjuna. The body we acquire by karma is Kurukshetra, the field of battle. And Krishna is our Higher Self. In the *Gīta*, Mr. Judge has told us, we can find aid and instruction as to our duty in our daily warfare with all the forces and tendencies of our nature. Thus as a daily manual millions have found it a guide in every situation and crisis in life. This article shows how Mr. Judge's notes distil the wisdom of the ages for the sincere seeker for truth. This article may point the way for many to Mr. Judge's partial exposition, but it is the *Gīta* itself he would commend to the student as a constant companion and counsellor.

* * *

According to their constitution the Cabinet of The Theosophical Society with headquarters at Covina, California, after a period of three years from the death of the former Leader, have announced their choice of a new Leader in the person of Colonel Arthur L. Conger of Washington, D.C. Dr. Gottfried de Purucker died September 27, 1942, having assumed the Leadership on July 11, 1929. Col. Conger joined The Theosophical Society in 1892, and having entered in a post-graduate course in the Episcopal Theological College was expelled from the institution in Cambridge, Mass., by the Bishop for being a member of The Theosophical Society. He entered the Army where he had a distinguished career, retiring on his own application in 1928

with the rank of Colonel. Since then he has devoted himself to the promotion of the Theosophical Movement.

* * *

The General Secretary has forwarded to me a sheaf of reports, messages, bulletins of the Order of the Round Table in India. The Order is one of the various devices used for dissipating the energy of the members of the Society and their children. The ideals—"Live pure, speak true, right wrong, follow the King—are worthy indeed, but when Dr. Arundale is substituted, or another, for the King the children are as likely to be disillusioned as King Arthur himself was in the virtue and valour of his knights. The Sunday School methods have proven useless in bringing up a generation of noble knights and theosophists should know better than to lead children to place their faith in outside authorities, when the Master in the heart is the only source of inspiration that can be relied upon, and that only after years of patient meditation and struggle with the lower nature.

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 is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

STATEMENT BY

C. JINARAJADASA

Should I have the privilege of serving the great Cause of Theosophy as the President of the Theosophical Society, my service for Theosophy will be as it has been since first as a young man in 1899 I answered questions in the Theosophical Lodges in Paris and Nice. In the year 1902 I was called to help the young Theosophical Society in Italy; in 1904 the American Society called me. There I lectured till 1906; later from 1909 to 1911, travelling to the Lodges of many cities in the United States, and also to some cities in Central and western Canada. From then on, my work for the Society, lecturing and writing, has been unceasing. Except Poland, Yugoslavia, Greece and Russia in Europe, my work has taken me to all other countries, including Iceland and Finland. In Latin America, South and Central Mexico and the Antilles, during two long tours of twelve months each, the only countries where I have not lectured are Ecuador and in Haiti where there were no Lodges, and Venezuela where the government forbade my entry. Australia, New Zealand, Java, Cochinchina have been fields of work, always expounding the principles of Theosophy, especially how once a man understands Theosophy rightly, he is impelled to work for changes of every kind, social, educational and of physical environment, for those among whom Karma has placed his lot.

Ever since I made my home in India from the end of 1913 till to-day, except for the two years in Latin America, and the months almost every year when the work has called me to other lands, I have lectured and addressed members' meetings in nearly every large city in this vast land of India where there is a Lodge.

I have tried to show how Theosophy is a synthesis of all that is great, true

and beautiful in all the religions of the world; how modern science, how ancient and modern art in every one of its forms, music, sculpture, painting, poetry, drama and dance are all partial revelations of Theosophy; and how the essential Unity of Truth enshrined in these partial revelations will be discovered by a man or woman when he or she links the imagination to the needs of the Universal Brotherhood of all mankind, and pledges his or her heart and mind "to lift a little of the heavy karma of the world."

This is the way I have tried in the past to proclaim the message of Theosophy; this is the way I shall do it to the end of my life.

I have no political affiliations of any sort whatsoever, though I have always been a close student of the political development of every people, since politics is long range social betterment. In years past, I worked for India's cause under Dr. Besant, because the inherent spiritual greatness of India is a source of strength to all spiritual aspiration and effort in every nation of the world, and India's freedom from foreign domination is essential for the giving of that strength. That message of India I shall always give; but I have no part in any of the political turmoil to-day in India. My heart is first with and for all mankind, for Theosophy has shown me the true greatness now dormant in every nation and people, and how to preach the message of Theosophy, as applied to every field of reform, so that the hidden Divinity in man may reveal Himself in his true beauty and splendour.

In 1921 Dr. Besant appointed me Vice-President of the Society for seven years. It was while I held that office that in 1925 I organized the material side of the great Jubilee Convention when 2,000 Theosophists from lands of the East and West were housed for a week in our beautiful Adyar Headquarters. When my term was over in

1928, I asked Dr. Besant, for purely personal reasons with which she sympathized, not to re-appoint me for another term.

I have, I think, a fair knowledge of the work of our Society in the many nations of the world, and I hope to develop our noble work for mankind so that the Society may become better known and honoured wherever men and women understand what is true philanthropy.

C. Jinarajadasa.

"EVERY THEOSOPHIST CAN HELP"

In *The Theosophical Worker* for October Vice-President and Acting President N. Sri Ram leads with a sensible and impressive article under the above caption. We quote a passage which should appeal to all of us for whom Theosophy is "the first and most important interest in our lives" and should so be made evident to others.

"He who is the leader in any organization, those who are the leaders, have obviously their special responsibilities. But in the work of building up a conscious Brotherhood of all humanity, nay more, the Brotherhood of all things in heaven and earth for those whose philosophy embraces that total conception, every member has his appropriate part. All are cells in that organ of a universal consciousness.

"Our Society has as one of its great tasks the propagation of the Ancient Wisdom, ancient but ever young, ancient in the sense of being timeless, applicable to past, present and future conditions. In the interpretation of that Wisdom and its relation to present conditions and thought, each and every Theosophist has not only the right but also the duty of making his own individual contribution. Nirvana has been described as that state of being in which the centre is everywhere and the cir-

cumference nowhere. But one centre is not a duplication of another. Each individual, each centre, has his own uniqueness from the standpoint of which even now, while yet he is far from the stage of full self-realization, he can manifest a ray of his own understanding, different from any one else's. We want as Theosophists all the illumination we can get, and no one should overlook the fact that in himself is the Light, the first feeble rays of which, heralding its future splendour, he can share with his fellows. For we are all designed to reflect our rays on one another, thus producing a rich and strange effect, which would not exist but for the possibilities of such manifold action and re-action.

"The progress of our Society will thus depend on the activities of all its members, the combinations and totality of their individual forces and the karma which it has generated as a corporate body and is going to generate. We must not exalt the leadership of a few individuals, however great, outstanding and worthy of honour, as to place on them alone the entire burden of our progress, and inevitably also, sometimes, the responsibility for all failure and shortcomings. What am I doing to promote the cause of Theosophy, to spread the Wisdom, so far as it is understood, and dispel any wrong understanding that may exist of the principal truths which it comprises, should be the attitude of every single member with a practical constructive attitude towards the responsibilities of his membership."

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REINCARNATION--THE DOCTRINE OF HOPE

We are told that Kali-Yuga brings effects to us more speedily than do the other ages. In the same way, war, a small Kali-Yuga, brings changing circumstances crowding in upon us. It is convenient to deal with the effects of a war on different groups of people, but, of course, all these are represented in ourselves, one or another being uppermost at any particular time.

First of all, the children. They have been promised fine new schemes of education. But they may ask, "What for?" If they are to follow the example of their elders, they will decide that their education is to fit them to kill men of other nationalities with the greatest speed possible, and also to outdo other races economically and culturally. What, then, is the message of Reincarnation to the children? It tells them that they have lived in all kinds of countries and races, and it shows that the only hope for the future lies in all peoples' working together in unity, all giving something to the common good.

What of those who grow out of childhood during a war, those who make their first independent decisions between right and wrong at that time? With those more experienced than themselves away, fighting in the war, the world offers the young what appears as quick and easy riches. But in war, more even than at other times, youth discovers that there are ways and means of obtaining success that are not entirely clean and honest. Their inherent belief in justice may crash, and they may well make wrong decisions. The doctrine of Reincarnation tells them this is not the only life they have, that the honest are ultimately rewarded; in brief, that they may still reasonably believe that justice is the law of the universe.

Next we come to those whose ambi-

tion to follow some particular path in life has been wrecked in the war. They are promised a place in the reconstruction after the war, but it is possible that the skill and eagerness of youth for their chosen career will have vanished. The doctrine of Reincarnation would ask them whether their aims for life were great and noble enough to be worth many lives of striving, and it will suggest new ones that are worth that struggle.

Then there are those who lose dear ones in war. Spiritualism offers them something. If they are ready to put aside good sense, then they may obtain a few minutes' contact with something that they take on blind faith as their dead. But Reincarnation gives them a message of sturdy good sense. It says, those you love are passing over peacefully to a life of ideation. Do not try to disturb them. In the meantime you have the privilege of working so that in the lives to come you may be better able to continue with those now gone from this physical plane, in the joint task of living in the best possible way.

Then what of those who give their life for ideals that they consider worth while? The world has come to see a little that we benefit by their sacrifice, if only by the example they set. But we have to ask if this is sufficient answer to those who see their friends killed. They are inclined to ask, what of those things the world will miss because of these early deaths? Reincarnation has the only complete answer when it says that what they have died for this time, if it was a worthy cause, another time they will live to uphold.

Then come those whose whole mode of life has disappeared, who may have lost their nerve, and gone under in the stress and strain of life. Psycho-analysts are only too ready to grope into the lower side of their character, that which some of the nervous are more aware of, anyway, than many other people are. Re-

incarnation alone gives hope. It states that there is a lasting part in everyone and that it is that part that alone can work our salvation, since it is greater than any circumstances, and will exist when our lower natures have changed beyond recognition.

Finally, there are those who are nearing the close of life. They have lived to see war in forms beyond their wildest apprehensions. The world offers them only a curse. It asks, "What was wrong with your ideals that they have led us into this misery?" The aged will reply, "But we did make many, as we thought, fine attempts, to lead the world into better ways. What has happened to all this effort?" Reincarnation says to them, "The close of any life is a time in particular for examining your ideals and seeing where you can improve on them and how you can work for them, next time." But it also says, "Remember, no effort is ever wasted; your sincere attempts will reap their harvest." And that, perhaps, in an age black with horrors, is the message of Reincarnation for all of us.—*From The Theosophical Movement for September.*

ADYAR AND COVINA

We have read, with general agreement and appreciation, an article in *The Theosophical Forum* (Aug. '45) by Mr. Iverson LY. Harris on *The Theosophical Society Its Nature and Objectives*. Its summary of the history of the Covina T. S. is doubtless authoritative but there is a point we must challenge on grounds of sheer historical truth. The T.S. was founded in New York in 1875 and in the fission of 1895 the party which followed the leadership of Mr. Judge centred round the American Section which declared its independence as The Theosophical Society in America and later moved its Headquarters from New York to Point Loma and recently to Covina, having dropped "in America" from its name. Mr. Harris says that besides the

Covina Society "there are a number of Theosophical organizations all stemming from the original Society in New York." This savours of a claim that Covina is the main trunk because the Society was founded in New York. But is there any doubt DE FACTO that the Headquarters was transferred to India, and American Lodges became DE FACTO a national section of an international society with Headquarters in India? And if a national section, followed by a relatively small number of Lodges in other countries, declares itself independent, which "stems off"—the main world-wide organizations which stays put, or the section which declares itself independent?

We appreciate the delicacy with which Mr. Harris sought to avoid statements which would provoke members of other societies. Like him we are devoted to the living reintegration of the Theosophical Movement without much concern about organizational reunion one way or the other, but we believe that aim cannot be advanced without discarding pretensions on all sides and meeting as Theosophists standing foursquare to the truth as each sees it. To infer, as is clearly done in a Covina leaflet, and more obscurely reflected in Mr. Harris' article, that the Adyar Society is a "daughter" or "stem" of Covina is askew and our Covina brothers should straighten out their mental bodies in this respect as part of the Theosophical "truing" of the instruments of the Inner Self.

We are familiar with the DE JURE case that constitutional formalities were not observed in establishing the Headquarters of the Theosophical Society in India, and consequently that all action following therefrom was technically invalid, and the T. S. in America which declared its independence in 1895 was therefore technically the primary and parent body from which all others are descended. On the data in our posses-

sion at this date we accept that as true
—DE JURE.

Was there ever a case where DE FACTO was more real and DE JURE more mayavic? And how can the Covina Society with its oft-declared devotion to H.P.B. afford to stand on such legalistic grounds? If the T. S. of those days was anything of moment it was as an instrument through which certain Adepts of Occultism made a powerful impact on world thought, and their agent was H. P. Blavatsky. She was the life-source of the T. S. Insofar as the American Section grew later under Judge's leadership, it was because he was H.P.B.'s "antahkarana" in America. It would be fantastic to say that the semi-moribund body under Doubleday's Presidency in America after Olcott and H.P.B. left was the tap-root or trunk of the life of the T.S., and that the living, vitalizing, self-sacrificing work of creating the world-wide T.S. carried on by H.P.B. and her colleagues in Adyar and London was a "stem". Some stem!

Covina may claim to be the Parent Society on the letter of the DE JURE case; but the world organization with its Headquarters at Adyar was the fruit of H.P.B.'s life work, with Olcott's collaboration mainly on the business side of things; and in her lifetime the American Section recognized DE FACTO its integrated place in that larger outcome of the movement inaugurated in New York in 1875.

We take no exception whatever to our Covina brother-members claiming that they have been more faithful to the original purpose and message—that is reasonably debatable; nor to them considering that the Adyar T.S. has gone off the rails in some ways and should get back on to them—that is an understandable view with which one can agree or disagree and remain companions in the quest but the way of future collaboration lies in dropping claims of pre-eminence on all sides. Fission happened—

unhappily, whatever the cause and whoever was at fault. Union of heart, understanding and fundamental purpose is needful for success in theosophical work and to provide a true platform for the next Messenger. Let us have no more talk of parent societies, whether Adyar or Covina. We are brother societies commonly indebted to H. P. B., with The U. L. T., The New York T.S., The Independent T.S. of Sydney, The Blavatsky Association, The Buddhist Society, The Gnostic Society and others, for a large measure of our opportunity to learn about Theosophy in this life.—
Eirenicon, Oct.-Nov. 1945

A NOTE ON WILLIAM BLAKE

The Library of Congress in Washington has received a gift of extraordinary value by Lessing J. Rosenwald of his collection of manuscripts and of fifteenth century printed books and other invaluable examples of the printer's art. The Quarterly Journal of the Library contains an account of these treasures by Frederick R. Goff and other writers. Book-lovers will scan these pages and the accompanying antique illustrations with delight. For the immediate interest of our readers we turn to Group IX of the catalogue in which nearly 7 pages are devoted to studies of William Blake and his work. Though it is 150 years since the *Songs of Innocence* were printed, Blake is more of an influence today than ever before and this influence is rapidly extending and increasing its effect on human thought. We quote the statement on page 43:—

"The *Songs of Innocence* give voice to the author's delight in the state of innocence, the first phase of human development, crystallized by his conviction of Robert Blake's regeneration in death. They are happy lyrics, children's songs, written by one who understood true innocence intuitively, 'Mercy, Pity, Peace, and Love,' one who could set his

mood in words. Unlike his later works, these poems can be understood and appreciated regardless of the symbolism, which here merely adds overtones to songs intrinsically beautiful. We can trace the artistic composition of the pages back to Blake's youth. Day after day he had drawn careful sketches of the imposing, intricate Gothic monuments in Westminster Abbey for his master, Basire. The fretwork and tracery of the sculptured tombs, and the more analogous marginal decoration of medieval manuscripts, show the same imagination and freedom of form and design as the decorative borders of the *Songs of Innocence*."

On the next page 44, the *Book of Thel* is described, and we quote a paragraph summarizing the story of Thel:—

"*The Book of Thel* is the first act in the drama of man as interpreted by Blake, influenced greatly by the Greek idea of pre-existence. Thel represents an unborn spirit, or paradoxically the spirit before it had died and come down to earth, where it must live in death until freed by the grave to eternal life. Birth is the death of the soul, death its heavenly regeneration. Thel is worried by the wherefore of life, and she seeks information and advice from the Lily of the Valley, the Cloud, the Worm, and the Clod of Clay. These, representing idealistic infancy, youth, adolescence and motherhood, tell her that life is ephemeral and unimportant, but that annihilation through the 'willing sacrifice of self' is the gateway to eternity. The Clod invites her to visit the world; she goes, but, seeing the sorrows of earthly life and horrified by the misery of physical limitations, rushes back to the innocent joy of eternity."

There follow *The Marriage of Heaven and Hell* and *America*, which he used as the symbol of a dawning millenium. *Europe*, comes next but we pass on to the illustrations of the *Book of Job*. "They are the full embodiment of

Blake's own personal philosophy," says the commentary. "Job's trials, according to Blake's version, were in reality a spiritual struggle within a single consciousness."

CONSERVATION AND MORALE

A few helpful thoughts: We are all in the battle of life. Each life on earth is one day in the school of life. Eternal progress with no beginning or end is the programme for humanity—there is no last and final grade in the eternal life school. Life from the cradle to the grave may be made a passage through one grade in school, for it is a continual struggle between the higher and lower nature. As it is a battle—let us battle for truth and justice, that all our efforts may not be in vain, within and without.

Low morale is mental depression and leads to physical depression and inefficiency and tends to failure. We live things out in our minds. Mind is the plane of action. All action is preceded by thought. Self-control is essential at all times. The desire to do our duty at all times leads to stability of character and to self control. Though each man is self-made and self-reliant, he must assume full responsibility for his efficiency and conduct, habits and good character, for all men and lesser beings are interdependent. Universal brotherhood may be seen to include the four kingdoms of nature—human, animal, vegetable and mineral—all evolving together under Laws of Nature. Man evolving in the most advanced kingdom—the Human—instinctively feels his brotherhood with the lower kingdoms—his junior brothers—and his duty to guard and protect their peaceful, orderly, evolutionary progress under the laws of Life and Nature.

Our world is now at a crisis which appears to be brought on by a selfish cruel group of the most advanced kingdom—the Human. This group, the

Axis Nations, is in a desperate struggle against the less warlike, "peace-loving" nations. So we, the Allies, have been forced to unite and retrieve our independence until all people, even these we now call "evil" and "brutal," that there may soon be freedom, justice and rights for all beings in the world, and to Life, Liberty, Prosperity, Peace and Eternal Progress in harmony with the Laws of Nature's Brotherhood.

Mother Nature through the severe spanking she is now administering to the children of Earth will in time force us all to respect the rights of each and all, and so teach us through discipline, restraint and self-culture to unveil and develop the latent Deity in each of us, which knows all in potentia and can lead us to freedom from error and cause us to see our highest duty—true service and brotherhood and to establish a place where orderly evolution can forever go on. This is a moral universe. It is governed by laws of evolution and progress of eternal life and nature, inherent in the whole and all its parts. We are immortal citizens of the Universe where the eternal forces of light and darkness forever battle for freedom and progress, or slavery and ignorance. The dark forces, both here and in the axis nations have brought on a world crisis and we must act quickly to lay the foundation of a just peace. We must be the preservers of civilization by showing the results of justice to all. Joy in duty and love in law.

The motive for any deed determines its quality and value. When the motive is right and wise, the deed is always right and wise, but are we always sure of our own motives and duties? Duty is a great word. If all men knew and did their duty we would soon have Heaven on earth with no wars or crime. Our duty is to destroy the wrong and establish the right, starting with ourselves, that evolution may eternally proceed in harmony with nature's law of brother-

hood within the whole and all its parts. Such noble purpose and sacrifice makes each of us not a murderer but a true hero, friend and saviour of civilization. So let us, knowing right is might, go forward, do our full duty and surpass our enemies in the moral strength that it takes to stop all wars.

Let us surpass them in strength, valour, self-discipline, courage, unity of action and co-operation as individuals and nations—all of this and more is demanded of us to win success and survive, perfect and sustain a civilization with individual rights to freedom, peace and progress eternally for the good of all, the one life—the whole and all its individual parts. It is established that our enemies make great sacrifices in their efforts to defeat us. They are forbidden all non-essentials, especially all luxuries and pleasures, and many are deprived of sufficient food, clothing, recreation, rest or what we call essentials. But we, the defenders of the freedom of the world can and should surpass them in essential sacrifice, discipline and unity of effort and all that is necessary to understand the problem better than they.

Our Government has always been our greatest friend and has given us a grand opportunity which we appreciate and that outsiders fain would enjoy. We should voluntarily do our best in supporting our Government with our energies, time and money. If we neglect these important duties now they may be forced on us later with greater suffering and loss of life. We as a nation, could also save another million dollars and more each day by cremating all who die and substituting a family history book which could be better than all monuments and funeral red tape which our soldier boys are deprived of as they are drowned or die heroically in battle, and we should seek or desire no better fate than the worst that befalls them while they fight for us. Our bodies

are no more than our clothing. Our mind, the eternal thinker, is the real yet invisible eternal man, that eternally was, is and ever shall be, for whom the hour shall never strike. For we have chosen to be and are the self-made, ever progressing three-in-one, Gods, Heroes and Men. Pioneers, the invincible, conquering and unconquerable, immortal, peace-loving, compassionate gentlemen. The seed stock and fore-runners of the new order and race that is to be when we the people speak the word and bring it forth as we are now slowly but surely doing for the Universal Brotherhood with justice and equal rights for all Races, Peoples and Beings on the Earth.

Charles E. Johnson, M.D.

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TWO SCHOOLS OF BUDDHISM

November 27th, 1945.

Editor, The Canadian Theosophist:—I am very sorry to read your interpretation of my second letter that appeared in the October number of *The Canadian Theosophist*.

I hope, you believe that I was not in any way injecting my viewpoint on the subject of the Reincarnating Ego in which you define that is "The Higher Ego, that reincarnates."

The purpose of the quotation from "The Gospel of Buddha" by Paul Carus, was that you might give in your definition of "WHAT IS IT THAT INCARNATES"—the Buddhist concept of the reincarnating Ego as distinctly different from the Theosophical concept of the Higher Ego, returning each successive life.

I am sorry that you think that 'Any questions of this kind for a beginner or loose thinker would have been misunderstood.' No doubt, but many theosophists and Buddhists would have appreciated some guidance on this subject.

In reading your definition of "WHAT IS IT THAT INCARNATES?" You go to

St. Paul for your definition of this question. And you have made your point quite clear, but THE ORIGINAL PROGRAMME, by John Roger which appears on the front page of the same edition as your reply to your own question, WHAT IS IT THAT REINCARNATES? His much needed criticism stands out as a demonstration of the need "To go to the Theosophical literature, AS A LOYAL SENSE of Duty TO THE TEACHER."

Janet Inman.

It is difficult at times to say whether Mrs. Inman wants information or argument. I am not posing as an authority on these subjects. "Thus, have I heard." Mrs. Inman does not appear to have consulted chapter vi. of *The Key to Theosophy*. The Theosophic teaching there set forth is practically that of the Mahayana Buddhists. The Hinayana school is radically different. In the English Buddhist magazine, *The Middle Way*, for September-October, page 53; we read:—

"What baffles the uninitiated student at the beginning is the apparent inconsistency and seeming illogicalness found in the Pitakas themselves in their treatment of this subject. The whole of the Buddha Dharma pivots itself upon the three eternal verities: Impermanence (*Anicca*), Suffering (*Dukkha*), and No-self (*Anatta*), and according to the teaching of Anatta there is no such thing in man as a soul or self or personality or individuality. There is no mistaking or misunderstanding of the attitude of the Buddha in this respect. Says he:—

"Whether Buddhas appear in the world or whether Buddhas do not appear in the world, it remains a fact, an unalterable condition of existence, an eternal law, that all that exists is without self (*Anatta*). This fact a Buddha discovers and masters, and after having mastered it and discovered it, he announces, proclaims, preaches, reveals,

teaches and explains thoroughly that all that exists is without self.' (*Anguttara Nikaya*).

"Nothing could be plainer, more authoritative, and more unequivocal than these words of the Blessed One on the question of self."

I did not go to St. Paul for a definition, but for his terms, familiar to Christians, so that, in their own language, the ideas of the Secret Doctrine might be conveyed to them.—Editor.

THE MAGAZINES

During the month of November we have received the following magazines: Theosophy, Los Angeles, November; U. L. T. Bulletin, London, No. 204, October; Carta Semenal, No. 37, & T. S. in Mexico, October; The Link, Johannesburg, South Africa, Oct.-November; Revista Teosofica, Argentina, Sept.-October; The Bombay Theosophical Bulletin, September; The Kalpaka, Coimbatore, July-September; Theosophia, Denmark, No. 2, October; Baconiana, October quarter, 240 High Holborn, London, W.C. 2.; Theosophy in New Zealand, October; Toronto Theosophical News, November; The Theosophical Movement, Bombay, September; The Bombay Theosophical Bulletin, Arundale number, October; The Theosophical Worker, October; The Golden Lotus, November; Library of Congress, Quarterly Journal, October; Revista Teosofica Cubana, Havana, April-Aug.; Ancient Wisdom, November; Theosophical News & Notes, London, Nov.-December; O Naturista, Rosario, Brazil, September.

BOOKS ON THEOSOPHICAL SUBJECTS

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THE ORIGIN OF RELIGION

BY THE LATE CHARLES LAZENBY, B.A.

We are prone to think of one religion and one religion alone. We are prone to close our eyes to the great religions of the world and centre our attention altogether on that religion we find around about us, whatever that may be. The religion we are taught at our mother's knee, the religion taught in the churches, and this is the same wherever we are born, in China, India or any part of the world. The Christian looks upon Christianity as the final, the best religion. The Buddhist looks upon Buddhism as the best and each is intent in teaching that religion to the other, each is intent in carrying his views into other lands.

This is more the case in the active western world than the eastern world. It is the characteristic of the western world to give freely, fully all we know, to make others think as we think. The eastern world has taken another viewpoint for many centuries, although at present there are signs of a breaking away, of a great intellectual development and earnest effort. That is the difference in our eastern and western religions but I am not going to emphasize that difference but to deal rather with the origin of religions as given in the occult school.

The two great theories that hold in the world at the present time in regard to the origin of religions is that of comparative mythologies, who see in religion merely the impression of an undeveloped people.

We have always in every religion those whose dogmatic viewpoints, whose limited view of the world makes them conceive of their own religion as the best, to the exclusion of all other religions, who tie themselves down to some cold historical interpretation. Some priest, some bishop has risen from time to time and imprinted his belief on

that book, and that belief has become woven into the book itself, so we have a book worship. There are those who look upon the Bible as 6000 years old historically, covering the whole life of man, and others teach that it also covers a far larger world period, that man has only been on the earth a certain number of years as their scriptures lay down. All these things grow up through individual belief. Now when you think of these scriptures being given to man as a final revelation, it means that belief has driven you away from the great truth of human evolution. The Bible is one of the most wonderful books we have in the world, but it is not more wonderful than other scriptures. The theory of evolution which the comparative mythologist holds is of a people stupid, ignorant, growing through their own struggle into the appearance of something better and higher, whereas for the occult student, we look around about us and we see advance going on everywhere. We take the older generation and the generation to follow and spend a great deal of time in training, from the kindergarten into the public school, into the high school, into the university, just as we have in our hearts the desire to know all about us, so that desire goes on with man from the beginning under the guidance of great teachers more evolved than man. So if you compare this theory, you will have to think of reincarnation.

We perceive differences that can only be accounted for in the educational process, for we are constantly growing and there are those who are in the kindergarten and those who have passed on into the university of life.

This is all governed by the great law of individual striving, the law of the government of the individual self,—those bodies to which I referred in my last lecture,—and the great thing in human education is to bring outward that which is retained within, and so

the teachers who have carried forward human evolution, who have had that under their control from the beginning, have continually given to man those facts, which will bring forth effort, which will make for struggle to obtain truth, and this is why, although we have the great scriptures given to us containing great lessons for man, we have also given us strong iconoclast tendencies.

If we believe what our grandfathers believed in regard to the Bible we should make no progress. In these days we have come to look upon the whole race as a little family. Of course being brought up in the Christian Church, we have not thrown aside that belief that the Christians are the chosen people. It encourages our pride and personal effort to be true to that revelation we have in the New Testament which is one of the greatest revelations ever given to man. But the Christian group of people on this earth are not more important to the Father in Heaven than any other people. Every child of the human race is loved by God and is carried forward in his evolution to exactly that point where he needs God's help. So you will think of this evolution under this great law of God's that "Whatsoever a man shall sow, that he also reaps" and you will think of this as going on for a great number of ages.

The occult school teaches that man as man, not with bodies as we have them now, but approximate to these, lived here eighteen millions of years ago, that we have here incarnated over and over again, down through that period, that we are growing continually and developing continually and in the earlier stages we were largely animal, and so little human in the main ideal that we should hardly recognize ourselves as human.

So it was said that beings from the planet Venus, which is a much older planet in its evolution, who had passed through this human stage in their evolu-

tion came over to this planet and incarnated among men not as equals of man, but as guides and teachers of man. They are those to whom we refer as Lords of the Flame. They are the first great shepherds of men, the first great saviours of the race who have taken that name. They have been called the good shepherds, and have been called so from time to time when in the real sense the shepherds guided men absolutely not giving man any chance to think for himself, but laying down absolutely stern laws, which man must follow, learning that certain things were not good for his being. So a higher and higher type of mankind developed, and gradually here and there out of mankind there developed those who were fitted with a desire to work for man, in his service. There were those born among human beings who were human beings and yet were fired with the Divine spark of not what we call intelligence, but Love. Just as intelligence develops sciences, so love develops the right kind of conduct. So a little wisdom came down into this race of human beings, who then gave themselves to the race as servants. They took on that long process of helping on mankind. They became fired with that one great energy behind them which drew them into the expression of helping forward human evolution. So we have a group of beings, men of our own race, gathered into a school to secure special instruction in the making of human development, and this school has been called the Brotherhood of Compassion. They became the priests in various generations, giving forth law. The great law-givers they became, and so we have this love of human service gradually forging ahead, and this is the dharma of those who have conformed to the religions of the world, who have incarnated here and there, everywhere, in the world to teach man certain great lessons. They became the exponents of ethical systems, of legal systems, so we

have the law-givers springing up, the warrior springing up, and the Saviour springing up. So we have this service continuing down into our present time.

The first was Zarathustra. Some time in the time past he appeared in Persia to teach men their life in the Sun. The relation they all stood to that great body which we see moving across the sky every day. We get many qualities from the Sun, and as we receive thought impressions from those round about us, so do we receive thought impressions from the Sun. It was this great gift in regard to our relation to the Sun by fire worship. The divine fire of intelligence which came forth into man went forth into new effort.

L. was the Imperial librarian in the Chinese library in Peking and for a long time was doing very much for man, and then he is quoted as saying: "These ancients, how wise they were. How much wiser were the ancients than those of our time." and yet this was in 600 B.C. L. has not been surpassed by any wise man, not in our time.

Buddha is a different type. He gave his service to the race many years before he was born of the race of human beings, when he appeared as Buddha, to teach man how to rise out of this world into a world of power, and peace, of peace untouched by any of the strife of effort, worry and continual pain, which we know as the struggle of human existence. So Buddha came forward in one of the most aristocratic royal families of India and then having reached all that could possibly be given him on the physical plane, he went down to labour in the very lowest type of the man physical. He took unto himself a single garment and a begging bowl and went forward to reconstruct the old truth which had been taught by the seers many years before he came forward to lead the men of his time to this great new unfolding of truth, to the understanding of duty in relation

to the rest of mankind.

Jesus had been a servant of the Brotherhood of Compassion for ages, appearing over and over again, becoming so absolutely pure in his outlook, free from the struggle in his own mind, and yet filled with the struggle in his own mind. Unlike Buddha, who taught men to refuse to take the struggle on their shoulders by refusing to think, Jesus came forward and taught men right in the midst of the struggle, how in the very heart of the struggle they could find that worth while, they could obtain salvation.

The kingdom of heaven is within you like so many things He named and this can only be found by Love that it is in the heart of every man in the race. So we have Jesus as the great Master of the western world, chosen by the supreme council of the Brotherhood to take forward the responsibility of this great new ministry to mankind and He is responsible for the Christian Church. He is in touch with every human soul. Many of the men of wisdom have to work in science, in law and work as over a very hard task. What the Brotherhood is trying to do is to make men grow in the strength and power of their own Divine manhood. So we have this life of Jesus coming very close to us in our time of struggle. It is a reincarnation over and over again. Jesus was spiritually incarnated half a dozen times since the time two thousand years ago, two thousand miles away on the shore of a little lake. He was probably behind Luther in his great movement. He appeared about the fifth century. He has appeared in every great spiritual movement of the world, and we are told of his incarnation at the present time, working in Europe carrying forward the thought of that great new world movement there in relation to the Christian Church. Everywhere in the world great new truths for man are being given forth and so this great

ideal of human service is going on in the great new western civilization, forming at the present time. If you think of Jesus incarnating over and over again, this love working in the world and having worked for ages, you will get the spring of the origins of religions, those who give to man that which makes for his progress.

There is another type in the origin of religion. We have spoken of the Lords of the Flame coming over and evolving a new system, forming part of one great Brotherhood of human service. There is another type, the type that has appeared from time to time as the incarnating expression of a being much higher than man, giving an entirely new spiritual impulse. The Lords of the Flame came on human impulse and the great solar being the Sun is continually bearing down light and life into our life here. But there is still another type of being in evolution beyond man farther than we can dream, farther beyond man than we are beyond the animals who come down from time to time and take on human form, and in taking on human form they give to man impulse in evolution which he could not get in any other way. No ordinary impulse would quicken evolution to any like degree to which these great ones bring him. These are the Sages who come over from time to time to give a wonderful power in teaching, giving man a new viewpoint, a new teaching to the world around us. They widen his viewpoint, tell him more about the planets and stars. They quicken his physical power and develop also great laws of a different type from those that man has known before. They give him laws governing his conduct, not like Moses and others have given, but of an entirely different type, something that man has not dreamed of before. It is something entirely new for man, something that is in the custodianship of these great beings and man could not

get it without their coming over. When they appear, there is a great quickening of all religions in the world. It is not one religion or race they quicken, but when they appear in human form very few people will know them, but they appear to quicken any possible phase of human life and intelligence in the world and consequently we find a great springing up of power everywhere, and that is what is now going on in the world. Every church is feeling this power more than it was last year. The young Turk movement in Mahometanism, the Emanuel movement in Boston, Christian Science, Theosophy, the quickening of the Jewish Church, the struggle between the Jews and the Christians. The discovery of all these powers latent in matter, which were not thought of twenty-five years ago.

There has been a vast widening in the expression of all life, and moving there is one individual centre which is the expression of every life, and moving among men he quickens the whole life of mankind and so the next forty-five and one hundred years may be wonderfully significant in the general broadening of individuality goes forward, it brings out all that is latent of power and good which come to the surface.

In religions you have always had reference to an opposer, to some Satan, some devil, and in our modern days to a large extent we have gotten rid of fear. We have gotten rid of the opposer. It is right to get rid of fear. Everything comes to man that should come into him in evolution, and what he is evolving into he little realizes, and all the little struggle we have now amounts to very little in the great reward that awaits man after the struggle.

It was given to mankind in the very beginning of his growth to have seven guardians — the seven arch-angels of the Christian Church, or the seven Over Lords of the Egyptians. Four of these beings have given to mankind already

their gift, and are guiding that gift of human development. Three of them have not yet given their gift to mankind because mankind is not yet ready to take on that greater struggle which every new growth to men involves. You cannot have something for nothing in this world, either from the gods or from each other. It is a matter of what we get that we have to pay for. That which we have given to us we have to give back continually. In these three great beings which have not yet given their gifts, the very highest of these great beings will give his gift sometime down through the ages. But in the meantime he is sowing in man, characteristics that will develop in life, that is his life, his development consequently when you look over the historical past how great libraries have been destroyed, how great nations have been destroyed, you wonder what is in the mind of the great Judge in allowing these things to come to pass. The great Chinese and Hindu libraries were destroyed. All the history and science of the Teutonic people was destroyed by fire and in America the history of the American people was destroyed. Everything has been destroyed from time to time but man's development goes forward. Just as we take a child to play on the sand and we do not tell him, this and this you must put together in this sand house, so we give the child a spade and pail and say,—now go and make your house,—and pay no attention except to see the child does not hurt himself, so in the development of mankind. Struggle is the important thing and man has to struggle to grow in individuality. It is the only way we could grow in the acts of our individual souls by effort to conquer the lower self. But on one only of the great Over Lords, has come Fate forward as the destroyer. He comes forward at one stroke bringing forward and then destroying in one effort all the record of the past. Just as completely

as civilizations of the past will these civilizations be blotted out as they were before. At the end of the great civilization here on the great American continent there will come that blotting out and then mankind will have to start all over again, and then when you speak of the long ages of growth that come forth and you say if man has been here for all these ages, how is it that we do not have records of him before us? Nothing that we are constructing in our civilization will last longer than 3000 years, and so you can understand how it is only in Egypt and countries of that kind that great monuments do remain.

Now in thinking of the destruction that goes forward, it has appeared in the Christian Church as the devil, the great destroyer. The reason he appears there is that mankind is one great family and if in the development and characteristics one little part of humanity is going ahead of the others, this Power steps in to sacrifice all that has been developed for the higher development of Spiritual Life.

One more word in regard to the Brotherhood. In entering the Brotherhood of Compassion there are many grades, many stages, many paths leading into thought. He who is doing his duty to his family is developing within himself the time when he will have that high life which will put him in touch with other phases of human life and yet, because everything goes forward, some more quickly than others will some of these come into touch with that great human development. There is that great dedication which any man can take at any time. "If there are any beings in the universe beyond man, then I dedicate myself to the service of mankind until the final liberation of man to bear age after age, taking on the human form, entering into the struggles and life efforts of man everywhere in all nations and at all times." This is the dedication which being given in the heart of hearts leads man into Eternity.

FOR KEEPSAKES

The following books have just been received from the binders, and owing to the advanced prices of material due to the war, prices have had to be raised from the moderate rates.

ESOTERIC CHARACTER OF THE GOSPELS

by H. P. Blavatsky.
60 and 75 cents.

ANCIENT AND MODERN PHYSICS

by Thomas W. Willson.
60 cents.

THE EVIDENCE OF IMMORTALITY

by Dr. Jerome A. Anderson.
75 cents.

MODERN THEOSOPHY

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THE BHAGAVAD GITA

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A protest against the policy and teachings of The Theosophical Society introduced since the death of Madame Blavatsky.

H. P. BLAVATSKY: HER LIFE AND WORK FOR HUMANITY

A vindication, and a brief exposition of her mission and teachings.

H. P. BLAVATSKY AS I KNEW HER

Consisting of personal experiences with that great Soul.

BUDDHISM: The Science of Life.

By Alice Leighton Cleather and Basil Crump.

This book shows that the Esoteric philosophy of H. P. Blavatsky is identical with the Esoteric Mahayana Buddhism of China, Japan and Tibet.

THE VOICE OF THE SILENCE.

Translated and Annotated by H. P. Blavatsky.

A faithful reprint of the original edition with an autograph foreword by H. S. H. The Tashi Lama of Tibet. Notes and Comments by Alice L. Cleather and Basil Crump. H.P.B. Centenary Edition, Peking, 1931. Third Impression.

The above may be had from The H. P. B. Library, 348 Foul Bay Road, Victoria, B.C., or from The Blavatsky Association, 26 Bedford Gardens, Campden Hill, London, W. 8, England.

TESTAMENT OF FREEDOM

My church is the Universe
Its architecture is Numbers
built with vibrations.

The Priest is the Sun
The Priestess the Moon
The choir is the sound of Bird and Beast
The organ is the Wind

Incense is the perfume of Trees and
Plants

My candles are the illusion of the Stars.

The congregation is Humanity
The pews are the Ways of Man
The windows are the Arts of Man
and the lesson given by the Priest is
Life.

My religion, without beginning and
without end, is All Things
My commandments are Beauty, Truth
and Wisdom
which is written in the Testament of
Freedom.

And my prayers are Love.

Michael Cirvant.

WORTH WHILE BOOKS

Isis Unveiled and The Secret Doctrine by
Madame Blavatsky;

The Key to Theosophy and The Voice of the
Silence by H. P. B.

Magic White and Black by Franz Hartmann;

The Perfect Way, by Anna B. Kingsford;

The Ocean of Theosophy and Notes on the
Bhagavad Gita by Wm. Q. Judge;

Reincarnation by E. D. Walker;

The Light of Asia, by Edwin Arnold;

Light on the Path and Through the Gates of
Gold, by Mabel Collins;

Letters that Have Helped Me, by Wm. Q. Judge;

Raja Yoga, a collection of articles by H. P. B.;

The Mahatma Letters, by Two Masters.

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