

THE CANADIAN THEOSOPHIST

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“WHEN THEY SAY, LO, HERE !”

We have been asked to believe that the Masters who declared that they had no representative in the West but H. P. Blavatsky, and who are so secretive about themselves that few credit their existence, have authorized and are responsible for a campaign of advertising in which press agents and publicity experts have undertaken to “put over” a subsidized Messiah after the approved methods of the prima donna or the “movie” star. This cheap notoriety has been associated with the Theosophical Society through the countenance of its president, Mrs. Anna Besant, although the new Messiah is the product of an entirely different organization, the Order of the Star in the East. It is only a comparatively short time since Mrs. Besant declared officially that no attempt should be made to identify the Theosophical Society with the Order of the Star in the East. But since the Spring of 1920 she has changed her mind and now seeks to combine them. The career of Krishnamurti, the expectant Messiah, has given her cause for many changes of mind, but we may be assured that it was not he, but the false prophet behind him, who occasioned the vacillations. At the instance of this vaticinator Mrs. Besant told us years ago that the youthful Messiah was to go to Oxford, receive his education there and take his degree. Unfortunately he did not go to Oxford, nor take his degree, although those who rely more implicitly upon prophecy than upon

facts continue to assert that he did. After all, these little details need not disturb us. St. Paul reminds us that all things are possible with God. And also that for men, while all things are lawful, all things are not expedient. It does not seem to us expedient that a Messiah or his sponsors should resort to any kind of error or artifice; but to judge from the past, one never can tell. Suppose he is really a genuine, honest-to-God Messiah, he will surely know those who are genuine Theosophists according to their lights and their abilities. None such need worry. He who spotted Zacchaeus up one tree, and Nathaniel under another; who tested men by cups of cold water and visits in prison rather than by prayers and protestations; who preferred a repentant Magdalen to a hypocritical priest; and who was glad to get away alone sometimes up in the mountains even from the twelve apostles; will have no terrors for Theosophists who have spent their years absorbing The Secret Doctrine. He will be as welcome in Canada as a British Messiah as he can be in the United States as a coloured brother, and the only fear we can reasonably have is that it is all too good to be true. Those who believe implicitly in what they conceive to be honest and good —verily, they will have their reward. Their joy is in themselves and cannot be taken away. The outer semblance matters little, for appearances pass away, while ideals are eternal.

DEPLORABLE PUBLICITY

The recent newspaper publicity given to an announcement by Mrs. Annie Besant, would seem, in the interests of truth and honesty, to demand further elucidation. Mrs. Besant is credited, as president of the Theosophical Society, with having proclaimed the advent of a new Messiah, who would occupy during his earthly mission, the body of a young Hindu, by name Krishnamurti. Naturally, it is Mrs. Besant's prerogative to proclaim her personal views, no matter what they may be. She is one of the outstanding figures in the sociological and political activities of the Eastern and Western worlds. Her work, in the interests of political reform, and the betterment of the working and social conditions of the Hindus, speaks for itself and has been notably recognized. If she and the followers who were mentioned in the Messiah story sincerely believe what they are sponsoring, their faith and zeal should be accepted for what they are worth. They are no doubt prepared to meet the jibes and sneers of their critics and opponents, and expect to be accused of crass credulity and hopeless gullibility. Their personal opinions and convictions, however, amount to nothing, and the announcement would scarcely be worthy of notice were it not for the fact that coupled with it, is the inference, boldly implied, that the Theosophical Society accepts this puerile and preposterous announcement as being in accord with the objects and teachings promulgated by that organization.

Nothing could be farther from the teachings of Theosophy than any such proclamation. The Theosophical Society, of which Mrs. Besant is president, was founded in New York in 1875. Its object primarily, was to establish the nucleus of a Universal Brotherhood, without distinction of race or creed, or sex or caste or colour. Associated with that important object was the study of comparative religions and philosophies and sciences, both ancient and modern, and the investigation of the unexplained laws of nature, and psychical powers latent in man. The authoritative and accepted explanatory writings of the Theosophical concept

are those of H. P. Blavatsky, and all others, apart from the writings of the teachers of H. P. B., should be read with reservation and with strict comparison with her and her teachers' writings.

Mrs. Besant herself has written scores of books and essays on various Theosophical subjects, many of which are at wide variance with the works of Blavatsky. Mrs. Besant came into contact with Theosophy in 1888, just after Mme. Blavatsky had published her monumental work "The Secret Doctrine." Mrs. Besant was then intensely interested, with Charles Bradlaugh, a brilliant orator and noted free thinker, in the social reform movement of that period. In her autobiography, she describes her contact with that book and the tremendous consequences that resulted. She felt impelled to give up the work for which she had made such great sacrifices, in time, in ties of friendship, and in much of the material things of life, which most of us value so highly. She felt that her work from then on should be associated with the promulgation of the philosophy and teachings as explained in Blavatsky's writings.

In the intervening 40 years Mrs. Besant has seen fit to revise her concepts of Theosophical teachings many times. She has long since forsaken the instructions propounded in the Secret Doctrine, and so, evidently, have most of her followers.

The Secret Doctrine distinctly proclaims that no Saviour of humanity can appear in the Kali Yug, or Black Age, the present period, according to Occult teaching, through which earth and its humanity, are now passing. This period extends, we are informed, for 432,000 years, of which the first cycle of 5000 years expired in the year 1897.

In fairness to Theosophy, as given to the world in 1875, and to those students who are seriously convinced, after years of patient study, of the inherent truth and imperishable solidity of the philosophy, Mrs. Besant should refrain from using the term "Theosophy" in propounding her own theories and speculations. They should be labelled as the product of an

entirely different system of ethics and philosophy; a school that has nothing in common with real Theosophy, apart from a hollow, shallow verbal similitude. It should be branded for what it is : mockery and the hallucinations of a diseased and disordered mental and psychic workshop, gone to seed, and rotting under its specious imaginings. It should be labelled Besantism or Leadbeaterism, or anything else that denotes the counterfeit presentment of real Theosophy, that Theosophy given to the world by H. P. Blavatsky and the Mahatma teachers.

Hamilton.

W. M. W.

OUTLINE OF THE RELIGION OF APOLLONIUS OF TYANA

(A. PREPARATION:

Consecatory Covenant with Philosophy). (2, Memorizing Memory Gems).

B. METHODS: 1, Tongue-bridling, begun by a talking-fast.

2, Abstaining from intoxicants (water drinking).

3, Self-discipline (austerities).

(4, Praying at dawn and at noon).

(5, Public worship,—bloodless practice in prophecy).

C. GENERAL RESULTS:

1, Wise, non-envious justice.

2, Becoming a terror to tyrants or evildoers.

3, Making oneself welcome to God.

D. ACHIEVEMENTS:

(1, Observance of last morning dream).

(2, Remembering former incarnations).

3, Foresight, prophecy.

4, Vision of God and Angels.

5, Discerning of Evil Spirits from human beings.

(6, Drinking the aether, to produce immortality).

APOLLONIUS'S PRAYER

O God, grant me this, to have little, and need nothing. May Justice reign, may the Laws not be broken, may the wise men be poor, and the poor become rich, yet without sin. All in all, grant me, O God, what is most fitting for me."

"The object of travel is to learn to know God, other men, and myself."

Kenneth Guthrie.

THE LIVES OF THE CHRISTS

II. THE VIRGIN BIRTH

When we begin to study religions comparatively, sympathetically and with the hope of finding in them that which made them valuable for their immediate followers, we are at once impressed not with the differences in detail but with the similarity of the fundamental principles of each. Certain essential ideas are found to be the basis of all world religions and certain traditional dramatic settings are generally used when these ideas are presented in narrative form or associated in any way with the life story of a central character who is considered to be a saviour or redeemer.

One of these forms is the story of the virgin birth. The Saviours of the world are virgin-born. This idea did not originate in Palestine two thousand years ago—it has been the opening scene in the Christ stories of all ages. India knew it thousands of years before the Christian era while in the religious systems of Egypt and Greece, the immaculate mothers of the Saviours of the race were offered adoration as the Mothers of God. It is a widely diffused idea and ranks next to the universal conception of an Over-God in its frequency of appearance in religious systems. Possibly this is so because the pure mother was considered necessary for the incarnation of that Over-God as man, the teacher and redeemer.

The importance of this belief in popular thought is confirmed by esoterism and we may say that the birth of the Saviour is the greatest mystery of religion. In such stories there is conveyed in narrative form the idea of a union between the divine and man, between spirit and matter, between the absolute and the individual. The student, remembering the direct statements made by the mystics and sages, that one application of these redeemer stories deals with a process of regeneration within the student himself would do well to ponder over this incident and try to apply it to his own experiences and his own being. A method of doing this suggested by some teachers, is for the student to assume the position

of the central figure in the story and ask questions of himself. "What is that within me that is the impregnating god? What is the foster father? and above all, what is that Holy Child?

Scheffler, one of the mystics, had some such thoughts in his mind when he wrote:

I must become Mary and birth to
God must give
If I in blessedness forever more
would live.
Though Christ a thousand times in
Bethlehem be born
But not within thyself, thy soul will
be forlorn.
The cross of Golgotha thou lookest
to in vain,
Unless within thyself it be set up
again.

The stories of the births of the Saviours are usually accompanied by stories of other characters connected with the nativity; Anna, either as representing the mother of Mary or as the aged temple woman; Joseph the foster father; the shepherds; the magi from the east; Herod, the persecutor.

Let us examine some of these stories, remembering as we do so that each of them is capable of a sevenfold interpretation and will, if we wish it, lead us on into wider fields of investigation. Each character in the drama is, as it were, a focussing point for a number of lines of study all intimately connected with the central idea.

The story of Krishna, the Indian Saviour, containing as it does the entire Christian teaching in a form almost identical with that of its later Palestinian brother, has been a thorn in the flesh of the theologians and has been subjected to many violent attacks by Christian scholars. This old Indian tradition dates back to 3000 B.C. and one of the favourite methods of attempting to minimize its value has been to question its antiquity. Efforts have been made to place the authorship of the great Aryan epic, the Mahabharata, which contains the Bhagavad Gita, the Krishna scripture, "certainly several centuries after our era." All such efforts fail and really the question of date is not as important as to whether or not other races had similar accounts of

redeemers and if so what universal law is embodied in these legends. All consideration of the relative values of Saviour stories based upon their precedence in history will vanish when men seek the eternal Christ principle and not the fleshy body of a teacher. Modern thought is suffering from the bewitchment of the Galatians who laid themselves open to the charge of beginning in the spirit and ending in the flesh. For comparative study however, it is interesting to note that Indian scholars agree that Krishna was the first Avatar of the Kali Yuga which began five thousand years ago and that his death marked the beginning of this cycle.

Krishna is said to have been miraculously born of his mother, Devaki, the sister of King Kansa. The birth which was announced by a Star took place in a dungeon. The Rishi Narada had informed the king that Vishnu, the second person of the Hindu trinity, would incarnate in the son of Devaki and that the lad would slay his uncle. It was necessary to conceal the birth of the child by a ruse and to carry the infant that same night to a place of safety with its foster father, Nanda, who, by the way, was a carpenter, and who had come to the city to pay his yearly tribute to the king. In this way Krishna was saved from death at the hands of his uncle, who, learning of his birth, ordered the slaughter of all newly born male infants in his kingdom in his vain effort to destroy the child. The story tells of the adoration of the shepherds, the chorus of Devas and of the Rishi Narada visiting the parents examining the stars of the child declaring him to be of Divine descent.

Narada is a strange and mysterious figure in Indian tradition. In the Krishna story he tells the king of the expected child, declares its divinity, and thus brings about the persecution. Later on in the story, he praises Krishna when the latter slays the monster Kesim. One of Narada's names is Pesh-Hun, the Messenger. He is credited with having taught astronomy to men and to have calculated and recorded all the kalpas and astronomical and cosmic cycles to come. It was through him that Samba consulted the Magas in dedicating his

temple to the sun. These Magas were the Magi of Canada. Narada is apparently the repository of occult knowledge from previous kalpas. His constant mission is the good of the Universe but he sometimes achieves his purpose by stirring up strife and setting one force in opposition to another. The magi in the Christian story seem to be a dim representation of him.

Dudley W. Barr.

(To be continued)

THE LORD'S PRAYER

and the Ten Sephiroth of the Kabbalah

Our Father

Kether

Croton

"Which art in heaven"

Wisdom—Word Understanding

Chochmah

Binah

"Hallowed be Thy Kingdom Come
Thy Name" Thy Will be done."

Knowledge

Daath

"Give us the Bread
of the Coming Day."

Mercy

Chesed

"Forgive us our
Trespasses"

Justice

Geburah

"As we Forgive
them who tres-
pass against us"

Beauty

Tiphereth

"Lead us not into Temptation"

Foundation

Yesod

"But deliver us from the worthless"

Kingdom

Malkuth

"For Thine is the
Kingdom"

Glory

Hod

Victory

Netzach

"The Power"

"And the Glory"

AMEN

* * *

"Whoso shall offer Me in faith and love
A leaf, a flower, a fruit, water poured
forth,
That offering I accept, lovingly made
With pious will."

—The Song Celestial.

THE RIGHT TO PROTEST

"Do you not think," writes a lady from Victoria, "that all members of the Theosophical Society in Canada should sign a protest against the way Mrs. Besant is conducting the organization?" The General Secretary replied to this that it was sufficient protest to belong to The Theosophical Society in Canada, as that Society through its Executive has already declined to be entered in the World Religion, the step demanded by Mrs. Besant as an endorsement of her proclamation of a coming Messiah or Christ.

Constitutionally the action taken by Mrs. Besant violates the principle which the Society has always maintained inviolably, freedom from dogma or creed. Those who wish to endorse Mrs. Besant's action as individuals are perfectly free to do so, but such action does not commit the Society, nor does the Society commit itself to any condemnation of Mrs. Besant for her belief but only for her unconstitutional action. Freedom of thought and opinion, and of expression of such thought or opinion has been guaranteed by Mrs. Besant herself in the document drawn up some time ago and published in her magazine every month. This statement says in part:

"There is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other."

It is this principle which Mrs. Besant and Mr. Jinarajadasa have violated in demanding that the General Secretaries enter the Theosophical Society in the World Religion, whatever that may be. The members have a right to protest against such action.

A. E. S. S.

THE DIFFERENT KINDS OF PRANA

(Concluded from page 130)

As Madhvacharya says: "Prana in the body or the cosmos is verily the middle; for it is between all beings on the one side and the Supreme Lord on the other, and is hence the highest form of discrete Being in the manifested worlds."

(2) The five Pranas. This Mukhya Prana is differentiated into five kinds, for the purpose of discharging the various functions of physical life. I have already pointed out that European physiology has not yet understood the nature of a "nervous impulse." Hence, it is not likely to admit of a fivefold subdivision of it; but this is what the Hindus teach. The five subdivisions of nervous energy connected with organic life are Prana, Apana, Vyana, Samana and Udana. They are five modifications of Mukhya Prana, that circulate (*syand* is the Samskrit verb used to indicate this idea) in the nerve-tubes and keep up the life-functions.

Prana, the first of these, is to be distinguished from Prana used for a nerve-impulse in general, or again for Mukhya Prana. This Prana is said to reside in the region between the heart and navel of the subtle body and to rise upwards and cause respiration.

It is curious that physiology also makes normal respiration primarily depend on afferent impulses going along the vagus nerve to the respiratory centre in the medulla oblongata, taking exactly the course that Prana is said to take in Indian books to cause respiration (*vide* Starling's *Human Physiology*, pp. 388-394).

This Prana is said to be red in colour and bright like a jewel.

Apana is the nervous energy presiding over the functions of the kidneys, the large intestines and the testes, and helps the expulsion of their products. It starts from the region of the semilunar ganglion, and corresponds to the nervous impulses starting from the lumbo-sacral (spinal) nerves, and circulates through the sympathetic ganglia and nerves connected therewith. This Apana is said to be of Indragopa (cochineal) colour. Prana and Apana rest, as it were, on

each other, normally pulling away from each other and thus keeping each other in position.

Vyana circulates through the seventy-two crores and odd minute Nadis. It maintains the general functional equilibrium of the body. Vyana is also said to abide in the junction of Prana and Apaṇa. It is brought into play when doing "works of strength;" one holds in the breath and compresses the muscles at the lower half of the trunk. According to Gandapada, by Vyana "internal division and diffusion through the body are effected." It is flame-coloured. It perhaps corresponds to the nervous energy of the vaso-motor system.

Samana presides over the digestion and distribution of the "subtle (digested) food" to the tissues. It will hence correspond to the nervous energy of the sympathetic system connected with digestion and the supply of food and oxygen to the tissues. It is of the colour of cow's milk.

Udana presides over the head, neck, and temples, while a person is alive. At death, it leads the Prana, *via* the third ventricle, to the anterior fontanelle and out of the body. It is of a pale yellow colour, and presides over the organic life of the head.

Possibly the macrocosmic correspondences of these five Pranas will help us more easily to comprehend their functions. Thus Prana in the cosmos is the sun; Apaṇa is the earth, the supporter of all; Vyana is all-pervading air; Samana the akasha, and Udana light.

(3) The eleven Pranas. These are the nervous energies of psychical life, that of sensation, voluntary action and thought. The Pranas of the Jnanendriyas are those that flow in the olfactory, gustatory, optic, tactile and auditory nerves. At the sensorium, where these nerves take their rise, the substrata of these five sensations reside. Thus where the olfactory nerves take their rise, there is Gandha-tanmatra, lit. "smell pure and simple," an elementary substance which by various combinations called Panchikarana, or quintuplication, becomes earth;

and so on for the other four sensations.

Thus when the Hindu speaks of Akasha being Shabdatanmatra, people mistranslate the statement into sound consisting of vibrations of Akasha, and ridicule the Hindu Naiyayikas on that account. It properly means that Shabda-tanmatra, the pure sensation of sound, or rather the elementary matter where it inheres, *viz.*, Akasha, resides in the sensorium, and the same Akasha, being mixed with air, etc., forms the compound Akasha all round us.

European physiology cannot explain how sound, which is a vibration of air, can become a sensation inside us. Indian Nyaya says that the sound we hear and the sound outside us are in the same elementary substance, called Akasha. Surely the Hindu explanation is sound as an explanation, only it cannot be proved by the canons by which physical facts are proved, because the elementary substance involved in the explanation is super-physical.

The five sensations, then, depending on five Tanmatras, super-physical elements, the Pranas corresponding to them are five-fold. The five Karmendriyas are the five sets of voluntary muscles, those concerned in speaking, grasping with the hands, walking, evacuation, and emission.

The eleventh Prana is that of Manas, the nervous energies concerned with thought. Manas is here used in a loose way to indicate what the subtle analysis of the Sankhyas discriminates as Buddhi, Ahamkara and Manas proper, which roughly correspond to will, self-consciousness and formative imagination or perceptive faculty (Adhyavasaya, Abhimana, Sankalpaka); and these mental functions are associated with the play of three modifications of a certain kind of Prana of the highest grade of matter.

In Indian philosophy the internal mental functions and objective play of Prana are inseparably associated with each other. One is not the cause of the other; there is no question of precedence between them.

This Prana plays in the cavities of the brain (the ventricles), and also in the Sushumna, the central canal of the spinal cord. As described in the *Taittiri-*

ya Up. (I. vi.): "Between the palates it [the uvula] hangs like a nipple—that is the birth-place of Indra. Where the root of the hair divides, there he opens the two sides of the head (he enters Agni, Vayu, Aditya, and Brahman) He there obtains lordship, he reaches the lord of the Manas. He becomes lord of speech, lord of sight, lord of hearing, lord of Vijnana (knowledge). Nay, more than this; there is the Brahman, whose body is Akasha, whose nature is Truth, who rejoices in the Pranas, is delighted in the mind, is perfect in peace, immortal. Worship thus."

A more detailed description of this supreme Prana cannot be attempted, as it is the object of this article to give only a general view of the subject.

iii.—The Nadis

The Nadis are the tubes of nervous matter, in which the Pranas flow. They are of two classes, those connected with involuntary action, with man's physical life, which does not normally show itself in his consciousness, and those connected with voluntary action, with his psychical life, bound up with his consciousness. It has been already pointed out that psychical life (*i.e.*, the Prana corresponding to Manas) resides in the cavities of the brain. Its centre is the third ventricle, whence it acts all through the brain, innervating the eyes, ears and the organ of smell, and down the front to the pharynx and tongue to cause voice and help to sense taste, and down the back, along the spinal tube, subserving the sense of touch, and the four Karmendriyas except Vak (voice). These two tubes from the third ventricle are each called Sushumna.

On the sides of the Sushumna in the spinal tube are the Ida and the Pingala, through which currents of Vayu-tattva ("atomic air") and Agni-tattva ("atomic fire") flow. When the Ida is active the Pingala is passive, and *vice versa*. According to Hindu ideas, when the Ida is active the breath flows through the left nostril; and when the Pingala is active the breath flows through the right nostril.

It is curious that this fact—that while both lungs act always, the breath plays

normally only through one nostril at any given moment, and that there is a periodical alternation of the flow through the right and left nostrils—seems quite to have escaped the notice of European science.

Besides these two, ten other Nadis parallel to them are mentioned. These twelve extend from the region of the lumbosacral enlargement of the spinal cord to the floor of the fourth ventricle—the Dvadashantam (the end of the twelve).

The Nadis conveying the Prana of organic life correspond to the sympathetic system. The peculiarity of this system is that the nerves at various places enter into ganglia, where they seem to be reinforced. Five of these ganglia are given great prominence in certain forms of Yoga that deal with the animal, nonmental life of man. They are Muladhara (sacral), Svadhishthana (hypogastric), Manipura (solar), Anahata (stellate), and Vishuddhi (superior cervical).

Besides these, the six plexuses in the course of the spinal cord seem to be connected with the higher forms of Yoga, but this is a subject about which very little is taught in books.

P. T. Srinivasa Aiyengar.

THE PATH

There is a Path in Life where Shadows rise,

Distorting all our visions of the way.
Where all the Lords of Darkness tyrannize,

And make a dismal thing of every day.
Each Shadow is an impulse of our own,
Where in the past we failed to see the Light;

And choice and impulse, linked, has slowly grown,
Until our Path is shrouded like the night.

Each instant of decision should be clear
With all the might of fire. Its energy
Should bring the Lord of Flame with shining spear,

Until the Lords of Darkness bow the knee.

And Shadows gone, we reap an aftermath—

Bringing a greater Light upon our Path.

H. L. Huxtable

CREATIVE THOUGHT

POWER OF EFFICIENT PRAYER

(Concluded from page 171)

My experience tells me that it is quite possible for the simple directness of the prayer of a child to provide the force and efficiency necessary to success.

There was a good deal of truth in the story of the old darkey who was asked if he believed that prayer was ever answered. He replied:

"Well, sah, some pray'rs is answered, and some isn't—depends on what you ask for. I observe dat wheneber I pray de Lawd to sen' one of Massa Peyton's fat chickens fo' de ol' man, der is no notice taken o' de partition. But wen I pray dat He sen de 'ol man fo' de chicken, de ting is tended to befo the sunup nect mornin' dead sattin."

The darkey of course, did not really pray, unless we spell it with an E, nor did he get an answer to prayer. He merely applied his knowledge of the physical conditions, and acting with care, succeeded.

Prayer is a psychic force and a direct answer did come in the case of a friend of mine in London.

He was in the awkward position of having to find the sum of fifty dollars before noon next day or have his home sold over his head, and in connection therewith he told me the following incident:

On the fateful eve he was putting his small boy to bed when the child was struck by his father's distraught appearance, and asked, "What's the matter, Daddy? Are you sick?" "No, son, he replied, "Daddy's tired. Say your prayers and get to sleep." The child persisted. "Is it money, Daddy?" Yes, son, but don't worry, it will be all right. Get to sleep." "How much is it, Daddy? Will ten pounds do? Shall I get it for you?" "I wish you could, son. Good-night." "Wait a minute, Daddy, I'll get it for you." Then the little voice piped up:

"Please, God, send MY Daddy ten pounds, and send it quickly, for he wants it badly. Amen. It's all right, Daddy, I've got it for you. Good night."

Next morning my friend was opening his shop in a rather disconsolate frame of

mind when a lady entered whom he knew slightly.

After beating about the bush a little, she finally said, "Mr. Hilton, do you mind my asking a personal question? Are you in need of money?" "I am afraid I cannot answer that, Madam, my affairs are private. And I do not wish to trouble a comparative stranger with them," and despite all her efforts she was at last compelled to say good-bye, but expressed the wish to see his wife and children. She was shown into the inner room and after a short conversation left.

My friend's wife then came and handed him an envelope containing ten pounds, and said the lady had asked her to say she had been unable to sleep all night previous, for a voice which iterated the whole night long "Take Hilton ten pounds, take Hilton ten pounds, take Hilton ten pounds."

That is the only authentic incident that I know personally, though there are, no doubt, many others.

It may be well, however, to note, that this was not a personal prayer for material help.

It was child's love for its father that impelled the prayer, and undoubtedly the disinterestedness of the utterer was a factor that made for success, not to mention the fact that the father's anxiety also, was for his family, and not merely selfish.

The anxiety of the father was in tune with the loving impulse of the child. The keen insight of childhood pierced to the very heart of the trouble; by reason the impulse was turned into creative thought and held in suspension by will, by control, till its vibrations contacted those of the lady who brought the help. The child's prayer may also have attracted the attention of one of our Invisible Helpers.

As we noted in the beginning, a thought starts as an impulse, is perfected by reason, and put into operation by will.

It is a reasoned impulse directed and energized by the will and it has always a tendency to recreate or reproduce the conditions which may be desired.

So that by Preparation
Concentration
Control
Application

we create the thought form and the thought atmosphere desired, and bring it into existence on the physical plane by the power and efficiency of our prayer.

Hugh R. Gillespie.

* * *

THE LAW OF CHRIST

It is rather curious to find in Mr. Jinarajadasa's volume of sermons, issued presumably as a Theosophical manual, such an exposition of sacerdotal Christianity as would almost reconcile an ardent Roman Catholic to its teachings. At all events Mr. Jinarajadasa makes no effort to reach the heart of the Protestant Christian, and as Protestant Christianity is that with which most of the older members of the Theosophical Society were acquainted and the Vatican has issued its bull against all intercourse with Theosophists, is it possible that we are to accept this and similar volumes as tokens of conciliation presented to the Vatican in the hope of recognition? That appears to be a hopeless task, and it is no less hopeless to expect the Protestant community to accept these views of a Christianity which, however gracefully and delicately conveyed as Mr. Jinarajadasa has the literary skill to do it, can never bring out of the New Testament what is not there, nor graft into the New Testament teachings which are radically opposed to the simplest essentials of the Sermon on the Mount. The attempt to revive artificial ritual and ceremonial for Theosophists who know that the true ritual of religion is the ritual of life itself must always be a vain one, but we can sympathize with any effort made in good faith to reconcile the irreconcilable or as the Negro preacher put it, to "unscrew the inscrutable." As Buddha broke away from the Brahmanic ritual so Jesus broke away from the Judaic ritual, but always apparently the Aarons try to fashion new idols for the people. Moses and the prophets will have none of them.

A. E. S. S.

* * *

"Courage then, you all, who would be warriors of the one divine Verity; keep on boldly and confidently; husband your moral strength not wasting it upon trifles but keeping it against great occasions."

—The Mahatma Letters.

THE CANADIAN THEOSOPHIST

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OFFICIAL NOTES

Among the remarkable and costly anniversary issues of Theosophical magazines that have come to hand are those of "Teosofia en La Plata," the "Revista Teosofica Chilena," and "Theosophia," Holland. The lavish expenditures on these publications with special covers, illustrations, etc., indicate a concerted effort to mark the fiftieth year of The Theosophical Society with special tokens of interest. It is to be regretted that so little attention is paid in most of them to the real teaching of The Secret Doctrine.

* * *

The Theosophical Quarterly for January, (Box 64, Station O, New York City, 25 cents) spends five pages in handling without gloves the Krishnamurti legend and all that it embodies. There is given as the reason for touching the subject the fear of "a terrible explosion," "an explosion that will make the name Theosophy a scandal and a by-word." The Quarterly anticipates, as Mrs. Besant herself has done, that among the twelve 'Arhats one may prove a Judas, or perhaps worse.

The Toronto Theosophical News has issued on toned paper three separate portraits of Madam Blavatsky, Colonel Olcott, and William Quan Judge, the three chief founders of the Theosophical Society. These are reproductions from most approved photographs, and are sold at three for 25 cents. The Toronto Theosophical Book Concern is also selling a photograph of Mr. Judge, postcard size, at five cents each. Apply for either to 52 Isabella Street, Toronto.

* * *

The Secretary of Orpheus Lodge, Vancouver, writes as follows on December 17:—"Strong words are needed to express the satisfaction of the Orpheus Lodge at the stand you took in your Jubilee Address on behalf of the Canadian Section. We feel as a Lodge that it behoves officers and individual members alike to examine carefully, at this crisis, the ground work of our Theosophy. No compromise is admissible at this juncture; Theosophy either is or is not the truth; and we either uphold the truth, or, we let things drift. We think that while holding a wide charity for those still dependent on forms and ceremonies, we, as Theosophists should send forth no uncertain note as to what we believe is Theosophy, the truth than which there is nothing higher. Dynamic protest is needed against pseudo brotherhood and pseudo churches and if our minds are biased by sentimentalism we shall certainly be swamped in the shipwreck of the Society which seems imminent. I have been directed by the members of the Orpheus Lodge to inform you that we are in entire and hearty agreement with your action and remarks in your reply to the president of the Society. We realize that the World Religion movement threatens the very existence of the T. S., at least as an organization for the study and spread of Theosophy. There must be no temporizing or compromise with the enemies of Theosophy. On the other hand the unskillful arousing of antagonism is equally to be deplored. The clearest vision and most skilful generalship are needed in this emergency. The Orpheus Lodge believes that the Canadian Section is most fortunate in its leadership and accords to you its hearty support."

The following letter has been received from San Francisco of date December 9:—"I have just read with great interest and some emotion, your magazine, the Canadian Theosophist, containing your Jubilee Address, and your editorial concerning the impending changes in the T. S., the World Religion, etc. This is the first we have heard of this new move to swallow the T. S., although we have had some rumours of the announcement by order of the 'Lord of the World.' It makes our hearts ache, but we have all got to get together and do what we can to save our T. S. So far our own General Secretary has evidently not seen fit to report this contemplated 'steal' to the membership."

* * *

FELLOWS AND FRIENDS

The King has let it be known that he reads a chapter of the Bible every day of his life, it is stated by Engineer-Rear Admiral A. R. Emdin.

* * *

The tour of the Venerable Hevavitarana Dharmapala in America during October and November was cut short by his sudden illness at San Francisco on November 7. After two weeks he was able to leave the hospital and return to New York on his way to London where he hopes to be able to build up a strong centre of Buddhism. Dharmapala was a member of the T. S. under Madam Blavatsky, and represented the Buddhist faith at the World's Congress of Religions in Chicago in 1893.

* * *

Ruusu-Risti, the organ of the eclectic Theosophists of Finland, has issued a special number for the fiftieth anniversary of the Society with portraits, among which is the interesting group in London in 1891 of Col. Olcott, Mrs. Besant and W. Q. Judge, before Mrs. Besant went to India. A special biographical article deals with the life and work of Pekka Ervast, who was born, like the Society he holds so dear in 1875, and we see him as a baby, as a boy, in 1889 as a young man of 23 and again in 1924. This fine number contains 92 pages with illustrated cover showing Thorwaldsen's Christ.

The Theosophical Quarterly announces the death, on October 12, of Rev. John Schofield, Ph. D., a member of The Theosophical Society (formerly The Theosophical Society in America). Mr. Schofield died at Corunna, Ontario. He was a member of the Toronto Society, and will be remembered as the pastor of Broadview Congregational Church where he preached Theosophical sermons. He was the author of a series of articles on Elementary Theosophy in the Quarterly, and was highly esteemed and beloved.

AMONG THE LODGES

The Edmonton Lodge, writes the Secretary, was very pleased that the Executive did not favour the affiliation of the Canadian Section with the World Religion Movement, and passed a resolution at the meeting of November 25th, heartily endorsing their action.

* * *

The Toronto Lodge kept the holiday season by a suspension of the ordinary activities during Christmas week, except on Sunday, and by a reception to members and their friends on New Year's Day which was very well attended. On Saturday, the 2nd, Mrs. Pratt, leader of the Lotus Circle held a Christmas Tree entertainment for the children of the Circle and they were all out with a number of parents and guardians and spent a very pleasant evening.

* * *

Vancouver Lodge celebrated the Jubilee on two occasions, writes the president. First on the 17th, when the Lodge was the guest of Orpheus Lodge, and again on the 19th, when the four Lodges of Greater Vancouver met in the Vancouver Lodge Rooms. Members of the Hermes Lodge attended also and the event was one of brotherly feeling and a wonderful success. The programme was one of general interest, Mr. Gardiner giving the only address, other items following the suggested outline provided by the General Executive. "One definite work Vancouver Lodge must do," writes Mrs. Teeple, "that is to keep the path of return clear of obstruction for any who may see that there has been a Great Betrayal, and who may feel that ours is the Lodge meant to be the ideal of H. P. B. and the Masters."

MUTILATION OF "THE SECRET DOCTRINE"

Many are aware how in America for several years of late charges have been made that Dr. Besant has mutilated "The Secret Doctrine" in publishing the Second and Third Editions. I have already written on the subject, and so has Mr. Bertram Keightley. The London Headquarters of H.P.B. when she died were at 19 Avenue Road, Regent's Park; I came to live at this place in 1896 and used to correct proofs of the Third Volume later on, and so was quite familiar with what the pupils of H.P.B. had done in the matter of the Second Edition. It was that H.P.B. had left instructions that changes were to be made, and in the Preface of the Second Edition Dr. Besant and Mr. G. R. S. Mead have mentioned those changes.

There are among the records at Adyar certain letters which I have lately come across. I quote from them on this matter of the charge against Dr. Besant.

(1) From Dr. A. Keightley to Mr. Bertram Keightley,

October 29, 1891

I have not yet had time to finish that blessed index of the Secret Doctrine and shall have to get it done in New York. I hear too, that it will not be wanted for about six months. There is some talk of entirely reprinting Secret Doctrine and of correcting errors when the third volume is issued. The plates are in many cases found to be faulty and the expense of casting is so great as to make this worth while. It is also talked of to secure large printing press by steam and print Lucifer, T. P. S., and all other things. There is so much to do that they calculate that there are about \$1000 annually and that it would pay to do this. They say they have gone into it carefully and if so it would really seem to be the best thing.

(2) From Mr. G. R. S. Mead to Mr. Bertram Keightley.

November 13, 1891.

I am deep in the revision of the S. D. We find it will be cheaper to reprint it entirely. The moulds are practically useless and to present the public again

with the old errors would be a practical joke.

(3) From Mr. G. R. S. Mead to Mr. Bertram Keightley.

November 27, 1891

Annies in New York, "Lucifer," "Vahan," the "Glossary," and the revised edition of the S. D., are on the top of yrs truly so that I must be brief.

(4) From Mr. G. R. S. Mead to Mr. Bertram Keightley.

December 4, 1891

Since last week I have nothing of a startling nature to tell you. A. B. has arrived safely at New York The S. D. revise is a devil of a task. We are verifying everything we can; so my hat one has to be careful.

* * *

I hope we shall not have again the mendacious statements as to mutilations by Dr. Besant. H.P.B.'s pupils only carried out the instructions left by H.P.B.

C. Jinarajadasa.

MRS. BESANT'S LECTURE

Mrs. Besant's lecture in Queen's Hall on November 1st has been published in pamphlet form, for sixpence, "The Coming of the World Teacher." She mentions a number of things that might lead people to think that something extraordinary ought to happen at this juncture but is frank enough to say "I should be acting unjustly to you, should be untruthful to myself, if I pretended that my belief in the Coming of the Christ rested on all the arguments that may be put forward to convince those who know it not." When she appeals to The Secret Doctrine, for example, I confess being unable to follow her. It is not in Australia but "in America that the transformation will take place, and has already silently commenced." (p. 444, Vol. ii. 463, third edition). The lecture as a whole is a confession of despair of The Secret Doctrine in its cry for help to the Unknown Powers of the Universe to save the world from its own folly. What did H. P. B. write to Dr. Hartmann? "He is a Saviour, he who leads you to finding the Master within yourself. It is ten years already that I preach the Inner Master and God and never represented our Masters as saviours in the Christian sense. Nor has Olcott, gushing as he is,

I did think for one moment that you had got into the epidemic of a 'Heavenly Master and Father God,' and glad I am to find my mistake. This was only natural. You are just one of those with whom such surprises may be expected at any moment. Commit one mistake, and turn for one moment out of the right path you are now pursuing, and you will land in the arms of the Pope. Olcott does not preach what you say, Doctor. He teaches the Hindus to rely upon themselves, and that there is no Saviour save their own Karma. I want to be just and impartial, otherwise you will not progress." There was a time when Mrs. Besant taught this also, but she appears to have turned out of the right path, and is leading many to think that some one else will do for them what they can only do for themselves. "They have Moses and the prophets (shall we say Blavatsky and her Masters?) and if they do not hear them neither will they listen though one rose from the dead!" Theosophy teaches one thing and sacerdotalism and Hierarchicalism another. We know where Mr. Leadbeater stands, and we know where Mrs. Besant used to stand. We are all of us, and the whole Theosophical Society, facing a cycle of extremely bad Karma. Shall we face it bravely and truthfully, or shall we run away from it?

A. E. S. S.

* * *

ANCIENT AND MODERN PHYSICS THE FOUR GLOBES.

VII.

(Continued from page 165)

That we live *in* the earth, not *on* the earth, is one of the most important of the facts of eastern physics in the study of its metaphysics. The mathematical and physical proof that the physical earth is 50,000 miles in diameter should not be passed over lightly in our haste to get on, for the perfect understanding of all this fact implies makes easy the comprehension of how we live etherically in the solar etheric globe, of how we live pranically in the stellar pranic globe, and how we live manasically in the manasic globe.

As we live within the narrow "skin" of phenomena, not more than 100 miles thick, of this prakritic globe, with the whole earth within the corresponding skin of phenomena of the solar etheric globe, within the kinetic belt in which it was made, the ether which surrounds each prakritic molecule is not merely any and every kind of ether, but that particular kind of kinetic ether, which, by changing its rate of vibration through an octave, creates phenomena. The ether of all prakritic matter belongs to the kinetic or creative belt of the solar etheric globe. It is not static ether. The ether in our prakriti is in touch with all the prakritic kinetic ether of the solar globe, subject to all solar laws of change; and all our prak-solar laws of change; and all our prakritic matter, a mere detail of it, is a part of the solar phenomena. "Our father, the sun," or "Dyaus pitar" ("heavenly father"-Latin, Jupiter) meant more once than it does now. Then the solar globe was the first heaven, and to live under its laws, puttings off the coat of skin, was an object which men believed to be worth striving for. They recognized, as we do not, that our prakritic laws were not all they had to obey; that the higher law of the solar globe on which they lived, of which the lower prakritic laws were merely an outcome and detail, was worthy of the closest study. And they recognized that these higher laws of the etheric globe were metaphysical as well as physical; that our moral law flows out of the moral law of the solar etheric world, as our physics flow from and out of solar physics. Religion is correct in its assumption of this higher law of morals: incorrect only in its grasp and explanation. Science is correct in holding only in its assumption that it is physical science; incorrect only in its assumption that it is physical science of this plane and globe only. There is no quarrel between science and religion when the full knowledge of one stands beside the full knowledge of the other. They are twin-sisters.

This solar-etheric globe in which we are interested revolves around Alcyone within that kinetic belt or skin of prana which is subject to phenomena or vibration through one octave—else it would

never have been formed. All prana in the solar-etheric globe is of this particular kind of kinetic prana, which creates life of all kinds—which is subject to vibration through one octave. The solar globe is a detail of kinetic prana only, one of its phenomena. Necessarily, all our prana is of this kinetic kind, and our earth a minor detail of it in the Alcyone globe. All the changes and combinations possible in kinetic prana on the pranic globe are possible here, in our kinetic prana, as all the phenomena of the etheric world are possible here in our kinetic ether.

As our earth is a globe of ether and a globe of prana as well as a globe of prakriti; we are actually living on a small “cabbage” of that pranic globe, and subject to all its laws.

In the vast manasic globe that includes this whole material universe there is the same kinetic belt or skin of “phenomena” or vibration similar to that kinetic belt in which we live on the earth, and the manasa which permeates the Alcyonic globe, the solar globe, and the earth is that kinetic manasa which is involving and evolving. This involving and evolving kinetic manasa of the Alcyonic globe is that which surrounds every atom of ether of the solar globe and every atom of prakriti of this earth globe. In the great manasic globe this earth of ours is a minute village of Helios (sun) county, in the state of Alcyone. We are actually and literally living in this manasic globe precisely as we live in this earth, and as in the village we are subject to all the laws of the manasic world, we can study them here in this village as well as we could elsewhere. We can study them as easily as we study our prakritic village laws, or our etheric county laws, for all the forms of manasa subject to them any where are here with us. We are not limited to a study of the prakritic laws of the village fathers, nor yet to the etheric laws of the supervisors of Helios county, as scientists say, nor even to the state laws of Alcyone; only the manasic laws of the Universe limit our material studies in that direction. As some men on this earth never leave their native village and never know or care for any matters outside of it, so in this little

earth village, in the kinetic belt of the manasic globe, there are men who do not care to know anything which relate to matters outside its boundaries. As some men may pass the boundaries of their village, but not of their county, caring only for the matters concerning it, so the western scientists of this earth village on the manasic globe do not pass the boundaries of Helios county, caring only for etheric matters. The philosophers and wise men of the East are broader minded and from time immemorial have taken greater interest in the pranic affairs of Alcyone and the manasic condition of the universe in which Alcyone is a state than in the rustic murmur of their village or the gossip of their county.

There is nothing lacking in our manasic earth-village, nothing that is in more abundant measure in our county, state, and nation. We are of the best.

We of this village may imagine, if we like, that there is nothing beyond the village limits, and nothing in it but that which relates to the village. We have the right to be silly, if we wish to be. And it is no sign of wisdom to say that there is a county beyond, but that the county boundaries end all, and only village and county politics may be studied. The European who believed—no Asiatic or African or American could have believed—that the earth rested on an elephant and the elephant on a turtle was wise, in comparison. Nor is it any sign of intelligence to say that we may learn something of the village and county while we live, but that to learn anything about the state and nation we must wait until we are dead. There are too many in the village who are familiar with both state and nation, and who have studied their laws, for this to be anything but idiotic.

Thomas Willson.

(To be continued)

* * *

“The victor’s crown is only for him who proves himself worthy to wear it; for him who attacks *Mara* single-handed and conquers the demon of lust and earthly passions; . . . ‘he who masters *Self* is greater than he who conquers thousands in battle.’”

—The Mahatma Letters.

THE MESSENGER—1875-1891

Every century, for the past five hundred years, a new spiritual impulse has been launched upon the tide of western life. During the 25 closing years of each century, this impulse is supported and sustained by its secret and unseen Protectors, after which it is given over into the full charge of their pupils and neophytes to carry on to the best of their ability for the remaining 75 years, when again the next great impulse is due, and stronger hands again take charge.

After long centuries of sleep, when Europe had been intellectually and spiritually lying fallow, a new and hazardous experiment was resolved upon. For centuries Europe had been left with only the feeble glimmer of exoteric religion to guide her steps; it was a cycle of descent—of darkness and obscuration. But now a great experiment was to be tried. The Western races were to be put on probation! All the previous efforts in the West by the Guardians of the Wisdom had been made with great caution through the small, obscure and scattered arcane schools. But the 19th century effort was to be on a much greater and more hazardous scale. The Western races were growing up, and were to be confronted with a larger measure of the Truth of ancient days—the same Truth which has been declared and again obscured, down through all the ages of human history—the old Truth which has again and again carried individuals and sometimes even whole races upwards into light and freedom and liberty; the Truth which is so vital that its every impact upon human life must inevitably either heal or destroy, buildup or disintegrate.

It is this vital—so to say *alchemical* property of Truth which has always caused men to dread it so—for surely every Theosophical student has exploded the superficial but very common superstition that Truth has ever been, or ever can be—*popular*.

To the false, the weak, the vacillating, the insincere, Truth ever presents a dread and forbidding aspect. Only to those who have put away fear and compromise does this goddess appear lovely and desirable.

This is a statement which to-day, perhaps more than any other, needs to be faced and closely examined. We talk lightly, almost glibly, about Truth and its great importance, its beauty, its power, its grandeur, its God knows what; but we have learned to treat with this goddess at a long range, or through an intermediary! We have built for our comfort elaborate defences and ingenious blinds to shield ourselves from the bright glances of Her who sees through our pitiful timidities, our cowardly compromize, our time-serving, craven spirit. We comfortably repeat to each other the old tag “Truth is great and must prevail”—and a more confusing and dangerous statement could hardly be uttered! It is certain that Truth can always be counted upon to destroy falsehood, error and superstition; but in order for these giant evils to be destroyed by Truth, they must be brought into its presence. Truth can always destroy falsehood, undoubtedly; but only when falsehood is confronted by Truth: and this always involves human effort, human courage and human devotion. Weakly and amicably to repeat comfortable maxims about the power of Truth to destroy falsehood, and then to leave falsehood secure and undisturbed and unchallenged, is surely to have plumbed the depths of weakness and futility.

Well, the West was to be put on Probation: the end of a great historical epoch was at hand: death was in the air, and also life. Matthew Arnold spoke of himself and his contemporaries of that period as:

“Wandering between two worlds,
one dead

The other powerless to be born.”

It was the end of a great cycle, and it was to help the new Age to be born that the Masters of the Wisdom decided to declare a larger measure of Truth than the West had ever known. And such a measure of Truth was certain to prove widely—universally—destructive before it could reconstruct.

But what of the Agent, the Messenger? To declare the measure of Truth to the

to reveal, meant for *someone* nothing less West which the Masters were resolved than immolation—crucifixion!

For to sponsor those Truths before the world which were required to bring the New Age into being, meant to challenge the whole organized force of the Age about to die! Religion, Society, Ethics, Science—all were to be confronted, convicted, condemned by the new Truth: and such is our human nature that it was a sheer, absolute certainty that the Herald of these Truths would be crushed beneath the weight of the hostility and desperate antagonism to be encountered! Well might the Messenger of the Mother Lodge, knowing so clearly as she did the terrible Karma of the Torch-bearer, have saluted her Superiors before entering the arena with the old Roman gladiators' "About to die, I salute thee!"

And sure enough, with the certainty of fate the Messenger was crushed and destroyed, not only in her body but in her character. For from that day to this she has borne among men a stained reputation. The generation for whose sake she lived and toiled and suffered and died was basely content to know her as "one of the most accomplished, ingenious and interesting impostors in history!"

Now, for our souls' sake, let us note carefully the fact that after the Messenger of the Great Lodge had once entered the Arena, there was no vague emotional talk of "truth being so great it is sure to prevail." If that had been all, there would have been no sacrifice of the Messenger—and there would have been today no Theosophy in the West!

But the blatant pretensions of materialistic science, the degrading superstitions of a dead Religion, the comfortable hypocrisies of a cruelly selfish and unjust social system were boldly dragged into the light of Truth, where all their defects, their pretence, their stupidities and self-righteousness were revealed and unsparingly condemned—this was the unpardonable sin!—and for this offence the blind world's penalty is ever the same. It is all unspeakably, unbelievably cowardly. The Messenger's Truths were not challenged; her statements were not refuted. This would have been impossible, and the attempt would have only brought

people into still closer contact with still more uncomfortable Truths. No! it was far easier, and immeasurably safer to attack the personal character of the Light-bringer—to try to discredit the Message, not by reason and investigation, but by personal attacks.

Today H. P. Blavatsky's memory rests under imputations of fraud and imposture but so surely as tomorrow's sun will rise, a day will dawn when this foul blot upon this generation and the last will be expiated—for the Law is sure.

"Unto each man his handiwork, unto
each his crown,
The just Fate gives;
Whoso takes the world's life on him
and his own lays down,
He, dying so, lives,
Whoso bears the whole heaviness of
the wronged world's weight
And puts it by,
It is well with him suffering, though
he face man's fate;
How should he die?
Seeing death hath no part in him any
more, no power
Upon his head;
He hath bought his eternity for a
little hour,
And is not dead.
For an hour, if ye look for him, he is
no more found,
For one hour's space;
Then ye lift up your eyes to him and
behold him crowned,
A deathless face."

W. C. Clark.
(To be concluded)

IS THERE SOME SPECIAL BOOK YOU WANT?

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

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

MR. HARE AND REINCARNATION

In Mr. Hare's letter to the General Section of the English National Society he makes as his seventh point that "Madam Blavatsky in Isis Vol. I. p. 351 gives reasons to prove that 'reincarnation is impossible.' The T. S. in New York did not accept it. The Mahatma letters take the same view as Isis."

This almost makes one wonder if Mr. Hare closely studies Madam Blavatsky's writings. In the last article she printed before her death, "My Books," she carefully pointed out that in Isis in the passage to which Mr. Hare alludes, there is a typographical error, so that when she says: "Reincarnation, i. e., the appearance of the same individual, or rather of his astral monad, twice on the same plane, is not a rule in nature; it is an exception, like the teratological phenomenon of a two-headed infant;" the printer made it planet instead of plane, and it remains thus in the unchanged plates. The appearance of the same astral monad twice on the same plane is comparatively rare, as she explains, and occurs only in cases of crime or accident. But everywhere through Isis Unveiled she teaches reincarnation, and the present writer learned of it first from its pages. There must be at least forty or fifty references to reincarnation in the two volumes, and anyone who cares to go through the book, reading it from the point of view of reincarnation will easily see that to omit reincarnation would be to fail to present a cardinal teaching of The Secret Doctrine.

With regard to "The Mahatma Letters," perhaps the best way is to quote the passages in which the doctrine is mentioned, and let readers see or ask themselves what Mr. Hare means. The first is on page 46. "Propelled by the irresistible cyclic impulse the Planetary Spirit has to descend before he can reascend. On his way he has to pass through the whole ladder of Evolution, missing no rung, to halt at every star world as he would at a station; and, besides the unavoidable cycle of that particular and every respective star world to perform in it his own 'life cycle' to, viz.—returning and reincarnating as many times as he fails to

complete his round of life in it, as he dies on it before reaching the age of reason as correctly stated in Isis. Thus far Mrs. Kingsford's idea that the human Ego is being reborn 'in animal forms' after human bodies is the true one. As to its being reborn 'in animal forms' after *human* incarnation it is the result of her loose way of expressing things and ideas. Another woman—all over again. Why, she confounds 'Soul and Spirit,' refuses to discriminate between the animal and the spiritual Egos, the Jiv-atma (or Linga-Shira) and the Kama-Rupa (or Atma-Rupa), two as different things as body and mind, and—*mind and thought are!*"

On pages 100-101, there is the following passage: "Who goes to Devachan?" The personal Ego of course, but beatified, purified, holy. Every Ego—the combination of the sixth and seventh principles—which, after the period of unconscious gestation is reborn into the Devachan, is of necessity as innocent and pure as a new-born babe. The fact of his being reborn at all, shows the preponderance of good over evil in his old personality. And while the Karma (of evil) steps aside for the time being to follow him in his future earth-reincarnation, he brings along with him but the Karma of his good deeds, words, and thoughts into this Devachan "Bad" is a relative term for us—as you were told more than once before,—and the Law of Retribution is the only law that never errs. Hence all those who have not slipped down into the mire of unredeemable sin and bestiality—go to Devachan. They will have to pay for their sins, voluntary and involuntary, later on. Meanwhile they are rewarded; receive the effects of the causes produced by them.

On page 117, speaking of the Lord Buddha, we get the next reference. "He differed from other men as much in his physical appearance as in spirituality and knowledge. Yet even he escaped further reincarnations but on this earth; and when the last of the sixth round men of the third ring is gone out of this earth, the Great Teacher will have to get reincarnated on the next planet."

On page 172 there in a discussion of the old question of the difference between

the personality and the individuality. "Not even in the case of the 'failures of nature' of the immediate reincarnation of children and congenital idiots, etc., that so provoked the wrath of C. C. M., can we call them the identical ex-personalities; though the whole of the same life-principle and identically the same Manas (fifth principle) re-enters a new body and may be truly called a 'reincarnation of the personality'—whereas, in the rebirth of the Egos from *Devachans* and *Avitchis* into Karmic life it is only the spiritual attributes of the Monad and its Buddhi that are reborn."

On page 176 there is this reference to evil-livers: "Then and there" in the eternity may be a mighty long period. It means only that the monad having no *Karmic* body to guide its rebirth falls into *non-being* for a certain period and then reincarnates—certainly not earlier than a thousand or two thousand years.

On pp. 328-9 there is a characteristic reference to Mrs. Anna Kingsford which is of general application at the present time. "In a letter from Mrs. Kingsford to Mr. Massey conditionally accepting the presidency of the British T. S. she expressses her belief—nay, points it out as an undeniable fact—that before the appearance of the 'Perfect Way' no one 'knew what the Oriental School really held about Reincarnation,' and adds that 'seeing how much has been told in that book the adepts are hastening to unlock their own treasures, so "grudgingly doled out hitherto" (as H. X. puts it).' Mr. Massey, thereupon gives in reply a full adherence to this theory, and blossoms into an adroit compliment to the lady that would not discredit a plenipotentiary. 'Probably,' says he, 'it is felt (by the Brothers) that a community among whom such a work as "The Perfect Way" can be produced and find acceptance is ready for the light.' Now, let this idea gain currency, and it will tend to convert into a sect the school of the highly estimable authoress, who albeit a *fifth rounder*, is not exempt from quite a considerable dose of vanity and despotism, hence bigotry. Thus, elevate the misconception into an undue importance; impair thereby her own spiritual condition by feeding the latent sense of Messiahship; and you will

have obstructed the cause of free and general independent enquiry which her 'Initiators' as well as we would wish promoted. Write then, good friend, to Mr. Massey the truth. Tell him that you were possessed of the Oriental views of reincarnation several months before the work in question had appeared—since it is in July (18 months ago) that you began being taught the difference between Reincarnation a la Allan Kardec, or personal rebirth—and that of the Spiritual monad; a difference first pointed out to you on July 5th at Bombay." This letter was received January 6, 1883.

On page 404 is the last reference. "What has the number of incarnations to do with the shrewdness, cleverness, or the stupidity of an individual? A strong craving for physical life may lead an entity through a number of incarnations and yet these may not develop its higher capacities. The Law of Affinity acts through the inherent *Karmic* impulse of the Ego, and governs its future existence. Comprehending Darwin's Law of Heredity for the body, it is not difficult to perceive how the birth-seeking Ego may be attracted at the time of rebirth to a body born in a family which has the same propensities as those of the reincarnating Entity."

The idea that Madam Blavatsky knew nothing about reincarnation dies hard. It is a pity that Mr. Hare gives it another lease of life. But he is quite right in saying that it is no teaching of the Theosophical Society, and that Mrs. Besant or anyone else is wrong in committing the Society to it as a dogma. What is said of Mrs. Kingsford and her "latent sense of Messiahship" is singularly appropriate to the present moment, but the Mahatma Letters are not read by those who most need them, and the Mahatmas themselves have been supplanted by very ordinary psychics posing as Arhats.

A. E. S. S.

* * *

"Self-personality, vanity and conceit harboured in the *higher* principles are enormously more dangerous than the same defect inherent only in the lower physical nature of man."

H. P. B. AND THE S. P. R.

The public accepted Mr. Hodgson's view without question or examination..... and has rested on it for more than twenty years..... It was popularly supposed that the S. P. R. had investigated the phenomena.

(1) The society, in fact, never investigated them.

(2) It delegated the work to a committee of five.

(3) That committee never investigated them.

(4) The committee entrusted its task to Mr. Hodgson.

(5) Mr. Hodgson never investigated them.

He could not because most of them occurred at Simla in 1880. He did not reach India until nearly five years later, and then based his report entirely on the evidence of dismissed employees, despite the fact that they were absent when most important phenomena took place.

The really grave charge against the report of the S. P. R. is that *not one of those who are reporting was actually a witness of the phenomena as they occurred.* The whole thing is hearsay and conjecture; very credulous hearsay, and not very intelligent conjecture. Not one in ten thousand of those who to this day believe that the S. P. R. "exposed" Madame Blavatsky ever read the report.

As the verdict fell in with their prejudices they (a) accepted the view of the society, which (b) accepted the view of the committee, which (c) accepted the view of the agent, who (d) never saw the phenomena he professed to investigate.

In his report Mr. Hodgson relies much on similarity of handwriting. He submitted to an expert parts of letters attributed to a Master and some writing said to be by Madame Blavatsky. The expert, in a somewhat detailed reply, after commenting on the documents, gave it as his positive conclusion that "Madame Blavatsky was not the writer of the letters attributed to the Master."

MR. HODGSON DELIBERATELY CUT OUT THIS PART OF THE EXPERT'S LETTER.

In other words, the only evidence that would have been accepted in a Court of

Law was suppressed because it was in the defendant's favour!

The phenomena produced by Madame Blavatsky and the Masters who worked with her were not mere exhibitions of magic. They were *experiments intended to show that certain kinds of force existed;* that definite powers could be applied to produce results of a definite kind in the physical and psychical worlds. Every type of force so illustrated has been since recognized, even by popular opinion, e.g., telepathy, telekinesis, wireless telegraphy and telephony, X-rays, radiant matter, inter-atomic energy, etc.

Can we be expected to believe that Madame Blavatsky "invented" just the right phenomena to illustrate subsequent discoveries?

Charles Darwin was branded as a fraud and a blasphemer. He has had his revenge, and a like reversal of the popular verdict is inevitable in the case of Madame Blavatsky.

The above first appeared in the Theosophical Quarterly, in an article by Mr Charles Johnston, and is quoted now from the volume "H. P. Blavatsky: Her Life and Work for Humanity," by Alice Leighton Cleather.

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ONE OF "THE STRICTEST RULES"

"It is not lawful for any officer of the Parent Society to express in public, by word or act, any hostility to, or preference for, any one section (a branch or lodge), religious or philosophical, more than another. All have an equal right to have the essential features of their religious belief laid before the tribunal of an impartial world. And no officer of the Society, in his capacity as an officer, has the right to preach his own sectarian views and beliefs to members assembled, except when the meeting consists of his co-religionists. After due warning, violation of this rule shall be punished by suspension or expulsion."

This paragraph, one of the rules of the Theosophical Society in its early days, is omitted from "The Key to Theosophy," in the later editions issued after the death of Madam Blavatsky. It appears on page 50 of the original edition.

THE NOVEMBER ISSUE OF "THE THEOSOPHIST"

A Lodge has made a protest to Mrs. Besant, we understand, an account of the whole of the November number of "The Theosophist" having been devoted to an account of the proceedings at Ommen in Holland last August. This has been done under a misapprehension. "The Theosophist" is Mrs. Besant's private property and she has a right to do as she pleases with it. As a report of a curious development in modern religion any magazine is quite justified in publishing the account. The Canadian Theosophist would be glad to follow suit if space permitted, for we can imagine nothing more calculated to awaken the minds of sensible people to the prodigious folly of the whole affair. The Christs of the world, whatever we may believe about them, have always been represented as having had to fight their way from birth, and it seems to be an innovation to have one come of the Brahmin caste, all the previous ones having apparently been Kshattriyas. They were either poor or they renounced the riches and rank to which they had been born. They were not subsidized by wealthy admirers or dupes. They formulated no creeds, and least of all did they submit to having a creed formulated for them. They chose their own disciples, unlike the present claimant who has his disciples chosen for him, as though he could not be trusted to discriminate between the faithful and the profane. They astonished all men by their doctrine, their works, and their character. As Walt Whitman says,

"I and mine do not convince by arguments, similes, rhymes,
We convince by our presence."

In the lives of all the Great Ones there was an essential propriety about all they said and did which commended itself even to their enemies, so that no fault could be found in them. They resorted to no underhand methods such as the attempt to switch the Theosophical Society into the World Religion through the secret connivance of the General Secretaries. George Bernard Shaw once wrote of William T. Stead: "He meant well; all his indignations did him credit; but

he was so stupendously ignorant that he never played the game. The truth is that he seldom knew that there was any game to play, and was delivered up to a complete infatuation with his own emotions which prevented him from noticing or remembering or even conceiving that other people were likewise preoccupied." Change "indignations" to "enthusiasms" and the paragraph would apply to some of our Theosophical leaders so-called. They do not play the game. Any one who reads the Mahatma Letters will perceive the difference at once. The Masters always play the game, even though the people they have to play with are inept and foolish. Sinnett, Hume, Hartmann, Hollingsworth, Anna Kingsford, Eglington, Stainton Moses, Subba Row and others. For all these the Masters could make and did make allowances. But our modern Theosophists make no allowances, and insist on being taken at their own value in every case. Between taking ourselves too seriously and discounting ourselves altogether there is a via media which we must observe, and quite as much for others as for ourselves. The Masters observed it and made liberal allowances for every one, and played the game, in the sci it of the parable which forgave the debt entirely. Those who take their fellow servants by the throat and insist upon being paid in full and immediately, are far from playing the game, and many of them, as Shaw puts it, hardly know that there is a game to be played.

"All you on the numberless islands
of the archipelagoes of the sea!

And you of centuries hence when you
listen to me!

And you each and everywhere whom
I specify not, but include
just the same!

Health to you! good will to you all,
from me and America
sent!

Each of us inevitable,
Each of us limitless—each of us with
his or her right upon the
earth,

Each of us allowed the eternal pur-
ports of the earth,

Each of us here as divinely as any
is here."