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A MORE PROBABLE MESSIAH

There is nothing more occult than Life itself. Our scientific friends no more understand life than they do its great attribute, Consciousness, if indeed it be an attribute and not an original principle. Our philosophers dabble with these problems, but leave them unsolved, and some even profess them, pessimistically, to be unsolvable. Our physicists ignore the problem of consciousness and so do our physiologists. Most of our psychologists treat Consciousness as a by-product. The physiologists are more interested in insulin or some other nostrum than they are in Consciousness. Our scientific men, who do not know what fire is, nor electricity, nor magnetism, nor chemical action, nor many other common things, as we say, though only common to our experience and very rare to our understanding, have tacitly put the consideration of consciousness on one side, or left it to those men who have been chosen themselves to be teachers of religion, and in doing so paid it a long farewell. The preachers can have anything that the scientific men have no use for. Over consciousness they give them the right of eminent domain. It is only pioneers who can develop those rights and there are so many who pretend to explore and who bring back reports like Captain Cook of polar voyage notoriety, that the quest is not in honour.

To the occultist, however, the problems of life and consciousness are inseparable.

We can only explore these realms by means of the mysterious principle which we seek to learn about. It is in the use of consciousness that our knowledge of it becomes practical. We come to see that our only knowledge of it comes through its use. The occultist combines the knowledge of life and consciousness. The mystic would appear in many respects to be satisfied with excursions in the realm of consciousness alone. But he can never wholly transcend life, and when he becomes expert in living his knowledge of life keeps pace with his understanding of consciousness itself.

Life builds itself vehicles, and in these consciousness constantly seeks to make itself manifest. Through the mineral, the vegetable and the animal kingdoms Consciousness grasps for itself more and more sensitive and delicate means of manifestation and communication. In man these have arrived at a climax and in the brain alone man transcends all the other animals. But he still remains an animal while the brain is in any degree under the influence or control of the lower bodily and physical influences. The delicate organisms which Consciousness seeks to master in the body must be wholly freed from the lower tendencies and compulsions, and so purified that the wafts of the higher Will receive as ready a response as the strings of the Æolian harp yield to the zephyrs. For the phys-

-cal body, after all, is but the machine in which the god enconces himself. The driver of a motor car is no more independent of his vehicle than the god is independent of the body. If the body will not respond the god can wait results while the body and its lower personal egoism suffers.

It is a novel thought to many that the god inhabits the body of every man and not only men like Socrates whose daemon was believed by many scholars to be an obsessing spirit, and by spiritualists to be some dead entity who befriended Socrates out of caprice.

The truth is that the god is buried in the body of most of us. The Christian version of this is to speak of the god as Christ in man. St. Paul is constantly alluding to the fact. The body is the tomb from which the god or the Christ has to be resurrected. When we grow sufficiently familiar with the conception we begin to associate ourselves with the god rather than with the grave of the god. Jesus reminds his disciples from the 82nd Psalm that they are gods, and challenges the Pharisees to make good their charge of blasphemy when his claim to be the Son of God was questioned by them. A Son of God is the high estate of every man if he can return to his own god-like frame and claim his heritage.

St. Paul reminds us also that there is one glory of the sun, and another glory of the moon, and another glory of the stars and that one star differs from another in glory, or radiance, or outshining, as the Greek means it. There is much to learn of these sun-Beings and moon-gods and star-angels whose privilege it is to stand before the face of the Highest. George Russell tells us something of those divine happenings in his poems. Others take us by devious ways to hear about the beauty and power of these shining ones, and of late we have heard much of the coming of a Great One whose mighty and glorious mission has been made the occasion of inglorious and sordid efforts towards the aggrandisement of a few conceited ones who know less about the matter than do the humble and the lowly of neglected and despised faiths. These have been led to believe that the greatest One who deals with our

little humanity has entrusted them with the work of organizing a religion for him, and a creed, and apostles who have already assumed the responsibility of stigmatizing unbelievers in their warrant. It is easy to believe in the Greatest. It is not so easy to believe in the claims of his self-proclaimed apostles. And particularly so when these self-proclaimed ones declare a strange message for him which is different from all that he has previously taught, and a new gospel which omits all but the tithing of mint and anise and cummin.

We have been instructed by these self-proclaimed ones that the Great One will manifest himself in the body of one Krishnamurti, a Hindu of about thirty years of age. Of him we have nothing to say. He is alleged by some to have written a book, and alleged by others, his intimates, to have denied having had anything to do with it. The circumstantial evidence confirms the statement alleged to have come from himself in denial. Apart from that he has made no great resolutions in life. Things have been thrust upon him and he has yielded. He has submitted to ritual which no really Great One ever did. He has shown no special gifts, though that is not necessary any more than it is in a Toda. We are told he is not a Jivanmukti, but is to be the vehicle of an avatar. If the latter, then there is room for supposing that any other vehicle that offered equal or better opportunity might serve to become the earthly temple of the great one. A Jivanmukti, as Mrs. Besant explains in one of her lecture books, is one who has achieved by his own exertions in this present stage of evolution the highest rank possible to human effort. An Avatar is the unique, "One-Begotten" manifestation of the highest in our world of divinity. It is of him that it has been said "The spirit breathes where it wills," or as we have it in the usual translation, goeth where it willeth. It is not confined to Krishnamurti nor the choice of any cult or Society. He comes like a thief in the night and the foolish virgins are usually unable to recognize the hour. We might use our reason in connection with such a possibility and without any dogmatic conclusion, reach a state of

equanimity about it in the face of the law of Karma and the divine principle of economy, evident in the law of parsimony, by which the forces of nature always seek the line of least resistance.

We should expect that He, this Great One, will appear where he is least expected, for he will wish his message to be accepted, not on authority, but for its reason and good sense. We shall expect Him to come where He will have instant hearing, and under auspices which will not require the world to doubt His fitness. There comes to mind, a young man, who like the Buddha and Krishna, and many another in Egypt and earlier, is well favoured and well-spoken of and fair of countenance like the King David for whom he is named. He has that blood in his veins which it is said is a heritage of those whose goings forth are from of old, from everlasting. Of royal line, he has no illusions about rank and is democratic with the most lowly. He insisted on seeing the face of the wounded soldier whose lineaments were too terrible to look upon and he kissed the poor broken countenance. He has travelled in every land and is beloved wherever he goes. He speaks many languages, and he has been to Oxford, if that be a qualification, as some appear to believe. He has all earthly empire at his disposal and if popular report be right he cares nothing for these things and would abandon it tomorrow if it were possible. He has made the great renunciation where it is most difficult to make it—in his heart. He has no fear, and his bravery and courage are said to border on the foolhardy. Life he holds as one who knows its real value. He faced war with the same coolness that he keeps for the hunting field. Some day when he may be carried apparently lifeless from the hunting field there may wake up a new man in the outer shell, and the world will see history repeated, but upon a higher level, and

“At his heels leash’d in like hounds,
should famine, sword and fire,
Crouch for employment.”

If we need a precedent let us read our Shakspeare again.

The king is full of grace and fair regard
The courses of his youth promis’d it not.

The breath no sooner left his father’s
body

But that his wildness, mortified in him,
Seem’d to die too: yea, at that very
moment

Consideration, like an angel, came,
And whipp’d the offending Adam out
of him,

Leaving his body as a paradise,
To envelope and contain celestial
spirits.

Never was such a sudden scholar made;
Never came reformation in a flood,
With such a heady current, scouring
faults;

Nor never Hydra-headed wilfulness
So soon did lose his seat, and all at
once,

As in this king

Hear him but reason in divinity,
And, all-admiring, with an inward wish
You would desire the king were made
a prelate;

Hear him debate of commonwealth
affairs,

You would say, it hath been all-in-all
his study;

List his discourse of war, and you shall
hear

A fearful battle render’d you in music;
Turn him to any cause of policy,
The Gordian knot of it he will unloose,
Familiar as his garter:—that, when he
speaks,

The air, a chartered libertine, is still,
And the mute wonder lurketh in men’s
ears,

To steal his sweet and honeyed sen-
tences;

So that the art and practice part of life
Must be the mistress to this theoretic:
Which is a wonder how his grace
should glean it,

Since his addiction was to courses vain;
His companies unletter’d, rude, and
shallow;

His hours fill’d up with riots, banquets,
sports;

And never noted in him any study,
Any retirement, any sequestration,
From open haunts and popularity.
The strawberry grows underneath the
nettle,

And wholesome berries thrive and ripen
best

Neighbour’d by fruit of baser quality:

And so the prince obscured his con-
templation
Under the veil of wildness; which, no
doubt,
Grew like the summer grass, fastest by
night,

Unseen, yet crescive in his faculty.

Whoever wrote these lines had some knowledge of the doctrine of Avatars, and it should avail us in these days when so much is spoken by those who assume so mightily and appear to know so little. If we are to have an Avatar, as some of our good friends declare, we may be sure that the occasion will be one not of human making, but will bring about what is necessary in the discreetest and most prudent way. It is for us, however, to spread a knowledge of true Theosophy, as The Secret Doctrine has endowed us, throughout the world, by our deeds as well as by our words and our thoughts.

A. E. S. S.

THINGS THAT ENDURE

Honour and truth and manhood—

These are the things that stand,
Though the sneer and jibe of the cynic
tribe

Are loud through the width of the land.
The scoffer may lord it an hour on earth,
And a lie may live for a day,
But truth and honour and manly worth
Are things that endure always.

Courage and toil and service,

Old, yet forever new—

These are the rock that abides the shock
And holds through the storm, flint-true.
Fad and folly, the whims of an hour,
May bicker and rant and shrill;
But the living granite of truth will tower
Long after their rage is still.

Labour and love and virtue—

Time does not dim their glow;
Though the smart may say, in their lan-
guid way,

'Oh we've outgrown all that, you know!'
But a lie, whatever the guise it wears,
Is a lie as it was of yore.
And a truth that has lasted a million years
Is good for a million more!

—Ted Olson in Forbes' Magazine.

ANCIENT AND MODERN PHYSICS

(Continued from page 190)

THE BATTLE GROUND VIII.

Each and every one of our eighty-odd elementary substances owe their condition—whether solid, liquid, or gas—to their rate of vibration. We have reduced all gases to a liquid and nearly all to a solid form. Conversely, we have raised all solids to a liquid and nearly all to a gaseous condition. This has been done by reducing or raising the vibration of each within one octave—each one of the eighty odd having a special octave, a tone or half-tone different from any other. Normally, the solids, vibrating in the lower notes, gather together under Attraction; while the gases, vibrating in the higher notes, diffuse under Repulsion. Between them, created by the interchange of these two forces, is our "skin" of phenomena, or kinetics.

Broadly, the attraction of the universe comes from its vibration at certain centres in the three higher notes; the repulsion comes from its vibration everywhere else in the three higher notes. The central note, D of the scale, represents the battle ground between, the field of kinetics. This in simple illustration is water turning into gas.

This is the great battle ground, the only one worth considering in a general view. There are minor "critical stages" which the chemist studies, but for us, in this broad sketch of the universe, the important battle-ground is that between solid and liquid on one side representing gravity, and gas on the other, representing apery.

All the solids and liquids of this earth of ours gather at the centre, in a core, each of the elements (or their combinations) in this core vibrating in their three lower notes, producing the attraction, which is "in proportion to the mass" and which decreases from the surface of the core "as the square of the substance."

Around this central core gather all the elements vibrating in the three higher notes of their octave as gases, producing repulsion which increases by 1.6 for each doubled time. It is worth while making

this clear. It has never before appeared in print.

Let the amount of apery, or repulsion, or centrifugal force at the surface of the earth be represented by x . This is the result of motion at the rate of 1,000 miles per hour. Make this motion 2,000 miles per hour, and the apery is increased 1.6. Four thousand miles above the surface of this earth the rotation is at the rate of 2,000. It is the globe of 48,000 miles in circumference revolving in 24 hours, and the speed is doubled. This apery has increased by 1.6. As the apery increases at this rate every time the speed is doubled, at a distance of 21,000 miles the speed is 7,000 miles per hour and the centrifugal force has been increased nearly four times what it was at the surface of the ocean. The attraction has been decreased to about one-thirtieth. At the surface it is equal to $120x$. At 4,000 miles to one-quarter, or $30x$; at 16,000 miles to one-sixteenth, or $7x$; and at 21,000 miles to $4x$.

If "equatorial gravity is about 120 times that of the equatorial apery," at the ocean level, then at the distance of 21,000 miles from it, in a revolving globe, the two forces would be equal; the "pull" of each being $4x$, and an anchor will weigh no more than a feather, for weight is the excess of gravity or apery.

If the pyramids had been built of the heaviest known material on the gases 21,000 miles above us, and so that they should revolve in the same time, 7,000 miles per hour, they would remain there. All the attraction of the solid core of the earth that could be exerted on them at that distance would not be enough to pull them an inch nearer to it through our gaseous envelope. Their gaseous foundation there would be as firm as igneous rock here.

The force of repulsion created by the three higher notes of an octave means just as much at the attraction created by the three lower notes, whether it is in a chemical retort, within this earth, or within this universe. The two forces balance, and are exactly equal. They fight only within kinetic zones.

Given the vast manasic globe of differentiated matter, its atoms uniting in different numbers to form molecules as the

bases of elementary substances, manasic substances, of course. The thrill of vibration is sweeping through it from the spiritual plane above, and the elements (and their combinations) which answer in the lower notes gather and form a core, the Invisible Central Sun, with its attraction. The elements answering in the higher notes gather around it with their repulsion. So the two opposing forces were born, with a vast kinetic skin for a battle-ground between them.

The attraction of the invisible central sun manifests itself to us in prakriti as Light. The repulsion of its covering, or the higher static vibration of manasa, manifests itself to us as Darkness. The first creative act in or on matter was the creation of Light and its separation from the Darkness. The next creative act was the establishment of a kinetic skin or zone between them, a firmament in which the two forces of Light and Darkness could strive for mastery. "And God called the firmament Heaven." The third creative act was the gathering of the solids and liquids together, and the beginning of the kinetic work in the creation of forms and shapes, by the cross play of the two forces in their combinations of solid with gases.

All this had to happen before the manasa combined to prana—before the pranic globes were formed and the Light could be manifested to us through them. It may be well to read the first chapter of Genesis over and ask forgiveness for our ignorance, from the writer who records this creation of the pranic globes as the fourth act of creation, and the creation of the etheric sun and prakritic moon to follow that. The record is mutilated, fragmentary; but the writer of it *knew the facts*. If we had the full story, instead of a sentence here and there, taken from an older story not to tell of creation but to hide another tale for the priest, the writer of Genesis would laugh last.

But let us return to the kinetic skin of energy between Light and the Darkness—the firmament which God calls Heaven—the battle ground for gravity and apery, or attraction and repulsion, or good and evil, or the powers of light and darkness. This skin is like that of an onion, thickest at the equator and

thinnest at the poles—not only on this earth but in the solar, alcyonic, and manasic globes. The equatorial belt, where phenomena are richest in the manasic globes, we call the Milky Way; in the solar globe we call it the plane of the ecliptic; and on earth, the tropics. Modern science has not yet found it in Alcyonic globe—because it has never thought of looking for it.

This division of the Light from the Darkness was all that was required for evolution on the manasic globe within the kinetic belt. This evolution was not confined to the making of a few alcyonic or pranic globes. It was (and is) a great and wonderful evolution beyond words and almost beyond imagination. It is the Heaven which mankind has longed to see and know. The writer of Genesis mixed it with creation of this earth, using earthly metaphors. Before finding fault we should better his language. We have not the words in physics to do it, and must wait for our metaphysics. But of one thing we may be sure, that the pranic-alcyonic globes here and there at the 'sea level' of the manasic globe—in what God calls Heaven—amount to no more on that globe, or in Heaven, than so many balls of thistle-down blown across a meadow do on this earth of ours. Everything that can be created in thought must be there. It is in thought only, but in thought it is differentiated as sharply as anything in prakriti. The manasic world, the Heaven of the Bible, is as real as our own world can possibly be; in fact, more real, for when ours is resolved back into its final elements, it will be but "the dust of the ground" of the manasic world.

The pranic globes created in this manasic skin by Sound, or the Logos, or vibration, evolved in identically the same way—with a central static core and an outer static envelope, of low and high vibration in prana, creating attraction and repulsion, or gravity and apery. The kinetic skin between, in which these forces play in the pranic world, makes a real, not an imaginary pranic world, though but a faint reflection of the manasic. When our father, the Central Invisible Sun, transfers his attention to these alcyonic suns, the Light has something in which to manifest itself, and we "see"

this manifesting core and call it Alcyone, and its manifestation Light; but light in its last material analysis is but the static mind or thought vibrating in the three lower notes of the octave.

Thomas E. Willson.

(To be continued)

THE MESSENGER, 1875-91

(Concluded from page 192)

There shall most surely arise a generation stronger, truer, nobler than us children of an enfeebled ancestry; and they will look back sorrowing to see the wrong we did to one who wrought and suffered so greatly to bring us the Light. And they will exalt her name and place it high among the names of her peers—the heroes of all ages who battled for Truth against the forces of superstition and darkness and who were faithful to their charge even unto death.

And what of *our* part in the bringing about of this better day? Surely our work lies plainly before us. Above all things the defamed reputation of the Teacher who brought the Light to the West is to be vindicated. And the Doctrine she brought—the noblest Teaching the modern world has known—debauched by traitors and knaves, and now associated in the public mind with vileness and superstition and folly! This Doctrine must be reclaimed from all these degrading associations and given its rightful and appropriate place as the rallying-point for all true and noble natures in man's age-long battle against ignorance, superstition and all injustice. This is a labour worthy of our best energies, and to this end we must strongly endeavour to attain to a fuller and more adequate understanding of the true nature and import of the Teaching we have taken it upon ourselves to represent before the world.

I am bold enough and optimistic enough to look forward to a time in the not distant future when, in this Canadian Society of ours we shall succeed, by our sincerity and singleness of purpose, in gathering together a body of earnest and true-hearted students who shall deliberately and consciously unite round the changeless Truths of Theosophy, sternly repudiating the shameful superstitions

and follies which now encumber them, studying how best to make available to ever larger numbers the soul-satisfying Doctrines entrusted to our keeping; so that:

"We all labour together, transmitting the same charge and succession; We few, equals, indifferent of lands indifferent of times; Till we saturate time and eras, that the men and women of races, ages to come, may prove brethren and lovers as we are."

William C. Clark.

THE LIVES OF THE CHRISTS

III. THE VIRGIN BIRTH

A later figure than Krishna in Indian religious history is that of Gautama the Buddha. The date of his birth is said by his followers to have been in the year 2452 of the Kaliyuga or 548 B.C.

The birth story contains many of the usual parallels. His Mother, Deva Maya, was a virgin. She was of the royal line as Mary the Mother of Jesus was. The coming of the Saviour of Compassion was announced to her in a dream and the Annunciation of the Conception was made to her husband, King Sudhodana, by Deva. Like Mary, too, Deva Maya was "on a journey" when the birth took place. The Buddhist legends tell of the appearance of a star which foretold the coming event and later in the story there comes in the figure of the Sage Asita who bears a remarkable resemblance to Simeon in the Jesus story. The Christian story relates (Luke 2-25 J. M. Pryse, Translator) "And behold there was a man in Jerusalem whose name was Symeon and the man was virtuous and circumspect waiting the consolation of Israel; and upon him was the sacred Air. And it was divinely communicated to him by the Sacred Air that he should not see death before he had seen the Master's Anointed. And he came, impelled by the Air into the temple and when the parent brought in the little child Jesus he also received him in his arms and praised God and said:—

"Now O Lord let thy slave depart in

peace according to thy promise for mine eyes have seen thy salvation which before the eyes of all people thou hast prepared.

A light for the initiation of the profane, and the glory of thy people Israel."

Asita, "Whose ears long closed to earthly things caught heavenly sounds," guided by his Spiritual Insight, visits the Holy Child and foretells his destiny:—"Thou art Buddha and thou wilt preach the Law and save all flesh." And the old man wept:—with joy, because he had seen the Appointed One; with sorrow, that he could not live to see the Buddha's final emancipation.

Buddha is a generic name and while it is now usually associated with Gautama it is applied to all "who reach the other shore" and forsake that bliss to aid mankind.

Budha, the God of Wisdom, a far earlier archaic name in Indian Tradition, is Mercury, the elder brother of the Earth. The story of Budha, the son of Soma (the regent of the moon) and Tara the wife of Brihaspati (Jupiter) seems to have very deep cosmological significance. Again Soma is the sacred juice the drinking of which brings about the Divine Union and the Birth of the Buddhist or Christ Consciousness.

In early Indian mythology there are many instances of persons born of one parent and of others coming into being without parents—born of the sacrificial fire, born of the earth and so on. Sita, the wife of Rama, the Hero Saviour of the Ramayama, was born of a furrow in the earth. Tradition, however, does not disclose any of the familiar parallels connected with the nativity of Rama.

It is seen then that the doctrine of the Immaculate Conception was taught in India from earliest times and even comparatively modern sects have the same beliefs concerning the appearance on earth of their Teachers. For example, Madhva, the great Bhakti and the foremost figure in the restatement of the Dvaita Philosophy in 1200 A.D., is said to have been so conceived. He is regarded as a direct Incarnation of Vishnu, the Second Person of the Hindu Trinity.

China, as we might expect has many

AS TO MESSIAHS

tales of the virgin births of gods preserved in her ancient records. Western scholarship has hardly yet entered the outer court of Chinese literature and there is a tremendous store of religious and philosophical works awaiting translation. The "men of old" of China were said to have received their learning from Tibet and apparently this tradition of the Immaculately-Born Saviour was carried over and taught to those desirous of following the ancient "Way of Heaven."

Yu—"the Holy One" was miraculously conceived by his mother Shing Mon, while she was travelling. A bright star is said to have fallen into her womb. Like Moses, Yu, in his infancy was saved from death by being concealed in the rushes.

The story of Lao Tzu, the Author of the Tao Teh King, is very similar to that of Yu. He too was the son of a virgin conceived by a star.

Tein—the first teacher of Astronomy to the Chinese was also born of a virgin "who knew not man." He is described as being "One with God and existing with Him from all Eternity."

The Birth of Confucius (598 B.C.) was also Immaculate and was attended by an Angel host and by five Magi who came to his birth place, journeying from a distance. Confucius too was of Royal descent.

One writer on Chinese religion mentions the Saviour Xaca who is said to have been worshipped by a sect of Chinese. His Mother Maia also was a virgin.

Dudley W. Barr.

IS THERE SOME SPECIAL BOOK YOU WANT?

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

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

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

To the student who is seriously interested in the Theosophical Movement, the present diabolical attempt to promulgate for the purpose of proselytizing the gullible, this new Messiah farce is not without its value. First of all, it should encourage him to make comparisons of the doctrines and dicta of today which pass for Theosophy, with those as taught by H.P.B., the Messenger, who, from 1876 to 1891, gave her life and all the mental and physical effort of which she was capable, to impart a knowledge of the Wisdom Religion to the Western world. If he searches, he will find many references to the subject of a Messiah, by H.P.B. All her teaching was in direct contravention to such a belief or doctrine as that now raging. It was the wish of her heart that a correct understanding of the ancient doctrines would dispel any such illusion. The fervent utterance in Lucifer, July 1890, surely is indicative of this, "With the advent of Theosophy, the Messiah craze has surely had its day and seen its doom."

Those who are sponsoring Mr. Krishnamurti as the avatar of the Lord Maitreya, have utterly repudiated the teachings of the Secret Doctrine. In that work, volume 1, page 510, the following statement is made: "He will appear as Maitreya Buddha, the last of the avatars and Buddhas in the seventh race." To those who have the meagrest smattering of occult teaching, it is known that the present humanity is the fifth sub race of the 5th root race, that each sub race in its development, occupies great periods when counted in mortal years. At what period of the future the seventh race will have evolved, is only for the profane to conjecture.

In her glossary, H.P.B. states "esoteric philosophy teaches that the next Buddha will appear during the seventh (sub) race of this round." The fact is, that Maitreya was a follower of Buddha, a well-known Arhat, though not his direct disciple, and that he was the founder of an esoteric philosophical school. In a letter to A. P. Sinnett, which is number 115 of the volume of The Letters of H.P.B. to Sinnett, she explains

that Gautama is the fourth Buddha, that the fifth or Maitreya Buddha will come after the partial destruction of the fifth race, and when the sixth race will be established already for some hundred thousands of years on earth, between the utter close of the remnants of the fifth and sixth. She also states in the same letter that the sixth Buddha will be at the beginning of the Seventh race, and the 7th Buddha at its end;—"perhaps half a million of years before its close, when the final ultimate secrets will be revealed."

H.P.B. has also definitely stated with regard to a new teacher or the advent of even a Mahatma, "that no Master of Wisdom from the East will himself appear or send anyone to Europe or America until the year 1975." This, however, has no reference to a new Messiah.

These affirmations of H.P.B. should be compared with the following declarations of C. W. Leadbeater, in his *Inner Life*, 1917, volume 1, page 30; "as to the approaching advent of the Christ, and the work He is to do, we cannot do better than read Mrs. Besant's book on the changing world. The time of his advent is not far distant, and the very body which he will take is even already born among us."

Annie Besant in *The Changing World*, page 153, said: "The Supreme Teacher will again ere long be incarnate upon earth, again walking and living amongst us as last he walked in Palestine."

In another writing of hers, *Immediate Future*, she enquires, "May it not be that when the Christ is amongst us, we shall reject him because he is not of our blood and colour?"

It is impossible to conceive a greater variance with the teachings of the Secret Doctrine, than those that are now proclaimed by the Besant-Leadbeater cult. Specious efforts have been made by that school to challenge the bona fides of the authorship of the Secret Doctrine and the validity of the information imparted therein. Leadbeater makes the following statement in his *Inner Life*, with regard to H.P.B.; "At times when her ego was elsewhere engaged, one or two people of lower degree than herself would take the body, and there were even

certain occasions when another woman would be in charge."

Mrs. Besant, in the *Theosophical Review* for August 1899, makes the following assertion: "H.P.B., often in her humility, buttresses her own true statements with a mass of rubbish from inferior writers, picked up haphazard. On minor points, she often speaks hastily and carelessly. And, further she confuses her teachings with excessive digressions."

For years, this dastardly and specious attempt to undermine the reputation and teaching of so great a character, has been carried on under the cloak of love and friendship for the woman thus betrayed. One of the last public utterances by H.P.B., in her magazine, *Lucifer*, was published a few days before her death. The article was entitled "My Books," and has especial reference to *Isis Unveiled*, and among other statements, she makes, defending her books, are these: "Every word of information found in this work, or in my later writings, comes from the teachings of our Eastern Masters, and many a passage in these works has been written by me under their dictation."

As against the allegations of the later betrayers, the statements of the Mahatmas themselves must be considered. In a letter to Colonel Olcott, which has been published in an Adyar publication under the title "Letters from the Masters of Wisdom," the statement is made that with occult matters H.P.B. had everything to do; that she had not been given over to chelas; "She is our direct agent," and in another letter from the same master, in the same volume, to Olcott, the following is asserted. "I have also noted your thoughts about the Secret Doctrine. Be assured that what she has not annotated from scientific and other works, we have given or suggested to her. Every mistake or erroneous notion corrected and explained by her, from the works of other Theosophists, was corrected by me or under by instruction. It is a more valuable work than its predecessor; an epitome of occult truth that will make it a source of information and instruction for the earnest student, for long years to come." What further can or need be said?

W. M. W. Hamilton.

Looking Backward and Forward

By Dorje Prajna (The English Sadhu)

This article was written for the Jubilee number of the Burmese Magazine "The Message of Theosophy."

More years ago than I care to remember I was taken by my Mother to my first Theosophical meeting. It was held at 19 Avenue Road, London, the house where H. P. Blavatsky then lived. Little did I then think of the influence it was to have on me in later years, for I was only a boy and of course had not come in contact with the great problems of life. It was a Saturday afternoon in June and a tea party was being held to welcome some of the members from the country. We went into the big garden at the back of the house and sat under the tree where H. P. B. wrote a great deal of the "Secret Doctrine." The "Old Lady" as she was affectionately termed did not make an appearance that afternoon as she was unwell, and had to keep to her room. I remember however that the Countess Wachtmeister acted as hostess and very kindly saw that we all had plenty of tea and cakes. There was Mr. Sinnett with a small group of students round him talking about Rounds, Races, Chains, and other matters that were dear to him. Then Mr. Judge who was in London on a trip from America had his small group of admirers around him. Mr. G. R. S. Mead was talking to Mrs. Cooper Oakley, while Mrs. Cook (Mabel Collins, author of "Light on the Path") was admiring the big rose trees. Just when we were leaving Mrs. Besant arrived. She had been detained at some other meeting, for even in those days she was a very busy woman.

Those were happy times in the T. S. for we all felt we were the pioneers of some great Truth which would help Mankind, and though few in numbers we worked with all our might to spread that Truth. The idea of Brotherhood was so strong that at the meetings Society Ladies and working men sat side by side, and a Negro, a Chinaman and an Oxford professor, would all take tea together.

When I was a few years older I joined the Boys Brotherhood Club at Avenue Road, for even then "Education and

Youth" were watchwords in the Society. We soon made rapid advance in our lessons under the wise instruction of very able teachers.

Nearly forty years later when I was on leave from the War I went to see the old building in Avenue Road which had such sacred memories for me. Alas, I found it had been pulled down and an ugly modern building erected on the site. Even the dear old tree in the garden had been cut down, and of that house which should have been preserved as a kind of Mecca for Theosophists not a trace remained.

Well, to turn back. After leaving Avenue Road I went to live in the East End of London and joined the Bow Lodge there. This was a real live centre for most of its members were working men who knew what poverty and hardship meant. We had our Lodge meetings, study class, Sunday school for the children, and a printing press where we printed Theosophical booklets and notices. What enthusiasm we had for the work, and we all toiled like slaves for the good of the Cause. Every Sunday we all had our regular jobs, some were printing, others would take the children's class, while others would be speaking at the open air meetings. My job was to help to cook the meals so that when the different workers had finished they could have something to eat. Those were busy days and I could write much of those early pioneers most of whom are no longer with us in the physical world. In our little way we were laying the foundations of this Movement which was destined to be world wide.

One little incident I might mention. Near the Lodge was a big match factory, and the girls and women who worked in it had come out on strike against the terribly low wages, bad sanitary conditions, and to get medical treatment for a disease they suffered from (phossy-jaw) caused by the chemicals. There was sad misery and poverty in their homes, and a big mass meeting was cal-

led to organize them. The meeting was addressed by a woman dressed in black and who had then black hair. Yes, it was Mrs. Besant, and by her side was Mr. Herbert Burrows, a friend of H. P. B. These two Theosophists were fighting for social justice, and trying to raise the conditions of the poor in England. Even in those days when Mrs. Besant was studying the great mysteries of the Universe, she did not forget the immediate duties which lay at her door, and was one of the first to use her pen and her voice to make the world a little happier for her suffering fellow creatures.

Well, we have been looking backward, now we must look forward, for no Movement can live on its past, and the Theosophical Society of all Movements is the one which has a real living power for the Future. All our work, in all its many branches must be devoted to the future of Humanity, the coming of a greater Race, and the dawn of a brighter and nobler civilization.

First we must remember the keynote of the Society which is Brotherhood. This does not mean a sentimental maudlin affection as some think which only leads to disappointment and failure, but a stern recognition of the One Life which shows itself in the many Lives. Whether we call this One Life, God, Brahm, Allah, Amltaba, or anything else matters little, it is the one Power which is working in all the kingdoms of Nature, the mineral, vegetable animal and human. Even the scientist speaks of the plan behind evolution, and when we recognize this Power, and what is more, feel it, then true brotherhood comes as a matter of course. How different the world would be today if men and women really knew this One Life. There would not be the oppression of the so-called "subject races," or the piling up of cannons and warships to drench the earth with blood again, or the terrible social and industrial slavery and injustice we see on all sides.

There are many branches of this Brotherhood in which members of the Theosophical Movement are working. Probably the most important is Education, for we want to train the young to be not only good citizens of their country but

of the world as well. Real education is not cramming the brain with many useless facts and theories, but really in drawing out the higher qualities of the Mind; we have to teach the young not only how to earn a living but HOW TO LIVE. That is far more important. Most people only exist as the animal does, but when the true vision of life is seen by the young then we have the basis of a noble character which will help to build up a noble Humanity and a happier world to live in.

There are many other branches of Brotherhood work in which the true Theosophist can find a field for his labour. There is the Internationalism which is trying to prevent war, there is social reform which is striving to improve the conditions of the people. Then there are the subjects of woman's freedom, care of the children and the aged; the subjects of eugenics, birth control, economics, social science, psychology, etc., are all to be studied by the lover of Mankind, for the knowledge of them and many others is necessary in our complex civilization, and no one could deal with them more ably than the Theosophist, because he understands the oneness of life, and the Brotherhood that links all things together in one slowly evolving whole. More necessary than ever is it to strive for this Brotherhood of Humanity at present, so as to avoid if possible the calamities which the selfishness and disorder of our present social conditions will bring on the world.

Then our next effort must be to teach men that though religions differ there is one Truth behind them all. The God of a universe is One, by whatever names He may be called. Even the religious ceremonies in the different religions have the same object, namely to know God or Truth, and the fire, water and food is the same by whatever creed it may be used. How painful it is to think that this religion which should bind man into one brotherly whole is too often used to keep him apart, and stir up race hatred and bloodshed. See the trouble in India and Europe which the intolerance and misunderstanding have caused, and the very religion which should have been a centre of love and helpfulness has become

a persecutor bringing tears and sorrow. So our great work for the future is to teach the oneness of Religion, so that a living Truth may become a power in the life of Humanity helping to raise it to higher levels of spirituality.

We must also study philosophy and science, for these are aspects of the Universal Mind, and are parts of man's evolutionary thinking. By the knowledge of philosophy the mind grows in power and beauty, while from science we learn how man can control the forces of nature and turn them to his advantage.

The third object of the Society "to investigate the unexplained laws of nature" will have great importance in the future. Science has already gone beyond the visible world, and in wireless telegraphy, ether waves, the knowledge of atoms and molecules, we see the scientist entering into a world which is new to him, but which has been known to the occult student for centuries. The study of spiritualism, psycho-analysis, psychology etc., is all part of our work, for Theosophy can explain all these phenomena and show the part they play in man's evolution. This unseen world is the new "fairyland" of science and will have enormous possibilities in the future, hence it is the work of the Society to explain its laws and conditions, to show how these new forces and powers which man will obtain can be used for his progress and upliftment, and raise him to higher levels of knowledge. Otherwise these powers will become destructive agents, bringing ruin and misery in their path. In national life we have an illustration of this in the "death ray" which will be used to make war more terrible even than it is now, while in individual life we have the many cases, especially in Europe and America, of people trying to develop negative mediumship, to "talk with the dead" as they call it, and through ignorance ruin themselves both physically and mentally. Here the Theosophic teaching is of such great value, for while it does not deny these facts it puts them in their right place, shows the difference between the truth and error, and places these unexplained laws of Nature upon a spiritual and brotherly basis.

This is why the Theosophic message

has such enormous value for the future; for there are moral laws just as there are physical laws, and unless both are understood and practised then these new discoveries will become a curse instead of a blessing to Mankind.

We should remember as we look forward in our studies there are three things, Theosophy, the Theosophical Movement, and the Theosophical Society. Theosophy is the Divine Wisdom which is eternal, the Movement is composed of that body of men and women who in all ages have sought to live and teach this Wisdom, while the Society is that temporary physical vehicle which lives and dies according to the Nation and the Race. Some of us may not agree with many of the ideas and actions of a few members of the T. S. but that should not affect our zeal for the world wide movement which is the thing that matters, nor should it hinder in the slightest our search for the eternal truths which are the object of all our studies. The Theosophical Movement is so wide that it excludes no one, and if there are at times differences of opinion, so much the better. A progressive body can afford to quarrel, a stagnant one can not. A race is won by each runner trying to excel the other, and in a Society like ours composed of strong men and women it is very natural that some minds will see differently from others. This is all to the good for it is better that we should think independently and progressively than be like a flock of sheep and follow blindly where the front one goes. I am sure that none of the leaders of the T.S. desire this blind following and all great teachers from Buddha downwards have taught us that we must always use reason and be the true free thinkers.

I look forward to the future of our work full of hope and enthusiasm. It is said by some that the social and economic issues of mankind are more important at present than the religious ones. I believe that is largely true. And here again the wide scope of our Society comes in for we can study and try to apply the social and economic problems as part of our Theosophical work, in fact the present Leaders of the Society are devoting more time to these matters than they are

to the religious ones however important they may be. The whole object of the Theosophical Society is to make the Divine Science a living power in the life of Humanity, and therefore any knowledge that helps to raise mankind mentally and spiritually is part of that Science.

Comrades, this sad world is in such a state of misery and unrest that we must do our utmost to spread the Light of Theosophy. In Burma, this sacred land of Buddha, there should be a strong Lodge in every town because by understanding Theosophy we understand Buddhism better, and can thus produce the harmony between Mahayana and Hinayana which at present are so far apart. The Doctrine of the Buddha was part of the Wisdom Religion and its special object is to raise mankind to higher levels of spirituality by compassion and love. The Secret Doctrine is based upon Buddhist teaching, and it was due to the work of some of the early members of this Society that the Buddhist revival took place in Ceylon and India. But above any separate religion stands the great Theosophia. Under its branches all religions can unite, and it is to make all these different religions one, to infuse them with greater spiritual life and power, to aid the Reformers of all nations and people to help mankind to higher levels of happiness and peace that our work of the future lies. So may it be.

* * *

THE BLAVATSKY INSTITUTE OF CANADA

The Blavatsky Institute of Canada was one year old on December 22nd, 1925.

The existence of the Institute was due to the vision of Mr. Roy Mitchell, who saw the necessity of re-printing some of the valuable Mystic and Occult Works, many of them products of the early days of the Theosophical Society, which have been allowed to go out of print and which reflect a very much different order of Theosophy than some of the later works from our present Theosophical Writers.

The work in the Institute is carried on by a group of about twenty-five volunteer workers from the Toronto Lodge. Very few knew anything at all about printing

when the work started, but in a year's time, during which they have suffered and toiled, making mistakes and correcting them, many of the intricacies of printing have been mastered and quite a number are able to come in in the evening competent to do any of the necessary work about the Plant—setting type, correcting proofs, laying out forms, running the press or any of the other many detail jobs.

The Institute is at present engaged in printing Mr. Mitchell's Course in Public Speaking of which seven Lessons out of the twelve are now finished. Madame Blavatsky's "Esoteric Character of the Gospels" is being reprinted and will be ready shortly. Willson's "Physics Ancient and Modern" which has been running in the "Canadian Theosophist" will doubtless be the next book.

The creation here in Canada of a self-supporting Press devoted to the publication of Theosophical literature is by no means an easy task. Many problems have to be faced, one of them is finance, but the enthusiasm and devotion of our members which has not slackened during their year of arduous work will undoubtedly bring their ideals into practical shape. Three or four out of the original group which started the idea have dropped out but the remainder are determined to carry on especially in view of the present crisis in Theosophical affairs, precipitated by the unconstitutional action of the President.

The Institute is a separate body from the Theosophical Society but separate only for business reasons. All members of the Institute are members of the Theosophical Society and there is strong cooperation and harmony between the Lodge and the Institute.

The formal organization of the Press Room Workers was held over until the plant had been running for a year but in the January business meeting a Constitution was agreed upon and the election of officers and of an executive committee took place. All communications respecting the work of the Institute should be addressed to D. W. Barr, the Corresponding Secretary at 52 Isabella Street, Toronto.

D. W. B.

THE CANADIAN THEOSOPHIST

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IN CANADA

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GENERAL SECRETARY

Albert E. S. Smythe, 22 West Glen Grove Ave.,
Toronto 12.



THE ANNUAL ELECTIONS

Nominations for the office of General Secretary and seven members of the General Executive should be made by the Lodges during the month of March, so that returns may all be in by the 5th day of April. Experience has shown that it is impossible otherwise to issue voting papers, carry on the elections, make returns and scrutinize the ballots in time for a declaration in the June magazine. Secretaries of Lodges will please see that the matter is brought before their respective Lodges, and when nominations are made have them sent *at once* to the General Secretary. Nominations must be made through a Lodge and the consent of parties nominated must have been previously obtained. Nominations must reach the General Secretary by April 5; when the nominations will close. They should be posted at least a week before. This will enable ballots to be sent out, if an election be necessary, on or before May 1, and the voting to close on June 1. Nomination returns must be sent in a separate letter.

MR. S. L. BECKETT

Samuel Leonard Beckett, Dean of the Toronto Theosophical Society, bears his years with a youthful heart and cheerful soul. Mr. Beckett is said to have been born in 1850. He took his B.A., degree in the same class as William Findlay Maclean, M.P. Mr. Beckett joined the Toronto T.S. in 1892 and succeeded Mr. Smythe as president in 1894. When the Beaver Lodge was founded in 1895 he was president and held the Secret Doctrine class Sunday mornings, infusing the true Spirit of Theosophy into the many who have attended during the last thirty years. When the Toronto Society accepted the offer of the Beaver Lodge to give the use of their room in 1903 and the Lodges amalgamated, Mr. Beckett stipulated that the Secret Doctrine Class should always be carried on. Mr. Beckett specializes in the Greek Classics and mysticism and the Toronto Society would not exchange him for several modern Arhats.



MR. L. H. D. ROBERTS

Laurance H. D. Roberts (named after his mother Laura), is president of the Winnipeg Lodge, and was elected a member of the General Executive last June. Mr. Roberts was a member of the American Section, T.S., before the organization of the T.S. in Canada, and was always a source of strength to the movement in Winnipeg since its formation in February, 1911. Mr. Roberts has filled every office in the Lodge, and after faithful service as secretary is now president. He is a general favourite and made many friends besides leaving a strongly favourable impression in Toronto on his visit last August. During the trying time through which the Winnipeg Lodge passed a few years ago he became a harmonizer and source of strength and confidence. His last letter carried a notification that the Winnipeg Lodge was backing the General Executive in its policy regarding the World Religion. He objects to the imposition of any kind of creed upon the undogmatic Theosophical Society.

OFFICIAL NOTES

The General Executive appeals once more in this issue of the sixth volume of *The Canadian Theosophist* to the officers of the local Lodges to make an effort to reinstate all members now on the inactive list. We are at the present time 25 members short of the number on the roll at the corresponding time last year. Had all our members paid up we should have been much ahead of last year's record. New members have joined, old members have been reinstated and many have been demitted to the National Society. It should more and more be realized that the Theosophical Society in Canada has no dogmas and no creeds; that members can belong to any religion or none; that they may profess any belief or refuse to profess it, and that they have perfect freedom to express their beliefs or disbeliefs. There is only one limitation in the exercise of their freedom—they must not seek to identify the Society with their belief or disbelief. The platform of the Society as a whole is neutral. Each Lodge is independent and autonomous and can admit or exclude any person at its pleasure. Any group of members can have a charter for a Lodge which they desire to maintain for their own special interests—always providing that they do not identify the parent Society with that interest. This ideal is unique. No other Society has held it. In the Theosophical Society itself very few of the National Societies have understood its value or realized it in practice. The President herself has violated the principle in her World Religion propaganda, but this will right itself eventually. Meanwhile it is for us to show that we understand what is involved and the importance of keeping the principle intact before and in the world. When it is explained to old members and new, and the perfect freedom that goes with it, the Society will be strengthened and will attract more and more of the independent, self-reliant, thoughtful people it was intended at first to band together. The General Executive is anxious, therefore, to have all the Lodges and their officers take up the matter of membership and good standing with those who are in arrears, to point out to them what is dependent upon

them, and to endeavour to keep up the status of the Society in this critical time. We have no hostility towards any, but we have principles to maintain, and only a solid, united and growing Society can spread these principles before the world.

* * *

A sympathizer in New York writes to the general secretary that a friend had acquainted him with an idea he had of enlarging The Canadian Theosophist and the necessary conditions. He says: "It gave me, I think, a very good idea of the situation and the work you people are doing. I seem incapable of doing anything, but if I can help financially I would like to very much. I think I could send The Theosophist ten dollars a month if that would help any, and am enclosing a cheque for that amount to start with." For which we are extremely grateful.

* * *

Miss Marie A. Walsh was at one time one of the most able and influential of the lecturers of the American Section of the Theosophical Society. It will be interesting to old members to hear from her after her years of retirement. She writes from San Francisco under date January 11: "Dear Sir and Fellow T. S., The December number of your paper came to me in a moment of great heart-ache over the unparalleled doings at Adyar, and the reading of your answer to the preposterous demand of the Central Council and the tone of your paper gave me strength and hope, and I feel impelled to write you my thanks, my grateful thanks, for the stand you and the Council have taken; also for the Theosophic way you express your stand. Although at present out of active work and unknown to you, yet as an old worker entering before H. P. B. left us, it seemed very right to tell you how greatly I appreciate your stand. I feel that the American Section will be given over to the L. C. C., that move has been so cleverly worked. I enclose \$1 in payment of subscription to The Canadian Theosophist. I must keep in touch with a real T. S. That many will follow your example is the earnest prayer of yours fraternally."

* * *

Circulars and prospectuses have been

sent out by the "Theosophical World-University Association" of which H. Baillie-Weaver is chairman, and I. A. Hawliczek is secretary, at St. Christopher, Letchworth, (Herts.) England. This enterprise is much the most attractive of the three "World-movements" of which we have heard so much of late. One fears however that it will be so closely linked with the "World Religion" as to make its prospects hopeless.

* * *

Bound copies of the first five volumes of the Canadian Theosophist are still available at \$2 each. Volume Six will soon be ready at the same price. Indexes for Volume Six may be had on application. These volumes afford a record of the gradual change of front at Adyar from professed neutrality to acceptance of L. C. C. dogmas and final merging of the T.S. in this cult.

* * *

A year ago it was announced in these columns that Mr. Roy Mitchell would become associate editor with charge of the printing, and make-up. During the year till December he did splendid and valuable work and set a high standard of interest and educative importance in the articles he and his friends contributed to the magazine. In December he was engrossed with the production of the Chester Mysteries at Hart House for the University of Toronto and could not give the time to the work, and has since decided to discontinue the editorial charge.

* * *

AMONG THE LODGES

The Secretary of Winnipeg Lodge, Miss Violet Wood, writes: At a meeting of this Lodge held January 5, it was unanimously agreed, moved by Mr. Darby, seconded by Mrs. Beck, that we support your action re joining 'World Religion.'

* * *

A resolution in support of the action of the General Executive was passed by the Montreal Lodge at the January meeting, on the policy adopted towards the Adyar demand for entrance into the World Religion.

Ottawa Lodge reelected last years' officers on January 6 for the present year, Mr. C. V. Craik continuing as president and Mr. D. H. Chambers, secretary.

* * *

Winnipeg Lodge Lecture programme for January had on the 3rd, "The Ancient Path," L. H. D. Roberts; 10th, "The Work of Horus," S. F. Annett; 17th, "The Life of Gautama Buddha," L. H. D. Roberts; 24th, "The Struggle for Self Control," H. J. Townsend; 31st, "The Philosophy of Walt. Whitman," Ernest Court.

* * *

Vancouver Lodge Sunday evening programmes recently included January 10, "The Philosophy of Power," A. M. Stephen; 17th, "The Inquiring Mind," Edith Fielding; 24th, "Internationalism," Miss Stuart Jamieson; January 31, "Science and Man," Prof. Charles Hill-Tout; Feb. 7, "Musical Origins," Madame Edith Stuart, A.R.A.M.

* * *

FELLOWS AND FRIENDS

The Independent Theosophical Society of Grand Rapids, Michigan, which has resolved to stand by the Secret Doctrine, asks for help to get in touch with other like-minded bodies with a view to the exchange of programmes and ideas. Address Miss Jane Koster, 312 Ashton Bldg, Grand Rapids.

* * *

A correspondent in Sydney writes: At one time there was great anxiety displayed here that the Star Amphitheatre should not have its magnetism mixed. But even with the plethora of wealth vulgar fractions have their way and the Amphitheatre is let six days a week for movie shows. Just now they are showing "The Grey Dawn" and "The Smuggler's Love." To what base uses, etc.

* * *

The Secretary of Calgary Lodge writes that a nephew of Tolstoi, a Baron Fersen, had spoken in that city on "World Christs Exposed." There were several hundreds in the Palliser ball room and much laughter. He said it was the first time he had given the lecture but intended to in other "Light-bearer" centres. I may say our small group are in sympathy with your attitude regarding it."

The three ablest occult writers before the world today and representing the Thosophical Movement are William Kingsland in England, James Pryse in America, and Bhagavan Das in India. Others are not forgotten but these three have the Secret Doctrine in their hearts and minds and they have familiarity with occult principles and laws and their practice which gives them special value. Students should be acquainted with their books, and these should be placed in the Lodge libraries.

* * *

Dr. Kenneth S. Guthrie writes approvingly of the January number of the Canadian Theosophist. "It is a heavy task that is before you," "preserving the work of yourself and the Theosophical Society from this new or old development, which is all the more regrettable as an undogmatic union of the T. S., and the Church's traditional holiness might help much, but now this hope is gone. All your people can do is to hold fast, and UNITE with other undogmatic branches, *organize*, or the organized opposition will overwhelm you."

* * *

"I have been reading Kingsland's Mysticism," being prompted by your editorial remarks about the book," writes a correspondent. "It is simply great. It is just the sort of stuff Theosophists need. I think that in the light of such conceptions as he sets forth that one should study H. P. B. and the Mahatmas as well, for that matter. Theosophy is rapidly going to the devil with its fundamentalist tendencies. It is a common disease, and the Blavatsky people are just as subject to it as anyone. It one is really seeking Truth, and not trying to find reasons why one's preconceived opinions are right, one must be on his guard against the fundamentalist attitude."

* * *

"If one of evil life turn in his thought
Straightly to Me, count him amidst the
good;
He hath the high way chosen; he shall
grow
Righteous ere long; he shall attain that
peace
Which changes not."

—The Song Celestial.

THE CANADIAN THEOSOPHIST

VOICES OF PROTEST

EGYPT UNDERSTANDS

The following letter from C. Alterskye, president of the Alexandra Lodge, Egypt, has been received:—"Dear Sir and Brother, I am writing to you on behalf of a number of T.S. members in this country who find themselves compelled, owing to the recent changes in the Theosophical Society, to break away from Adyar jurisdiction.

"For many months past, ever since the first Ommen Star Congress—efforts were made to induce the leading members here to come within the "all-embracing rays of the Star." This year, in October, when a number of members returned from the second Ommen Congress, we were told quite frankly that the Society had to decide whether it was going to be for or against the Coming Christ. At about the same time our Gen. Secretary returned from abroad, and immediately called together the Lodge Presidents and Secretaries in order to communicate to them the contents of the World Religion letter from the President and Vice-President.

"You can well imagine that this fell like a bombshell into our midst. Egypt as a country is not closely in touch with Theosophical developments, and most of the members who have not got the means to travel are satisfied with their early conceptions of what the T.S. is. I personally had the fullest confidence in Annie Besant and the rest of the leaders, and whilst not analysing my feelings or position, I have hitherto always had a tendency to accept blindly whatever they stated. Despite this however, the new position proposed by them for the T.S. appeared to me and the members of my Lodge to be in such complete variance with Theosophical preaching and early practice that we immediately set about acquainting ourselves with the history of the past few years. The result is that our eyes have been opened, and at this point I must express my sincerest thanks for the help and inspiration gained from your little journal the "Canadian Theosophist."

"Early in November Annie Besant, accompanied by young Krishnamurti, Bishop and Mrs. Arundale, Bishop Wedgwood etc. passed through the Suez Canal on their way to India. A number of members from Alexandria and Cairo travelled to Port Said to meet them, and the Presidents of both local Lodges (Mme. Cortessi and myself) were amongst the pilgrims. I spoke to Bishop Arundale on the subject of the World Religion, pointing out that, in my opinion, for the T.S. to become an "integral part" thereof would vitiate the fundamental principles of our Society. The Bishop replied vaguely to the effect that "he had not carefully read the letter, and did not at the time recollect the terms in which it had been drawn up." He referred me to Bishop Wedgwood, whose advice, when I endeavoured to explain my view that Theosophy and its Society should be UNIVERSAL and not limited to a creed, was to "go and join a Free-Thinking Society." Bishop Wedgwood also said that it was not required of T. S. members to accept any of the "BASIC TRUTHS."

It is clear that if one belongs to a Society which *officially* proclaims certain things as TRUTHS, then one tacitly accepts these self-same teachings as TRUTHS — it is tantamount to a CREED, which the members are expected to BELIEVE (C.A.).

"Bishop Arundale intervened in the conversation and said "Yes, we are putting into precise form what is the BELIEF of the MAJORITY of our members." I think comment is superfluous—we are hitherto expected to believe (like any good Churchman) what the majority of our fellow-members accept as the Truth—could a further wandering from the Theosophical standpoint have ever been conceived?

"The majority of the Alexandria members have requested our Gen. Secy. to convey to the President our disavowal of the proposed affiliation. Furthermore, it seems to us that, if the Theosophical Society as a whole does so affiliate itself, it will no longer represent in the world

Theosophy and the ideals which we have come to know as Theosophical. It would mean if we remained under Adyar administration, that we should be helping to maintain a very false position. The Society would maintain "in name" its original objects and principles, but in reality it would be following quite another path and, for ourselves, we cannot countenance such duplicity. The fact to be faced is that the Theosophical Society will no longer be Theosophical—it is permissible for individuals to fall away from the high ideal, but the Society is the corporate representative of this ideal, and once it has changed it,—well, we cannot stay. I do not know if I have explained our position very well, although it is all perfectly clear in my own mind. So long as individuals—even the Leaders—seemed to err, it was not for us to judge or criticise, but when they wish to engage the whole Society in action which is contrary to the whole spirit of the movement, then the only thing for us to do is to endeavour to maintain that spirit—elsewhere. We cannot maintain it within the ranks, since the whole form and intention of the Society is being altered, and it would not be possible to work for UNIVERSAL brotherhood in Society devoted to a certain limited and definite teaching or action.

"The members for whom I speak have therefore determined to form an Independent Group as soon as the T.S. officially announces its affiliation with the World Religion.

"We however desire most intensely to keep in close touch with our Brethren and co-workers all over the World. There are so many scattered groups and individuals who are anxious to work and think along the old, true yet ever-fresh lines which have been our inspiration ever since we learned to know what Theosophy means. Cannot some means of linking together all these groups be found? Do you not think that the time has come when—through the wilful murder of the old Theosophical Body—a new and vigorous one should spring up? The work of the Founders threw its roots too deep for the results to be thrown away, but the efforts of the various centres and "Independent" bodies can never be as

efficient in the service of Theosophy as would a world-wide Brotherhood. We here are very few in numbers—Egypt is the smallest of all the Sections—and we need guidance. I therefore turn to you as one of the veterans to give us the benefit of your insight and experience.

"I think that the new groups in France, Australia, England and elsewhere are only waiting for a word in order to come together and form a new body—a veritable Phoenix—in order to carry the banner of TRUTH and UNIVERSAL BROTHERHOOD which has fallen from the hands to which it has been entrusted.

"We should greatly welcome a letter from you. By the time your reply reaches me, our Independent Group will probably have taken birth, and some encouragement from friends abroad will greatly stimulate our growth.

"I have just been reading your Jubilee Convention Address and also your reply to the Adyar Letter. You have expressed the very thoughts that many here have been thinking; and many of your phrases are exactly the same as were used here at recent meetings. I cannot but feel glad that our decision finds such strong support. Your sincerely and fraternally.

C. Alterskye.

P.O. Box 1608,
Alexandria, Egypt.

* * *

CZECHOSLOVAKIA PROTESTS

The following correspondence, received from the General Secretary of the T. S. in Czechoslovakia, explains itself. It is to be regretted that the National Society has withdrawn from the parent Society, but the revulsion of feeling is natural, and the work of spreading Theosophy is not, of course, confined to the Adyar body.

Prague, January 15th, 1926

Dear Colleague, I beg to inform you that according to the enclosed copy of a letter sent to the President of the T.S., Adyar—to which no official answer was as yet received—the whole Czechoslovak T.S. had ceased being a Section of the Theosophical Society Headquarters Adyar, having decided so at its General Meeting on the 5th November, 1925. Its

further theosophical activities will be carried on quite independently or in friendly co-operation with those theosophical organizations and individuals who are of a similar opinion as regards the general basis for the theosophical work. With fraternal greetings,

Yours sincerely,

J. Bedrnicek.

President of the Czechoslovak T.S., and Editor of the Czechosl. Theosophical Review "Lotus."

* * *

Prague, Nov. 10th, 1925.

Dear President, I am very sorry to inform you that owing to your and other O.S.E. leaders' recent proclamations at Ommen Star Camp in August 1925 relating to the next incarnation of the Christ into the body of Mr. Krishnamurti, retelling of the Gospel Story, nomination of Apostles and chief Representatives of "King of Heaven and Earth," the Lord Christ and other Supreme Spirits of the World, the members of the Czechoslovak Section of the Theosophical Society assembled at the General Meeting on 5th Nov. in Prague decided in favour of the unanimously passed Motion of the Executive Committee to the General Meeting with a majority of 226 votes against 56—

to establish the present Section of the Czechoslovak T. S. on quite an independent basis and sever its connection with the Theosophical Society Headquarters at Adyar.

The reason why we considered it our duty to pass the above resolution and put it—after a special Informing Meeting of Members on October 25th—to the decision of the General Meeting was due to the fact that not only the whole Executive Committee but also a great majority of our members regarded your and other O.S.E. Representatives' amazing statements at Ommen as lacking any real basis to be justified either by reason or heart, but on the contrary degrading our most sacred feelings and stimulating an unheard of personality worship and blind fanaticism not only in the ranks of the O.S.E. but also among the members of the Theosophical Society of whom a great majority are at the same time the

members of the O.E.S. or pledged to absolute obedience in the E.S. of which you are the Head.

Therefore, as all chief Representatives of the O.S.E., E.S., and L.C.C., with their pretensions and in our opinion deceptive and blasphemous claims to highest degrees of Agents of Supreme Beings of the World—not speaking of all those startling "incarnations" of Alcyone and other members of the T.S., published some time ago—are at the same time the chief leaders in the Theosophical Society, having there a vast majority of their personal devotees and O.S.E., E.S., and L.C.C., members to follow them blindly, no one can deny the fact that the whole body of the Theosophical Society is at present so deeply affected and permeated by all these unproved ideas of the leaders and members of these organizations that the T. S. cannot virtually be dissociated from all these influences and tendencies and fail to be identified with them.

And under these conditions, even if we were allowed to think and do what we like—as we really were up to the present time—you cannot expect us to feel at home in a Society of members to whose prevailing mentality we are in such an outspoken opposition and where it would now be hardly possible to carry on our undogmatic and critical work.

I need not mention that after 25 years' devoted work within the Theosophical Society it is most painful to me to come to such a conclusion and to ask you on behalf of our Committee to kindly cancel the Charter of the Czechoslovak Section of the Theosophical Society which once I was so proud and happy to found in our country.

In thanking you, dear President, in the name of our Executive Committee and all members of our Section for all the splendid and inspiring work you have done in the past for spreading genuine ideas of the true and everlasting Theosophy, I remain yours sincerely,

J. Bedrnicek, General Secretary.

To the President T.S., Dr. Annie Besant, Adyar, Madras.

REPLY TO MR. BEDRNICEK

Mr. J. Bedrnicek, Praha II, Lucerna, Prague.

Dear Sir and Brother: I am in receipt of your letter of the 15th January with enclosure to Mrs. Besant of November 10th. I cannot say that I am surprised at the action you have taken, although I regret, as I have frequently regretted of late, the withdrawal of real Theosophists from the ranks of the Theosophical Society. That Society, after all, was the vehicle constructed by Mme. Blavatsky by the direction of the Masters, for the purpose of spreading Theosophy throughout the world, and it always seems to me unfortunate that those who understand that message should leave the ranks and thereby enable those who remain to carry on the Society and delude the public with a substitute for the real message. If all those who have left the Society from one cause or another had remained, I believe the real Theosophists would have been in the majority today, but do not think on this account that I blame you for your action. I understand the provocation and I can sympathise with you in your grief that after twenty-five years of earnest work, you should feel compelled to take this step. We must not desert each other, however. I trust you will bear in mind all those who, like yourself, are loyal to the ideals and standards of Theosophy, and that in doing so, you will consider the possibility of forming some kind of bund or cooperative league, not so closely associated as a Society, and not bound by legal ties, but simply working together with a common aim and towards a common goal. This would do away with the danger of so called leadership, and would enable us all to meet in convention from time to time, while maintaining a purely independent and autonomous position. It will not involve any responsibility for others beyond the moral one of maintaining an honorable tradition; nor will it involve any expense outside the local needs of any particular organization. We must preserve autonomy, and we must preserve freedom, while at the same time recognizing the necessity of cooperation of all those autonomous and independent bodies

throughout the world. Through the exchange of our literature, our magazines and pamphlets and such books as we may publish or republish, we may maintain sufficiently close ties to ensure the intimate and loyal support of the cause which we all cherish. This would make it possible also, for lodges either in the Theosophical Society or out of it, to cooperate with other branches of other societies or any bodies of like mind with themselves. When the present madness has been driven out of the Society by bitter experience and disillusion we may hope for a return to sanity, and a recognition among the disillusioned of all who stood fast by the standards of the Secret Doctrine. For our National Society, let me convey to you our hearty greetings and cordial sympathy, believe me, sincerely and fraternally yours,

Albert E. S. Smythe,
General Secretary T.S. in Canada.

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MR. HARE'S DISCUSSION

Mr. W. Loftus Hare, one of the senior members of the T.S. in England, and a member of the General Council there, has brought up the question of the compulsory entrance of the T.S. into the World Religion in a series of questions and resolutions before the National Council. Among the questions asked of the General Secretary was this:—"If the statement attributed to him in 'The Daily Sketch' of January 11th, was in fact made by him, namely:

"It is wrong to assume that we think that Krishnamurti is himself the World Teacher, as we prefer to call the new Messiah," said the acting secretary of the Theosophical Society in England to the 'Daily Sketch' yesterday.

"There is an old Christian tradition which says that Christ and Jesus were different—that Jesus offered His body to the great spiritual entity Christ to function in during the three years' ministry of the Founder of Christianity. We believe that this tradition will again be followed, and that on this occasion Krishnamurti will be used by the World Teacher.

"Some people have objected because he is an Indian; they forget that Christ was not a Westerner but a Near Eastern

Jew.

"Mrs. Besant asserts that she is in communication with the great beings who rule the world, notably the 'King of the World,' and she tells us that the coming is to be soon. We believe it may happen at Adyar, but we do not know definitely.

"The apostles already chosen are Mrs. Besant herself, Bishop Charles W. Leadbeater, of the Liberal Catholic Church, Jinarajadasa, a Buddhist, a Cambridge graduate and vice-president of the Theosophical Society, the Rev. Oscar Kollerstrom, a priest of the Liberal Catholic Church in Australia, George Arundale, an English lecturer and educational commissioner in Indore State, his Hindu wife, Rukmini Arundale, and Bishop James Ingall Wedgwood, of the Liberal Catholic Church.

"The remaining five, she tells us, have been chosen, but by command of 'The King' are not yet to be revealed.

"We believe that the new religion will be like a Spiritual League of Nations, not replacing present religions, but binding all of them together."

"Also to ask him to specify the nature and origin of "the old Christian tradition" referred to and to say what warrant he has to commit the Theosophical Society officially to this belief and the further belief that Mr. Krishnamurti will offer his body to the alleged World Teacher. What warrant has he to say on behalf of the Theosophical Society "we believe that the World Teacher will come at Adyar soon?" What warrant has he to commit the Theosophical Society to the statement that seven of the World Teacher's Apostles have already been chosen, four of whom are priests of the Liberal Catholic Church? What warrant has he to speak officially on January 10th, of a new religion in the name of the Theosophical Society of which the Society at large has as yet heard practically nothing but a few sentences circulated on a scrap of paper in October last?"

"And in view of the fact that the Theosophical Society has only three objects and no professed beliefs will the Acting General Secretary be good enough to inform the press that the interview expres-

sed only his personal beliefs and that the National Society is in no way committed to approve them?"

Mr. Hare also submitted a motion to amend Rule 2 to read—

"The object of the Theosophical Society in England shall be to carry out the Objects of the Theosophical Society, with special reference to the World Religion and the Liberal Catholic Church."

The value of the Rule as thus amended is, he said, that it will conform to the truth. It will say to persons desiring to enter and actually entering this National Society, exactly what to prepare for. Hitherto persons have been attracted to the Society by and have subscribed to The Three Objects. But on taking up their membership they have found these objects and the freedom they promise to be of negligible importance.

"I desire this amendment quite seriously, not because I wish to effect the change the words imply, but because the change is already irrevocably effected. As I am a devotee of formal truth I wish the Rule to be so framed as to express the truth. This is not *pour rire*.

"I have done what I could to defend the T.S. during the last ten years from the insidious penetration of the Liberal Catholic Church. But at last it has reached the cavern of the heart by traitorous leave of those who should have defended us more powerfully than I was able to do.

"The long assault on the Society began with a conspiratorial conference in Australia between Mr. Leadbeater and Mr. Wedgwood. Mr. Wedgwood told me that the results of their investigations were communicated to Mrs. Besant in India and that he regretted the paragraph subsequently published in the Theosophist of October, 1916.

"Members will recall the universal outcry in all National Societies against the beginnings of this penetration and the general protestations of innocence on the part of the clerics and their protectors. I will here quote a few examples:

I. April 14th, 1917. Mr. Dunlop moved at the National Council: "That this National Council views with apprehension the fact that the Theosophical So-

ciety is becoming a field for the propaganda of the Old Catholic Church, and considers that such propaganda, tending as it does to identify the Old Catholic Church in the public mind with the T.S. is detrimental to the best interests of the latter, and that close association between the two organizations should be discontinued, and that a statement to that effect be published in the 'Vahan.'

II. Dec. 1917. Mr. Wedgwood in the *Vahan*: "Let me make it quite plain that this is an organisation quite distinct from the Theosophical Society. Its leaders do not wish to change the Society's organisation or methods or transform it into a church, nor do they wish to sow dissension in its ranks. It is to be a separate but parallel movement, . . . so they now have an opening for rendering similar aid to the Christian religion."

III. April, 1918. The General Secretary moved at the Australian Convention: "That the Theosophical Society in Convention assembled disclaims any official association with the Old Catholic Church or any other division of the Christian Church, or with any other Religious organisation, and re-asserts its firm adherence to the first object of the Society, i.e., to form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, sex, caste, creed, or colour, and its sympathetic interest in the spiritual work of all religions alike."

IV. Mr. Leadbeater's statement at the Australian Convention: Mr. Leadbeater emphasised the fact that there is no relationship whatever between the T.S. and the O.C. Church . . . the same great Masters who founded the Theosophical Society also took up the movement known as the O.C. Church.

V. Oct. 5, 1918. Mr. W. Loftus Hare's resolution at the National Council: "To call attention to the relations subsisting between the Old Catholic Church and the Theosophical Society and to move the following resolution: That the National Council regrets that the General Secretary has failed to take the measures necessary to disassociate the National Society from the Old Catholic Church."

VI. April 1st, 1918. The Editor, Theosophy in Australia. "Actually the two

movements are entirely unconnected. The Theosophical Society, as such, has no more interest in the Old Catholic Church than it has in the Anglican, the Roman or the Greek Churches. It is altogether contrary to the spirit of its constitution to ally itself as a Society with any one division of religion, much less any one denomination of a particular religion."

"Pretexts and denials could be multiplied by the hundred. When I stood here in October 1918 and affirmed that the penetration was being carried on behind the President as a Shield I was howled down by the indignant members of the Esoteric Section who in May 1917 had received an order which must be obeyed, attributed to the Lord Maitreya by the Outer Head. It reads:—

VII. The Disciple, May 1917. "Members of the Esoteric School of Theosophy should be acquainted with the exact words used by the *Lord Maitreya* in His recent instruction as to the new lines of activity which He wishes them to promote. He remarked that He was speaking to those faithful Theosophists who would understand, and could adapt themselves to the work which He wants done. He said that the work of the Theosophical Society is definitely part of the preparation for His Coming. Such organisations may be but small at present, but must be capable of rapid expansion when He comes down into the world.

"As Theosophy supplies the ideal School and the ideal Freemasonry, so must it supply the ideal Church. Those who love the Catholic ritual are provided for by the new Theosophical Church—the old Catholic Church, as it is at present called. This body has the Apostolic Succession in a form which cannot be questioned, so that it possesses the power of drawing upon the reservoir which the *Lord Himself* has provided for His Church, and can hand on the Holy Orders of the old scheme to the new. He has arranged events so that, as far as the British Empire is concerned, this movement is entirely in Theosophical hands; its Chief lays it absolutely at His feet, and He accepts it. He ordered the revision of the wording of the Mass. When the revised Mass was submitted

to Him, He was so gracious as to approve it, saying that it was much superior to any of the existing rituals. On our asking as to the necessity of the three kinds of consecrated oils used in the services of the Church, He explained what result could be obtained from them, and condescended to magnetise some of each kind for us, so as to show us exactly how it should be done."

"The oleaginous reference makes it abundantly clear that the 'order' was drafted by Mr. Leadbeater in concert with Mr. Wedgwood, communicated to the President, and printed in brief in *The Theosophist* in Oct. 1916 and *in extenso* in the *Disciple* of May 1917. All the denials made by officials and leaders were therefore made in bad faith. We were deceived, but we were also defeated. If further proof were wanted of the absolute merger of the Society and the Church the October issue of *The Herald of the Star* will supply it on pp. 310 and 339. The following passages may be recorded:

VIII. Mrs. Besant in *The Herald of the Star*: p. 310.

IX. Mrs. Besant in *The Herald of the Star*: p. 339.

"The World Religion has been forced upon us by a quasi-constitutional process after seven days notice to a body of Councillors accustomed to give spineless obedience to Esoteric authority, as our minutes show. Bound up with the World Religion is the World Teacher and the belief in him. At other and more ancient times it has been the custom of a Prophet to select his apostles and devise his own teaching. The new method is for the Apostles to discover, adopt, educate, subsidise and choose the Teacher, and to prepare on a single scrap of paper a religion which he is to teach.

"It is my belief that the three Objects, the rules, the constitutional processes which we have cherished have become a dead letter. We are ruled by a purple-skirted triumvirate Leadbeater, Arundale and Wedgwood, Bishops of the Liberal Catholic Church, who manipulate a marionette Messiah as the *pièce de résistance* of the most colossal fraud of the age. From the beginning, despite all worldly, personal and friendly interests, I have set my face like a flint

against this evil movement. I bow only to the truth of its triumph and I demand that this truth should be registered as a matter of form in our emasculated, otiose and outraged constitution."

A further motion by Mr. Hare proposed—"That this National Council regrets that the National Society has been compromised as to its dignity and its integrity by allowing the so-called Theosophical World University to penetrate into its organisation, and calls upon the General Secretary to make a declaration that there is no connection between the National Society and the said University."

"In moving the resolution that stands in my name" he said "I wish to disclaim the harbouring of animus against a genuine educational movement, however modest or however ambitious. Theosophists, few or many, have the right to band together to educate each other, their nation, their time, or the world. Indeed I have always understood the Society as having a definite though somewhat restricted function as set out in its Three Objects. Its parish was the World, like John Wesley's; its students the people of all nations and classes who were drawn to its objects; its professorship those who by long study of sociology, ethics, comparative religion, philosophy, science and psychology, had rendered themselves efficient to guide their students through the wide maze of knowledge which lay before them.

"Many of us have devoted years of study to various branches and by long tradition had established more or less loosely, faculties of learning. All that was needed was the perfecting of the apparatus, the multiplication of the personnel, the free and friendly co-operation, and the addition from time to time, of new subjects of study which the progress of the world seemed to demand.

"During the last twenty-five years—the period of my own observations and especially during the last ten years, we have lamentably failed in these pursuits because we have been pre-occupied with extra-theosophical concerns."

"The self-appointed 'leaders,' instead of devoting themselves to the perfecting of what was deficient in the form and mat-

ter of our educational work, have thrown into our arena again and again the apple of discord. They have arrogantly claimed to give teaching from a special hidden source which they never revealed to us honestly; one thing after another they have taken up and twisted to their own liking and offered it to us with an air of patronising superiority which made it repellent to the independent and sweet only to the over credulous devotees. Most men are satisfied to sit at the feet of humanity, always approachable and generous; an instructor so wise with a curriculum so vast that no one person in one life could absorb it. We have been misled to turn away with suspicious, if not open contempt from the accomplishment of ages and to believe that true wisdom is hidden behind an esoteric screen guarded by half a dozen Theosophists."

"I do not here criticise the work of the Theosophical Educational Trust or the schools and colleges that have been founded and conducted by our members. Really, I know little of them and doubt not that they have their excellencies. But I blame the Society—and especially in England—for having signally failed in that higher education which was possible for us."

"The reason is that not one faculty has been left to us; one by one they have been grabbed by that invisible occult Senate of professors who pour out their unquestioned teaching upon us. History has been thoroughly dislocated; the veil of time, always elastic, has been stretched and rended until the faculty of history has earned the contempt of historians. Plagiarism and pretence have become the stock in trade of the Theosophical faculty of science. Every religion known to history has been filled with esoteric meanings to approximate it to neo-theosophy and emptied of concrete realities and persons. Christianity suffered the loss of its twelve apostles, until their succession was in these last days seen to be desirable. Now they can say like Wordsworth's little girl—"We are seven."

"In spite of the fact that a lamented Director of Studies killed the Maitreya Legend in 1912 under the eyes of author-

ity, and without challenge, the Buddhist faith has been robbed of its famous Bodhisattva in order to found the Liberal Catholic Church. That is the unkindest cut of all.

"I asked the Assistant Registrar to name the faculties the new university will set up and heard an excellent list. I tremble to think what will happen to all these sciences and arts after they have been Leadbeaterized by the Directors of Special Studies.

"The fact is, Sir, the World University, like the World Religion to which it is affiliated, does not exist. There are no buildings, no professors, no senate, no graduates, no tradition, no libraries, no students, and I understand no funds. There are self-appointed officers who claim to be divinely appointed. They have crabbled the educational function of the T.S., effected an affiliation with it. They have humiliated the Society by forcing upon it as Directors of Special Studies the two men most discredited of all the membership, against whom the Society and the world revolt. This non-existent University is we are told "associated with the Advent of the great world Teachers" whom many members reject.

"The whole proceedings constitute an affront to the dignity and integrity of the Society and I ask for support of the motion before their Council."

* * *

BYLAWS OF THE THEOSOPHICAL SOCIETY IN CANADA

1. That until the number of members and of Lodges make possible the organization of the Atlantic, Eastern, Western and Pacific Districts, or any two of them, that the government of the Section be carried on as though the Section were one District, electing Seven Members of the General Executive and a General Secretary annually, nominations to be made through a Lodge and after having obtained the consent of the candidates nominated; the Proportional Representation system to be used in the election.

2. That it shall be at the discretion of the General Executive to say when Federal Districts shall be organized when a request has been made by the required number of Lodges to have a District es-

established in their territory, subject to the provisions of Article V. of the Constitution.

3. The Executive may appoint an Acting Treasurer to be nominated by the General Secretary from the members of the General Executive in any year, if he so desires.

4. Remittances sent by Lodges to the General Secretary, to whom all monies are payable, must be payable at par at Headquarters.

5. Members in arrears of dues are automatically on the Inactive List, and are reinstated during the year on payment of their dues. In the second year of such inactivity members may be reinstated on payment of the dues for both years. After two years on the Inactive List and up to five years such a member may be reinstated by payment of the dues for the current year in which he desires reinstatement. After five years he may be reinstated on payment of the dues payable by a new member.

6. Resignations must be made in writing to the General Secretary, or to the Local Secretary, in which case the resignation must be forwarded to the General Secretary. Otherwise the member shall be treated as Inactive. Only the resignations of members in good standing can be accepted.

7. Demits are issued by the Local Secretaries, but must pass through the General Secretary. In the case of demits to another Section the General Secretary transmits the demit to the General Secretary of the Section to which the member wishes to be attached.

8. The ballot for the election of the General Secretary and General Executive shall be a secret one, provided for by a detachable stub to the ballot, upon which each member must sign his name and Lodge and if possible his Membership number, which is furnished on his card of membership and is permanent on the General Membership roll, for purposes of identification. The ballot is to be so folded that this stub may be detached by the Scrutineer Committee without revealing the voter's intention. The ballot will also be enclosed in an envelope upon which the member's name, number and Lodge is marked so that the Head-

quarters Office may determine the eligibility of the member to vote. Members in arrears of dues are not entitled to vote.

* * *

NIRVANA

We are told and have also read a good deal about the number seven. We are told that the chain of worlds to which the earth belongs consists of seven planets; in short the number seven is of great import; but I do not understand why we should consider ourselves confined to our own chain of worlds, which is only one of a number of chains of worlds belonging to our sun, and why we should consider Nirvana as the final goal. Now if we consider, the number seven does not only end with the chain of worlds explained to us, but that there are seven such chains attached to our sun. Are these not our homes also? We find one planet larger than the other, we find them at greater or less distances than our earth from the sun. We find Mercury and Venus nearer to the Sun than our earth; and Mars, Jupiter, Saturn and Uranus further. Are we then to suppose that we shall get Nirvana after the seventh round on our Earth and its chains of worlds and then remain to end of time retaining our individuality? Admitting that we go on, in progress of time, through all the planetary systems of our sun, do we stop there and remain satisfied with our progress?

Allahabad, May 17, 1884.

H. C. Niblett, F.T.S.

Note.—Ordinarily, a man is said to reach Nirvana when he evolves into a Dhyān Chohan. The condition of a Dhyān Chohan is attained in the ordinary course of Nature, after the completion of the Seventh Round in the present planetary chain. After becoming a Dhyān Chohan, a man does not, according to the Law of Nature, incarnate in any of the other planetary chains of this Solar system. The whole Solar system is his home. He continues to discharge his duties in the Government of this Solar system until the time of Solar Pralaya, when his monad, after a period of rest, will have to over-shadow in another Solar system a particular human being during his successive incarnations, and attach

itself to its higher principles when he becomes a Dhyān Chohan in his turn. There is a progressive spiritual development in the innumerable Solar systems of the infinite cosmos. Until the time of Cosmic Pralaya, the Monad will continue to act in the manner above indicated, and it is only during the inconceivable period of cosmic sleep which follows the present period of activity, that the highest condition of Nirvana is realized. We further beg to inform our correspondent in this connection that our Mahatmas have not yet affirmed that there are exactly 7 planetary chains in the Solar system.—Ed.—The Theosophist, July, 1884, p. 246.

The Editor, who wrote the above note, was, of course, Madam Blavatsky herself.

* * *

A PUBLIC STATEMENT

“The statement in a morning paper despatch regarding the attitude of the Theosophical Society in Canada in relation to the alleged appearance of a world teacher is the direct opposite of the facts,” said Albert E. S. Smythe, general secretary for Canada, to The Star to-day.

“Mrs. Besant as president, with the vice-president, issued a circular letter asking the national secretaries, forty in number, to enter their societies in the world religion without consulting their members. This appeared to us an undemocratic proceeding. I at once consulted the general executive of Canada which ruled that such action would not be justified, and I wrote Mrs. Besant accordingly.

“Her first letter contained a statement that whether we agreed or not she would enter the Theosophical Society as an integral part of the World Religion. The Theosophical Society is an undogmatic body, without creed, and its members are students of all religions. To associate it with any one religion more than another would be unconstitutional and opposed to its professed aims. Individual members are free to do as they please and may belong to any religion or none.

Mrs. Besant was within her personal rights in starting a new religion and patronizing a new Messiah if she thought she had found one, but she had no right to identify the Theosophical Society with her own views, and the society in Canada

has no such belief.

“There has been no dissent among the Canadian lodges to the action taken by us which was published in the Canadian Theosophist for October.”

—Toronto Daily Star, January 18.

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THE MYSTERY OF THE MAYAS

As early as the second century after Christ there was a substantial civilization under way in Central America. By 400 A.D. this civilization had grown into the powerful and competent and essentially civilized Empire of the Mayas.

The great mystery of the Mayan civilization is that of its calendar. As early as 300 A.D. and possibly much earlier, the Maya had developed a method of reckoning time which is quite as accurate and convenient as our own. The problem of adjusting the length of the year to the uneven number of days which it contains had been solved. The complete Maya calendar is capable of fixing any given date exactly and uniquely in a period of over five million years.

This calendar and the mass of astronomical knowledge which must lie back of it, appeared in Central America suddenly. No history has been traced for its origins. One century it is not there; the next century it is there. Where did the Maya calendar come from? Who invented it? Where and when and how did patient astronomers make the centuries of laborious observations which must have been at hand before the final calendar could have been formulated? No one knows. Some experts believe that the Maya culture was imported, possibly from India or from Egypt. Others believe that it originated in America, at sites not yet discovered, or that its relics, being perishable, have disappeared.

—E. E. Free in “The Forum.”

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Arhat—also pronounced and written Arhat, Arhan, Rahat, &c., “the worthy one,” literally, “deserving divine honours.” This was the name first given to the Jain and subsequently to the Buddhist holy men initiated into the esoteric mysteries. The Arhat is one who has entered the best and highest path, and is thus emancipated from re-birth.

—Theosophical Glossary.

THE RETURN OF THE SOUL

I stand once more upon the rim of time,
 Once more to put aside Nirvanic bliss
 And plunge again into engulfing flesh;
 Exchange a life of poignant ecstasy
 For one of ceaseless strife; to lift again
 My cross upon the earth and find perhaps
 That it has lighter grown; to bring to old
 Unfinished tasks new skill and all the
 force
 Of freshly gathered zeal; renew the
 conflict
 With my old desires; to seek out those
 I wronged in days of youth and render
 unto
 Them the meed of right; unite again
 With those to whom I'm bound by ties of
 love,
 And play once more a part upon the stage
 Of life.

Jessie E. Williams.

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CALGARY LODGE.

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

CREELMAN, SASK.

Address Frederick C. Williams.

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President, L. H. D. Roberts; Secretary, Miss Violet Wood, 294 Rutland St., St. James, Man. Lodge Room, Bank of Nova Scotia Bldg., Portage Ave. and Garry St. Public meetings, Sunday, 3 p.m.