

THE CANADIAN THEOSOPHIST

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ADDRESS AT THE JUBILEE CELEBRATION

TORONTO, 17th NOVEMBER, 1925

Few of us expected to live to see the Jubilee year of the Theosophical Society in those old days before the chief figures had passed away. We had been warned of dangers and they took forms in our minds of cataclysms, earthly terrors and means of escape. We might be called to take refuge in caves and holes in the rocks, and by and by emerge after the tumult of the elements had subsided and have the responsibility of founding a new humanity. We hardly knew what responsibilities would be placed upon us. We were no doubt very foolish and immature, but we were very much in earnest, or at least we thought so, and strove to act up to our imagination of the seriousness of things. We were very few and only we knew of and believed in the Masters. That was the wonderful thing about the life we lived. There was nothing to worry about. "Heavenly death itself was provided for."

Then H.P.B. died. And then Judge died. And worse still a great many of the leading members began to have views of their own, quite different from the things that we had been told and which we read in the Secret Doctrine. New prophets and teachers arose every few months, and gathered a following, and every now and again some of the old prominent members left the Society and gave various reasons, generally abusing those who remained behind. It was suggestive of those who started out

with Christian in the Pilgrim's Progress who turned back at any obstacle that appeared in the way, and reviled Christian for a fool and misguided.

Gradually those who stuck to the Society learned, or failed to learn the great lesson—that one must depend upon the Self and on nothing and no one else. Those who failed took to themselves new leaders, and these all set up new gods and images of gods and "gave out" new teachings which were warranted to be genuine and to be the very words of the former Masters, although they contradicted every thing that the Masters had said at first.

So it came to pass that the elder students who had been banded together gradually died or left the Society or drifted away until out of the fourteen English people in the inner council of 1891 five are dead and only one, and she the youngest in the Society and the least acquainted with H.P.B., now remains in it. And she has just proposed that we should give up all that we have striven and suffered for and betake ourselves to the golden idols of the past. We might cry with St. Paul, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth? Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh? How turn ye again to the weak and beggarly elements wherunto ye desire again to be in bondage?" The answer is one of the mysteries of

human nature, and we can only suppose that the egos who now are incarnating and enter the Theosophical Society are of a less mature type than those who followed H.P.B.'s teachings. Those who were not content with what H.P. B. left behind her for our instruction but sought out new instructors with a different message, could never have been very deeply grounded in the Wisdom-Religion. The impulse at first was to combat the change, but that is obviously foolish also. People move according to their nature and manifest in the *Gunas* according to their quality. They can do no otherwise, and those who have had the earlier privileges should be the more tolerant and the more understanding. They will form an elect community, not according to outward professions but according to inward kinship with each other and the true Masters of their devotion. Many are called but few are chosen. "Narrow is the way and strait is the gate and few there be that enter in thereat." Or the Gita will give us the same message: "Among thousands of men scarce one striveth for perfection; of the successful strivers scarce one knoweth Me in essence."

This is, of course, disappointing and even discouraging to many. We thought that every man who came to the Theosophical Society was prepared to leave all and follow the Way. There was nothing else to live for. Life without Theosophy was but a hollow dream. There are many who still think so, and there is no need to be discouraged. Those who are genuine and still in the ranks have no ambitions and no desires. They are content with that first message that ceased with the end of the cycle in 1898, the voice that had been silent from the time of the departure of the Messenger. Those who looked for more after that time, after they had had the clear warning that no new word would come from the east to the west till the next cycle began in 1975, sought about for new voices, and, as always, they got what they sought. The test of their genuineness is in the comparison which any man can make if he cares. According to his faith will it be unto him. According to his judgment will

the truth reveal itself in him. And for the world—that will know him by his works.

The great new lesson for the older students to learn is that of forbearance and understanding, of compassion as may be needed for those who have chosen a path which will lead to pain and suffering and unreality. There is nothing harder to bear than the discovery of a deceit, an illusion, the dead sea fruit, the cherished vanity of a mirage. Not we alone in our weakness are subject to such visions. We read of that terrible scene where H.P.B. herself had a vision of what the Theosophical Society was to become under the guidance of those she had trusted and who failed. It broke her heart, and that despairing cry, wrung from her tortured soul, must echo in the heart of every one who understands what might have been in this Fiftieth year of the Masters. Only those who appreciate the extent to which the Secret Doctrine has been supplanted among the students of the Theosophical Movement by the writings of later and less competent persons can be aware of what is involved in the Karma of displacing the instructions of the Masters of Wisdom who were its real Authors.

That early mystery and wonder and love of the Masters was a precious thing to those of the earlier day. It was too close and dear to be talked about openly. Those who later began to be sentimental and use sloppy language about the Masters, under the psychic influences which are never related to the Masters, led away many from the true ideals of those exalted human brothers of us all, so that we felt shamed like the Kipling school boys with the old person who insisted in waving the flag. But we could forgive that for the sake of the simple hearts and minds who could find peace and comfort even in that raw sentiment, and for the greater sake of that All-accepting Spirit of Life which excludes no offering. But this descent from the ideal of living Masters who were in constant touch with the Society and with all its members, who by their devotion or interest or activity in unselfish service contributed to

the spread of Theosophy, turned many in the Movement to be spying, chattering, fearful creatures who thought or seemed to think that Theosophists gained in stature by becoming ignoble and weak instead of courageous and strong, by slavishly and servilely following any who might be supposed capable of bestowing favours, instead of pursuing truth independently and wresting it from the fruitful Universe.

The Eastern School of Theosophy or Esoteric Section, as it was called, which had been intended to be a new Communion of the Saints, became a hot-bed of political gossip and espionage after the death of H.P.B., and was concerned more with the exercise of influence than with the real work of the Movement. Of course this is denied, but I used to be in the inner councils of it, after H. P.B.'s death, as I have said, and these things were done and they continue to be done. I had an amusing instance of it recently when a letter intended for another was put in the envelope addressed to me. When anything is to be said it should be said openly. The only reason for not saying it openly is the fear that it would be proven untrue. We should desire to have all falsehoods exposed at once. Open statement is the only means sometimes of arriving at the truth. I do not mind a man making a mistake, but when he insists in continuing with it after it has been proven wrong, then I know that he has fallen into one of the *talas*. The ideals of the E. S. were so high, like those of King Arthur's knights,

That when they rose, knighted from kneeling, some

Were pale as at the passing of a ghost,

Some flushed, and others dazed, as one who wakes

Half-blinded at the coming of a light.

For the ideals of the E. S. were among the highest and holiest that mortal could cherish. It was a pledge of one's life and service to one's own highest Thought. "I pledge myself to endeavour to make Theosophy a living power in my life." There was no authority to enforce it. There was no one to ask obedience. There was no one to censor

nor criticize. But that has all changed if we may trust the evidence of our senses; the highmindedness and charity, the breadth of judgment and gentleness which belong to the innermost kingdom are gone.

We have had the Maha Chohan's letter quoted to us of late. It is well to read the whole of this truly wonderful composition. It is a kind of Magna Charta of the Theosophical Movement. He says in one passage:

"Mystical Christianity, that is to say, that Christianity which teaches self-redemption through man's own seventh principle — the liberated Para-Atma (Augeoides) called by the one Christ, by the other Buddha, and equivalent to regeneration or *rebirth in spirit*—will be found just the same truth as the Nirvana of Buddhism. All of us have to get rid of our own ego, the illusory apparent *self*, to recognize our *true self* in a transcendental divine life. But if we would not be selfish, we must strive to make other people see that truth, to recognize the reality of that transcendental self—the Buddha, the Christ, the God of every preacher."

There is only one way of doing that, and it is by making Theosophy a living power in one's life. There is nothing else of any consequence. We may amuse ourselves with the mechanics and technique of its literature, its philosophy and its science, but it is only when we turn to the ethical demands it makes upon us and humble ourselves before those obligations that the spirit of the Masters can shine out in our lives. H. P.B. knew this well enough. Some of you," she writes, "may indulge in the thought that it is useless for me to be teaching you to be 'goody-goody' instead of going on with my *Instructions* and give you explanations about, that occult jumble of colour and sound, and their respective relation to the human principles,' as some *have* already complained. But I say again, if you are ignorant of the real occult value of even such trite truths as are contained in my 'grandmother's sermon,' how can you hope to understand the science which you are studying?"

This has always been a difficult saying for our scientific generation. The Science cannot be understood without the ethic. The wealth of scientific knowledge presented by the Secret Doctrine only appeals to men who have confronted the spiritual destinies of the Universe. Cramped and bigoted as their minds are by the predispositions of recent centuries it is difficult for most men to place themselves in relation to the infinities which occult science makes familiar. Moonshine, is the first impression, as a rule. But Madam Blavatsky made certain definite assertions in 1888 in the *Secret Doctrine* and they have since been justified by the progress of science working on the lines which occult science indicated. The archaeological discoveries of the last ten years alone are more than remarkable. Only this month have come to light in Moravia the remains of human life, placed tentatively at 30,000 years ago, but obviously much older, probably approaching a million years, which at once and specifically upsets all the chronologies based on the idea of an instantaneous creation of the world six thousand years ago. Educated people in the west have abandoned this idea but it still has authority in a vast number of pulpits. To face the fact that man lived in a state of high civilization ages ago and that there have been cyclic advances and declines from such conditions will soon revolutionize our scientific thinking. Science is always reverent to law and the great Law of the Cycles will bring more homage from science than any recent discovery, once it is accepted. These discoveries in the caves of France and Spain, in Manchuria, and in other parts of the earth are accumulating a mass of testimony which will not fit into the narrow theories of a mud-born evolution. The astounding changes which are occurring in the ocean beds; where the great deeps of the Pacific have been changed to shallows; where, off Cape Hatteras, a vessel expected by the chart to find 300 fathoms and found thirty; in the Japanese seas; and in the diversion of the ocean currents as a result of these upheavals, causing alterations of climate in South America and else-

where, are confirmatory of what Madam Blavatsky foretold. In the passage closing the remarkable pages which she headed "The Pith and Marrow of Occultism," she declares that "the so-called *Forces*, with Light and Electricity heading them, and the constitution of the solar orb must be carefully examined; as also Gravitation and the Nebular theories. The Natures of Ether and of other Elements must be discussed: thus contrasting scientific with other Occult teachings, while revealing some of the hitherto secret tenets of the latter." What she wrote in fulfilment of this undertaking in the later part of the volumes has been remarkably corroborated. Light and Electricity cannot be refused the same classification. The Sun is no longer thought of as a mass of blazing material. Chamberlin has given a new direction to the consideration of the Nebular theory and Einstein has shattered the invulnerability of Gravitation. The Atom is no longer the Ultima Thule of chemistry or physics, whose explorers have sailed far beyond its boundaries into new universes. The Universe is beginning to live in the mind of man as he lives himself, an animate Being, with consciousness and purpose, calling on its creatures to know its purposes and to aid in fulfilling them.

The "unconscious purpose" gets itself fulfilled in various ways, slowly, it is true, for time is infinite, but even in our day, and with the hastening of the cycles at this crucial period of history, we see such far-reaching ideals as the League of Nations coming into being, and in religious circles the realization of unity among the churches to a degree that shames the professions of the various Theosophical Societies.

It is difficult for the student at first to grasp the complications of human life as represented in occult teaching. And yet it is simplicity itself as compared with the various systems of western philosophy. Here is a passage which, once understood, is like a charter of freedom.

"There exists in Nature a triple evolutionary scheme, for the formation of the three *periodical Upadhis*; or rather three

separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions. These three are the finite aspects or the reflections on the field of Cosmic Illusion of ATMA, the Seventh, the ONE REALITY.

1. "The Monadic is, as the name implies, concerned with the growth and development into still higher phases of activity of the Monad in conjunction with:—

2. "The Intellectual, represented by the Manasa-Dhyanis (the Solar Devas, or the Agnishwatta Pitris) the 'givers of intelligence and consciousness' to man and:—

3. "The Physical, represented by the Chhayas of the lunar Pitris, round which Nature has concentered the present physical body. This body serves as the vehicle for the 'growth' (to use a misleading word) and the transformations through Manas and—owing to the accumulation of experiences—of the finite into the INFINITE, of the transient into the Eternal and Absolute.

"Each of these three systems has its three laws, and is ruled and guided by different sets of the highest Dhyanis or 'Logoi.' Each is represented in the constitution of man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him which makes him the complex being he now is."

It is important to note that there is not a hint or suggestion of this statement in "The Basic Truths of Religion" lately promulgated by Mrs. Besant and Mr. Jinarajadasa.

The utter misapprehension of the nature of the Angels, Archangels, and all the Hosts of Heaven, involved in accepting the Alcyonic teachings is quickly realized by anyone who thinks clearly through the 6th clause in H.P.B.'s recapitulation which begins—"The Universe is watched and guided from within outwards." The "almost endless series of Hierarchies" are "Messengers" in the sense only "That they are the agents of Karmic and Cosmic laws. They are less influenced by *maya* than man can ever

be, unless he is an adept who keeps his two personalities—the spiritual and the physical—entirely separated."

"To appeal to their protection is as foolish as to believe that their sympathy may be secured by any kind of propitiation; for they are, as much as man himself is, the slaves and creatures of immutable Karmic and Kosmic law." "Man can neither propitiate nor command the Devas," it is said, but man can become "like one of the Elohim or the Dhyanis" if he can pass the flaming sword that turns every way. He can only do this by his own effort directed by his own will to purify himself. All priestly and sacerdotal pretension to the contrary is just so much *maya* or humbug. One has, perhaps, to decide whether the priest is genuinely deceiving himself or merely yielding to the temptation of deceiving others.

"The reasonable part of the soul is not subject to the genii; it is designed for the reception of (the) God (that is, the God in man and often the incarnation of a God, a highly spiritual Dhyan Chohan in him, besides the presence of his own seventh principle) who enlightens it with a sunny ray. Those who are thus illumined are few in number, and from them the genii abstain: for neither genii nor Gods have any power in the presence of a single ray of God."

The postulates of the *Secret Doctrine* are but suggestions to the seeking mind, footholds in the Infinite, whereby a man may climb to the stars. But if any man rejects them there is no penalty but that of delay, and no punishment but that of waiting till the mind is more widely awake. Life is not darkened nor joy quenched for the child who is too young to learn. But the postulates remain:

The Eternal.

The great and simple law of the Eternal.

The hallowing verity of our unity with the Eternal.

And with these and their acceptance come the Strength of the Eternal and the Truth of the Eternal.

The *Secret Doctrine* inflicts no creed for all who assimilate its pages and feed

upon its nourishment. Only those who are living in it can understand how the majesty and comprehensiveness of its outlook can comfort all sorrow, temper all trial, banish all fear, and bring peace. The very pages impart nobility to the mind, and as one becomes more intimate with that high tradition of the Gods, the demi-gods and the heroes, and comes to know how many of the Sons of God are incarnate here and now on this whirling earth, life takes on another colour, the children of men assume another value, their errors and failures are seen to be of the nature of the earth that buries them and not of the Sun that gives them Life. Too many have been lured away by the shadows of the moon and accepted the phantasies of deluded minds as the realities that should occupy our devotion. They were honest according to their confusion, no doubt, and the moonbeams are not without a certain beauty, but they are creatures of the darkness after all, and their way is downward.

One might well have expected some distinguished event, characterized by the real spirit of the Theosophical Movement, to mark the close of the fiftieth year of the Society's existence. Even a gesture of conciliation towards the scattered groups which have withdrawn one time or another from the Society would have testified to that Spirit's influence. No one but the President could make that gesture, and it has not been made. Instead, the National Societies have been instructed through their General Secretaries to enter a new religion with a creed no less dogmatic than former ones, and with a Pontifex who is said to be the only physical official representative on earth of the new religion. These things do not strike the students of *The Secret Doctrine* as likely or reasonable manifestations of the Theosophical Spirit. It is not that one agrees or disagrees with the "Basic Truths" that have been drawn up for profession in the new religion, but it has been the boast, as it has been the distinction, of The Theosophical Society to require no professions of faith of any kind, but only adherence to the principle of Brotherhood. To impose a creed upon the So-

ciety on the Fiftieth anniversary of its formation is a somewhat cynical repudiation of its foremost profession and practice.

I have been wondering whether our Leaders and Outer Heads conceive of the Theosophical Society as a vehicle for the work of the Masters or merely as a vehicle for their own activities. Too many intellectual and psychic snobs usurp the places of those who are rich only in humility and service, and demand the homage of the world as being necessary to the world's salvation. "Friend," says the Master in one of those priceless Letters, "beware of Pride and Egoism, two of the worst snares for the feet of him who aspires to climb the high paths of Knowledge and Spirituality. You have opened a joint of your armour for the Dugpas—do not complain if they have found it out and wounded you there." It makes all the difference whether we regard ourselves as the centre or are willing to revolve around the true centre.

"Everyone," writes the Master, "should try to break through that great Maya against which occult students, the world over, have always been warned by their teachers—the hankering after phenomena If you cannot be happy without phenomena you will never learn our philosophy."

A new religion is but a phenomenon on a larger scale, an effort to materialize the noumenal. Let us pray that it will not succeed. There are sufficient materializations already.

The Maha Chohan himself, in that unique letter of forty-four years ago, assailed the material and therefore the selfish intention of the Theosophical students of that time. He said: "The intellectual portions of mankind seem to be fast drifting into two classes—the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of their intellect, its imprisonment in the narrow grooves of bigotry and superstition—a process which cannot fail to lead to utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities, with the de-

liberate intention of submitting to annihilation pure and simple." And he closes the communication with an appeal for the recognition of TRUTH alone as the remedy for the ills of the race.

"And it is we, the humble disciples of these perfect lamas, who are expected to permit the Theosophical Society to drop its noblest title—that of 'the Brotherhood of Humanity'—to become a simple school of philosophy. No, no, good brothers: you have been labouring under this mistake too long already. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a Theosophist in the whole Society unable to effectually help it by correcting the erroneous impression of outsiders, if not by actually himself propagating this idea."

Let us, in this spirit, enter upon the year Fifty-one of the Theosophical Society's Era.

A. E. S. S.

WHAT THINK YE OF CHRIST ?

Christ—That Holy Name we whisper
in our prayers,

Christ—That Comfort Word we sob
through bitter tears,

Christ—That all prevading Light that
streams afar,

Christ—That Light within — man's
guiding star

Christ—The end of all paths seeking

Christ—The voice in all hearts speak-
ing

Christ—The Krishna of the Song

Christ—Our brother in the throng.

Christ—The Jesus—God's own Son,

Christ—The Buddha who Wisdom
won

Christ—The Eternal Three above,

Christ—Substance, Wisdom, Heavenly
Love,

Christ—Thou glorious All-in-all

To Thee we cry—clay idols
fall

Oh grant us Light and grant us
peace

And grant us from earth's
dreams release—Christ.

David Woods.

CIRCULAR REGARDING THE WORLD RELIGION

TO THE MEMBERS OF THE GEN- ERAL COUNCIL, THEOSOPHICAL SOCIETY, FROM THE PRESI- DENT AND VICE-PRESIDENT OF THE THEOSOPHICAL SOCIETY 10.9.25.

NOTE: Each member of the General Council is invited to address reply to the President of the Theosophical Society—*BEFORE* 1st November, 1925 to 10 Buckingham Street, Westminster, London, S.W.1; *AFTER* that date to Adyar, Madras, India, in order to reach there in December. Adyar, Madras, India, 10th. Sept., 1925.

My Dear Colleague:

At the Jubilee Convention of our Society we shall naturally recall the Past and prepare for the Future. We therefore invite you to recall with us the great change in the position of the Theosophical Society towards the Elder Brethren of our race, placed on record by Their messenger, H. P. B. Many years ago I issued a pamphlet to the Esoteric Section of the T.S. in which this change was noted. I then wrote:—"When the Theosophical Society was first founded, it was made to consist of several degrees. An early draft of the Constitution shows three Sections, and three degrees of each Section, the conditions becoming more stringent as the member passed inward. In the rules of the T.S. as revised and passed at Bombay on February 17th, 1881, it is stated with regard to these Sections, that;

"The administration of the two superior sections need not be dealt with at present in a code of rules laid before the public. No responsibilities connected with these superior grades are incurred by persons who merely desire ordinary membership.

"Fellowship in the T.S. admitted to the Third Section only. If Fellows showed special earnestness and capacity, they were allowed to pass into the Second Sec-

"tion, and this Second Section is the original form of what was later called the Esoteric Section, and later still the Eastern School. Anyone who passed into that Section passed in as a pupil of H. P. Blavatsky and if proven worthy or possessing karmic claim, came in due time into contact with the Masters.

"The Theosophical Society has never been a mere exoteric Society, without touch with the unseen world. It has been ever since its foundation a ladder, with its foot on earth but its top in the heavenly places, and anyone stepping off the ground on to its first rung might climb upwards if he possessed the capacity to do so. The obstacles to climbing lay in the incapacity of the member, not in the absence of the necessary steps. When the great shaking of the Coulomb attack came upon the Society, it failed to pass successfully through the ordeal, and was for a time little more than an empty vessel, from which the spiritual life had run out; too many members were afraid of openly carrying the flag of Occultism, and rolled it away out of sight as much as possible, though a few stood their ground. The Society became more and more wholly exoteric. In a written report of a conversation between her Master and H.P.B. He is recorded as saying: "The Society has liberated itself from our grasp and influence, and we have let it go; we make no unwilling slaves It is now a soulless corpse, a machine run so far well enough, but which will fall to pieces when Out of the three Objects the second alone is attended to; it is no longer either a Brotherhood, nor a body over the face of which broods the Spirit from beyond the Great Range. H.P.B. kept on some pupils, but the inner grades of the Society no longer existed as such. But in due course the time came for their revival."

In 1888 H.P.B. formed the Esoteric Section of the Theosophical Society" and in *Lucifer*, October 15th, of that year appeared the Order of the President-Founder authorising its foundation, with the statement that it was "organized on the ORIGINAL LINES devised by the REAL founders of the T.S.," the E.S. becoming the Second Section mentioned

above, and the First Section being represented by a Master whom H.P.B. stated in her *First Preliminary Memorandum* was "the real Head of the E.S." Several other Members of the Hierarchy joined Him later, and gave Their help, thus reconstituting the First Section.

The time has arrived in consequence of the approaching Coming of the World Teacher, when a special effort to prepare His way should be made, and the Statement which follows has been approved by "the real Head of the E.S." for future publication by the Theosophical Society, if endorsed by a majority of the members of the General Council or by my Brother Jinrajadasa and myself if that majority do not endorse its issue by the T.S. itself. It interferes in no way with the organization of the National Societies, which remain as autonomous as before. In the former case, the Theosophical Society will become an integral part of the World Religion, while preserving its own identity as an incorporated Society. In the latter case, only the National Societies which apply for affiliation through their General Secretaries will become parts of the World Religion.

A splendid opportunity is offered to the Theosophical Society to take its place as the corner-stone of the religions of the future, as a Master once predicted. We, the President and Vice-President of the Theosophical Society earnestly beg you, the members of its General Council, not to reject it, but to take your rightful place in this movement towards the Unity of Religions. Do not repeat the blunder of earlier days, but return to "the original lines, devised by the real Founders of the Theosophical Society." Societies, like individuals, have opportunities offered to them, but not forced on them. Consider well; choose wisely; for great is your responsibility.

We remain, Yours fraternally,

ANNIE BESANT, P.T.S.

C. JINARAJADASA, V-P.T.S.

THE BASIC TRUTHS OF RELIGION

Theosophy, the Divine Wisdom, is the root of all the great religions living and dead; all are branches of that ever living Tree of Life, with its root in Heaven, the leaves of which are for the healing of the

nations of the world. Each special religion brings out and emphasises some special aspect of the Truth, necessary for evolution of humanity during the age it opens and shapes the civilisation of that age, enriching the religious, moral and cultural heritage of the human race.

The World Religion, of which all special religions are integral parts—whether or not they recognise their places in the World Order—declares:

There is one Self-Existent Life, eternal, all-pervading, all-sustaining, whence all worlds derive their several lives, wherein and whereby all things which exist live and move and have their being.

For our world this Life is manifested as the Logos, the Word worshipped under different Names, in different religions, but ever recognised as the One Creator, Preserver, and Regenerator.

Under Him, our world is ruled and guided by a Hierarchy of His elder children, variously called Rishis, Sages, Saints, and among whom are the World Teachers, who for each age re-proclaim the essential truths of religion and morality in a form suited to the age; this Hierarchy is aided in its work by the hosts of Beings—again variously named, Devas, Angels, Shining Ones, discharging functions recognised in all religions.

Human beings form one order of the creatures evolving on this earth and each human being evolves by successive life-periods, gathering experiences and building them into character, reaping always as he sows, until he has learned the lessons taught in the three worlds—the earth, the intermediate state and the heavens—in which a complete life-period is passed, and has reached human perfection, when he enters the company of just men made perfect that rules and guides the evolving lives in all stages of their growth.

These are the basic truths of the World Religion, of which all religions are specialised branches; to proclaim and teach these the Theosophical Society was founded and exists. It thus helps in preparing the way for the Coming of the World Teacher, who shall give the form suited to the age He will open—the Age of Brotherhood. It admits to its membership all who desire to enter it, whether or not they hold any of these basic truths, or be-

long to any religion or none, since all belong to the Universal Brotherhood of Humanity, of which it is a nucleus.

BUSINESS DETAILS

The World Religion's only official in the physical world is the Recorder—Those who stand behind its proclamation, as a preparation for the coming of the World Teacher, being Members of the Occult Hierarchy. It is not incorporated, and therefore can hold no property, nor receive any legacies.

Religious and ethical Societies and Orders can become affiliated to it, if they recognise that the Truths stated in the above underlie all the great religions. But each affiliated organisation retains complete control over its own ecclesiastical system its Orders, Rites, and Ceremonies and other special characteristics.

The only conditions of affiliation are:—

1. The acceptance of the General Statement of the basic truths of religion and morality as given above, using its own phraseology in the exposition of them, and in working out their details.
2. The admission of members of all affiliated organisations to such forms of worship and ceremonies as confer no authority nor technical membership within the community concerned.
3. Abstinence from all attacks on any affiliated organisation and the treatment of their members as brethren.

The Recorder's only duties are:—

1. To keep a list of all affiliated organisations, the date of their affiliation, and the approximate number of members (if available).
2. To issue a simple card to the officer applying for the affiliation of his organisation, bearing the name of the organisation, the date of its affiliation, and the number of its members, if given.
3. To send a corrected list of organisations and numbers to the officer representing each, who sends corrected numbers with addressed commercial sized envelope with international foreign postage order.

The Recorder is the Right Rev. G. S. Arundale, M.A. (Cantab) D.L. (Nat. Univ. India) De Duinen, Huizen, N. H. Holland, Europe.

CORRECTIONS IN FOREGOING

Subsequently a corrected copy of the Circular was sent from London and these corrections may be noted in the above, as the change of terms from affiliation to admission and entry emphasizes the subordination of the Theosophical Society to the new Organization. In the corrected version, in the last paragraph but one preceding "The Basic Truths," in the last few lines of the paragraph, "Affiliation" now reads "Admission to its Fellowship." In the second paragraph under "Business Details" instead of "Orders can become affiliated to it," read "Orders can enter its Fellowship," and instead of "Each affiliated organization" read "each such organization," instead of "The only conditions of affiliation," read "The only conditions of admission." In the second paragraph under this head, instead of "members of all affiliated organizations," read "members of all organizations within the Fellowship;" and in paragraph three, instead of "attacks on any affiliated organization," read "attacks on any such organization." In the section headed "The Recorder's Duties," in paragraph one instead of "affiliated organizations," read "organizations within the Fellowship." In paragraph two instead of "affiliation" when it first occurs read "admission," and the second time, "entry." In the third paragraph instead of "order" read "coupon." The last paragraph reads in the new edition "The Recorder is the Rt. Rev. G. S. Arundale, M.A., LL.B. (Cantab), D.L. (Nat. Univ. India), S. Michael's Foundation, Huizen, N.H., Holland, Europe."

REPLY OF THE CANADIAN SECRETARY

Thursday, Oct. 15th, 1925.

Mrs. Annie Besant, D. Litt.,
President of The Theosophical Society.
My Dear Mrs. Besant:

Your circular to Members of the General Council of the Theosophical Society from the President and Vice-President of the Theosophical Society, dated 10th September, was received by me from Adyar on the 21st September. On reading it, I felt at once that it was too important to make a decision upon with-

out consulting the members of our General Executive. I had copies made at once and sent to them, requesting those resident in Toronto to meet on Sunday evening the 27th September. At that meeting, the following resolution, proposed by Mr. Felix A. Belcher and subsequently seconded by Mrs. Edith Fielding of Vancouver, was unanimously adopted by the whole Executive, Mr. Roy Mitchell, Mrs. Edith Fielding, Mr. H. R. Tallman, Mr. J. Hunt Stanford, Mr. Felix A. Belcher, Mr. L. H. D. Roberts and Miss Helena Hesson:—

"WHEREAS the General Secretary has consulted the General Council regarding the circular letter received from the President and Vice-President of the Theosophical Society and it having been proposed by Mr. Felix A. Belcher and seconded by Mrs. Edith Fielding.

"THAT we do not feel that the General Secretary would be justified in committing the National Society to the affiliation proposed therein.

"We therefore unanimously endorse this resolution."

I may say that some of the Executive desired to make a stronger expression of their views on the subject, but it was felt that we did not desire to arouse argument, or to say anything that might give offence. I may say also, that I took pains to refrain from anticipating in any way the views of the other members of the Executive, so that the resolution represents their spontaneous and uninfluenced opinion.

Personally, I feel that the action proposed will seriously compromise the neutrality of the Theosophical Society, which we have always taken such pains to protect, particularly in the matter of creeds and dogmas. "The basic truths of religion," which occupy page 6 of your circular, constitute an undoubted creed, to which certainly in a general way I take no exception, but which would unquestionably be regarded by members of many existing religions as impossible of their acceptance, and therefore a decided barrier to their entrance to the Theosophical Society.

In the circular which I have just had from Mr. Aria, he quotes you as desir-

THE DESTRUCTION OF THE LIBRARIES

III.

In the second section of this series, published some time ago, reference was made to a certain Mystery Tradition, or Secret Doctrine, as affording the only satisfactory explanation of a certain problem. This problem—insoluble to ordinary scholarship—arises from the apparent destruction, periodically, of all records of human culture. Before proceeding to discuss this question, itself, let us consider some of the statements of the greatest modern exponent of that divine science from which her finest work, *The Secret Doctrine*, took its name.

Probably no human being has ever been attacked with greater savagery and less knowledge than Helena Petrovna Blavatsky. Her character has been slandered, her teachings perverted, her work ignored by the very students who most needed her help. About her marvelous erudition, however, there never has been, never can be a shadow of a doubt, even in the minds of her enemies. There are many well authenticated stories, known to Theosophical students, which illustrate its miraculous quality. She was known to quote from, and summarize, manuscripts quite inaccessible to her, manuscripts which form the secret treasures of such libraries as the Vatican. When access was gained, with immense difficulty, to such documents, it was found that her quotations were correct, even to corrections and erasures of the original text. No one can speak with more authority upon the fate of libraries, the causes behind their rise and fall, and the problems arising therefrom.

One accepted fact is to be found implicit in all her statements,—that the underlying motive of the universe is purposive. All phenomena appear in accordance with an ordered plan, or, rather, under immutable law. Nothing can possibly happen hap-hazard. This is as true of the rise and fall of human culture as of the turn of the year, or the sweep of the solar system. Each event must, inevitably be linked to that which

ing our opinion on the question whether a member should be permitted to belong to any other Society besides the Theosophical Society, Col. Olcott having objected to such membership. "I do not agree with it, and I told him so at the time" is what you are stated to have said. I venture to suggest that Col. Olcott was also in error in depriving the Society, as he did in 1896, by having the clause removed from the Constitution authorizing the affiliation of sympathetic bodies with the Theosophical Society. Had this not been done, we would now be in a position to affiliate the world religion or any other similar body, with the Theosophical Society, without in any way compromising its principles. I feel very strongly that the Theosophical Society has the greatest, and widest, and most comprehensive platform of any body of a similar character yet organized, and the action proposed in your circular is tantamount to requiring the greater to enter the less.

Many of us have long held that the Theosophical Society represents the supreme ideal, and we cannot regard any limitation or narrowing of its aims with equanimity. There is nothing in the original conception of the Society which would have prevented the affiliation of any existing religion, beyond that prejudice which we have hoped to overcome. It goes without saying, however, that the establishment of a new religion merely creates a new stumbling block on that road to harmony, which we had set out to make straight and clear.

We have no desire to interfere with the liberty of any who desire to establish, or to join any new religion, or to revive any old one but the word of the Maha Chohan that the Theosophical Society was to be the corner stone of the religions of the future has always conveyed to me that picture of the capstone of the pyramid, which is the only possible corner stone that can be intended, a suggestion of the unique character of the Theosophical Society, and its sole principle of Brotherhood.

All of which is respectfully submitted,

Fraternally yours,

Albert E. S. Smythe.

General Secretary T. S. in Canada.

preceded it, and to that which is to come. No matter how complete may be the apparent destruction of one culture-period, the next grows from and feeds upon it. Or, to put it in a truer way, both are the flowers from one invisible root. No book of any value to humanity is, according to her, ever lost to the world. When the human race sinks into one of those periods of ignorance in which it is no longer able to use the knowledge contained in any work safely, that work is withdrawn, just as a sharp knife is taken from a child.

What is this divine force which watches the adventures and misadventures of humanity with the expert knowledge which a physician gives to his patient's fever chart? According to H. P.B., it works through an organization known to her as The White Lodge, a body composed of men who have outstripped their fellows in the course of human evolution; and, having acquired almost godlike powers, use them for the well-being of their younger brothers.

She advances the claim that "The members of the several Esoteric Schools have in their possession the *sum total* of sacred and philosophic works, in MSS and print, all the works, in fact, that have ever been written....since the art of writing began." She goes on to say that, when a time of withdrawal of culture occurs,—such as that which surrounded the fall of the Alexandrian Library,—"every work of a character which might lead the profane to the discovery and comprehension of some of the mysteries of the Secret Science...." is sought for and destroyed, except for three copies. These are preserved, usually in a cryptographic script readable only by the initiate. To such a "lost" scripture belong those Stanzas of Dzyan on which she claimed to base her work The Secret Doctrine.

As has been pointed out above, it is not necessary, in all cases, to destroy the scripture itself. It is usually sufficient to hide away the keys and commentaries. As a comparatively modern instance of this, she refers to the works of the great Chinese philosopher Lao-Tsze. His works consisted, it is claimed, of at least one thousand volumes, yet

the heart of his teaching is contained in the Tao-teh-king, a work of some five thousand words. None the less, when the French savant, Julien, wished to translate this single volume, he found it necessary to consult sixty commentaries, going back to 160 B.C. As Lao-Tsze wrote some four hundred and fifty years before that, H.P.B. very pertinently remarks that the true keys may have been veiled before the earliest available commentary was written. The Japanese scholars, she adds, laugh at the blunders of the western student in dealing with "The TAO," just as do the Brahmans with reference to the Hindu scriptures. Another example, even more remarkable, is that of the Hindu Rig Veda. This, she says, consists of but 10,580 verses, or 1,028 hymns, yet in spite of the Brahmanas and the mass of glosses and commentaries, it is not understood correctly to this day.

In a previous article mention has already been made of the activities of the Brahmans in guarding their literature. Apparently, this vigilance is never relaxed. For example, in the reign of that curious genius the Mogul Emperor Akbar,—a monarch who combined with absolute power a vivid interest in every form of religious faith,—the Brahman pundits are known to have falsified and destroyed their most sacred documents to save them from his tolerant but profane curiosity. In this they were aided by the fanatical Mohammedan courtier of his suite, who feared the effect of such studies upon Islam.

Similar precautions had to be taken by the sages of China in the reign of the Tsin Shi Hwang-ti, 213 B.C. This interesting person made vigorous attempts to destroy, *en masse*, the whole Chinese literature. That any work previous to this date survives, we owe to the care of those great scholars of the Empire who, at the risk of their lives, secreted them.

How necessary such precautions are to the survival of human culture becomes evident if one considers something of the records of destruction given in the last article. It is also necessary that the work of salvage should, ultimately, be in the hands of a body above or-

THE LIVES OF THE CHRISTS

1

This is the first of a short series of articles dealing with the parallel phenomena accompanying the Birth, Life Death and Resurrection of the Saviours.

An interpretation of the comparative signs and symbols will not be attempted. The articles are intended for the use of Theosophical students who may make their own deductions from the compilation of the traditions herein presented.

That the Drama of the Christ has been enacted in many lands at different periods in the world's history and that the teachings of those who are called the World Saviours are similar in substance and sometimes almost identical in rendering, has been known for ages; but it is only within comparatively recent years that any serious attempt has been made to collate the available information. A great deal of whatever investigation has been made, has been by those who, if not prejudiced in favour of the orthodox Christian viewpoint, are certainly not in sympathy with the wisdom tradition which teaches that all religions come from the one source. Some of the investigators and writers on this subject have been rationalists, others have been imbued with the modern notion which regards the present state of civilization as the highest that has ever been attained by mankind and therefore, they look upon all religion and philosophy which preceded the Christian era as preparatory to, and considerably less in value than the teachings given to the world with the opening of the new cycle in the first century A.D.

But if we approach this pregnant subject from any such angle we lose the element which gives vitality to our study. The explanation of certain Church Fathers that the appearance of parallel teachings and rites in 'pagan' countries is due to the agency of Satan who imitated the observances of the Christian Church in order to destroy the belief of the faithful, satisfies very few of us today. If, on the other hand we think with the materialistic school that

dinary human level. No impulse of the average man, however lofty in itself, is a guarantee against this suicidal mania of destruction. Racial pride, scholarly interest, even religion itself, while they may protect to-day, destroy to-morrow; and even when they do preserve a great work, commonly garble it so as to destroy the true message it was intended to convey. So much is this the case, that the study of ancient religions is, to-day, almost entirely an effort to peer past the prejudice of those who have transmitted them to us.

On this point H.P.B. instances the way in which the whole study of those Semitic records upon which our Christian religion is supposed to be partly founded, has been confused and, indeed, rendered impossible, by the bigotry of so called Christians. We know that, in the reign of Alexander the Great, a certain Berosus, a priest of Belus at Babylon, and one having access to those immemorial records of the temples, wrote a monumental treatise upon the history, religious and political, of his nation. The value of such a work cannot be overestimated. In the first century B. C., Alexander Polyhistor made a series of extracts. These are lost, together with the original work. All that remains to us are a few fragments preserved by Eusebius, the Christian Bishop and Father of the Church. This dignity has been accused, with good reason, of garbling the records of another ancient historian priest, Manetho of Egypt, in the interests of the dogmatic theories grafted on to the new faith of Christianity.

Again and again does H.P.B. assert that this need of impartial preservers of the records of humanity has been abundantly met. In the great waste places of the earth,—the Andes, the Himalayas, the plateaus of Thibet, the deserts of Central Asia,—lie the hidden repositories of all that man has attained of learning and culture. There they await the hour when man has reached a level to fit him for the knowledge with which the world might be saved or destroyed, according as it is used or misused.

Leslie Floyd.

the tradition of the Crucified One has arisen out of the human sacrifices of degraded savage tribes, or if we think with the rationalists that the teachings and mission of Jesus arose out of the presumption of an ignorant country boy who had heard of the promised messiah and saviour from the folktales of his people and proceeded to proclaim himself as the promised one, we have destroyed within ourselves that which alone gives importance to the study of comparative religion. To search for, to sort and classify data relating to world religions in a purely academic fashion is an interesting hobby but the most of the men and women who are interested in Theosophical work are far too busy to play with the dry bones of religion presented by such pedantry. If, for us, this study of comparative religion is not vital, if it does not contain elements which enable us to understand more fully the purpose and function of the Great Teachers who have been the founders of religion, and through them, to understand the final enigma of life, Man himself, then we simply have not time to spend on it. But our belief, based upon earnest and sympathetic study, is that these elements do exist in all religions. The very fact that teachings and traditions have existed for thousands of years is evidence that they contain within themselves some germ of life and it is for us to clear away from their primary principles all the accumulated obscurities and dust of centuries.

History does not aid us very much in this study. We are not concerned in tracing the physical life of the Teachers in the chronology of the race to which they appeared or in examining the contemporary literature of the period for evidence of their material existence. We cannot prove historically that Jesus ever lived, that there ever was such a figure in Jewish or Roman history. The very cities where so many of the scenes of his ministry are laid, Nazareth and Kapernaum, are not mentioned in records coeval with the Christian Scriptures. The story of Jesus is not unique in this respect and the study of the history of any nation for evidences of the

lives of the Saviours is a fruitless task, and so far as Christianity is concerned we may safely leave all discussion of historical evidences to the Bible critics and their active opponents, the fundamentalists.

The Bibles of the world are not history. In any sacred literature that deals with an apparently biographical life of a Redeemer, there is preserved for us the story of a mystical life of redemption, of the processes of birth and the coming to full stature of a redeeming principle within. This Mystical Drama of the Initiation and Perfecting of Man may have been enacted in the person of Jesus two thousand years ago, or, on the other hand, Jesus may have been only the name around which the story was told. It is not important for us to know whether or not a man named Jesus ever lived in Palestine but it is vitally important to realize that in Palestine as in India, Persia, Egypt, Norway and America there was a reenactment of the Drama of the Eternal Christ the Saviour and Redeemer of Mankind. Students of Theosophy regard all scriptures as being concerned in the story of man's inner life and believing that all religions support and supplement each other and that no one religion contains all truth, they examine the Bible, the Book of the Dead, the Bhagavad Gita, the Mystery Traditions of Greece and all other records which tell of a Being who died to redeem mankind and glean from each the peculiar message it bears. The stories of Jesus, Buddha, Krishna, Horus, Osiris, Mithra, Baldur, Prometheus, Dionysus, Bacab and Quetzalcoatl are knit together in a wonderful manner—in teachings of course and also in the manner of presentation. From each of them the student obtains fragments which pieced together, will give him the complete story of the Drama of the Christ.

If we were not so accustomed to reading the story of Jesus as a narrative, we would see that it is actually in the form of a play and falls naturally into acts and scenes. And if we read the story again with this idea of a drama in our minds, it becomes so apparent that this was its original form, that one is

THE COMING FORTH BY DAY

III.

tempted to supply the necessary stage directions which would complete its dramatic form. There is the prologue of the Annunciation and Conception. Then comes Act 1, Scene 1.

A rude stable in Bethlehem. Midnight. Light from a dim lantern hanging from centre beam throws soft light on Mary and the Babe discovered lying on straw in manger. Joseph seated on bench near manger.

Enter the Shepherds—and so on.

The Drama consists of seven main divisions—

1. Birth and Childhood
2. Baptism
3. Temptation
4. Ministry
5. Trial
6. Crucifixion
7. Resurrection

We do not find in every Redeemer story all of the details necessary for the complete picture—for example, the Christian story does not mention any family relationship existing between the Holy Babe and Its persecutor. This point is emphasised in other stories and it apparently forms an important link in the story and contains a clue to its inner meaning. Kamsa was the uncle of the infant Krishna, Typhon, the elder brother of Horus. However, because it is the latest presentation of the teaching, and copies of a good deal of its early literature are still extant, the Christian story offers to us more details than any other.

It might be advisable before closing this introduction, to remind the student that he must be prepared to interpret these stories for himself—that the clue to their proper understanding lies within himself. The stories are concerned with spiritual laws, processes and principles and it is in the light of the Spirit that they must be studied. The mind can only gather, sort, arrange and classify, and present the tabulated results to a higher faculty within. The mind is not a flame and unless the fire of intuition is brought down to bear upon this study, the mass of facts will be useless, cold and dead.

(To be continued)

Dudley W. Barr.

The episodes in the Greek myths of Thetis and Demeter, parallel to that in the Egyptian in which the Mother-Goddess is interrupted in her effort to make a young hero immortal, have further ramifications throughout the religions of the world. These will, however, suffice for the moment.

Plutarch continues his relation of the myth of Osiris:

Isis to pacify Malkander and the queen explains who she is and asks for the prop of the roof in which is enclosed the chest containing the body of Osiris. On being presented with it she strips off the wood and wrapping it in fine linen and pouring sweet herbs over it she gives it to Malkander.

G. R. S. Mead points out in his translation of *De Osiride et Iside* that the word xylon which Plutarch uses for the wood of the heath-tree from around the coffin of Osiris is the word used for the cross in the New Testament.

The ceremony Isis performs in wrapping up the wood has a striking parallel in John XIX. 40.

“So they took the body of Jesus and wrapped it in fine linen together with sweet herbs.”

Plutarch in the above makes only a passing reference to the shearing off of the heath wood from the original chest and later in his letter to Klea he mentions the “cleaving of the wood,” along with two other symbols in the story the “peeling of the flax” and the “wine libation” as being something he does not care to go into because, “Many of their secret mysteries are therein contained.”

The removal of the natural wood from the finely prepared coffin suggests an Eastern tradition of the necessity for the removal of the *chhaya* or shadow of the Ego from the *chhaya* of the animal.

In his *Culture of Concentration*, Judge refers to the process, describing in general terms something which, in the work of raising is undoubtedly a specific magical process.

(Remember in reading the passage that Judge uses the word astral as H. P. Blavatsky did, to describe that which has since been distorted into the etheric double. It is the proper *linga sharira*. The shadow of the Ego is what the Greeks called the *eidolon* by virtue of which we have human and not animal bodies. The measure in which our bodies are animal is the measure in which the animal *chhaya* is powerful enough to affect the *eidolon*. If the animal incarnated—as the Egyptians believed he could—in a cycle of his own without the Ego the body would have no human semblance. Plutarch in his analysis of the myth devotes considerable time to this idea of the sacred animal, discussing it in his own cryptic way).

Judge says:

"Now while it is quite true that the second—or inner man—has latent all the powers and peculiarities ascribed to the astral body, it is equally true that those powers are, in the generality of persons still latent or only partially developed.

"This inner being is, so to say, inextricably entangled in the body, cell for cell and fibre for fibre. He exists in the body somewhat in the way the fibre of the mango fruit exists in the mango. In that fruit we have the inside nut with thousands of fine fibres spreading out from it through the yellow pulp around Inasmuch as the person is so interwoven with his body, it is absolutely necessary, before he can take his astral form about the country, for him to first carefully extract it, fibre by fibre, from the surrounding pulp of blood, bones, mucus, bile, skin, and flesh."

The next important episode for our present purpose is the one in which Isis goes to Butos (the House of the Eye) to visit Horus and in her absence Typhon, with the aid of dogs, finds the chest or cell or vessel containing the body of Osiris and tears it into fourteen pieces scattering them over the earth.

In the Dionysiac mystery story Dionysus is torn to pieces by the Titans and his body thrown in the river.

In the Orphic mysteries Orpheus is destroyed by the Maenades and the broken body thrown into the river. His head and his mystic lyre float out into

the sea and are rescued by coast dwellers.

Plutarch's story continues:

Isis goes in a papyrus skiff searching for the pieces of the body of Osiris. Plutarch mentions a curious property of the papyrus skiff, that it is safe from the crocodile.

One of the Egyptian symbols for the animal soul or lower nature was the crocodile. In one of the steles Horus is pictured standing on a crocodile which he has overcome, this being a symbol of his fight with and mastery over Typhon.

The crocodile is only one of the many animals real and mystical used to designate what Plato calls the irrational soul. In the story of Perseus it is called the water monster, a creature that lived in the sea and devoured human sacrifices. In the story of Bellerophon it is the chimera, a creature with three heads—of a goat, a lion and a serpent. The water horse or hippopotamus is an Egyptian symbol for this irrational or animal soul. Our Christian story of St. George and the Dragon is modelled on a much older allegory. Among the Egyptians one of the names of the opposer was Apap the Water Reptile. He is also called Herut the Slayer of the Youngling in the Egg. This is an important link.

The symbol of the papyrus boat has widespread affinities. The boat is peculiarly, as I have suggested, the symbol of the immortal body that travels over the stormy or reptile-infested waters of desire. The twelve initiations of Odysseus were during his long sea voyage home. The journey of the Argo, itself a symbol of the freed *chhaya* of the Ego, is a parallel, and Egyptian religion abounds in the symbolism of the solar boat in which Afu-Ra (the mystically dead candidate) threads the dark passage of the twelve hours of Am-Tuat or the underworld, the place of generation and then rises as Amen-Ra (the risen candidate) and passes through the heavens in the boat of the sun.

The story goes on:

Isis finds the fragments of the body of Osiris and buries them.

At this point in the story there enters the figure of Horus. His presence has been implied and frequently referred to

in the mythos. Now, a youth, he takes the place of the slain Osiris as the candidate in the mysteries and seems to be specifically the type of the risen Ego, standing in much the same relation to Osiris as Amen-Ra does to Afu-Ra. There are far greater implications here than this but they can be dealt with later on. Horus receives instruction from Osiris who appears to him out of the invisible world and trains him for the fight with Typhon.

And daily the followers of Typhon come over to the side of Horus, until Horus is finally victorious and brings Typhon bound to Isis.

But Isis against the wishes of Horus does not allow Typhon to be killed. On the contrary she cuts his bonds and sets him free.

This is one of the curious contradictions that rise constantly in the myths of the fight between the Son of the Sun and the Son of the Moon. Maneri, the Sufi teacher talking of the *nafs* or animal soul in man says of it that once when a Sufi ascetic stood face to face with his animal soul and endeavoured to slay it, it said, "Thou can'st not slay me, for I too am of the army of God." The implication always is that the animal nature is not to be destroyed but to be redeemed and turned to noble purposes.

(To be continued)

Jocelyn Taylor.

ANCIENT AND MODERN PHYSICS

(Continued)

"These pranic globes are floating in an ocean of manasa, matter in its rarest form.

"Each atom of prana is formed from manasa, exactly as ether was formed from prana, and each pranic atom in the universe is the centre of a manasic molecule, having an atmosphere of manasic atoms.

"So we are not exact in giving the prakritic atom three planes or octaves of vibration. It has *four*. You merely surround it with etheric atoms, and this is correct so far as it goes. You only wish to explain physical problems. But there are other problems to be explained, problems of life and mind, and the same knowledge you have explains them as well as the others, if you simply avail yourself of it. That you do not consider the atom as four-fold instead of two-fold is your own fault. I have not told you anything you did not already know. I have only asked you to apply your present knowledge of physics to these problems of life and mind, and apply your reasoning powers.

"The chording vibration in an atom of matter of

"The two planes produces Force,
or phenomena:

"The three planes produces Life
—the silver chord:

"The four planes produces Mind
—the golden chord.

"You say there is no gulf between the prakritic and etheric worlds; that it is one continuous world; and all its phenomena are by continuity and not impact. That is true, but it is not the whole truth.

"There is no gulf to cross between the prakritic and etheric worlds; none to cross between that and the manasic. The four worlds are one great world, continuous, interchangeable. Through the four as well as through the two, there is continuity and not impact. Whether it is an atom or a world, the four are there. Nothing, no combination of atoms, no matter of any kind, however small or large, can exist in this prakritic

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

world unless it has the four elements, which from time immemorial our philosophers have called Earth, Water, Fire, Air, meaning the four globes or forms of matter in the universe. We do not have to leave the earth to live in the etheric globe. It is here. Nor do we have to go millions of miles to reach the pranic globe. It is here. The problems of light and heat are no easier than the problems of birth and death. The pranic globe is within us; within everything. So is the manasic.

"It is here on these higher planes that the chances for worthy study are greatest. At least we think so, though you may not. We live on the manasic-pranic-etheric globe on precisely the same terms that we live on this of prakriti, and the problems of the three are equally open to us.

"If there are any who care to follow up the line of thought I have opened, who care for the questions that interest us of the East, I will talk as long as they care to listen, provided they will not ask for knowledge that will give them power over others, which cannot fail to be used for evil."

This is but a glimpse of Hindu physics, yet it has helped us in the metaphysics. We now understand the chain of globes—in part. The earth is four-fold. As each atom of the earth is four-fold, so their aggregations give us a prakritic earth, an etheric earth, a pranic earth, and a manasic earth—in coadunition and not like the skin of an onion. They are separate and distinct globes, each on its own plane. It is four down and three up for the Angel entering matter, whether from the outmost boundary of manasic matter, or the surface of the earth, or the cover of a base-ball. The "chain of globes" in the *Secret Doctrine* represents the unity of the material universe.

The three-fold nature of the astral model is revealed, and the unity of all prakritic things. But more than that, to many minds, will be the explanation it gives of why there are but four planes of vibration in matter; that the highest form of development in prakriti shows only four elements, prakriti or body, sensation or force, life, and mind, and

that these last three, present in all things in esse, become present in posse when they work together harmonically.

VI.

OUR PLACE ON EARTH.

The next time our wise man from the east was asked to "say a few words and make his own topic," he spoke, perhaps, as follows:

"How large do you think the earth is? You answer promptly, 7,912 miles in diameter. You are as far out of the way as you were in supposing that our sun could be a centre of gravity of a lot of planets revolving around it and around Alcyone without being a globe of ether. Now that it has been mentioned, you see very clearly for yourself that it must be a solar globe of ether. It follows from one of your physical axioms. When I tell you why the earth is and must be about fifty thousand miles in diameter, you will see that it must be so, and that you knew it all the time, but never stopped to formulate your knowledge. You have had the knowledge for three centuries without applying it.

"It was in 1609 that your greatest astronomer, John Kepler, announced as one of three harmonic laws by which the universe was governed, that the squares of the times of the planets were proportional to the cubes of their distances from the sun; and that this law was true in physics and everywhere. No one of your scientists has had the wisdom to study out what it meant, and for three centuries, for 291 years, you have repeated his words like so many parrots, instead of using the key he gave you to unlock the mysteries of the universe. A corollary of his law is that the planets move in their orbits because they are impelled thereto between the two forces, and move in a mean *curve* between them; but it was not until 1896 that you discovered that the mean between two forces is always a curve and never a straight line. You have not a text book in a school to-day that does not repeat this fundamental and absurd error—which you have known for three centuries to be an error—that the motion resulting from a mean between forces is

"in a straight line." The curves resulting here are not to be measured easily, and are so large that small segments appear straight lines; and it was not until Carpenter demonstrated it mathematically that any one could believe it true.

"There are two great forces in this universe. Your grandfathers called them Centripetal and Centrifugal forces; your fathers called them Gravity and Apery, names which still cling to them; and you call them Attraction and Repulsion.

"It was Kepler, not Newton, who discovered that Attraction or Gravity was in inverse proportion to the square of the distance.

"You know the meaning of this mystic phrase, 'as the squares of the distance.' You understand that it means the attraction at two feet is only one-fourth the attraction at one foot; at four feet only one-sixteenth; at eight feet, only one sixty-fourth.

"But who knows or cares for Kepler's great law of Repulsion, or Apery? That was that the 'square of the times are as the cubes of the distance.' It has lain fallow for centuries. No one of your western physicists has ever studied it, or tried to explain it. It remains just where Kepler left it, as the mere law of orbital revolution of the planets only.

"It is the key to the proper understanding of the universe.

"The squares of the times are as the cubes of the distance' means that all motion is the result of two forces acting upon prakriti, and that where the two forces are balanced, or equal, the result in motion is a circle or ellipse, the square of the Repulsion being equal to the cube of the Attraction to make them equal and produce a circle. In other cases they produce hyperbola and parabola.

"This is a little dry—nearly all fundamental knowledge is—but the reward of patience is great.

"The orbital speed of the earth is about 60,000 miles per hour. The attraction of the sun exactly equals the repulsion created by the motion; more accurately, the speed created by the repulsion. The result of the two forces working together at exact balance is a circle. An ellipse is a circle bent a little, and the ellipse in which the earth actually moves comes

from varying attraction and repulsion. Kepler's second law covers that.

"If the orbital speed of the earth were a mile less per hour, or even a foot less, then the earth would wind up around the sun as a dog gets wound up with his chain around a tree. If this speed were a mile more per hour, then the earth would wind out, each year getting farther and farther away, until finally it would be lost. When the speed is exactly proportional to the pull—that is, when it is as 1.6 is to 2,—the result is a circular orbit, the eccentricity of which is caused by certain fluctuations in the attraction and repulsion.

"Suppose a planet were to be placed so that it would have a time of two years. Its distance from the sun would be 1.6 that of the earth. Why? Because to get the time doubled we would have to take the square root of 4; and to get the distance the cube root of the same number, 4. If you wish to be very exact the cube root is 1.5889, but 1.6 is near enough for all ordinary work.

"If you wanted to find out the distance of a planet revolving in six months you would divide the earth's distance by 1.6.

"In proportion you get any time or distance you may desire with absolute accuracy. The distance of any planet from the sun gives its time, or its time gives its distance—when that of any of the others is known. This law applies throughout the universe; in everything and everywhere. It is not a law of orbital revolution alone, but a law of all motion.

"Our moon has a time of 29 days and a speed of about 50,000 miles per day. If the speed were greater it would leave us, if less it would wind up, falling to the earth in the form of a spiral.

"At what distance would it have to be to have a time of fourteen days? Divide 240,000 miles by 1.6. A seven-day moon, would be 1.6 that distance. And the exact distance for a one-day moon, for a moon that would always be in the same place in the heavens, moving as the earth revolved on its axis, would be about 24,998 miles.

(To be continued)

Thomas E. Willson.

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OFFICIAL NOTES

The T. S. in Canada is greatly indebted to Mr. John I. Sutcliffe, Chartered Accountant, Toronto, for his audit of the accounts of the Society as presented in our August issue. They have been endorsed by him and certified correct.

* * *

Bound volumes of The Canadian Theosophist are still to be had at \$2 each. The five volumes so far completed constitute a history of the Movement in Canada, and present a full view of the various controversies of the past few years, besides giving a many-sided presentation of Theosophical thought.

* * *

Mr. George J. McMurtrie, Acting Book Steward for the Toronto Lodge, 65 Hogarth Avenue, Toronto, can now supply William Kingsland's "Rational Mysticism." Also the one-volume complete edition of The Secret Doctrine, The Mahatma Letters, H.P.B.'s Letters to A. P. Sinnett, and The Theosophical Movement, 1875-1925: A History and a Survey.

* * *

The Independent Theosophical Society in Sydney, New South Wales, is-

sues The Path as its official organ, and appeals for co-operation among the other independent Theosophical bodies throughout the world. It is a pity that the original intention of the Theosophical Society could not have been carried out and these bodies be affiliated with it. However, if this is not possible the next best thing is to act as though it were. All who follow the teachings of Madam Blavatsky and The Secret Doctrine and venerate the ideals of the Masters belong to a fraternity which needs neither charter nor credential. It is enough that we hold each other in the bond of fellowship. All these trials will sift out the enduring golden values of Theosophists the world over, and the Masters always know their own.

* * *

Mrs. Besant, the president of the Theosophical Society, entered upon her seventy-ninth year on October 1st and appears to be in the best of health. Her laborious task in England during the summer in no way over-taxed her strength, and she met nearly everyone of importance in the country. By royal command she attended one of the Garden Parties and had special conversations with both the King and Queen. Her advocacy of the Commonwealth Bill for India promises to bring about a solution of the political situation there. It had been reported that the Earl of Ronaldshay had been appointed Viceroy instead of Lord Reading, but a later announcement conferred the position on Edward F. L. Wood, Minister of Agriculture in the Baldwin cabinet, and only surviving son of Lord Halifax. He will take office in April.

* * *

In this issue will be found the circular sent out by Mrs. Besant and Mr. Jinarajadasa concerning the World Religion. Also the reply of the General Secretary. We have on hand a statement from the London, England Lodge on the subject which we hope to present next month. It is enough to say that it takes the same view that our General Executive has taken. One thing must or ought to be clear to our members. Every one of them has the right to accept the claims and teachings of the

World Religion, which is another name for the Liberal Catholic Church, and every one of them has the right to reject them. There should be no feeling about this religion any more than about any other religion. The Theosophical Society is without distinction of race, creed, sex, caste or colour, and it is of the utmost importance that this impartiality should be maintained. A great test has been imposed upon the Society by the action taken by Mrs. Besant who has obviously very much changed her mind regarding the Liberal Catholic Church since she wrote the "Letter to the T. S. on the Liberal Catholic Church" in the Theosophist for March, 1920. She then noted that "the idea that the Liberal Catholic Church was the Theosophical Church, had become a barrier, keeping out the ordinary public and prejudicing them against Theosophy." She adds, "We must not let it grow into the idea that all Theosophists are Liberal Catholic Christians." She recalls this idea in spirit when she says at Ommen, "There is to be a World Religion as I proclaimed first in Hamburg, not in the sense that people are to be converted from one religion to another, but that all religions should recognize that the Teacher of Angels and men is fundamentally alike in each religion, and that the different forms are suited to the different temperaments of races, sub-races and nations. Do not imagine a general kind of missionary effort, of one religion converting another. "We do not preach, for instance, any special form of religion in a country which has already a religion of its own. We tell them: live your own religion; it has everything in it that you want." This does not quite tally with our experience in Canada, but the point is that if we observe the principle of tolerance and impartiality we shall be able to stem the tide of agitation which a violent opposition to this movement might occasion. The General Executive of the T. S. in Canada has placed itself on record, and we may very well accept the advice of Gamaliel as recorded in the Book of the Acts, v. 38-9. Meanwhile Theosophy is the crying need of the world today, and the Maha Chohan is not likely to have changed his mind about that.

Mrs. Besant made some highly significant statements at the Ommen Star Camps in Holland on August 11th last, full reports of which only recently reached Canada. The Order of the Star is supposed to be quite independent of the Theosophical Society, but it drew very largely on the fellows of the Society for its membership, and Mrs. Besant as president, naturally exercised great influence in directing the attention and the interest of the members to the designs of the order.

The chief object was to work up interest for the proclaimed advent of a World Teacher, for some years now anticipated. In statements made at Ommen in August, Mrs. Besant passes far beyond the disclosures made by the Masters made known to us by Madam Blavatsky, and speaks familiarly of celestial dignities far beyond the Maha Chohan who was the greatest of those we were told about.

By command of the King of the world, Mrs. Besant now states, she announces that our Saviour or Lord is about to appear on earth and has chosen his twelve apostles already. Mrs. Besant herself, Mr. Leadbeater, Mr. Jinarajadasa, Mr. George Arundale, Mr. Oscar Kollerstrom, Mrs. Rukmini Arundale, and Mr. Wedgwood, are all that are permitted to be mentioned at present.

"Naturally, our Krishnaji was one," says Mrs. Besant, "but he is to be the vehicle of the Lord. And the other is one who is very dear to all of us, as to the whole Brotherhood: Bishop James Wedgwood. He had borne his crucifixion before the seal of Arhatship was set upon him by his King."

Mrs. Besant also dealt with the possibility of a Judas appearing among the Twelve, 'let us all take care,' she said, "that none of us become the betrayer."

Three activities have been established in this Convention, the Liberal Catholic Church, now to be known as the World Religion, into which the Theosophical Society is directed to enter by Mrs. Besant and Mr. Jinarajadasa, and which is the only reason why this publicity should be given now to these proceedings; education of the young and the training of them for their duties in life, and Co-

Masonry, a form of Masonry which admits women.

Mrs. Besant declares the new Saviour to be the same as Krishna, the Lord of the Bhagavad Gita.

The educational activity includes a University with three branches, one in Sydney, new South Wales; one at Adyar; and one in Holland.

AMONG THE LODGES

During the month of October, Mr. Roy Mitchell visited Montreal Lodge, giving three lectures, also an address to members, between Friday October 16th, and Sunday the 18th. Whilst the attendance was not all that could be desired, it was quite fair, the proportion of non-members being good. The address to members stressed the importance of directing the energies as a Lodge, to the becoming of an active centre of Theosophical workers, and several ideas were introduced which will be worked on and bring into being some form of activity other than the regular round of lectures and classes. The exact form such activity will take must be determined by the several factors always incidental to the commencement of new things, such as accommodation, finance and the number of members able to take part. The need of some means of reaching the French speaking population was advanced and some means will be found to deal definitely with this. Efforts have been made in the past but with very little success. Whilst some few French speaking people are interested they understand English and are under no limitation as to language. The Lodge is at that rather difficult period of growth when it is not strong or its members numerous enough to become involved in affairs requiring much outlay in money, but yet cannot expand unless a definite programme is instituted for definite work. The normal activities for this season are being carried on according to programme and are receiving the usual support, which might with advantage be increased.

* * *

The Toronto Theosophical Society held a bazaar under the management of Mrs. Reginald Thornton on Friday and Saturday, October 23 and 24, with the

result of receipts amounting to over \$1000. It is expected that the net will reach this amount when all accounts are received. The proceeds are to be devoted to the building fund. The Trustees who are appointed under the Religious Bodies Act, have just signed a renewal of the mortgage on the building on somewhat better terms than previously, and it is expected that the burden will not be so heavy as for the past five years. At the business meeting it was resolved to place a standard lamp in front of the Hall at 52 Isabella Street with a powerful light as a memorial of the Jubilee. It will be associated with the idea—"Their light has gone forth into all lands."

FELLOWS AND FRIENDS

Rev. Robert Norwood has published a new book, "Mother and Son," so that his increased work at St. Bartholomew's, New York, and his recent illness have not dried up the sources of his inspiration. The book contains many of his lyrics which have hitherto been unpublished. "A universal message in simple form of charm and beauty," writes a correspondent who has read the book.

* * *

A renewed issue of the Transactions of the London Lodge from November, 1924 to February, 1925, has been issued. Lt. Colonel C. L. Peacocke, is the president of this Lodge in succession to Mr. A. P. Sinnett. Synopses are given of several interesting lectures including one on "Number" by Bligh Bond, "Nietzsche" by Loftus Hare, "Human Consciousness after Death" by Col. Peacocke, the "Upanishads" by Miss Charlotte Woods, etc.

* * *

News of the death of William Wynn Westcott on July 20 at Durban, South Africa, has just reached us. Dr. Westcott was coroner for the District of South London, England, and one of the earliest and most devoted of H.P.B.'s students. His own scientific attainments render his tribute to her knowledge of importance. He acknowledged her a superior in matters on which he was an expert. His initials are to be found in *The Theosophical Glossary* and he con-

tributed many articles to the Theosophical magazines. His editions in the *Collectanea Hermetica* are of real value and distinguished by rare scholarship. He was a member of H.P.B.'s Inner Council, and one of the fourteen she left behind her at her death. He was driven out of the Society by the developments which followed the revocation of Mr. Leadbeater's resignation.

* * *

Dr. J. H. Cousins writes in *The Theosophist* for October in connection with the death of Sir William Barrett, F.R.S., that he had invited him to hear Mrs. Besant lecture in Dublin in 1909, but that he had refused to come. At the lecture, however, he was present, and at the close "jumped up and expressed thanks for the most illuminating and inspiring address that he, who had heard the best speakers in the world had ever listened to." Dr. Cousins proceeds: "Shortly before my departure for India (1915), I found myself with Sir William in a Dublin tramcar. Talking over my future relationships with the Theosophical Society at Adyar, he volunteered the opinion that a wrong had been done to Madam Blavatsky in the report on the Coulomb affair in the Proceedings of the Society for Psychical Research. Dr. Hodgson, the maker of the Report, had, Sir William said, come to believe in quite as extraordinary things as he had condemned in the case of Madame Blavatsky, and he (Sir William Barrett) hoped that the Report, which was a blot on the Proceedings of the S. P. R., would some day be withdrawn.

A NOTE ON KARMA

Many of the old divines intuitively felt the presence of the law of Karma though they did not recognize its universality nor the general method of its operation. It had been disguised for them in the creeds of the churches and in the dogmas distilled from misunderstood or uncomprehended scriptures. The Law which St. Paul desired to be freed from was nothing more nor less than the Law of Karma. It was superseded as it only could be by the Law of Love. He who merges himself

in the Great Self of the Master, for him Karma ceases, for it is the attainment of Nirvana.

W. E. Channing in his sermon on Sin points out the enduring nature of character, which is the result of the operation of Karma, had he but known the ancient teaching. He says, "At death the hands, the feet, the eye and the ear perish. But they often perish during life: and does character change with them?" He is arguing that the loss of the body does not change a man's character. That remains. But how can it be changed except in the arena in which it was developed, and where else can further development be carried on? Again he says:

"He who does a bad deed says, more strongly than words can utter; 'I cast away a portion of future good, I resolve on future pain.' In this we have a perfect expression of the Law of Karma, if we recognize that only in the field in which our actions have been committed can their result be found. Channing continues:

"The present world is a state for the formation of character where we are to act freely and become virtuous amid temptation. Would you have moral freedom if judgement were to come like lightning after every evil deed?" This is a remarkably powerful argument for Karma as the merciful Law which postpones any sudden and summary vengeance for wrong things done. Many are done in ignorance and the Great Mercy waits till the heart is wiser and the man more willing for its guidance. And if need be the Divine Patience will wait for another incarnation before exacting vengeance, or perchance will let the debt be paid by slow degrees and as the man is able to pay.

Frederick Robertson, of Brighton, was preaching in London, at the time of Madam Blavatsky's first residence there, in 1851, and when one reads these sermons of seventy-five years ago one wonders if she had not heard some of them preached. They have much of the doctrine of the occult schools, concealed perhaps in the orthodox phrase of the day, but too clearly outlined for the fundamentalists of the time, so that they re-

garded Robertson as a heretic.

"Be sure that it is by that which is highest in you that you may be lost," he says in a sermon on sin. That is to say that the degradation of one's highest gifts most easily drags one to the depths. The use of our talents, our faculties, our opportunities, may lift us high on the path of evolution, but their disuse, perhaps as much as their misuse leaves us weak and helpless, and the prostitution of our powers is terribly rewarded by the Great Law. So Robertson warns us:

"The anguish of the lost ones of this world is not fear of punishment. It was and is the misery of having quenched a light brighter than the sun; the intolerable sense of being sunk; the remorse of knowing they were not what they might have been." Such is the Law of Karma, which is not operated by any external power, nor visited upon us in its reactions by another, but works in us and through us so that we know it is we who are the agents of the Eternal Law carrying out the behests of a Justice which we cannot ignore nor deny.

A. E. S. S.

ELECTICISM

Almost all critics are wanting in real catholicity of taste; and to have a keen appreciation of one kind of excellence seems to involve, as a consequence, an insensibility to excellence of another kind. It is quite evident that Whitman must not be judged by the standard that we apply to Keats, Tennyson or Swinburne. This implies that anyone who values form above substance, will certainly decide against Whitman.—Bertram Dobell in his introduction to James Thomson's *Walt Whitman*.

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