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THE TEST OF LITTLE THINGS

An intellectual appreciation of Theosophy is of no more value than a comprehension of the dead and gone philosophies of Greece or Rome. A man may comprehend the thoughts and ideals of the Cynics or the Stoics and yet be unrelated to the world around him as far as altruistic work is concerned; he may be indeed the very epitome of selfishness. So with Theosophy; it is insufficient that we study it with our minds only—we must constantly apply it. Otherwise we are likely to grow weary of well-doing, to wander off as so many did who were actually offered the priceless opportunity of true *chelaship*.

To be found worthy in the little things is to prove ourselves ready for greater effort and heavier trial. We have to learn to dwell in the Eternal. Otherwise our profession of faith is idle and we delude ourselves—as well as possibly others. Not for nothing did St. James enunciate the doctrine: "Faith without works is dead;" the best evidence of Theosophical faith is found in a truly Theosophical life.

And this Theosophical faith is not the acceptance of a creed starting, "I believe in H. P. B. as the messenger of the Masters, in Reincarnation and the Law of Karma.;" It is the acceptance of the great underlying fact of a spiritual basis for the Universe, with a supreme belief in our own inherent Divinity and our power to mould circumstances in the long course of evolution until we are completely the master of our des-

tiny; co-workers with God and the inheritors of the Kingdom.

If we believe that within us is the spark of the Divine, then let us clear away every smear, every obstacle, which prevents it shining through. This is letting our light so shine that all men may see our good works and glorify the Father which is in Heaven.

These are not idle words; they contain the pith and essence of the spiritual life. But we are so immersed in the little things of our personalities, so concerned as to what we shall do (and doing it in such a manner that all men may realize that WE are doing it), that we forget the bigger things outside.

In the older days, when Theosophy demanded something more than lip-service, the phrase "swearing allegiance to the Higher Self" was introduced by Mr. Sinnett. It meant in effect an attempt at the union of the lower and the higher mind, so that the Self might shine through. It meant constantly living in the light of the Higher Self, with every thought and action submitted to that Self, and it brought about a standard of conduct that was immeasurably above the common level. But we seem to have over-looked that we also owe allegiance to this Higher Self, have forgotten that actually we are this Higher Self, and we have been feeding on the husks of life. Can we not return to that concept? We think it possible.

The Path, Sydney, Australia, July, 1926.

KARMA AND CYCLIC LAW

"Karma is an Absolute and Eternal law in the world of manifestation; and as there can only be one Absolute, as One eternal ever present Cause, believers in Karma cannot be regarded as atheists or materialists, still less as fatalists, for Karma is one with the Unknowable, of which it is an aspect in its effects in the phenomenal world." S.D. ii, 305.

"Karma is a highly philosophical truth, a most divine noble expression of the primitive intuition of man concerning Deity. It is a doctrine which explains the origin of Evil, and ennobles our conceptions of what divine immutable justice ought to be, instead of degrading the unknown and unknowable Deity by making it that whimsical, cruel tyrant, which we call Providence." S.D. ii. 305: Footnote.

Karma as Cause. We are told in the Indian Scriptures that the original meaning of the word Karma was "An Outpouring," or the Cause of all things, later developing into cause and effect as we now know it. In the Shvetashvataraopanishad we find "They who discourse of Brahm tell (us) what Brahman is as cause; whence we are born; whereby we live; where too we find our rest; by what controlled in weal and woe we follow out the rule of Him who knoweth Brahm."

Akashic Records. In the aspect of Karma as we know it, cause and effect, action and reaction, all is regulated by periodicity or cyclic law. We are told that in the Akasha (which pervades the Cosmos down to the terrestrial atmosphere, and is a part of the Akasha Tattva which is one of the differentiations of force, from which all physical matter proceeds, another name being the modification of the Great Breath or Life Current) are stored up all the pictures in minutest detail of every happening on the physical plane. Every action, sound, tone of voice, smile, or word uttered, also every organism, perfect or imperfect,

EVERYTHING is there. The happenings whether performed in darkness or light are pictured in the Akasha.

"Surrounding space is not an empty void, but a reservoir filled to repletion with the models of all things that ever were, that are, and that will be; and with beings of countless races, unlike our own." Isis Unveiled, Vol. 1, 116. The Pranic rays carry within themselves the pictures upon which they have fallen up to the limit of the terrestrial atmosphere.

"It is out of the Akasha that every form comes, and it is in Akasha that every form lives." (Nature's Finer Forces) R.P.

These pictures may be clearly seen dwelling in clear atmospheric conditions with the naked eye after practice and concentration, I have myself seen them. The yogi of course can summon any picture to come before his vision, having by constant effort of will and contemplation developed his sight. The Akasha is sometimes spoken of as the Recorder, as it preserves all within itself.

The Pranic Rays are a manifestation of the Solar Life Force through which vitality is centred on the earth, and man. "This Prana is the substratum of all the groups of causes and effects, and in it all the causes and effects are held like beads on a thread, hence it is given the name of Sutra, (the thread) inasmuch as it holds in itself the whole world." (Shivagama). Every happening has also its individual colouring according to the Tattvic ray under which it is developed each Tattva or substratum or force having its own individual, and specific work and colour. For instance, all sound is preserved in the Akasha Tattva, all visual pictures under the Tejas or Agni and so on.

A person manifesting any particular emotion, quality or virtue, or action good or bad, will immediately be pictured in the corresponding Tattvic colouring both in the Akasha and in his own aura. The same action recurring the colour becomes more accentuated and deeper, thus are tendencies and habits created.

Individual Examples. Let us take for example a person who is accustomed to being untruthful, he and the one lied to, also the ensuing results will all be there. The thief also, "The time, the place, the house, the wall with a hole, the sorrowful inmates, the stolen property, the subsequent day all are there pictured." We are told that the murderer absorbs the picture of the murdered man, and circumstances of the murder, by means of the tattvic colourings, into his own aura, and they become part of his own constitution, and his life in this way is filled with misery, and he, not remembering his past, knows not why. At the time of an action the Sun, Moon, and all the Planets, in fact all the heavenly bodies will be manifesting certain currents, rays, and colourings, and when this conjunction after a long or short period, according to cyclic law again manifests, the karma will be worked out. Much depends on the strength, or importance of the action, or whatever it is, as to the period of time which elapses, as minor cycles may intervene when similar but not exact conditions will be in evidence. This may cause a tendency to repeat the action and so strengthen results, but the Karma of such a thing as murder or any serious offence, and on the other hand any action of great self sacrifice, must await the reincarnation of all concerned, and it may take many lives before we pay the penalty or reap the reward. All depends on cyclic law which cannot err.

"The Law of Karma is inextricably interwoven with Reincarnation." S.D. We have said that Kronos or Cyclic Time, of an action is registered and when in the course of the law "The same time throws its shade again on earth," the pictorial rays stored up, energize matter and shape it to necessary activity. The Solar rays then produce a body within the mother suitable to the working out of the Karma. As time progresses and the action is "paid for," and the Karma exhausted, these Pranic colourings become fainter in the aura, remaining latent as tendency.

Monadic Karma.—We are told in the Secret Doctrine that we are still working

out Spiritual Karma generated on Atlantis, and that it was the Monads who sinned. "Spirituality and all the divine powers and attributes of the deva men of the Third had been made the handmaidens of the newly awakened physiological and psychic passions of the physical man instead of the reverse.

"The reader who would feel perplexed at the use of the term "Spiritual" instead of "physical" iniquity, is reminded of the fact that there can be no physical iniquity. The body is simply the irresponsible organ, the tool of the psychic, if not the "Spiritual Man," while in the case of the Atlanteans, it was precisely the Spiritual being which sinned, the Spirit element being still the "Master" principle in man, in those days. Thus it is that in these days the heaviest Karma of the Fifth Race was generated by our Monads." S.D. ii. 304.

Man as a God.—"It is only the knowledge of the constant rebirths of one and the same individual throughout the life cycle; the assurance that the same Monads among whom are many Dhyana Chohans or the "Gods" themselves, have to be, through the Circle of Necessity, rewarded or punished, by such rebirth for the suffering endured, or crimes committed in the former life; that the very Monads, which entered the empty senseless shells, or astral figures of the 1st Race, emanated by the Pitris, are the same who are amongst us, nay! ourselves perchance; it is only this doctrine we say, that can explain to us the mysterious problem of good and Evil, and reconcile us to the terrible and apparent injustice of life." S.D. ii. 304.

It seems indeed a terrible thing that we should have sinned so greatly, that we are still suffering the results as far back as Atlantis. When shall we begin I wonder to suffer or enjoy for action performed since that time. It goes without saying, the wonderful results which will accrue when man understands that he has free will in creating the future within certain limits, although still working out the past and that apart from "doing right for right's sake" he would be unwise to do anything else, as he would still be making evil Karma to his own undoing. Moderatrix.

LETTERS THAT MAY HELP YOU

No. 7

Friend

This is in continuation of my last letter.

We find that in the ancient world the doctrine of successive lives, reincarnation as it is called in these days, was almost universal.

As a writer has said (Theosophical Siftings) "Reincarnation was the most general of all post-mortem ideals; it was reserved for the religion which sprang up on the ruins of Roman civilization to popularize the dogma of a single life for each individual.

It is very important to bear constantly in mind the fact that the present views regarding post mortem states, and of an eternity of weal or woe, an alternative of never-ending reward or punishment, without further experience, are derived from the extensive spread of nominal Christianity, a doctrine which has reached its present development by a series of changes; at first by the acceptance of dogmas at the hands of dominant teachers who evolved them from their own sense of what was fitting, and later by successive concessions to public opinion and scientific investigation.

Apart from parable and allegory, one cannot find in the words of Jesus any assertion of eternal burning, or of everlasting white-robed choral service. The red-hot hell of the most orthodox European Christian, like the tailed and horned Satan, was evolved from the morbid fancies of bigot and priest in the dark ages of Europe. Eternity is truly said to be inconceivable, and as this is true, so is it true that no such period without a change can exist.

"If I were asked, why Christianity has at once spread so widely, and at the same time why the civilization of Christian nations is so honeycombed with vice and hypocrisy, I should attribute as the reason, its dogma of a single life alone to each individual. Even today, after nineteen hundred years of Christian domination in Europe, it must be confessed that in Christian England, the purist of the world, the ratio of criminals to pop-

ulation is higher than in countries where the older religions bear sway, and especially higher than in Buddhist and Brahmin lands, and higher than among either Hebrews or Mohammedans. Ancient Hebrews knew nought of immortality in joy, or in punishment. Rabbinic Judaism taught the doctrine of successive lives, so did the Mysteries of Ancient Egypt, so did the Greek aporrheta, and Roman cultus, and so did the great Indian religions."

According to Walker, "Traces of the doctrine are found among the aborigines of North and South America, and in many barbaric tribes. Throughout the East it is the great central thought. It is no mere superstition of the ignorant masses. It is the chief principle of Hindu metaphysics,—the basis of all their inspired books. Such a hoary philosophy, held by the venerable authority of ages, ruling from the beginning of time the bulk of the world's thought, cherished in some form by the disciples of every great religion, is certainly worthy of the profoundest respect and study. There must be some vital reality inspiring so stupendous an existence.

"Reincarnation teaches that the soul enters this life, not as a fresh creation, but after a long course of previous existences on this earth and elsewhere, in which it acquired its present inhering peculiarities, and that it is on the way to future transformations which the soul is now shaping. It claims that infancy brings to earth, not a blank scroll for the beginning of an earthly record, but that it is inscribed with ancestral histories, some like the present scene, most of them unlike it and stretching back into the remotest past.

All the qualities we now possess, in body, mind and soul, result from our use of ancient opportunities. There is no favouritism in the universe, but all have the same everlasting facilities for growth. Those who are now elevated in worldly station may be sunk in humble surroundings in the future. Only the inner traits of the soul are permanent companions. The wealthy sluggard may be the beggar of the next life; and the industrious worker of the present is sowing the seeds of future greatness.

The theologian seeks to explain life, with its inequalities, its miseries and injustices, by a future condition rewarding and punishing men for the deeds of earth. He concedes that benevolence and justice cannot be proven in God by what is seen of His earthly administration. The final law of creation is said to be Love, but the sin and suffering bequeathed to most of the race through no apparent fault of their own annuls that dictum in the world's real thought, and compels men to regard life as a ceaseless struggle for existence in which the strongest wins and the weakest fails, and the devil takes the hindmost. But even if the future life will straighten out this by a just judgment, fairness demands that all shall have an even chance here,—which only reincarnation assures."

"The materialist takes a more plausible ground. On the basis of the soul beginning with the present existence, he regards all the developments of life as results of blind natural forces. He says that the variety of atomic qualities accounts for all the divergencies of life, physical, mental, and moral. But he can give no reason why the same particles of matter should accomplish such stupendous varieties."

These extracts from better writers than I, put the matter clearly.

Instead of being creatures living according to "chance"—as the materialist asserts, or suffering from the momentary foolishness of an "Adam" and "Eve," and being cursed for all eternity unless we believe that God sent down a part of Himself to suffer and die on a cross for His own lack of foresight (for He must have known that the man Adam whom He created would yield to temptation, otherwise He is not omniscient); being as a result thrown about like a shuttlecock through life, now experiencing pleasure, now pain; the doctrine of successive lives—reincarnation—appeals to one's sense of justice inasmuch as that our progress (or otherwise) depends wholly on our own efforts, with the comforting thought that anything gained and built into our character is not lost.

Again: the doctrine teaches something else, which is of great value, viz, Charity. Instead of spurning the "failures," or

looking down with contempt at those who have "fallen," the doctrine helps us to a larger and more charitable view. The so-called failure is perhaps struggling with a problem which may be our problem later on in some future life, and that so-called failure may have gone further in solving that particular problem than perhaps we shall when we come to wrestle with it.

In a book recently published (*The Record of Nicholas Freydon*) the author, speaking of his experiences in the slums of London, says:—"Nothing in life is much more remarkable to me than an old man or an old woman of the poorer working-class, say, in South-Tottenham, who, at the end of a long, struggling life remains decent, honest, cleanly, upright, and self-respecting. That I think truly marvellous. I am moved to uncover my head before such a one. I know something of the environment in which these English men and women have lived out their arduous lives. Among them I have seen evidences of a bravery which I deliberately believe to be greater than any that has won the Victoria Cross. . . ."

The enormous majority of the poor never set foot in a police court. And yet, for one who knows anything of the conditions in which they live, how marvellous that is! Most educated people, after all, go through life, from cradle to grave, without once experiencing any really strong temptation to break the law of the land. The very poor are hardly ever free from it. I know.

"I, with all the advantages behind me of traditions, associations, memories, hopes, knowledge, and tastes, to which most very poor people are strangers, I have felt my fingers itch, my stomach crave woundily, as I passed along a mean street in which food-stuffs were exposed outside shop windows. Oh, the decency, the restraint, the enduring law-abidingness of London's poor, in the face of continuously flaunting plenty, of gross ostentation! It is the greatest miracle of our time."

A student of and believer in the doctrine of reincarnation would say it was the result and effect of lessons learned in past lives.

Yours,
Aseka.

THE EAST COMES TO THE WEST

A wider and growing appreciation of the culture of the East in the scientific, religious and cultural centre of the West is worthy of notice. Eminent Eastern scholars, specializing in their respective fields are coming in increasing numbers before the assemblies and councils of the Western savants.

A true appreciation created by this mutual contact is bound to lead to the general enrichment of knowledge and a better appreciation and harmony among various religions and races of the world. India the ancient home of the religions of the East is showing great activity of recent years in promoting this universal understanding.

During the last quarter of a century, several outstanding figures from the East have made their impress on the cultural life of the day. The first one to present his message in the West in a popular form was Swami Vivekananda who spoke before the Parliament of Religions in 1893 at Chicago.

Rabindra Nath Tagore, the famous Indian poet and philosopher came next whose accomplishments and efforts through his International University have done and are still doing much to bring the culture of the East before the West.

In the realm of science Sir Jagadis C. Bose, the famous Indian scientist has brought the peculiar contribution of the East in scientifically establishing the unity of all life.

This year there seems to be a special invasion of the West by these eminent messengers from the East. Tagore is visiting and lecturing in Italy and continental Europe. Sir Jagadis spoke and demonstrated his experiments before the meeting of the British Association for the Advancement of Science, held at Oxford last month.

Under the caption "A great discovery" *Le Matin*, Paris, thus describes his recent discovery:—

"Up till now the animal alone was regarded as capable of perceiving, feeling and regulating its life through a nervous

system, this was one of the accepted dogmas of science.

"Sir J. C. Bose has now completely demolished this artificial edifice. At the Sorbonne before the most distinguished men of science and under the presidency of the eminent plant physiologist Prof. Molliard, the Dean of the faculty of Sciences, Bose gave a demonstration of the result of his researches. The impulse in the plant had hitherto been regarded as purely mechanical, unlike the nervous impulse in the animal. By a long series of researches Sir Bose traces the nerve net-work in the plant, finds that its threshold is ten times more sensitive than that of man; he determines the rate of its influx, which is 40 c.m. per second thus placing it in the nervous scale half way between lower and higher animals.

"He has succeeded in localizing the nervous tract, and demonstrated the co-ordinate nervous action by which the leaf is adjected to face the sun.

"Innumerable are the plants which had been subjected to experiment; extraordinary is the gift by which his subtle intellect creates instruments of marvellous sensitiveness for automatic record of imperceptible plant movements. Fascinating likewise is the discovery of the action of drugs on the plant.

"It is for the leaders of science to fully appreciate the extraordinary refinement of his scientific method. But every one will fully appreciate the Philosophic significance of his establishment of Unity of all life.

"It needed an Englishman to discover in the 16th century, the circulation of blood, but it was reserved for the subtle Hindu to have the poetic vision and infinite patience to discover the mystery of sensitive impulse in plants. After his discovery we begin to have misgivings, when we strike a woman with a blossom, which of them suffer more, the woman or the flower."

Another eminent Indian scholar visiting the west this year is Professor Radhakrishnan of the Calcutta University. Prof. Krishnan delivered this year's Upton lectures at Oxford. In moving a

vote of thanks to the lecturer Dr. L. P. Jacks, editor of the Hibbert Journal, paid the following tribute to him and to the Hindu mind:—

“He has brought before us a wonderful picture of the vast hospitality of the Hindu mind. Hospitality is the word which came to my mind a number of times as I listened to his talks; Catholicity I would have called it, but hospitality, to my mind, means all that Catholicity means and a good deal more. It means depth of feeling and breadth of outlook, characteristic of Hinduism as he has presented to us. Not mere hospitality—that which offers a bare bed and a casual ward for every religious tramp; the hospitality of the Hindu mind is that which educates and enlightens the mind which accepts the Hindu faith without forcing anything on it, if it be unwilling. You will agree with me that this hospitality characterises Hinduism. As I have heard him, the words that came to my mind are those of the New Testament. “In my Fathers house are many mansions.” A new meaning of spiritual charity dawned on my mind, there were moments when I was tempted very much to say ‘Almost thou persuadest me to become a Hindu.’ But I felt that the very points that tempted me to turn Hindu were also the very points that I hope will some day make me bold enough to say that I am a Christian.”

Professor Radhakrishnan also addressed the British Institute of Philosophical studies, the Aristotelian Society of Cambridge and the Institute of Philosophical Studies, London. Professor Radhakrishnan has now come to America as a representative of Calcutta University to attend the sixth International Congress of Philosophy to be held at Harvard University this month. The University of Chicago has elected him Haskell lecturer for the year 1926. He will also deliver a course of lectures to the University of Yale, Harvard, Princeton, Columbia and the Theological Colleges like the Union Theological seminary of New York and the specific school of religions, California.

Another Indian philosopher at the sixth International Congress of Philos-

ophy being held at Harvard this month is Prof. S. N. Das Gupta, who is the author of the History of Indian Philosophy and several other works.

Another distinguished visitor from India, still with us in Canada, is Diwan Bahadur Sir T. Vijaaraghava Acharaya, who came specially to open the Canadian National Exhibition on August 28th, and is on a lecture tour throughout the west at the present time. Although the nature of his visit is different from those of the others, still his addresses have not been without reference to the religious thought of his country. Why not the Rotary spirit in Religion as well as in the international affairs, said he, speaking before the Toronto Rotary Club, and ended by reciting the following verse from the evening prayer of every Hindu:

As all rivers lead to the ocean,
So all religions lead to Thee, O Lord!
Kartar Singh.

NOT A PARTISAN

The level-headed Theosophist is not a partisan; he is prepared to defend and where possible to propagate his principles without committing himself to any policy or party, without denouncing those who are not prepared to share his beliefs. He holds that there is all round us a world of extraordinary beauty, that it lies within reach and grasp of all. Simply because we have become self-hypnotized and have learned to worship the lower mind as the one interpreter of our being, life holds so little for a great majority of those who pass along its pilgrim way. Our teachers' greatest endeavour is to give all who are interested some Pisgah sight of a promised land in which they will find their true heritage; they know that the land is accessible to those alone who have accepted a belief in a brotherhood as wide as the human mind can conceive.

—S. L. Bensusan in *The Theosophical Review*, April.

Theosophy is now heresy, but may the Theosophical Society perish ere any of its officials don the robe of silencer of thought alien from his own.

Annie Besant in *Lucifer*, p. 93, Apr. 1892.

An Important Statement By Mr. J. M. Pryse

In justice to Mr. Mead and Mrs. Besant, whom I count as friends (even though, good-naturedly differing with them, I have a poor opinion of the Gnostics and do not look for the coming of any world-saviour) I wish to state, from my personal knowledge, that the oft-repeated charges that they, or either of them, made unwarranted changes in the revised (third) edition of the S. D., tampered with the manuscript of the third volume, and suppressed the fourth volume, are wholly false, with no foundation whatever in fact.

When the T. S. split into irreconcilable factions I resigned from it. I am not a member of the Society, or of any other Society. For that reason, and also because the term Theosophy now connotes many doctrines and doings of which I disapprove, I do not call myself a Theosophist, and do not use the word Theosophy in my writings.

I follow as faithfully as I can the teachings of H. P. B., and am not concerned with the beliefs and activities, the bickerings and animosities, of the Theosophical factions, to which, in fact, I have for many years paid very little attention. But among the many fantastic legends and foolish fables that have sprung up since the disruption of the T. S. is this malicious accusation brought against Mrs. Besant and Mr. Mead, which it would be wrong for me to ignore: for, as I was for four years in the London headquarters, had charge of the printing office, and printed the revised S. D., I naturally had every opportunity to know the facts; whereas this absurd accusation is the fabrication of semi-theosophists who hung on the fringe of the Society, and is being circulated by pseudo-theosophists who were never in any way connected with the original T. S., and who quite evidently have not absorbed its philosophy and ethical principles.

The first printing of the S. D. was divided into two "editions," which are therefore identical save for the words "second edition" on the title-page. The printing was done from the type, but

stereotype matrices were made in case another should be called for. When that time came, however, we found that the matrices had been accidentally destroyed; and I, for one, was decidedly pleased at their loss, since it made opportune a much needed revision of the text, which arduous labour was undertaken by Mr. Mead and Mrs. Besant. Joyfully I placed copies of the S. D. in the paper-cutter, trimmed off the edges, and had assistants paste the pages on large sheets of writing-paper, to afford wide margins for marking corrections. As Mrs. Besant could spare but little time from her other Theosophical activities, the work of revision was done mostly by Mr. Mead, who was assisted by other members of the staff in verifying quotations and references.

Up to the time of her death H. P. B. regularly passed on to Mr. Mead the articles she wrote for her magazine, for him to correct and revise the manuscripts before sending them to the printer, and therefore he was certainly better qualified than any one else to do the same with her writings that had been published before she had benefited by his painstaking assistance.

In revising the first edition of the S. D. he did precisely the work which he had formerly done on those manuscripts—only that, and nothing more. For it was obvious to any one familiar with the literary and mechanical details of book-publishing that the manuscript of the S. D. had not been properly prepared for the printer, and that the proof-reading had been so carelessly done that even glaring grammatical errors, inadvertently made by the author, had been allowed to stand. No changes were made by Mr. Mead or by Mrs. Besant except such as should have been made in the original manuscript before printing.

For his scholarly and conscientious work in making the revision Mr. Mead deserves the gratitude of all discriminating readers of the S. D., as does Mrs. Besant also for her share in the arduous task.

When I had finished printing vols. I

and II. Mrs. Besant placed the manuscript of vol. iii. in my hands. After reading it, I gave it to my brother John to make a typewritten copy, which he did. It was in an unfinished state, and badly arranged. H. P. B. had rewritten some of the pages several times, with erasures and changes, but with nothing to indicate which copy was the final revision; Mrs. Besant had to decide that as best she might.

As it contained far less matter than either of the other volumes, Mrs. Besant told me that she would pad it out by adding the E. S. T. Instructions, since H. P. B. had told her she might do so. These Instructions, it will be noticed, cover the very ground of the proposed vol. iv., of which only a few pages were found, merely enough to mark where H. P. B. had discontinued writing. I am inclined to believe that she intended to incorporate these Instructions in vol. iv., and that she had this in mind when she wrote, too optimistically, that the last two volumes were "almost completed." A big pile of manuscript was also found after H. P. B.'s death, but it proved to be only the old manuscript of vols. i. and ii., returned by the printer.

Living as I did for four years in the family group at the London headquarters over which Mrs. Besant presided, and knowing that both she and Mr. Mead, during all those years, were devoted followers of H. P. B., sincere, honourable, truthful and conscientious, I cannot leave uncontradicted the mendacious statements and insinuations that they, my old comrades, mutilated, corrupted, suppressed or made any dishonest use of the writings left by their teacher, H.P.B.

Yours fraternally,
James Morgan Pryse.

Writing later Mr. Pryse adds:

So now Mead says that H. P. B. was a "powerful medium," who had a wrong outlook on life as an "occultist!" To my certain knowledge, she was an Adept and not a medium. As humanity is divided into the Initiates and the "profane," naturally H. P. B.'s "outlook" was that of an Initiate. I'm sorry that Mead has so greatly "backslid." Even Mrs. Cleather slangs vol. iii. of the S.D.

as fraudulent, and her followers boycotted it. She states that no messages were received from the Masters after the death of H. P. B. I know that both Judge and Annie Besant got direct messages from the Master M. long after H. P. B. departed. . . . However, the beliefs and delusions of Mead and A. B. are their own karma; and it is to be hoped that they will learn better, for, as Aeschylus says, "Ever-ageing Time teaches all things."

I tried hard to dissuade my brother John from starting a new Society, but he rammed ahead, with no definite idea of what he wished to accomplish. Against my protest he chose the inappropriate and misleading name Gnostic. From that he shifted over to the scheme of uniting the factions and strays of the T. S., unconsciously copying after the U.L.T., which has developed into a peculiarly bigoted and narrow sect, with "occult" beliefs quite as extraordinary as those now cherished by Annie Besant. To my notion, starting a new Society merely complicates matters, and I do not see how the factions can be brought together while each and every one of them claims to be the original one and only IT. I think none of them are It. The only hope is for them to come to their senses, waken from their strange delusions, and get back to the straight philosophy taught by H. P. B. and the Masters who sent her forth.

WHAT IS SALVATION?

The Churches are having their triumph to-day, by the fact that they have made it impossible for people to believe that the Christ could possibly come again among people as a man. One has only to read the theosophical publications that are opposed to the idea to know that nothing would be a greater catastrophe for the established Churches than for the Christ Himself to appear among men as a man, for the Churches would not long survive the shock of the knowledge that they have been worshipping a man in place of the Deity.

Their triumph has been for two reasons:
1. They have convinced millions of Christians that the Christ only comes to

save the world, — otherwise He has no reason for coming.

2. They have convinced millions of Christians that the only reason to be present at a religious service is for personal salvation, and that therefore there can be no reason for another appearance of the Christ, since men have another mode of salvation.

There may be many objections to the announcement that the Christ is soon to appear, but the opposition to Dr. Besant's pronouncements are largely based on the above reasons, in spite of all she has said. It only shows how much theosophists are still dominated by the illusions the Churches have cast upon them, even though they talk against the Churches in the same breath.

1. The Christ is powerless to save the world, no matter how often he came. The idea is an absurdity, and should have no place in the mind of an occultist. That the Earth in its Fourth Round does require salvation is a fact, and this particular point is one of serious danger for it, and of course the Christ now in office is very much concerned with doing what He can to help humanity over this crucial experience, but that is not His paramount reason for coming among men to inspire them in spiritual matters. All are concerned with the danger this Earth is passing through, from the Solar Logos, the Planetary Logos, the Silent Watcher down to the lowest Initiate. All are doing what they can, and hoping the danger will pass successfully, but the Christ, single-handed, could not accomplish it. To think such a thing is to lower one's conception of the Solar Logos to the level of a Sixth Round man, for we are told in the Master's Letters that the Lord Maitreya is that type of man.

The Christ may or may not come, but if He does it will not be to save the world. It will be because of two facts:—a.—because the bulk of humanity have fallen into materialistic errors of thought, as stated in the Bhagavad Gita, where He says that He will come when men do fall into that error (and it must be confessed that men have become material-

istic in their thoughts); b.—because a new subrace is beginning and needs its spiritual inspiration established, and it is the special work of the Christ to do that, and no one else can do it. If He does not come at this epoch the subrace cannot get properly started, and will have to wait till He can come.

2. All through the ages religious services have been established by Masters, and there have been many other ceremonies established from the crowning of a King to a street procession to celebrate a triumph or a good harvest. There was never a question of salvation in such things till the Christian Churches started the idea, and now no one can think of any other reason of joining in a religious service. People's imaginations have become stultified as their inner vision darkened.

There is no service or ceremony that can be invented that can save anyone in any way. The man who goes will not be personally benefitted any more than the person who does not go to Church. Anyone who wants any personal benefit in the way of salvation may as well stay at home, and let his neighbour go to Church for him.

We live side by side with angels and fairies, who represent one aspect of evolution, while we represent the other, like the two sides of a coin. The medieval writers called one the masculine and the other the feminine, and speculated on the mating of the male and female in perfect union. However one may word the idea, there is a force, or series of forces that represent such mating, and there have been times in history when it was partly a fact,— such as the times of the Arabian Nights, or the end of the Druidic supremacy whence we got our enormous fairy folk tale lore.

All ceremonies, secular or religious are for the purpose of utilizing these forces that we may live side by side with angels and fairies in full knowledge, and not, as now, only in imagination. So long as we do not know angels and fairies, and how we act together in the plan of nature we can only know half the laws of nature, the other half being always a closed book. The desire is certainly in the bulk of

mankind to know the whole plan of nature (whatever we shall do with the knowledge when we get it, is a question), so that opportunities are being given to re-establish this knowledge gradually. It may take a long time, but humanity is knocking for the knowledge, so the knowledge will be given as soon as the opportunity can be arranged.

3. What is this whole talk of salvation? We talk of a great danger facing humanity and the Earth in this Round. But what is that danger?

This is the Fourth Round, and all humanity is destined to complete its fourth stage and become a humanity of Initiates. The Initiate is the true Fourth Round man, and we have only to look around to know that the vast bulk of humanity is not going to reach and complete the Initiate stage before the seventh root race has completed its time.

We are now in the Kali Yuga, and have 427,000 years to go, and we do not quite know what the other three Yugas are, but they are each shorter than that, as each gets shorter and shorter, so the time is very much limited. The First Round ended with savage man who was content to dream and whose desires were so simple that we should hardly recognize them as desires. The Second Round ended with barbaric man, whose artistic sense ran to display, and whose desires ran to selfishness, tyranny and pleasure. The Third Round ended with civilized man who could organize tribes and nations, and whose desires were for personal greatness, strength to gain his own ends, and for wealth. The Fourth Round is to end with the Initiate, who is willing to subordinate his own desires for the good of the whole, his own wealth for the happiness of the whole, and his desires turned to spiritual channels. The Fifth Round is to end with a humanity of Masters, the Sixth Round like the Christ, the Manu, etc., and the Seventh Round with Buddhas.

We are long past the middle of the Fourth Round, and are indeed three-quarters of the way to the end, and all this humanity is not going to be a humanity of Initiates with only a quarter of a Round to go. What, then, is going to

happen? Here is the whole question of salvation, and the only way to know how we are going to be saved from the catastrophe of losing more than half of our humanity, and lose our whole solidarity, is to enquire of the Solar Logos. No one else knows. They may get hints, and pass them along, but that is all. There is no man in our humanity, not even the Christ, who knows how to save the world. Lots of things may be tried in the hopes of pushing along some of the laggards, but the fact remains that we have too many laggards, and are not going to succeed to maintain our solidarity of humanity intact.

We may talk a lot of salvation, and the saving of the world, and movements may be established one after the other to deal with this question, but we will remain in the dark as to how it is going to be accomplished till it is. The Logos does not show His hand, though we may pray to Him day and night. We can only meditate, and get into the Logoc forces, and wrest a hint from the contact, and put that hint to work, and then go for another, but the fact remains that we ought each to be fulfilling our true Dharma or destiny, and hurry up to become an Initiate. An Initiate is one who is inspired to live for the Higher Self, instead of the lower self, trying to know God as Power, Love and Beauty; does not want material things for himself, is ready to work as the ambitious work, but not to work for the fruits of the work, and knows all men as one in the Spirit.

Alice Warren Hamaker.

Vernon, B.C.

Do You Want a Book?

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

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

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

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OFFICERS OF THE T. S. IN CANADA.

GENERAL EXECUTIVE

Felix A. Belcher, 250 North Lisgar Street, Toronto.
George I. Kinman, 87 Ravina Crescent, Toronto.
Edwin H. Lloyd Knechtel, 510 Rosedale Crescent,
Calgary, Alta.

George C. McIntyre, 20 Shannon Street, Toronto.
John E. McCreedy, 328 Hastings Street W., Van-
couver, B.C.

Kartar Singh, 9 Toronto Street, Toronto.
Reginald D. Taylor, 9456 143rd St., Edmonton, Alta.

GENERAL SECRETARY

Albert E. S. Smythe, 26 West Glen Grove Ave.
Toronto 12.

OFFICIAL NOTES

Correspondents will please note the change in the number of the General Secretary's address. It should be 26 West Glen Grove Avenue, Toronto 12, Ontario, Canada. Many foreign correspondents put U.S.A. after this, which is akin to addressing Paris, France, Germany.

* * *

About one-third of the membership have paid their dues for the current year. According to the post office regulations we are not permitted to mail magazines which are not paid for, so if any members should find their magazine not arriving they should consider whether their dues are paid or not. It is one of the paradoxes of our Society that the payment of dues is made the criterion of membership. Perhaps there is something important in this, for we are reminded that if we cannot be found faithful in little we cannot expect to be entrusted with greater things.

* * *

Brother Arundale has produced his new magazine "Advance! Australia" and the exclamation point is significant. It

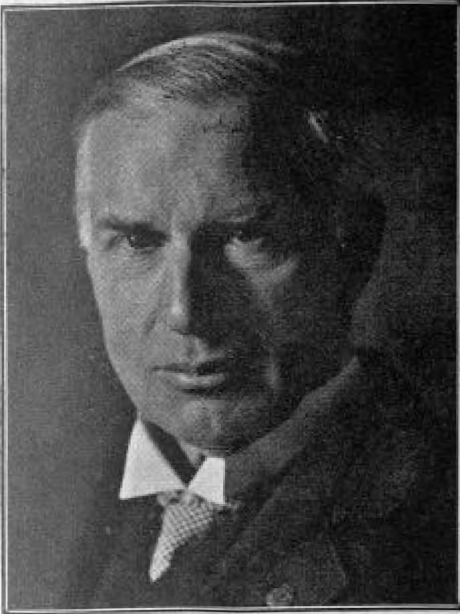
is a 48-page publication costing the public sixpence each and the members ninepence each, a reversal of our Canadian method which some of our friends might lay to heart. It is printed on toned paper in blue ink. There are no illustrations in this issue, a serious omission from the point of view of the public, but there is a musical item on page 42, St. Christopher School Song, in march time. It is impossible to predict its future. Anyone with experience in the newspaper world knows the difficult of guaging the public taste. Either a publication goes or it doesn't go. In the one case it is a sink-hole for cash. In the other it is a goldmine. Let us hope Mr. Arundale has struck an Australian mine.

* * *

One of the most important statements made in a generation of Theosophical writing is to be found in the article by Mr. James Morgan Pryse which appears in this issue. It should settle once for all the controversy about the authenticity of changes made in the third edition. of The Secret Doctrine or the authorship or validity of the Third volume published after Madam Blavatsky's death. There will be considerable feeling no doubt, over Mr. Pryse's statement, but we want the facts, and those who are not willing to listen to frank statements are not loyal to the T. S. motto. It should not be forgotten that the old warning was given to every student of the occult that he must stand ready to abandon all previous beliefs at any moment. Of course beliefs are not knowledge, and we are not expected to forswear our selves in that respect. Mr. Pryse is one of the very few capable of making a statement from personal knowledge about the printing of the S. D. and we should be glad that he has had the courage to say what he knows to be the fact.

* * *

The Mahatma Letters to A. P. Sinnett edited by A. T. Barker have been issued in a new and revised edition in which errors of spelling have been corrected. This is the fifth printing since its publication in December, 1923, and there is no possible calculation of the amount of



Mr. W. B. Pease, secretary, Victoria Independent T. S., a valued contributor of *The Canadian Theosophist* and an earnest student of *The Secret Doctrine*.

doctrine of the septenary chain with one physical globe which is implied in every line of *The Secret Doctrine* and is in fact an integral part of the esoteric philosophy." The new edition is supplied with a comprehensive index.

FELLOWS AND FRIENDS

It is reported that Harold Olifant, twenty years president of the Adelaide, Australia, Lodge, has been compelled to dissent from the present policy of the Adyar administration.

* * *

Dr. Kenneth Guthrie writes commending the article on Bacon and Shakspeare, and calling attention to the two leaflets, "Shakspeare Unmasked" and "Bacon Unmasked" which may be had for a postage stamp or at 25c a dozen from the Shakspeare Lending Library, Teocalli, 1177 Warburton Avenue, North Yonkers, N.Y.

* * *

Mrs. C. B. of San Francisco writes: Permit me to say that everyone to whom



Mr. John E. Mecredy, Vancouver Lodge, elected to General Executive for 1926-7.

good this book must have done just at the moment when it seemed that Theosophy proper had been altogether side-tracked by the fads and foibles of the Sydney Arhats. A change has been made in dealing with the vexed Mercury and Mars discussion. Some lines are omitted, and the following paragraph inserted on page 491. "Attention has been drawn to the fact that Madam Blavatsky was not accurate in her quotation of the Master's letter to the extent that she added the word "etc." and omitted the word "yet"—and there are some who would like to convince themselves and others that this fact is sufficient to invalidate the whole of H. P. B.'s exposition of the teaching regarding the nature of the septenary chains. It should be evident to every student that in reality, at the worst, this misquotation invalidates the hypothesis which Mme. Blavatsky offered as a possible explanation of Mr. Sinnett's misunderstanding, and it leaves utterly untouched the

I have spoken is well pleased with your magazine; we often read excerpts of it in the lodge; we find it helpful to get another view-point of the Theosophic situation than that which is doled out to us. I shall hope to be sending you further subscriptions.

* * *

Mrs. Helen Faulkner, 5136 N. Capitol Boulevard, Indianapolis, Indiana, writes approving Mr. John Pryse's idea of an International Theosophical League, which, she says, "seems to be a very timely movement." She thinks it "the surest way possible to see the Theosophical Movement through its crises."

MRS. BESANT IN AMERICA

Mrs. Besant and her party arrived in New York on board the "Majestic" on August 25. The New York Herald stated that in Mrs. Besant's party were Miss Rosalind Williams, her secretary, Mr. Jiddu Krishnamurti, Mr. D. Rajagopal, Mr. and Mrs. John Ingleman, and Miss A. Burdell. Voluminous interviews were given by all the New York papers on the sensational conception of a new Messiah appearing, and several Christian clergymen and ministers were also interviewed and registered various degrees of scepticism. Mr. L. W. Rogers and Mr. J. Montgomery Flagg met the party, which proceeded next day to Chicago. The president of the Toronto T. S. wrote the following letter to Mrs. Besant: "Monday, 23rd August, 1926. My dear Mrs. Besant: It is thirty-three years since Samuel Beckett and I first welcomed you to Toronto. We are still spared to carry on the work that we were then engaged in. A whole generation has passed away since then with all the attendant changes. But Theosophy has remained to us unchanged, and in 'The Secret Doctrine' and the New Testament we find complementary teachings which appear to be fundamental and practical in daily life. Underneath all lies the Law of Brotherhood, the Unity of Life and Love and Wisdom, and if we differ with you on some matters we trust you will accept our welcome to Toronto on the broader basis of the pri-

mary object of the Theosophical Society. The three Lodges here have formed a joint committee which is charged with the duty of seeking your wishes with regard to the disposal of your time apart from your public lectures in the city, and of cooperating with you in making such arrangements as you desire. We have been hoping for an address from you to a joint meeting of all the members of the Society who may be able to attend, perhaps on the Tuesday night of your visit. Many members will attend from other points in the province and perhaps from farther away. We would like to make your visit as pleasant and comfortable as possible for you and will be glad to know of anything we can do to that end. Respectfully and fraternally yours, Albert E. S. Smythe." At the time of going to press we have heard only from The Pond Lecture Bureau which is managing the lectures "for the Theosophical Society," and which states that it has been arranged with Mr. Norman B. Withrow to present Dr. Besant in Toronto on November 1 and 3, when the Lectures will be on "The Coming of the World Teacher," and on "India, Past and Present: Has She a Future?"

A SIMPLE UNION

It never rains but it pours. The Canadian Theosophist has been advocating for years some kind of cooperation among independent Blavatsky students apart from organization and official interests. Our idea was to have recognition accorded, tacitly or otherwise, of the active Brotherhood of all who are loyal to the original conception of the Movement and the ideals set forth by its authors.

It is difficult to get away from the organizing and pigeonholing instinct of Lower Manas, and we regret that the wider and looser method of Association has not appealed to our friends. The Blavatsky Association was the first to set up its tent. But no one was allowed to enter who entered any other tent. This is obviously untheosophical. Besides this a number of independent bodies were organized like the United Lodge of Theosophists, Los Angeles, the Sydney

THE CANADIAN THEOSOPHIST



Mr. Reginald D. Taylor, Edmonton Lodge, elected to General Executive for 1926-7.

Independent Theosophical Society, and more recently the Egyptian Lodge, the Czecho-Slovakian Society and others. These were necessary in the nature of things. But beyond this it was necessary to have some expression of cooperation among these separate units.

We suggested the loosest kind of affiliation, to go no farther than the listing of all such bodies as were willing to acknowledge a common aim and purpose. We published Mr. John Pryse's letter on the subject and his suggestion seemed capable of the expansion without fetters which is required. Since then have come to hand the project put forward by the Sydney Independent Society, called "The World Federation of Independent Theosophists," and after that our independent friends in Holland with a prospectus of an "Order of Service for the Defence of Theosophy and the Theosophical Society," and we hear of several other movements.

All these offer an organization which the others are to join. That, as far as the writer can see, will only multiply the difficulties of the situation. These

groups and organizations are all excellent in themselves, but it is perfectly clear that we cannot join all of them or expect each of them to join all the others.

What is wanted is something to take the place of the original Theosophical Society, which has abdicated its office of being an open door for any Society with kindred aims by the simple means of affiliation. The separate bodies may draw up constitutions and set forth objects and organize activities, but all that the centralizing agency is wanted for is to be a pivot around which the others revolve.

It needs no constitution beyond the statement: "The following bodies, groups, organization and bodies of people are in sympathy with and desire to fulfil



Mr. Kartar Singh, Toronto T. S., elected to General Executive for 1926-7.

the aims of the Theosophical Movement as set forth by Madam Blavatsky and the Masters prior to her death in 1891." Perhaps even this is too explicit. There need be no officials, for each Body will utilize its own officials. When a World Congress is decided upon each Body could appoint representatives to carry out the work.

No one has to join such an agency. Those who wish to join anything would join one of the affiliating bodies. Every one of these and their officers would be active in its maintenance, and as they all preserved their ideals it would represent a composite essence of their purity and devotion. When a Congress met it would elect a Chairman who would naturally continue in office till the next meeting, but without other authority than to call that next meeting when it had been decided upon.

Simplicity is the key-note. Understanding makes the harmony. Independence and variety furnish the melody. We must leave all free for the generations to come and the illumination that their Karma may enable them to attain.

We have already on the list as we assume:

The World Federation of Independent Theosophists, Sydney.

The Independent Theosophical Society, Sydney.

The Gnostic Society, Los Angeles.
Order of Service, The Hague,
Holland.

Union of Free Theosophists, Alexandria, Egypt.

Toronto Theosophical Society.

We cannot as yet speak for the Czecho-Slovakian Society, but believe it would be in sympathy with this design. The Victoria Independent Theosophical Society would probably adhere, and there are a number of others which we do not care to mention without their direct sanction.

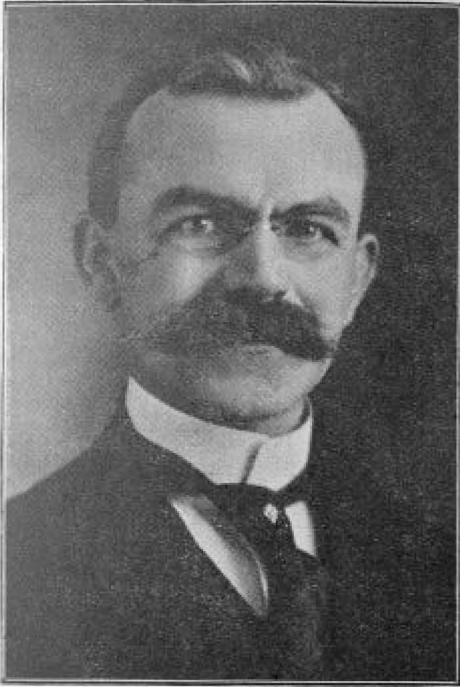
All that is necessary for each and all of these to do is to print the list with a statement of the loyalty and freedom of the Union or Affiliation, with the name of the local Society adhering at the top or bottom of the list as it chooses.

There will be no compulsion and only

self-constituted standards for each entity. Individuals otherwise unattached may adhere if they wish. All this is without deprecation or criticism of any effort in a similar direction.

"LETTERS FROM THE MASTERS"

The second series of "Letters from the Masters of the Wisdom" has not yet reached Toronto, but we take this note from *The Path*, the organ of the Independent Theosophical Society of Sydney, Australia. "There has recently been given to the world another Theosophical gift which is of so momentous a nature that it is hard to estimate its worth. This is the second series of "Letters from the Masters of the Wisdom." During the past year or so the burden of knowledge has been enormously increased, and our indebtedness also, by the publication of those priceless letters from the hidden, but none the less real, Founders of the Theosophical Movement in the Nineteenth Century. The great mass of correspondence addressed to Mr. A. P. Sinnett has been made available in all its fullness; the little missives that came to Colonel Olcott and others are added to them in two volumes, the second of which equals in interest and importance the first. Who among the present students who is not deluded by the floods of psychic rubbish that counterfeit the true teaching would not have given all he possesses to have been of the little band who were honoured by such missives. . . . Again and again in these letters it is made plain that the Masters ask of us loyalty to ideals, ability to work with all who offer, a one-pointedness that makes us content to work wherever and whenever the opportunity offers, caring nothing for the fruit of action and seeking only the general good From their hidden retreats the Masters of Wisdom are permitting evidence of their existence to trickle through again to the world of men; witness the publication of authentic letters sent by them to their disciples in the early days. . . ." Besides the editorial from which this is taken a review of the book says: "This book is a sheer joy. Its contents are priceless.



Mr. Edwin H. Lloyd Knechtel, Calgary Lodge, member General Executive, 1919-21; re-elected 1926-7.

We read the book at a sitting, and our gratitude increased with each page. Obviously a book for the student, the disciple, the believer in the existence of the Masters as living men. This series includes the priceless letters from the Master Serapis, written to Col. Olcott in 1875-6. . . . Mr. Jinarajadasa's notes are interesting and generally informative. They are brief also, and to the point." The publication, we may add for ourselves, adds another debt to what we owe Mr. Jinarajadasa in connection with the discovery to the world of the Adyar archives.

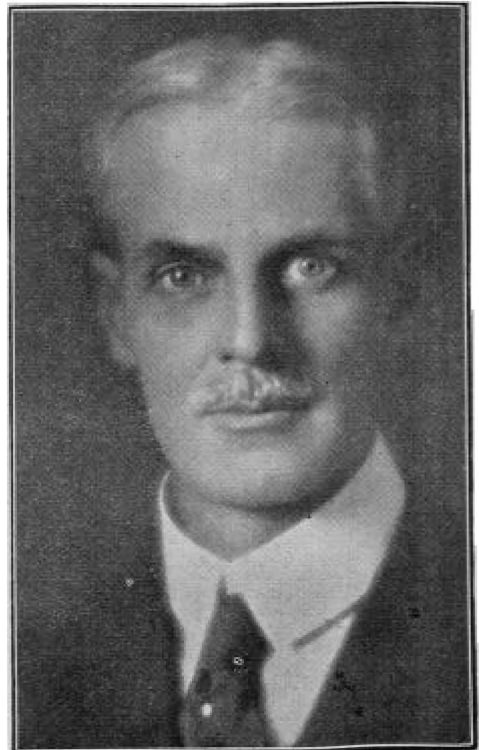
A MESSAGE FROM THE MASTERS OF WISDOM

IMPORTANT NOTICE. This pamphlet is addressed to all earnest people. It announces the *fact* that the Masters of the Wisdom are about to do a further Work in the world, that Their plans are already complete, and that the Work has

now commenced upon the physical plane. All events of importance are governed by unchanging Cyclic Law. In accordance with that Law we have entered a period in which the existing order must be dissolved. The nations of Europe in particular are upon the threshold of a vast upheaval, and all over the world there will be drastic and far-reaching changes.

In Europe, national hatreds and jealousies are too deep-rooted for cure: they present an insuperable barrier to the progress of humanity and to mutual understanding and good-will. Because of this, the destruction of the present order has become a karmic necessity.

In the near future existing institutions will be overturned and practically all religious and philosophical teaching will be blotted out. Therefore, the Masters,



Mr. George C. McIntyre, Toronto T. S., elected to General Executive for 1926-7.

foreseeing these things which are soon to come upon the Earth, have prepared the present Work. It is an Ark of Refuge wherein will be preserved all that is true in existing teachings, and into which a new measure of Knowledge and Power will be poured.

The Masters do not announce the near coming of a World-Teacher, but state that such an event at this time would be a refutation and annulment of Cyclic Law. Neither do They proclaim any new Truth; it is rather their intention to give a new understanding of such Truths as have already been declared. No new Teacher nor any new Truth may be expected before the closing years of the present century.

As a preliminary, the Masters have once more raised the Standard of Universal Brotherhood. Hitherto it has been misunderstood, and in this, Their present announcement, the true teaching is given. Those who have a discernment of true spiritual values will be able to recognize its truth. This Message will act as a spiritual touchstone, and all persons who have an affinity with the present work will be drawn towards it by a process of spiritual self-selection.

This is a Work to be done in the hearts of individuals rather than through outward forms and organizations. Some degree of organization is necessary; nevertheless, it is distinctly a spiritual work, and is not concerned with the affairs of the outer world. The public aspect is the work of the Messenger who will come in or about 1975, and for whom this present Work is preparatory.

Its immediate purpose is to train and prepare individuals, giving them such help and encouragement as will enable them to attain spiritual enlightenment individually. To this end the Master has given freely both of Knowledge and Power. It is available for all who will strive to live the life, provided they strive not for selfish advancement, but for the welfare of humanity as a whole.

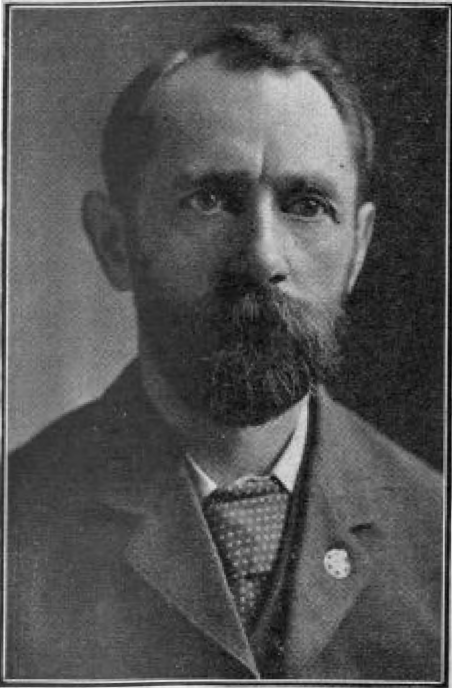
The task of those who come into this Work is twofold. First, self-training. Second, the training of succeeding generations—our children, and their children after them. The first consists of unre-

mitting personal effort by means of which, and of the great inflow of spiritual power which will be made available, the achievement of individual illumination will be possible. The second part of their work is the shielding and preservation of the rising generation from current popular ideas, from religious misconceptions and delusions, and from the psychic horrors that will be rampant in the outer world.

The children who by their karma will be drawn to parents who are linked up with this present Work, belong to a group of highly evolved egos who are now beginning to come into incarnation. They must be kept free from karmic ties or links connecting them with the old and dying order. They will be the Thinkers and the Leaders in that new order which shall arise from the ashes of the old.

At the time of their birth they will be free from karmic links with existing nations. They are of two classes: (1) those who have had a very long Devachan (2000 years or more) and are therefore unconnected with the Christian era and (2) those whose bodies perished during the recent European war, and who have therefore balanced the account of their respective national karmas. This is one reason why so many "advanced" people lost their lives during the recent war.

There will be a constant influx of these egos from the present time until approximately 1975. Those who are now children, or who are born within the next few years, will be the parents of that army who will be in their early prime in 1975. It is these, the grandchildren of our present day, who will have the chief part in the great Work that ushers in the year Two-thousand. The Work we have to accomplish is spiritual and hidden; that of 1975 will be manifest and largely concerned with the affairs of the outer world. Our present task is to prepare those who will be the Rulers and Governors of that period, which will be an era of righteous government, when the people of the Earth will be justly ruled. We have to train these children in just Principles and in true Ideals.



Mr. F. A. Belcher, West End Lodge, on General Executive since July, 1924.

There is to be a great outpouring of spiritual power but ere this can be accomplished the Masters must have a vessel into which Their Power can be poured—a reservoir of Light and Energy available for all who strive to realize Brotherhood, to attain inner illumination.

To this end They will choose twelve men who have already achieved a certain necessary degree of illumination, and are entirely devoted to Their service. These will form collectively (not individually) a Chalice which the Masters will fill with their Power and Knowledge.

This Inner Group is the living heart and centre of Their Work. Around it the outer body will be built up. Every member of the outer body will have a recognized and accepted relationship with the White Lodge itself, i.e., that of a lay-Chela, and he will be expected to live up to the standard implied. For this reason there is to be no propaganda.

Within the Inner Group all are equal. All are of like-importance to the Master. There is no Head nor Leader other than the Master Himself. It is a Band of Brothers without personal ambition or aims, devoted only to the service of the Master and of humanity. As all have already attained spiritual illumination, they can consciously live the One Life; thus personalities are eliminated, and harmony is assured.

A magazine will be issued in each division when organized. This will be the channel on the physical plane through which the life-blood of the Brotherhood will flow, binding all together and keeping all in touch with the centre. In it the Master's personal Teaching and comments will be given.

Again, we would emphasize the fact that this is not the plan of any man, or



Mr. George I. Kinman, Toronto T. S., Elected to General Executive for 1926-7.

body of men; it is the work of the Master Himself, and every detail is in accordance with his exact instructions.

He Himself has just given to the World a little volume of philosophical instructions, *The Three Truths*, and of it He has said: "It is to be my measuring rod." This will be printed and available in the course of a few months, and should be read and studied by all.

The Masters' Teaching on Universal Brotherhood

It is necessary for all men to face facts. Universal Brotherhood as now mis-understood is an impossibility today. This is a self-evident fact. Universal strife is the rule, and competition the basis of existence. But people prefer to close their eyes to facts, they accept ready made opinions and, if sincere in their efforts, they aim at the attainment of a delusion.

Common sense must convince us, that national jealousies and the colour question alone, place practical Brotherhood, as a general condition of life upon the physical plane, beyond the range of present possibility. It was never intended that the masses of the fifth sub-race should achieve Universal Brotherhood; that ideal and its attainment is the prerogative of a succeeding sub-race. This was clearly intimated in the earlier teachings, and had they been really studied, such confusion of ideas could not have arisen.

Brotherhood as we (the Masters) understand it, is a condition of consciousness which normally belongs to the Higher Mental plane, and it cannot be realized or experienced in any state of consciousness below the level of that plane. There is a real and presently-existing Brotherhood, universal in its character, and every Master, Adept, Initiate, and Accepted Chela of the White Lodge is a member thereof. It is something intensely alive, glowing and real.

The "nucleus of a Universal Brotherhood," meant that individuals were to train and fit themselves for the status of Chela-ship by living the life. Had they done this conscientiously, and with under-

standing, it would have resulted in a widening and extension of individual consciousness; their "centre" would have been transferred to the Higher Mental plane instead of remaining confined to the lower. Thus one and all would have been partakers in reality, in an actual and universal Brotherhood, and would have been able to contact at will, the One Life at the Higher level.

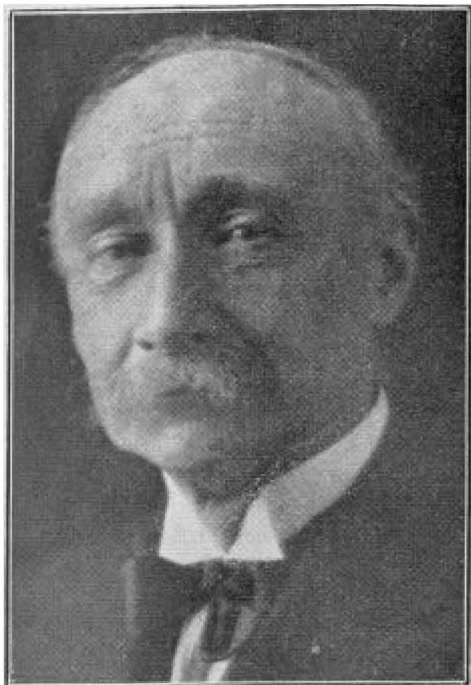
This nucleus would have steadily grown and expanded until, what is now spoken of as "Cosmic Consciousness," if not actually general, would have ceased to be regarded as mysterious and unusual; for these two are one and the same thing. To achieve Universal Brotherhood is to transcend the limitations of the lower mind by attaining a certain degree of inward illumination. Be it remembered that it must be attained intelligently, and its relationship to the whole scheme of human evolution must be understood.

The misunderstanding of the truth of Universal Brotherhood does harm indirectly; it causes people to direct their efforts towards the attainment of a seventh sub-race ideal, one which cannot be realized now. They are thus prevented from striving to reach the goal that is immediately before them, i.e. the realization of Universal Brotherhood upon intuitional and spiritual levels.

In the general progress of evolution it is intended that the fifth sub-race shall understand Brotherhood as a mental concept; the sixth sub-race will attain it spiritually and intuitionally; and the seventh sub-race must realize it as a condition of the outward life. Our present work is concerned with the development of its first and second aspects respectively. If any man approach us by this, our way, on this way especially, we will go to meet him.

* * *

This is the message of the Masters, the Message of Brotherhood. It is simple and easy to understand; the issue is perfectly clear. By every man to whom this Message comes, it must be either accepted or rejected. No neutral position is possible, for this Message shall divide



Mr. Albert E. S. Smythe, Toronto T.S.,
General Secretary, 1919-27.

the Wheat from the Chaff; it is a word that shall pierce to the heart of every earnest man—the Sword of Truth.

The declaration of the truth of Universal Brotherhood is the Messenger's guarantee and surest credential from the Masters Whom he represents. This and no other.

THE MESSAGE IS EVERYTHING, THE PERSONALITY OF THE MESSENGER IS NOTHING. ON THE ACCEPTANCE OF THE MESSAGE ITSELF, ALL MUST STAND OR FALL.

Peace be to all Beings.



Additional information may be obtained from: XII, care of R. M. Sidgwick, "Melrose," Keymer, Hassocks, Sussex, England, if stamped and addressed envelope is enclosed for reply.

A NOTE ON THE "MESSAGE"

The communication entitled "A Message from the Masters of the Wisdom in 1926" which appears above was read to the members of the Toronto T. S. and they passed a resolution recommending that it be printed in the Magazine. This will sufficiently account for its appearance. The T. S. in England recently passed a resolution welcoming truth from whatever source. That means, if it means anything, that we are not to be guided by who says it, but by our judgment of what is said. There is therefore nothing official about the "Message."

One of the earliest and most intimate students of Madam Blavatsky and the Masters writes: "Thank you for your consideration in sending me the enclosed pamphlet. I confess that the August issue of the Canadian Theosophist is of vastly more interest to me, and I return you my heart felt thanks for what you say regarding the propaganda of the Coming Christ."

A more recent student says: "I am returning herewith the pamphlet you forwarded me. My opinion of this is that the writer of the circular is a deluded, hallucinated person, undoubtedly sincere in his convictions, but with very muddled ideas of real Theosophical teachings on such subjects."

Another old student, who is intimate with all the Theosophical occurrences of the last thirty years or more, and familiar with all the leaders from Col. Olcott down, says: "Thank you for the leaflet which I return herein. I would have more confidence in it, if it were not advertised in the Occult Review. I cannot imagine a Master advertising in a magazine, any more than I can endorsing the Besant vaudeville, under the Pond Agency. "To what base uses!"

The cardinal principal in judging all messages, whether claiming to be inspired or appearing casually in the newspapers, or spoken by apparently irresponsible persons, is to use one's own experience, reason, and discrimination. The failure to do this is at the root of the failure of the Theosophical Society to influence the world as it might have done.

It is idle to point to numbers. There are a dozen movements started since the Theosophical Society which have each far larger membership than the T. S. The change in the thought of the world has been due solely to Madam Blavatsky's message and the work of those who followed loyally the principles which she recalled to human consciousness. To the extent to which the members of the Society have abandoned her teachings the Society has become as Jeremiah puts it, "an execration, and an astonishment, and a curse and a reproach."

No people were more familiar with prophets and their idiosyncracies than the Jews, and in their Book we may hear many warnings about Messages. In Deuteronomy xviii. 18-22 there is a clear direction. "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever shall not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, how shall we know the word which the Master hath not spoken? When a prophet speaketh in the name of the Master, if the thing follow not, nor come to pass, that is the thing that the Master hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."

If our friends will go over the predictions which have been made since 1909 they will be able to note quite a number of prophecies which have not come to pass. It was so of Mrs. Tingley. It is so of many others. The Theosophical "Leaders" have no monopoly of error.

The acceptance or rejection of this Message will probably turn on the understanding of its attitude on the question of Brotherhood and such explanations as may be made concerning this point.

In the "Mahatma Letters" one of the Masters wrote: "The term 'Universal Brotherhood' is no idle phrase. Humanity in the mass has a paramount claim upon us, as I tried to explain in my letter to Mr. Hume, which you had better ask the loan of. It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind: and it is the aspiration of the *true adept*." The same Master speaks on page 23 of constructive effort in "new institutions of a genuine, practical Brotherhood of Humanity where all will become co-workers of nature, will work for the good of mankind with and through the higher planetary Spirits—the only "Spirits" we believe in." And again: "The *Chiefs* want a 'Brotherhood of Humanity,' a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds." Again on pages 209-210 there is a reference to the first Earl of Lytton's attempt to found an occult society, which "failed most signally some 20 years ago (1861) in London." He writes that this club and the British T. S. did not progress one step practically because "they are of the Universal Brotherhood *but in name*, and gravitate at best towards Quietism—that utter paralysis of the Soul. They are intensely selfish in their aspirations and will get but the reward of their selfishness." Then again, on page 214, one reads: "My dear sir, we neither want men to rush on blindfold, nor are we prepared to abandon tried friends—*who rather pass for fools*, than reveal what they may have learnt under a solemn pledge of never revealing it unless permitted—even for the chance of getting men of the very highest class—nor are we especially anxious to have anyone work for us except with entire spontaneity. We want true and unselfish hearts; fearless and confiding souls, and are quite willing to leave men of the very "*highest class*" and far higher intellects to grope their own way to the light. Such will only look upon us as subordinates."

Probably there is no better assistance for the student than to procure a copy

of the "Mahatma Letters," of which a new edition has been published by T. Fisher Unwin, Ltd., London, at 21 shillings. Herein are set forth all those principles which the Masters desired to implant in those who took up the study of Theosophy in the first instance. It will be easy for the present day student to pick up the threads of the teaching and following them find out where the T.S. of the present day has strayed away from that original intention. With regard to the circular, with which we are immediately concerned, it asks for no recognition on authority, but merely the acceptance of the Master's message, which it affirms is the original teaching set forth anew. It certainly has more of the spirit of the early days than anything that has appeared from Adyar in recent years.

The Key to Theosophy says that the Theosophical principles are Universal Unity and Causation, Human Solidarity, the Law of Karma, and Reincarnation. "At present," Madam Blavatsky wrote, "the main, fundamental object of the Society is to sow germs in the hearts of men, which may in time sprout, and under more propitious circumstances lead to a healthy reform, conducive to more happiness to the masses than they have hitherto enjoyed."

A. E. S. S.

AN INTERVIEW AT OMMEN

The New York World of August 22 has an article by John E. Mitchell from Ommen, Holland, being an interview with Mr. Krishnamurti, illustrated with two portraits in cubist art style by Hugo Gellert. It fills a whole page and then some of the World, some seven or eight thousand words. We regret our inability to reprint it in full. Students of the Secret Doctrine will find some difficulty in recognizing the identity of this Movement, as Mr. Mitchell describes it, with the Society founded by Madam Blavatsky and Col. Olcott. It is absolutely certain that H.P.B. would have nothing to do with it.

It is more than probable that Col. Olcott would have been one of the

Arhats. We read that the "reformer" ex-husband of Rose Pastor Stokes" has "placed himself at the head of the Liberal Catholic Church" New York Board of Vestrymen, and is aiding the Church with his money. We imagine this is not the same Stokes who issues the O. E. Critic. We also learn that Irving Siegel Cooper has "had a certain success in gaining converts in Hollywood, Cal., among motion picture actors and actresses."

FOR COOPERATION

The following letter has been received: "Having read the letter regarding the forming of an 'International Theosophical League' as outlined by brother Jno. M. Pryse I am sending a line to voice my approval. Something of that nature cannot fail to be of permanent good. While I can not, nor do I wish to, suggest any immediate plan of procedure, it is good to see something of that nature attempted; and by the timely article others may be heard who may show sympathy, and help to develop a good working plan for this proposed effort.

"I am not posted in regard to the number of "Independent Societies" in existence, therefore it is quite hard to judge whether there would be a sufficient call for such a league.

"It does seem, however, that a move of this nature and a broadcasting of the same, would help to create an atmosphere which would stimulate the forming of many more independent groups of sincere students in different places. These independent groups, or societies, may, even take on different names while embodying Theosophic principles.

"At any rate, I can see nothing but GOOD as an outcome of a move of this nature.

"It would seem that the Time element should hardly be considered in this endeavour. To 'make haste slowly' is, some times, a very wise policy to pursue.

"With my best wishes to you and your endeavours I am

Very sincerely and fraternally yours,
F. G. Bernoudy.

August 12, 1926. Oceano, California.

"FAITH AND PRACTICE"

We have been favoured with a copy of "The Book of Christian Discipline" of the "Religious Society of Friends of Philadelphia and Vicinity" and commend it and its spirit to all Theosophists who still have doubts of the possibility of living in the faith and reverence of the New Testament without the ordinances of sacerdotalism. The foreword is a simple statement of belief in the words of the New Testament, beginning "God is Love," the foundation of all religion. Nearly every aspect of life is touched upon in these 137 pages and precedents set and advice recorded concerning them. As an example of the spirit of these admonitions let us take the statement on "Water Baptism and the Lord's Supper." "The disuse of water baptism and the Lord's Supper came about naturally among the founders of Quakerism. It is explained by the same fundamental principles that controlled their conduct in other matters. The thought that possessed the early Friends, that filled them with joy and peace in believing, was the certainty that God dwelt with them and with all men. He was to be apprehended directly and there was, therefore, no need of intermediary whether of priest or rite. Conscious of the baptism of God's Holy Spirit, they felt that there was no need of a baptism with water which could be at best but a symbol of the great reality. In the experiences of everyday life, and in their times of corporate waiting upon God they communed with Christ and fed upon Him, the Living Bread. Not only eating and drinking were to be in remembrance of Him, but the whole life was to be lived in that remembrance." The book is to be had from the Friends' Book Store, 302 Arch St., Philadelphia.

A SPEAKER'S COURSE

406 Orange St., New Haven, Conn.
June 20th.

The Blavatsky Institute,
Toronto, Canada

Dear Sirs and Brothers:—

May I convey to you, my personal appreciation and sincere compliments, for

the Correspondence Works (Course 1.) which I have been receiving for some time.

We all need just this kind of thing so very much, and I am longing and looking forward to the beginning of the detailed works on the Secret Doctrine.

I have been a T. S. student for eleven years, but have this past year resigned from the Adyar Society.

It may mean that I am a mental coward, but it seems to me that I could not continue to compromise with my ideals, and the very blatant disrespect to H.P.B.

I really need the touch (and the group of students under me need it through me) with your work here, and pertaining to it, as it may be issued.

I have your little magazine, and I would like to buy the bound vols. of the back numbers which I see advertised in "The Library Critic." Shall I send cheque direct to you or through the "Critic."

Thanking you in advance, I am

Fraternally and Sincerely

Sarah Camille Tenney.

MEMORY

I saw you standing so upon the shore,
With the light of heaven on your hair
And all eternity ablowing on your
face.

What was the memory that strove,
and tore

My heart? Was it you still standing
there,

Or some one old with many lives?
What space,

What ghostly sting of tears long-
wept before,

What laughter did I sense? A snare
Of myriad weaving circled our em-
brace—

Do you recall the distant soar

Or our remembering? We were in
gardens where

We knew old wonderings once more,
Far out of mind with time,
In some old well-loved place.

—Anne Elizabeth Wilson in "Eager
Footsteps," Musson Book Co.