

# THE CANADIAN THEOSOPHIST

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## MRS. BESANT'S MESSAGE TO CANADIAN THEOSOPHISTS

Dear Friends: We have been together but a very short time, but I think we have learned to understand and appreciate each other, you and I. We are all agreed that we must support and defend liberty of thought within the Theosophical Society, and that we must not try to make the Divine Wisdom run in grooves of our own making, nor create any orthodoxy within our ranks, nor silence discussion by an appeal to authority.

We agree, I think, that differences of opinion should not cause any dissension, but should be used to enrich our view of any truth. We agree that we must keep our platform open to all thought courteously expressed, to men and women of all religions or of none, for all great religions have essential truths in common, while differing in expression, in phraseology and in method of presentation. We all unite in offering reverence and gratitude to the great Lightbringer and Messenger of the White Lodge, H. P. Blavatsky, the heroic pioneer and servant of the Masters.

Some of us rejoice that she awoke in us memories of service to Them in previous lives, bringing us once again to that joyous service which fills all life with hope and courage. We try to carry on her work on the lines she taught us to follow, to fill in many details within the outline she drew, details which would

have only caused confusion until the main truths she taught were firmly grasped.

It is understood, I think, that "The World Religion," better called the "Fellowship of Faiths," is only the accomplishment of our First Object, by seeking to win the various religions to recognize and acknowledge their essential unity, as branches from one trunk, the Divine Wisdom—to use a metaphor I have frequently employed. I was interested to find here that a book of that name had been published last year, showing the agreement between different religions by quotations from various authors on the plan of the *Universal Text Book*, in which the chief truths were supported by passages from the Scriptures of each faith. It is always interesting to see how ideas floating about in the mental atmosphere are caught and utilized by different persons about the same time.

Well, friends, it is close on midnight, and I have had a long day of work, so I will say farewell, thanking the General Secretary and the Theosophists of Canada for the friendly welcome given to me, and the pleasant meetings we have shared. May the blessing of our Masters rest on us all, illuminating our minds, and filling our hearts with love.

Annie Besant, D.L., P.T.S.  
Toronto, 3/11/26.

## MRS. BESANT IN TORONTO

So far as the Theosophical Society is concerned Mrs. Besant's visit to Toronto was a notable and impressive success. She arrived on Sunday morning, October 31, at 8.35, and was met at the Union Station by the General Secretary and Mrs. Smythe and their daughter, Mr. George McIntyre, vice-president, Mr. George McMurtrie, Chairman, Finance Committee, Mr. Kartar Singh, Treasurer, Mr. George Kinman, Mr. George Hobart, Secretary, Mrs. Hobart, Miss Cunningham, Miss Hayden, and others of the Toronto Lodge; Mr. Felix A. Belcher, West End Lodge, Mr. F. E. Titus, Mr. Ernest Jackson, Miss Simkins and others from the H.P.B. Lodge.

Besides Mrs. Besant there were Mr. Warrington, Mr. Max Wardall, Miss Poutz, and Miss Burdett in the party. They were driven at once to the King Edward Hotel where a suite had been reserved for them. Mrs. Besant had several private engagements during the day, including a service of the Liberal Catholic Church, and E. S. meetings. It was noted in the newspapers that prominent members of the local society did not attend the former. Mrs. Besant did not speak of it in the Lodge meeting, but privately said that she had not joined it nor did she intend to, but she thought it would grow. Mr. Warrington stated privately that the Roman Catholic Church recognized the orders of the Liberal Catholic Church, but that he did not belong to it either.

Mrs. Besant's lectures were on Monday and Wednesday evenings under the auspices of the Pond Lecture Bureau. She was under contract not to appear at any public meeting, so could not visit the Toronto Lodge on Sunday evening, when Mr. Roy Mitchell spoke on "The Earth is for Heroes."

Many of the members in Toronto took advantage of the opportunity to visit her on Monday and following days. On Tuesday at four o'clock she met the local members of the General Executive of the T.S. in Canada. Mr. Kinman, Mr. Kartar Singh, Mr. Belcher and Mr. Smythe were

present. Mr. Kinman went out of town but his account of the visit is now available, and Mr. McIntyre, Mr. Belcher and Mr. Kartar Singh have written their impressions as appended.

The interview was highly satisfactory to the Executive, inasmuch as it made clear that the T.S. in Canada had pursued a perfectly constitutional course. Mrs. Besant found fault with the strong language used by the General Secretary, particularly mentioning the expression "loaded dice," used in the July issue anent the reports of revolt in Canada and the suppression of news of revolt elsewhere, and in connection with the suppressions in the Golden Book, and the omission to mention the fact that William Q. Judge had been president of the Theosophical Society for three months and never rested during that time till he got Col. Olcott to withdraw his resignation and return to the presidency. It is one of the charges against Judge that he was ambitious and wanted to be president.

It became very clear during the interview that Mrs. Besant was not responsible for much that had been going on at Adyar. In connection with the World Religion she stated that there was no World Religion, that it had been a mistake to call it so, and that the name had been changed because misleading to the Fellowship of Faiths.

Mrs. Besant stated also that the Canadian National Society having made its protest, and that having been registered, the Society was free of any obligation in the matter. The original three objects remained intact and unaffected, and the autonomy of the National Society was secure.

When asked about the only representative on the physical plane of the World Religion she said that there was no World Religion and the statement meant nothing.

The question was raised about the annual dues to be paid by the members, and Mrs. Besant stated that the Federation would not be allowed to cut the amount to compete with the Section. It

was stated that the H.P.B. Lodge in Toronto had applied to leave the Federation and to be attached to Adyar.

The right of the National Society to remain apart and not to identify itself with any of the subsidiary movements recognized at Adyar was fully admitted by the President. The General Secretary said that more sympathy was felt for the Educational movement and the International Correspondence Bureau than with the others.

Mrs. Besant explained that the Fellowship of Faiths was intended to be an expansion of the First object of the Society in the realm of religion, that the World University was intended to take the same position for the Second Object; and that the Revival of the Mysteries was intended to play the same part for the third object.

She repeated that the Three Objects of the Society remained intact and could not be changed without a majority vote of the whole Society.

The interview was on the whole a most agreeable one. Mrs. Besant, as at the Lodge meeting, was everything that was courteous, conciliatory, and fair, and she made no objections to the attitude of the Canadian Society but to take exception to the language of the General Secretary.

With every disposition on both sides to keep within the limits of the Constitution it should not be difficult in future to maintain the amicable relations that were established.

The impression at the evening meeting as far as could be gathered, was similar. Mrs. Besant made an address, which Mr. Warrington afterwards said was the same address she had made at every lodge where she had spoken, in which there was little that had not been said over and over again in Toronto, and in which she emphasized the very principles which led a body of members to withdraw from the National Society two years ago. She insisted on the value of differences of opinion, and on the enrichment of thought and understanding thus attained by any Society. Freedom of thought, she said, was the essential of the Movement. She had no objection to differences of opinion

so long as they were courteously expressed.

She declared that she never interfered with any Lodge or individual membership unless at the behest of a General Secretary. She had been asked to expel Mr. Stokes of Washington, but that was the business of the Section or the Lodge to which he belonged, not hers.

In general, at the Lodge Meeting, she spoke of her early experiences with Madame Blavatsky and told many anecdotes of her relations with her. No one could love H.P.B. more than she did, she affirmed, and she told how the Secret Doctrine was the first book she had read of Theosophy. She had been asked to join the Movement in earlier years but had not done so, but on reading the Secret Doctrine she found what she had been looking for. Later books, she said, did people's thinking for them, and made things easy and plain, but it did not teach them to think, to read in that way. In reading the Secret Doctrine, one had to think and this book made it a book of training and discipline.

At the close she answered many questions, and after a flash-light photograph had been taken, she shook hands with all who came forward. There were about three hundred people present, from the 215 paid up members of the Toronto central Lodge, the West End Lodge of 16, and the H.P.B. Lodge of 27. The expenses locally were borne by these members divided per capita. Among visitors there were representatives of London Lodge and Harmony Lodge from London, Hamilton Lodge and Annie Besant Lodge from Hamilton, and also from the St. Thomas, Ottawa and Montreal Lodges.

The photograph omits the west side of the Hall and the front benches of the east side but gives a very clear view of the rest. Mrs. Besant came from the platform and room was made for her on the front seat for the picture.

On Wednesday morning she promised to write a message to the Canadian members and redeemed this promise as may be seen on the front page.

The Toronto papers treated Mrs. Besant's visit to Toronto with some consideration. The Mail and Empire had a col-

column on Monday morning. The Star and the Telegram had full reports and interviews. The Globe did not mention Mrs. Besant outside its advertising columns, although it is believed to be a newspaper, but the proprietor is understood to be expecting a Messiah of his own, and this may account for the omission.

The attendance at the public lectures was very sparse, not one-tenth of the seating capacity of 3800 of Massey Hall being filled on either night. The programme had been changed three times and the advertising was not what it might have been. It was a strong contrast with her first visit 33 years before when the Shaftesbury Hall was packed at both her lectures.

The visit of Sir Frederick Whyte, Speaker of the Parliament of India, speaking in the Convocation Hall of the University with free admission, on the same night and subject, undoubtedly interfered with the attendance.

Mrs. Besant was at her finest in her peroration on India when she appealed for justice to India and for the influence of freedom and affection for Britain rather than force and coercion.

With regard to the World Teacher she said there were three possibilities; she was lying, she was deceived, or her message was true. Time would show which was right, she said. She stated that Mr. Krishnamurti when a boy had written "At the Feet of the Master," in her room and in her presence.

### MRS. A. BESANT AT 80

Dr. Annie Besant was a very busy woman yesterday for her 80 years of age. She had numerous personal appointments all day, a meeting with members of the executive of the Theosophical Society in Canada in the afternoon, and a joint meeting with members of the society belonging to both the National Society and the federation of lodges which regard themselves as more directly under her control.

The Canadian National Society has not taken active part in several of the movements initiated or controlled by the headquarters at Adyar, on various

grounds. There has been some doubt of the constitutional position of the National Society in consequence, owing to action taken in 1912 in dischartering the German National Society and more recently with respect to the important Sydney, Australia, society.

"As I understand it," said Albert Smythe, general secretary for Canada, "Mrs. Besant made it clear yesterday that the Theosophical Society in Canada working under the charter granted by Mrs. Besant in 1919, is an entirely autonomous body, and in its decision not to affiliate with the World Religion, promulgated last year, was acting entirely within its rights. The society has only one object, the formation of a nucleus of the Brotherhood of Humanity. It has no creed or dogma.

"Mrs. Besant, however, pointed out that the original aims of the society as set forth in its main purpose, the promotion of brotherhood, and its two subsidiary objects, the study of comparative religion, philosophy and science, and the investigation of unexplained laws of nature and the powers latent in man, while occupying the society during the last fifty years, might be more definitely followed in the next fifty. It was with this object, she said, that the World Religion, an unfortunate and misleading phrase, she admitted, which has been abandoned, was intended to be an application of the first object in the realm of religion. It was now to be known as the "Fellowship of Faiths," and merely meant a recognition of the fact that all religion embodied certain primary and fundamental truths, each in varying degree emphasizing one or another of these more than the rest.

"Mrs. Besant explained further that the World University which had been projected was intended to do for the second object of the society what the Fellowship of Faiths was expected to do for the first, and the revival of the ancient Mysteries similarly was an extension and application of the third object.

"In all this, she affirmed, the nondogmatic character of the Theosophical Society remained intact. She described the practical realization of the Fellowship

of Faiths at Adyar where shrines or temples or chapels had been erected by representatives of nearly all the great religions of the world so that their adherents could worship under the form they preferred, while they also met at the convention, each repeating in turn in his own language the characteristic prayer of his faith, all addressed in whatever tongue, to the One Divine Being.

"We have done something to unite the churches in Canada," said Mr. Smythe. "This is a wider ideal still, in which all the religions of the world unite in devotion to the One Truth."

Mrs. Besant's address at the joint meeting was of a practical and general character. She pointed out the value of differences of opinion, and how these differences, if considered, tended to widen the scope of the mind, and make one more alert and intelligent. She learned more from adverse criticism, she said, than from those who agreed with her, and Charles Bradlaugh had taught her always to read the papers which were adverse to her, since then she would find new angles of thought and experience.

Representatives were present from Montreal, Ottawa, Hamilton, London and other points at the evening meeting. Mrs. Besant received a portrait of herself photographed by a new unfading process on metal, to be preserved at Adyar.

—From Toronto Daily Star, Wednesday, November 3, 1926.

## SOME NOTES OF

### MRS. BESANT'S TALK

By the kindness of Miss Myrtle Winterbottom we are able to give a few notes from Mrs. Besant's address to the members at the joint Lodge meeting. As space is limited only those portions have been chosen which appeared likely to be useful to students and not available elsewhere. It must not be forgotten that these notes are unrevised, and Mrs. Besant is not responsible for them.

Mr. General Secretary and Friends, said Mrs. Besant, let me begin by saying how glad I am to be amongst you once more. It is a long time since we met

and I think the oftener we meet together the better it is for all of us. Distance by no means always lends enchantment to the view and the more we see of each other and know each other I am sure we shall feel the great bond of union of which Mr. Smythe spoke, devotion to the Masters and their work, for that is the only thing that matters. For various may be the ways in which we serve them, but try always for good, not bad! One point that I continually like to emphasize is that we ought to welcome not to dislike differences of opinion among ourselves, for that is a lesson I learnt very early in my public life, more than 50 years ago from Mr. Bradlaugh; he spoke in connection with politics; he strongly advised me always to read the papers with which I disagreed and not those with which I agreed. He said if I read the papers with which I agreed I was only reading my own views, but if I read the others I was likely to get new angles or views and I have gone by that. In England I read *The Morning Post* whenever I am there (laughter). It is just the antithesis of my own opinions. I have found it very useful.

Now there are several things I wish to chat to you about. I do not consider this a formal meeting but just to exchange thoughts and ideas.

I want first of all to say—you are all of you too young, not nearly as old as I am, because you had not the pleasure and privilege of knowing and having the help of H.P.B. I lived with her, near the end, and to know her was not only to love her, which one did instinctively, but to know her very well.

Then she was so delightfully quaint, you couldn't forget the things she said. She'd say "Sit down here and will with me." "What about?" said I."

Presently as I was willing with all my might screwing up my body I heard a little voice by my ear, "You don't will with your blood-vessels."

That is a point I would like to suggest to a few of you. To those of you who are at all given to meditation, remember your body is one of your obstacles, your body gets very tense, but I never did it after H.P.B. told me. It is

a very good plan to stop meditating and look at your body a moment and then relax it. Mostly you will find it very tense.

I came up to her once and said, H.P.B. do tell me how to meditate and concentrate my mind."

She said "Oh, stick your stamps on straight on your envelopes." I was surprised. What did she mean? However, I did not ask her. I thought if she says it there must be some reason, so every stamp I stuck on at right angles, if not straight at first I took it off and put it on again. Afterwards I found out how it meant you had to train your body, and the only way to train your body to accuracy was to do everything as accurately as you could. Obviously it did not matter how the stamp was stuck on but it mattered tremendously that I trained my fingers to do things right.

I learnt also a great deal about her methods of work and the way that she looked on her own work. I don't think I ever met anyone so indifferent as to what people thought of her. She would write something that contained a most valuable thought and never seemed to think her own English good and would give it to me to write over but when she wrote it herself it was always graphic.

There was one great difficulty she had. She knew the thing exactly that she wanted to describe but her own English, in the early days especially, was very incorrect. She did not know the words for Sanscrit terms. In that way difficulties arose. She knew the thing and not the language and other people knew the language and not the thing. It was a most difficult way. At her request sometimes an English term, an English word was written. The Etheric Double was one of those words.

The Secret Doctrine is a most wonderful book, if we have sense enough to take the trouble to think it over and make out all the words.

She had to give in a very short space of time one very magnificent book, one outline of the teaching she had learned. There was no good in teaching people details until they had a conception of the

outline. To get occult knowledge conveyed was not thought of nor possessed by anyone but herself. So she gave us a marvellous sketch of the universe, evolution and various forms, not trying to give to people details until they had the outline, and she left the details to be given by her pupils. I, myself, have had a great deal to do with these details. Mr. Leadbeater has had more. We have worked together a great deal as we supplement each other. I get the outline, he fills in the details. In that kind of work whenever we came to any difficulty we compared our results with the Secret Doctrine and if we found any divergence we went to work and began again. Things which are useful to know, but of course standing no comparison with that magnificent sweep we have in the Secret Doctrine.

To study the Secret Doctrine means to become a thinker. To read modern books (and I am speaking of my own) saves you thinking. The result is the people read very superficially and do not learn to think.

You must always remember the Western way tends to make superficial people rather than thinkers. The Eastern way is to give you a proposition and send you away till you have worked it out by thinking. That is the way of the Secret Doctrine. Take one of the stanzas of Dzyan and think about it, then you are starting your mind to work.

It is well to realize that the greater amount of literature that we now have ought not to supersede the Secret Doctrine, but it may be taken up first. Also you must remember that the details in it could not be given until the people were ready to grasp the big truths.

Naturally you look back over the 50 years of work, but if you are wise you do not look back and say what good work the Society has done, but you always look forward and see what is the work to be done in the next half century.

Speaking of the World Religion she said:

We chose three words, which I think were rather unfortunate. We chose the words The World Religion. That quite

naturally gave rise to the idea as if it were something separate—materially separate from every religion. We changed the name to the Fellowship of Faiths. We meant that all religions had certain great truths in common and that all the truths were really Theosophy. But we didn't say it. Then at a Council meeting we changed the name to the Fellowship of Faiths.

I can quite realize how some not being present at the discussion are looking at the World Religion as if it were some new thing, but practically I think it will be understood. I suppose we feel it very strongly in India because we have all the religions there.

Let me come back to the point with which I started—to encourage differences of opinion. You ought to encourage people to talk whom you do not agree with. It takes courage. Never try to close discussions by appealing to an umpire. If you remember the Buddha used to say to his disciples they were not to believe because he said it "Do not believe a thing because I say it." "But when you know it of yourself then believe it." If the Lord Buddha said that, no one else should think that he ought to claim any authority over any body.

Then to have people of different organizations in a lodge gives you different angles. The value of disagreements is that they tend to correct one-sided views which all of us have a tendency to.

Differences of opinion then need not trouble us. The only thing we must avoid is discussions which arise out of differences. I have followed this; if in a discussion you feel inclined to lose your own temper, suspect the truth you hold. You only succeed in losing your temper. Suppose I took this crystal and said "this is a very good crystal" and suppose at the other end of the hall someone said "it is a diamond." So many people hold opinions which they are not sure about. Why not suspend your opinions.

Let everyone say what he thinks is true—suspending your judgment, or if you like take part in the discussion but do not silence any opponent. For once the truth lives, falsehood dies.

Those are some of the truths I want to put to you, think them over. I have no more authority over the opinions of the members or the Society than any other person.

All we can do is to help each other.

So I am going to wish you all kinds of growing knowledge. Remember Theosophy is a growing concern, keep the mind open; greater truths are coming down upon us, around us on every side, open your mind and they will come in. Never doubt.

#### MR. BELCHER AT THE EXECUTIVE

The Quakers are right; the surest way of dispelling antagonism is for the parties to get together in a spirit of sympathy but without surrender of any vital principle. By this method some serious misunderstandings that mutually existed between the Canadian Section and Mrs. Besant have been eliminated in some cases, modified in others, while a few that remain unsettled can now be dealt with in a more fraternal way in future.

One difficulty has been wiped off the slate, the fear that our autonomy, our freedom from creed was imperilled by the action of the T.S. Council at Adyar when it passed a resolution that the Society shall enter the Fellowship of Faiths. For "Faiths" has been substituted by Mrs. Besant for "World Religion." Mrs. Besant assured us that she would never permit the freedom of thought of members or the autonomy of Lodges or Sections to be interfered with.

It was also made clear that the Canadian Federation will not be allowed to operate on a lower scale of dues than the Canadian Section which would introduce competition instead of cooperation.

It was agreed that expressions of antipathy should be dropped from our verbal or printed utterances, with a view to lessening the friction and promoting good will. This does not mean that there shall not be differences of opinion but that they shall be stated in a more friendly way.

Mrs. Besant expressed incredulity when objection was taken to the World Religion having only one physical plane

representative in the person of Mr. Arundale. As she desired our General Secretary to show her the statement, he will probably say with what result.

Mrs. Besant admitted that when she was succeeded by another in the President's office, the Society would need to satisfy itself that undue advantage would not be taken of the powers vested by the Council in the President.

Felix A. Belcher.

### MR. KARTAR SINGH'S IMPRESSIONS

Mrs. Besant's visit was a great success as far as the members of the Society in Toronto or vicinity are concerned. They got to know and understand their president better. Many points of misunderstanding of one kind or another, some wholly and others partially were cleared away and with personal contact, they realized the greatness of Annie Besant and her worldwide activities.

Toronto Lodge members for several reasons are not interested in some of the activities which are pushed by the president and consciously or unconsciously backed up with the influence which goes with her office.

Mrs. Besant's sincerity, eloquence and untiring efforts were impressive and however many differences of opinion might arise in the future between the headquarters and the members, this impression will remain and the members will be inclined, if there are errors of detail, to place the cause at the door of those who assist her in carrying out her policy in detail.

With all due respect to the remaining members of her party, it was felt that the president was not surrounded with people of her own calibre and that a great many reflected her well-earned glory.

Mrs. Besant's Toronto visit as far as the public was concerned was an entire failure. Toronto members expected that her visit would give a renewed impetus to Theosophy which expectation unfortunately did not materialize. They feel that enough publicity was not given to her lectures by those who were in charge of the arrangements and they feel that

they could have made this visit a great success had they had the liberty to choose lecture subjects suitable for local conditions, and had they been in charge of the entire arrangements.

As I said before, Mrs. Besant's visit leaves with the members a very pleasant and instructive memory and no doubt she took with her a similar impression of Toronto as an active centre of Theosophy surrounded by workers whose interest centres in nothing but Theosophy.

Kartar Singh.

### MR. KINMAN'S SUMMARY

Dr. Besant's visit was certainly a timely one and did much to clear the air. Certain questions had to be asked and answered; these were put forward with frankness and replied to in the same manner.

The first was What is your attitude to the Canadian Section in view of its not entering the World Religion? The answer came somewhat as a surprise.

"My attitude is just the same whether they enter it or not. The Section has a perfect right to do as it pleases, but what do you mean by World Religion? There is no such thing. We realize that that has been an unfortunate choice of words and have changed them to The Fellowship of Faiths."

The Dr.'s attention was then called to the statement published in the Theosophist, which stated that George Arundale was the only outer head of the World Religion. Dr. Besant stated that that was news to her and would like to see it later on. On being shown the article in question by the General Secretary she admitted having seen it before but stated that it does not mean anything. As long as it does not mean anything it is quite satisfactory to your member.

The next question was: A sub-committee reported to the General Council recommending that all property be held by yourself as President should a Lodge be dischartered. Dr. Besant stated that being away from headquarters she had not heard of this report before, but certainly would refuse to hold the property and was in favour of the General Secretary's



proposal that the property be divided pro rata among the members.

The question, "for what can a lodge be dischartered?" brought the answer that she could not think of an action for which she would want to discharter a lodge, and that she had consistently refused even to cancel a member's diploma except at the General Secretary's request; when she then considered it to be the President's duty to support the General Secretary.

The question of dues to headquarters then came up and the President explained that in view of the depressed state of the currency of some European countries it was considered to be more equitable for the section to pay 10% of the dues that they received from their members.

The general impression left with myself was that the President was willing to grant every freedom of thought and liberty of action possible to the members; that she was not aware of some of the official actions that had emanated from Adyar and was not in sympathy with them. It is regrettable that statements have been issued from headquarters that do not mean anything and have possibly been the cause of much misunderstanding and the withdrawal of Sections from the Society. More frequent visits of the President to the various sections should do much to hold them together. One can find little objection to the President's views regarding the coming of a World Teacher as long as one is allowed the liberty to hold one's own.

George I. Kinman.

## MR. McINTYRE'S RECOLLECTIONS

It was a very democratic little body who welcomed us to her suite in the King Edward Hotel. The one who has lectured to applauding and cheering multitudes all over the world, did not hesitate to open doors for us, and was very solicitous to have us all comfortably seated, which being accomplished, she at once came to business.

"Well, what are the questions you wish to ask me?"

The questions were soon forthcoming. First, what about the World Religion,

and what is supposed to be our relation to it?

Mrs. Besant assured us that we of the Canadian Section were perfectly within our rights in refusing to ally ourselves with the World Religion. It had only been intended as an amplification of the first object of the Society. Realizing however, that the term "World Religion" might lead to some misunderstanding, it had later been changed by the General Council to "Fellowship of Faiths," and was intended to bring about a practical way of applying the principles contained in the first object of the Society; nor was it intended that this first object should be in any way altered or modified, that being beyond the power of anyone to do.

The status given to Mr. Arundale in the World Religion seemed to be news to Mrs. Besant, who assured us that this was unwarranted, and she made a notation that it would be corrected, as Mr. Arundale was supposed to have duties pertaining to the World University only. Just a flash of fire with the intimation that possibly had we been less acrimonious towards the new proposals, some hard feeling might have been prevented, but in the most positive and sincere way Mrs. Besant told us that no changes or modifications of the original objects of the Society were intended or contemplated.

In regard to the vesting of property rights in the name of the President, Mrs. Besant stated that she positively refused to hold any property in her own name, and would not allow, as long as she lived, the ownership of the property of Sections or Lodges whose charters had been cancelled, to be held in her name.

Every Society must have an executive officer whose duty it would be to issue and to cancel charters, but this could only be done by and with the advice of the General Secretary of the Section, and then without any dictation as to the good judgment or expediency of the request.

George C. McIntyre.

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An old hand says that in his experience soul-mates generally turn out to be body-mates, and they don't last long even at that.

# LETTERS THAT MAY HELP YOU

No. 9

Friend . . .

As our knowledge of the "Ego" (of which I gave some data in my last letter) is not so extensive (or intensive, unfortunately) as that of the animal-man we call human beings, I shall endeavour to throw yet more light on the entity, the God, that has the misfortune to be tied to, and who has to reincarnate life after life in, the animal-man.

That which we call "man" is an entity which is (or more correctly, *will be*—when his evolution is completed) the result of *seven* streams of Life. These seven streams are different from each other, and at different stages of development or evolution. If you think of seven builders combining together to build an edifice, each contributing his special kind of work—one attending to the foundation, the second to the framing, the next to the walls, and so on, the result being a finished edifice, a new creation—you will have an illustration, however crude, to help you to understand it more clearly.

First of all there is the design, the plan, of the Great Designer. Then a body (1) invisible to our eyes, projected by entities of a previous evolution (Lunar Pitris—Moon-Fathers) as a model, so to speak, or matrix on which entities (Earth-spirits) build a physical body (2) which is filled with a Life-principle (3). This is the "lump of clay" of H.P.B. I spoke of in my last letter. It is, at this stage, an entity made up principally of desire and passion,—the characteristics of the "Moon Fathers."

At this point the entities known as "Sun-Spirits" (Manasa-Putra—Sons of Mind) enter the scene; they give "Mind" to this "man" now in the making. These Sun-spirits are the Egos we have been speaking about. Having been out-distanced by their fellows in their own particular evolution of a previous era they, to complete their development, have to incarnate in this new entity—"man"—so as to learn, by contacting these lower planes of matter via the animal-man, the

knowledge they failed to learn in their own previous evolution.

Now these entities, these Egos (Sun-spirits, Sons of Mind), through this immersion in and connection with the animal-man (identifying themselves with the animal-man) have become, as it were, *dual* in their nature—a higher and lower mind; or, as it is put in Theosophical literature, Higher and Lower Manas (Manas being the Sanscrit word for Mind.) The upper part being in touch with and informed by the Pure Spirit (a Ray of the Absolute) "ATMA" in its vehicle "Buddhi" (Spiritual Soul), the lower part affected by the lower animal-man.

The Upper part of the Ego (Higher Manas) is what is called the Human Soul, the lower part being the Animal Soul.

Just before these Sun-spirits (Egos) incarnated in animal-man, the division into sexes (male and female) occurred. This happened in the Third Race on the continent known as Lemuria. With this separation of the sexes came the critical point of evolution. Man became the "opposite polar forces, an equilibrated compound of Spirit and Matter, of the positive and negative, of the male and female. He now reached his human form, 'gigantic and ape-like;' he evolved 'the vehicle of desire' (Kama-Rupa--Kama--desire; rupa—body), taking on in his progress, animal passions and physical organs, thus entering the field of struggle in which he is to "become as Gods, knowing good and evil;" thus acquiring the knowledge without which perfection cannot be."

This was about 18,000,000 years ago. These "men" were mindless, do not forget; the Egos had not yet incarnated in these forms.

When the time for their entering these animal forms came, *some* (1) incarnated, others (2) "projected the Spark" (as an old commentary puts it), still others refused because they thought the animal forms were not sufficiently developed. (3)

This is not only an interesting part of the subject, but also one of the points of special importance to us as human beings.

The animal-men in whose forms the Egos refused to incarnate remained mind-

less. These "mindless animal-men dwelt among the rapidly increasing lower animals, and in their senselessness they prostituted their newly-evolved sexual powers by mating with the brutes around them, and breeding a "dumb race to keep the shame untold." To this "dumb race" is ascribed the origin of the anthropoids. (You can compare this with the Darwinian theory of man and monkey having a common ancestor; also read Genesis in this light).

Those Egos who had held back from incarnation saw the evil: "The Amanasa" (without Manas, Mind) "have defiled our future abodes. This is Karma: Let us dwell in the others. Then all men became endowed with Manas (Mind). They saw the sin of the Mindless."

In the paragraph above where I have marked (1) "some incarnated, etc": this 3rd Race divides itself naturally into three main groups which I have marked (1), (2), (3). The Sun-spirits who incarnated (1) did not fall into physical generation. These are the men who are alluded to in tradition as "demi-gods," "heroes," "third and holy race," who are spoken of as at the zenith of the race, "towering giants of godly strength and beauty, and the depositaries of all the mysteries of heaven and earth." These are They who constitute the Great White Lodge you read about in the Theosophical books, the Guardians of the Holy Wisdom, the Protectors and Guiders of our Humanity. They constitute the "Living Wall" of Nirmanakayas, the Elder Brothers of Humanity, two of Whom—it is asserted—are the Masters behind the Theosophical Society, which was formed to bring the teachings of the Holy Ancient Wisdom to the attention of Humanity in our day.

The group marked (2) above are now the average humanity—ourselves—now fighting its way upward, while the third (3) who were "not ready" are now the backward and lowest human races:—the Australian aborigines, the Bushmen, the least evolved South Sea Islanders, all of which are more or less "mixed."

The group marked (2) were the ancestors of the Atlanteans. They are the root of our physical humanity, of which the

Atlantean Race may be regarded as the trunk.

As I said in my last letter, the effect of the incoming of the Sun-spirits—or Sons of Mind, or Egos (keep these various names in mind)—on the animal-men of that time (Lemurians) was to develop them rapidly in pride and conceit of their (as they thought) own powers. Under the guidance of the first (1) group (Divine Rulers) they built large cities, cultivated the arts and sciences, and knew astronomy, architecture and mathematics to near perfection. They were the builders of the Cyclopean buildings we discover every now and then—the Stonehenge, the Carnac in Brittany, the Easter Island statues; they were the Cyclopes of tradition.

'As the centuries rolled slowly on, the Lemurians gradually drifted apart into two well defined and marked classes—the Sons of Darkness and the Sons of Light, between whom bitter antagonism was developed.' Here, you see, we have the development of the problem of "good" and "evil." This development became marked as the race (Lemurian) merged into the new race (Atlantean) gradually being formed. Some of these Lemuro-Atlanteans, we are told, intermarried with the mindless race, and so entered on a path of rapid physical and psychical degeneration. As human development is inextricably bound up with that of the globe (Earth) it inhabits, you will see in this degeneration of the Humanity of those times the causes for the great seismic disturbances and cataclysms the globe went through. Later on, the Atlanteans ('endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical self') developed pride and knowledge to a startling degree. They were the Gibborim (Gen. vi.), the Kabiri of the Egyptians, the Titans of the Greeks, and Rakshasas of the Indian Races. "There were giants in those days"—as Genesis puts it.

With their immense knowledge of natural forces (which they knew at first hand) they developed along the lines of material development and also evil; they developed "Karma" of a very heavy kind, part of which recoiled on them in the

shape of cataclysms and seismic upheavals, one of which we have in the tradition of the "Flood" of the Bible, and which was the great earthquake that tore the last large Island of Atlantis asunder, and sank it beneath the waters of the sea we now call Atlantic Ocean.

*We are those Atlanteans*—reincarnated in these days. The men of those ancient times (Atlanteans) now form the great bulk of our present Humanity.

Yours,  
Aseka.

### THE INTERBLENDED WORLDS

From *Gods* to *men*, from *Worlds* to atoms, from a star to a rushlight, from the Sun to the vital heat of the meanest organic being—the world of Form and Substance is an immense chain; whose links are all connected. The law of Analogy is the first key to the world's problem, and these links have to be studied co-ordinately in their occult relations to each other. When therefore, The Secret Doctrine—postulating that conditioned or limited space (location) has no real being except in this world of illusion, or, in other words, in our perceptive faculties—teaches that every one of the higher, as of the lower worlds, is interblended with our own objective world; that millions of things and beings are, in point of localization, around and in us, as we are around, with and in them; it is no metaphysical figure of speech, but a sober fact in Nature, however incomprehensible to our senses.

But one has to understand the phraseology of Occultism before criticizing what it asserts. For example, the Doctrine refuses (as Science does, in one sense) to use the words "above" and "below," "higher" and "lower," in reference to *invisible* spheres, as being without meaning. Even the terms "East" and "West" are merely conventional, necessary only to aid our human perceptions. For, though the Earth has its two fixed points in the poles, North and South, yet both East and West are variable relatively to our own position on the Earth's surface, and in consequence of its rotation from West to East.

Hence, when "*other worlds*" are mentioned—whether better or worse, more spiritual or still more material, though both invisible—the Occultist does not locate *these spheres* either *outside* or *inside* our Earth, as the theologians and the poets do; for their location is nowhere in the space *known* to, and conceived by, the profane. They are, as it were, blended with our world—interpenetrating it and interpenetrated by it. There are millions and millions of worlds and firmaments visible to us; there are still greater numbers beyond those visible to the telescopes, and many of the latter kind do not belong to our *objective* sphere of existence.

Although as invisible as if they were millions of miles beyond our solar system, they are yet with us, near us, *within* our own world, as objective and material to their respective inhabitants as ours is to us. But, again, the relation of these worlds to ours is not that of a series of egg-shaped boxes enclosed one within the other, like the toys called Chinese nests; each is entirely under its own special laws and conditions, having no direct relation to our sphere.

The inhabitants of these, as already said, may be, for all we know, or feel, passing *through* and *around* us as if through empty space, their very habitations and countries being interblended with ours, though not disturbing our vision, because we have not yet the faculties necessary for discerning them. Yet by their spiritual sight the Adepts, and even some seers and sensitives, are always able to discern, whether in a greater or smaller degree, the presence and close proximity to us of Beings pertaining to other spheres of life. Those of the (spiritually) higher worlds, communicate only with those terrestrial mortals who ascend to them, through individual efforts, on to the higher plane they are occupying . . . . .

The Secret Doctrine, i. 604-5.

\* \* \*

Of a truth I perceive that God is no respecter of persons, but in every nation he that revereth God and worketh righteousness is accepted of Him.—New Testament.

H. P. B.

What muse is worthy to proclaim  
 thy name?  
 One who gave all she had in life,  
 for those,  
 Who never knew the lofty soul who  
 came,  
 To leave instructions vital, vast;  
 which glow  
 With righteous vigour, and, as years  
 roll on,  
 Strike imprint deep in all who read  
 and know.  
 The great eternal law provides  
 always,  
 That as we sow, we reap. In aught  
 we do,  
 Our own, alone, comes back to us  
 in days  
 That now are quite unknown, not  
 yet in view.  
 All those who failed to heed what  
 she had brought—  
 Who scorned and jeered; who mock-  
 ed and hurt; betrayed  
 That great undaunted heart, that pur-  
 pose, fraught  
 For others good;—the saddest Karma  
 made.  
 Yet, had once it lain within her power  
 To stem the tide of law, that's fixed  
 and just,  
 Her foes would never face the fear-  
 ful hour  
 When they must meet their fate, for  
 breach of trust.

\* \* \*

Her message, wide and deep as space  
 itself:  
 If not expressed in perfect phrase:  
 complete;  
 Does full provide a mine of greater  
 wealth  
 Than all that lies within earth's  
 womb, replete  
 With treasures yet unknown, of  
 gems and gold:—  
 What need has soul immortal, of  
 such toys?  
 Which but invite—appeal to grosser  
 mould—  
 The appetite that lust excites and  
 cloyes.

She tried to show to humankind that  
 they,  
 Were all, both great and small, a  
 complete whole—  
 But, orphaned, helpless; and without  
 that ray  
 Of knowledge, where to search  
 and reach the goal;  
 She proved that good to one was  
 good to all—  
 That hurt and harm must bring  
 their like return;  
 In isolation from the dreadful pall  
 O'er brothers suffering, they could  
 not learn.

To learn, we all must mingle with  
 the woe  
 That greets us when we venture  
 on the Path.  
 For then we glimpse the law: can  
 meet the foe  
 Who sows confusion: and fear not  
 his wrath.  
 Hers was the fate all martyrs gladly  
 meet:  
 She paid the price: was stoned,  
 defamed and cursed.  
 Her work lives on, for IT IS  
 TRUTH: 'twill greet  
 In years to come, all who have  
 earned it, first.

W. M. W.

\* \* \*

Justice consists in doing no injury to  
 any living being; but justice commands  
 us never to allow injury to be done to  
 the many, or even to one innocent per-  
 son by allowing the guilty one to go un-  
 checked. . . . . If your discretion and  
 silence are likely to hurt or endanger  
 others, then I add, Speak the truth at all  
 costs, and say "Perish discretion rather  
 than allow it to interfere with duty!"

—H. P. Blavatsky.

\* \* \*

Theosophy is the quintessence of duty  
 . . . . . That duty is giving equal  
 rights to all—the same justice, kindness,  
 consideration, or mercy which we desire  
 for ourselves—or a still higher duty, giv-  
 ing more than to oneself—self-sacrifice.  
 Oneself is to be viewed as a unit of col-  
 lective humanity, not as a personal self  
 only.  
 —H. P. Blavatsky.

# THE CANADIAN THEOSOPHIST

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## OFFICIAL NOTES

Several reviews and important articles have been held over till December.

\* \* \*

By an error of the printer in make-up the first three lines on the second column of page 179 last month should have been on the top of the first column.

\* \* \*

No. 1, volume 1, of "The Jewish Theosophist" has reached this office from 323 Fifteenth Avenue North, Seattle, Wash. It is a quarterly magazine costing \$1 a year. "What of Judaism?" asks Henry C. Samuels in his introductory article, "Judaism with its mission of peace!" We Jews who are members of the Theosophical Society feel that only a fragment of the beauty of Judaism has so far been presented in the light of Theosophy. We feel that that gift of love is yet to be presented. A number of Jewish Theosophists have already done some creditable work along the lines of comparative study of Judaism and Theosophy. Our good co-religionists in the Theosophical Society have drawn abundantly from the treasures of Judaism, for that is the true spirit of the Theosophists, to search for the beautiful in order to reveal the splendour of the underlying unity. But much more, more indeed, remains to be done, and the privilege is yet ours to be of service to Judaism and Theosophy; and thus to wisdom which is the source of all joy." In this spirit our new contemporary should find a fertile field. Madam Bozen Brydlova Rubin writes: "Every Jew should become a Theosophist. First: Because in order to become a Theosophist only two things are required—belief in the Brotherhood of Man and a tolerance of all religions beside that of one's own." Will the Jewish Theosophist oblige us with a literal translation of Exodus xx. 5-6. The Hebrew text appears to differ in various editions to judge by the renderings we have had given us.

\* \* \*

The visit of the President of the T. S. lasted four days. She arrived on Sunday morning, October 31, and left on Thursday morning, November 4. While the visit was officially to the local lodges it was of importance to the T. S. in Canada also. The local members of the General Executive had an opportunity to meet her and discuss matters which had caused friction. Mrs. Besant proved very fair and reasonable in her views, and guaranteed the perfect autonomy of the National Society and all its Lodges within the Constitution. She made no attempt at propaganda for any of the causes with which her name has been associated, and recognized the correctness of the attitude adopted by the National Society regarding these. Elsewhere appear various accounts of her visit, and the photograph of the joint Lodge meeting held on Tuesday evening, November 2. The photograph on the opposite page is a flash-light of the meeting, and copies of the picture, unmounted, may be had for 35 cents each.

\* \* \*

This is our Thanksgiving Number and it is also our Anniversary Number. On November 17 the Theosophical Society will enter on its fifty-second year. There is nothing that Theosophists need to be



more thankful for than that fact. To have the Theosophical Society at all, even in any of the many forms which it has taken under the caprice of one set of students and another is a great matter of thankfulness. That it has persisted and won its way to a measure of stability, even if one has to embrace all the many forms into which it has divided, is also matter for thankfulness. There was no need for them to have left the wide platform first laid down which guarantees perfect liberty of thought to all, only requiring the perfect tolerance which must be the concomitant of such freedom. It is to be feared that some of us are not tolerant enough to endure the opinions of those who take different views of our pet convictions. But the ideal Theosophical Society is one in which such toleration is the rule. We must be thankful however for the freedom we have, so that we are in no danger of the stake or the dungeon or exile as used to be the case, and is yet in some unhappy lands. And above all we ought to be thankful for the large light that was thrown upon the darkness of western religion and philosophy by the work of those who founded the Society and revealed so much of the Ancient Wisdom to our day.

\* \* \*

#### AMONG THE LODGES

Edmonton Lodge reports a study class for the public on Monday nights which has been continued for some weeks with encouraging results.

\* \* \*

#### FELLOWS AND FRIENDS

Mr. Van der Liew who is in Canada in connection with the building of a factory in Holland, was a visitor in Toronto on the week of Sunday, October 31st.

\* \* \*

Mr. and Mrs. Roy Mitchell arrived in Toronto on Thursday, October 28 from Sydenham where they have been staying since their marriage last May, and remained over Thanksgiving. Mr. Mitchell spoke on Sunday, October 31 on "The Earth is for Heroes," and on Sunday, November 7 on "The War Older than Any." Mrs. Mitchell spoke on Sunday morning, October 31, on the Religion of Ancient Egypt.

Among those who visited Toronto for the joint lodge meeting and to meet Mrs. Besant were a party from Hamilton including President Walter Hicks, Miss Gates, secretary, Mr. and Mrs. Dumbray, Miss Norris, Mrs. Davenport, Mrs. Curry, Mr. and Mrs. Wallace; Mr. David Thomas from Montreal; Miss Mary Hamilton, Ottawa; Mr. and Mrs. Roberts, St. Thomas; Mr. and Mrs. Wright, Mrs. Ed. Mitchell, Mr. John Cottam, Mr. and Mrs. Westland, Mrs. McKone, London, etc. As no records were kept if any are omitted we should be glad to have their names for next month.

\* \* \*

"The Voice of Canada" is a little book of poems selected by A. M. Stephen of the Vancouver Lodge and published by J. M. Dent and Sons for use in schools. All the well-known Canadian born poets are represented and among others settled in Canada Marjorie Pickthall, William Henry Drummond, Isabella Valancy Crawford, Laura Salverson, in short all who have contributed to place Canada on the literary map. There are some who say they do not care for poetry. This is nothing to be proud of, rather the reverse. Here is a book which such persons might read a little at a time, and perhaps discover for themselves that they had a latent vein of poetic thought in their consciousness, and that it was capable of giving them infinite pleasure. And it will make them better Canadians.

#### THE MESSAGE

#### ON BROTHERHOOD

Editor: The Canadian Theosophist: may we be permitted to correct some misunderstandings which have already arisen in respect of our Message. Your old student says—"I cannot imagine a Master advertising in a magazine," etc. The mental processes of the student do not seem to have been stimulated by the length of his study. We have again given our Message: are we to be denied the right of announcing the fact to a modern world by modern methods? or are we expected to send out the town-crier with a hand-bell.

The "Mahatma" letters to A. P. Sinnett



were "advertised" in the Occult Review. Does that fact in any way invalidate the letters? The position with regard to our Message is *exactly* parallel. Your old student seems to have gained but little wisdom from his studies. Bethink yourselves! Bestir yourselves! Does the world stand still? Do thoughts stand still? And yet some of you would have us stand still. We declare again what has already been declared—and misunderstood. But must we be bound to a formula of words, or to methods which are now unsuited to our needs? We declare again the truth, to those of you who have spiritual ears to hear. Let your old and young "students" quibble over the method or the *form* of words. This our Message, shall divide the wheat from the Chaff—already that word is being visibly fulfilled.

"Brother XII."

#### ADDITIONAL INFORMATION

To all Enquirers:

The Message of the Masters which you have received is not an ordinary document; it is not intended to appeal to the intellect, and the ordinary man will probably pass it by. But it possesses a peculiar and magical quality; it has the power of arousing the intuition.

In the world to-day are many who, in former lives have formed a link with the Masters, but who have no memory of that fact now. All these, through past effort and devotion have earned the right to serve again: they do not know this themselves, and we, without personal contact cannot recognize them.

To these the Message comes, and arouses the memory of the Ego, so that it can directly influence the personality; they feel it to be true even though they do not really understand it. These, the former disciples and servants of the Lodge, will respond—these and none other. This is the meaning of the statement that certain persons "will be drawn towards it by a process of spiritual self-selection." In each case it is the Ego, the Higher Self, who makes the choice.

This additional information is for

those who have thus responded to the Message itself, and it will give them further insight into the nature and spirit of the work to which they are called.

That which must be accomplished is an actual WORK, and it has to be wrought upon three planes, or in three distinct worlds. To work intelligently calls for a knowledge of the Plan: that knowledge has been given to certain of us who are in charge of the Master's Work, and we will share it with our Brothers.

The present time is intermediate between two clearly marked epochs; it is that short and bitter period of mutation which precedes the "Aquarian Age," an Age which will last for approximately two thousand years, and which succeeds the "Piscean" Age which has just closed. This Message is the first trumpet-blast of the new Age, and the Standard we set up is the Standard of the new Order.

The time has now come when the human race must take a step forward, under the Law of recurrent Cycles; the nation or people which cannot adopt themselves to that step will be destroyed. This does not mean that all its units will perish, but that the nation as a world-power will cease to exist.

The leading nations of Europe, together with their off-shoots and Colonies, form collectively a distinct group or class with its special characteristics and destiny: these are known to students to world history as the FIFTH sub-race. Already these have reached their apex (as respects the parent, or European nations) and have now entered upon a period of rapid decline. This decline is rooted in moral and spiritual degeneracy; knowledge and inventive genius is placed at the disposition of Governments for purposes of destruction. Physical science is already invading forbidden ground, penetrating secrets which are the heritage of the succeeding (Sixth) sub-race. A halt must therefore be called, and the necessary re-adjustments be made.

In each nation are to be found a few individuals who belong spiritually to the new order rather than to the old, whose impulse is for Service of others instead

of grasping for self. These are advanced Egos, forerunners of the new Sixth sub-race type, and they are incarnating in ever-increasing numbers, especially in the younger nations and Colonies. It is their work to "fix" the coming type, and that is one of the reasons why the younger nation will not be so seriously involved in the coming period of destruction. These advanced souls, in every part of the world, will respond to the present call; they will be co-ordinated and linked up by means of the present work. Later, under the guidance of the Masters Themselves, they will form on the physical plane, the nucleus of the new sub-race.

The plans of the Masters involve the formation of Centres of Safety, where, at a later stage, actual Colonies will be founded. There will be more than one Centre, but in each case they will be secure from outside interference, and safe from surrounding chaos and tumult. Those of us who may later take part in the founding of these Centres will not do so from selfish motives, but in order that we may co-operate in a vital and definite Work—the founding of the Sixth sub-race type.

Many highly evolved Egos are even now waiting for suitable conditions, that they may incarnate and take charge of the work of reconstruction which will succeed the approaching period of change; many of these are Adepts and will bring with them vast stores of knowledge, now supposed to have been permanently lost.

Although the storm centre will be Europe, yet no nation will escape the universal testing, for the changes which are now taking place are *Planetary* and are concerned with the advancement of the Race as a whole.

The foregoing is a brief outline of certain aspects (only) of the Work of the Masters on outer planes—by far the greater part of Their Work is inward and spiritual. Only very slowly may the individual come to realize how stupendous it is; this will be by study, by special instruction, and an effort to absorb detail.

The coming conflict between self-interest and Right Principle is inevitable in every land; the fight will be bitter and terrible, for the Standard of Brotherhood

has been raised, and in the end it must prevail. Under it we are called to serve as the pioneers of a new Race and a new Ideal, and pioneering calls for Vision, for Courage, and for the strength of self-sacrifice. Ours is the task of laying the foundations of a better civilization—the Aquarian. Therefore the Masters have decided that Their Work shall be known in the world as THE AQUARIAN FOUNDATION.

It is not connected with, nor allied to any existing organization or movement whatsoever; it is not concerned with the present Order or its institutions, be they religious, social, philosophical or national—all these must be changed and remoulded.

We who have been called to have part in the Work for humanity are few and unknown, but none the less we forge a chain which shall ultimately girdle the whole Earth. Ours is the privilege of being the conscious servants and agents of the Great White Lodge, and that means a nearness to, a personal experience of the Realities which can come in no other way. This Work is to be accomplished *with Power*, and that power is available for all who will serve the Cause unselfishly; the qualified labourers are few, but through SERVICE their feet shall be set upon the Path.

This year, 1926, is known as "the year of the Great Decision"—it is that decision which shall divide the Wheat from the Chaff, the workers and servants of the Masters from the rank-and-file who seek only for themselves—it is the time of the gathering together and of "binding into bundles." The Masters are ready to accept and to lead those disciples who are ready to follow.

Your Brother in Service,  
XII.

(The Master's personal Chela).

Letters may be addressed to E. A. Wilson, 18 Erskine Road, London, E. 17, England.

\* \* \*

The life of that man is best who endeavours to become as good as possible, and he enjoys most who finds that he is steadily advancing in virtue.—From the Greek.

## A PREVAILING INFLUENCE

"Divine Life" for March calls attention to the propaganda work done in the Motion Pictures in the following terms:

"Has it ever occurred to you that nearly all the late pictures you see at local movies produced by Pathe and other foreign producers are dominated strongly by Roman Catholic Jesuits, and this accounts strongly for the predominating Irish mugs who are made heroes, lovers, villains and kings of the underworld; all the materialistic vibrations of the Pope thrown on the American screen to enter American minds, change their vibration from a high spiritual tone to a low psychic rate, and make knock-downs, drag-outs, pretty legs, drunken soirees a fashion rather than a crime. In short, the pug is given the queen only after he succeeds in dismantling his adversary of his peaceful countenance and the queen delivered into his arms he proceeds in Roman Catholic fashion to suck the life-blood in vampire style. The general public pay the movies and the movies pay the Roman Catholic propagandists to make Romans of them and complete the programme of helping 'make America Catholic.' In nearly all the Pathe films recently shown on American screens is the Jesuitical idea embodied in the picture of a great unknown God *outside* the individual; totally obscuring the paramount Truth of *the real GOD within man*, making him self-reliant and independent. This idea is cleverly worked out, surrounded with a little love story, where the hero succeeds in killing several of his adversaries, raises him to the glory that God intended, and all that remains for him to do is to turn to the cross, summon a priest, who nearly always appears before the picture is closed, and presto! the picture is completed and the audience is given an emotional jag from Jesuitical pots, strongly flavoured with sin, love and forgiveness; but not once do the truly American elements enter in of Truth, Honour and Justice and the fruits born of self-reliance and self-responsibility that make for the LIBERTY that the Jesuit propaganda is now seeking through the intermediary of Moving Picture Shows to destroy."

## CHARACTER — THE AGENT OF KARMA

H.P.B. in *The Key to Theosophy* says, speaking of Karma "it is the most difficult of all our tenets." Students, then, can hardly expect to know all about it, but, as with all other Theosophical questions, we must make the best use we can of our minds and avoid accepting assertions and explanations that sound plausible but which, on closer examination prove to be irreconcilable with the facts of life as we know them, or with the fundamental teaching of Theosophy. Above all students should not ignore difficulties that arise in the course of their studies or try to slur them over with vague generalities. Such methods will not silence our critics.

But there are some difficulties with which the subject of Karma has been burdened that owe their existence—not to the expositions of H.P.B. but to mistaken ideas that have arisen from the additions and corruptions of neo-theosophy.

It is with one of those difficulties that I now propose to deal.

One of the most important fundamentals of Theosophy is that "Perfect Justice rules the World" and upon its acceptance it is but logical to maintain that there can be no limit to the range of its application, and that therefore what may seem to be small and trivial must come under its harmonious laws as surely and exactly as the most important event of a life-time. From this it is inferred that every incident and circumstance of Life is exactly proportioned to good or bad deeds done in the past; in fact that nothing ever happens to us personally that is not personally deserved. At first sight this conclusion seems to be unavoidable, and yet it entails difficulties that to my mind are insurmountable.

In the first place: Every incident great or small is the result of a countless number of events which have sprung from choices made, apparently, by different individuals; and each single one of these events also result from innumerable others, so that every happening that befalls us is not merely the effect of a single cause, nor of a single chain of causes but of an incalculable number of

chains of causes reaching back to the beginning of time. And the future consequences of every incident will affect the lives of unborn millions whose future karma is yet to be made.

Is it reasonable to believe that such a bewildering array has been arranged by any Being, or has been brought about by any law of affinity with such precision that every tiny incident is exactly fitted to the deserts of the innumerable generations of people involved?

Another difficulty arises from the action of *national karma*. The events of our daily lives are very largely subject to it and yet the people of a nation have had very little to do with the formation of its customs, culture, laws, morality or religions. The average time spent on the subjective planes between reincarnations is said to be about 1500 years, from which it follows that most of the people living today in Canada (for instance) have had nothing directly to do with the state of our civilization as it was when they were born into it. They were vaccinated, baptized, clothed, fed and taught according to notions that had not been heard of when they were last on earth.

And it must be equally obvious to every one who gives the matter a moment's thought that often an ego coming into reincarnation must find it impossible to find a perfectly satisfactory and suitable birth from every point of view, especially as it is essential that it should be among a group of egos with whom he has karmic ties. In the Bhavagad-Gita we read:

"The man whose devotion has been broken off by death goeth to the regions of the righteous, where he dwells for an immensity of years and is then born again on earth in a pure and fortunate family; or even in a family of those who are spiritually illuminated. But such a rebirth into this life as this last is more difficult to obtain." From which it may be inferred that, according to this authority, egos cannot always find births equal to their merit.

But in spite of these difficulties and of others that may occur to the sceptical enquirer many students feel that to let go the idea that every happening, big

or little, is a manifestation of exact justice would be to abandon belief in the reign of Justice. But I shall now endeavour to show how in spite of the fact that many of the blows and buffets of life are undeserved and unmerited Justice is the unalienable inheritance of every individual.

The answer to the riddle may be given in one word, CHARACTER. It is not *events* that make us happy or unhappy but *the way in which we react to them*. Similar events happening under similar conditions affect no two individuals in the same way. What is tragedy to one man is comedy to another. But it is hardly necessary to point out that happiness and contentment are assured by attributes of the inner man far more securely than by any outward circumstances. We have all met people who though continually struggling against poverty and difficulties are sustained by a brave and joyous spirit, while some of the most persistent grumblers of our acquaintance are blessed (or cursed) with health, wealth and all that is generally supposed to make for earthly happiness.

True happiness depends on true valuations, on magnanimity, generosity, common sense, a well balanced mind, a sense of humour and all that goes to make a good and strong character to which may be added ability to appreciate through our weaknesses vanities and personal desires.

One matter of observation that favours my contention is that advanced unselfish people, devoted to altruistic work are no more immune from physical mishaps or diseases than the selfish and ignorant.

The Gita is full of the teaching that peace and happiness are to be gained—not by *escape* from the ills of life but by estimating them at their true value and meeting them with the courage of a balanced mind.

In Ch. V of Judge's edition we read: "Those who thus preserve an equal mind gain heaven even in this life. . . . The man who knoweth the Supreme Spirit, who is not deluded, and who is fixed on him, doth not rejoice at obtaining what is pleasant, nor grieve when meeting what is unpleasant. He

whose heart is not attached to objects of sense finds pleasure within himself . . . . . For those enjoyments which arise through the contact of the senses with external objects are wombs of pain, since they have a beginning and an end . . . . .”

It may be maintained that the manner of reaction to the events of life is an exact criterion of character.

Every man's character is exactly what he himself has made it—it is his own creation. All that parents or teachers can do is to stimulate effort in this or that direction. Of course distinction must be made between giving information and making character.

It is this character, linking together all the long succession of our earth-lives, which makes of the reincarnating ego a progressive entity, the real man who takes upon himself responsibility for the acts of his passing personalities and who enjoys and suffers through those vehicles without which the entity is incomplete.

It is to the permanent life of this real man that we must look in our search for justice for it certainly cannot be found among the vicissitudes of a *single* life on earth.

The only other logical position to take is that justice is only a *human* concept, utterly foreign to nature or to any God or Intelligence controlling the affairs of this world.

If this view be accepted we shall no longer regard every event as a getting even with some corresponding event that happened in the past, but rather as an item in a long current account that began with the responsible life of the individual, and which will not be finally balanced until after his personal karma has been overcome by the complete conquest of the lower self by the Higher Self.

H.P.B. says in *The Key* (page 27):

“We say that man suffers so much unmerited misery during his life, through the fault of others with whom he is associated, or because of his environment, that he surely is entitled to perfect rest and quiet, if not bliss, before taking up again the burden of life.” Showing that though justice is not

always met with in earth-life, even the fleeting personality finds it in the recompense of Devachan.

The whole matter may be looked upon in this way:

The physical world is ruled by immutable laws. (So that it is truly said that nothing happens by chance). These laws acting upon the elements and their forces produce a complexity of changes almost entirely beyond our calculation or control. Earth, water, fire and air combine to create scenes of smiling serenity or of desolating fury apparently according to their own sweet will. To this uncertainty man has opposed a few safe-guards but has added many more risks and dangers of his own invention.

And upon this ever-changing stage the great seething worlds of human life are produced by man's thoughts and emotions; his activities result in all sorts of effects—some terrifying and hideous, others desirable and beautiful. It is all just as mankind, regarded as a unit, has made it—a terrible tangle into which we must enter, fight our way through as best we can, depart for a season of rest, and enter again, time after time. During these adventures, which we undertake as explorers in search of knowledge and experience, we are certain to encounter, sooner or later, every sort of joy, sorrow, difficulty, failure and success and all that goes to make up earth-lives. And amid all the chances and changes of human experience we shall find every sort of opportunity for the exercise of faculties acquired and for the development of new ones. Thus a man who has ardently desired wealth and made the most of every opportunity in his previous life to gain it will enter the strife well equipped with money-making abilities—he may, too, be drawn to a birth suitable for his purpose. His karma is to be rich, but whether his riches bring him happiness is another matter. Whatever god a man serves will serve him but if the service pertains to the desires of the lower self his soul will be enslaved thereby. Even physical health and strength may bind the soul to earth and weaken its aspirations towards higher things if it be pursued too ardently, especially if his inner

powers be called upon to join in its service.

But if a man or woman has longed above all things to serve mankind—then just to the extent to which he has made real self-denying efforts he will be rewarded with greater capacity with which to make use of the opportunities to serve that abound for those who are on the look out for them. Dr. Barnardo when he first lived in London had nothing much to distinguish him from hundreds of other young doctors. But he saw some ragged waifs and, unlike thousands who had pitied ragged waifs before, he brought them to his rooms and fed them.

But it may be objected that great powers are as surely evolved through efforts made from selfish motives as from the highest and best. The question is do powers so gained make for happiness of the individual?

Two paths are constantly before the doer of evil: he may either continue in his evil ways and sink to lower depths of depravity and thence to wretchedness, or he may awaken to the fact that happiness and selfishness are opposed to each other. In the latter case he will try to turn his abilities to good uses and so begin to balance his bad karma with good karma, but he will have far greater difficulties and temptations to overcome than the man who has not gone so far along the road of wrong-doing; his falls and failures will cause him remorse and sorrow and the powerful discords between the higher and lower aspects of his nature will result in disharmony and suffering.

Possibly, this may account for those persons with whom we occasionally meet, who though engaged whole-heartedly in the service of their fellows show signs of dark and gloomy depths in their natures very puzzling to their friends.

I have now endeavoured to show that character is the main avenue by which karmic justice reaches the individual, but I do not wish to deny that there are other means by which it may reach him. There are undoubtedly, unseen forces that draw us towards the destiny we have created for ourselves; and there are magnetic attractions that lead us to meet those

with whom we have karmic ties and possibly even to places which were the scenes of long past events.

And also there is a reason to believe that, in some circumstances and for special reasons, events may be brought about by the unseen Guardians of the race. It has been stated that when an aspirant for service is not only willing but anxious to sacrifice every iota of personal interest—his pleasure, comfort, and inclinations to the needs of humanity his karma may be intentionally quickened so that tests and trials of all sorts crowd upon him—riches and successes, perhaps, alternating rapidly with poverty and failures—in order that he may the sooner be admitted to the ranks of those who can be trusted to forego all personal considerations when called upon to share in any undertaking for the benefit of mankind.

But interference with the course of events is permitted for one purpose only, namely, the good of Mankind *as a whole*.

Exceptions to the rule that there shall be no outside interference are very rarely made, for the principle governing evolution is that men and nations must work out their own salvations in their own way. I believe it may be safely stated that even when the Mahatmas were in close touch with the founders of the T.S. They gave no definite orders as to the management of the Society's affairs on the physical plane; still less did they dominate the minds or wills of those responsible for the policy and conduct of Theosophical organizations.

In conclusion I would suggest that the less we worry about personal karma the better.

Fear of the unseen has always been the greatest bane to mankind—a blight ever ready to creep over our minds. Fear of karma may become a paralysing superstition just as fatally as the fear of God has done. Indeed we must all have met students who under the shadow of that fear suffer on account of the bad karma which they think their mistaken, but well-meaning, friends must be making; and others who speak mysteriously of the danger of forming karmic links with people or societies of whose actions they do not wholly approve.

Saith "The Voice of the Silence" :

"To perish doomed is he, who out of fear of Mara refrains from helping man, lest he should act for Self . . . . Inaction based on selfish fear can bear but evil fruit.

(From "The Two Paths")

"Beware of this, O candidate! Beware of fear that spreadeth, like the black and soundless midnight bat, between the moonlight of thy soul and the great goal that loometh in the distance far away.

Fear, O Disciple, kills the will and stays all action."

(From "The Seven Portals")

Victoria, B.C.

W. B. Pease

### CORRESPONDENTS WANTED

Of the 40,000 Theosophists residing in 43 different countries, how many of them are able to visualize the life of their comrades living in lands other than their own? Yet if the era of universal brotherhood foreshadowed by our leaders is ever to become an actuality we must begin now to lay the foundations of that international spirit which shall overleap the barriers of colour, caste, race, creed and language.

The International Correspondence League, a branch of the Theosophical Order of Service, supplies the machinery whereby theosophists in Canada may contact by means of occasional correspondence with their brothers and sisters in other countries; thus enabling a clearer comprehension to be gained of the ideas and aspirations of those who have evolved under different conditions than those we experience.

A friendly letter once a month to some theosophists living abroad, is but a small effort to make for brotherhood, but it may prove of inestimable value. The I.C.L., Secretary in England is at the present time particularly desirous of linking up English Theosophical and Star members with members of this country. Particulars of names to whom letters can be forwarded can be obtained from:—Mr. F. W. Rogers, The Chalet, Cashio Lane, Letchworth, Herts, England.

### THE JOY OF THE RETURN

There comes a time in the soul's evolution when all experiences blend into one supreme experience, that he is returning to *That* whence he came. In his many past lives, he but partially knew that mysterious Something towards which he ever turned as his sole solace and comfort. Sometimes it was to him his God, his Master, his Lord, known by him by many names life after life; sometimes it was his Ideal, the betrayal of which was the supreme sin without forgiveness. But in all his long past he looked upon his God or his Ideal as separate from him, above him, beyond him.

But all things change when slowly there dawns on him that all he has prized as himself—his convictions, his truth, his worship of God, his love of man, his flame of aspiration to be perfect and holy—are not his at all. He has for so long thought of himself as his "individuality" composed of his thoughts and feelings, of his hopes and dreams, that it is at first impossible for him to realize that these things are neither he nor his acquisitions nor his possessions. But after the first intellectual wonder regarding his non-existence, there comes to him then the inexpressible joy of grasping with his heart and mind, with every particle of every one of his vehicles, that all his hopes and dreams, his virtues and his aspirations are but streams pouring through him, coming from a Source which he cannot grasp, but going to an End which he can love and worship.

From this moment, his "I" is dead, nay more, remains scarce even a graspable memory. For one sole thing dominates him night and day; he knows beyond question that when he is at his highest, that highest in him is but an upward stream rushing through him in joyous offering. His worship of God with the most intense rapture becomes then only God's own rapture returning to Him; all his offering of love and devotion to man as man or to man as God thenceforth become to him joyous streams which sweep him on and on—not his streams but the streams of *That* called out every atom of his being. How lovely it is then to lose

## ODOUR

all "individuality"—to know only the joy of the streams as they flow upward, and never be capable even once of the thought of an "I" who feels the wonder and delight of it all.

When the soul comes to this destruction of the "I", then begins a wonderful symphony. For thenceforth all the forces of the universe, which issued once from *That*, begin one by one to return to *That* through him. This mystery of the returning streams is in all things; the mineral which is on the downward arc of life is ever dreaming of the joys of return; every blade and leaf, every bird and beast dimly dreams of the stage of return. The universe which came forth from *That* has ever as its driving force a power which makes it change from good to better, from better to best, steadily returning to *That* whence it came. Every kingdom of life knows this mystery of return, though the life forces in each kingdom are cribbed, caged and confined, and must patiently wait the day when the path begins to return.

So when the soul begins his return, then all things begin to feel the commencement of their return also. The mountain ranges whisper, "Brother, take us with you"; the clouds gaze on him saying, "Take us, take us." Each dumb beast, each sinner among men, all despairing souls feel in his presence the joy of the return, and sense for a while an alleviation of their miseries, and find solace in renewed strength to hope and dream.

Then the world's contumely has no meaning; his own bruised and bleeding feet do not matter; even his anguish and despair, as he falls temporarily back into the self and its "I-ness," cannot dim the memories of that life once lived without the "I". All meanings then blend into one meaning—"This returns to *That*." All acts becomes one act—to gaze on and on at the Light, till the eyes are blinded, and yet laugh and love, rejoice and praise, and glory in the blinding.

C. Jinarajadasa

The following remarks may be somewhat new to some people, and I do not pretend to their discovery by my own effort, but I have given the subject much thought and study, and feel that as far as we at our stage can judge, it is true, so give it to others for their consideration also.

Most Theosophical students are aware that Prana or the indestructible Life Force, or one life, usually spoken of as Jiva when encased in form, has within it all attributes for the building and preservation of all in nature until, having completed its work in one form, leaving the life latent, sleeping within the atoms, it passes on to other work.

One attribute of this force is Odour or as sometimes called Odorizen. Every atom has its own specific and individual odour everything in the universe being included in this category, whether mineral, plant, animal or man.

We will take, as an instance, the animal, every organ in the body having its own specific odour, in the aggregate making the individual odour of the entire species. But there is also what might be called an individual scent which is something quite different. Under whatever conditions it is always there.

This may, to a certain extent, be changed by food, but not entirely; it always remains. The same thing obtains in the human body and the following statement is made by Prof. L. Salzer, M.D.

"This individual scent, a variation of the specific odorous type, alters (within the limit of its speciality) with age, with the particular mode of occupation, with the sex, with certain physiological conditions and functions during life, with the state of health, and last, but not least, with the state of our mind."

There is much more than appears on the surface in this statement, because, within this scent or odour we are told lies the law of attraction and repulsion, being the cause of harmony or inharmony, between plants, insects, animals or persons. In the human this scent corresponds to the individual note, and col-



our, in fact to the whole Ray under which man is born.

It is this which causes like or dislike and Prof. Jaeger says "The selection between the sexes, or what, in the case of the human race is called love, has its mainspring in the odorous harmony subsisting in two individuals concerned."

This odour between persons is imperceptible in people of the same race, but quite perceptible to one of another race, white or coloured. This explains much. These odours between some races can never blend, and this fact explains the inadvisability of marriage with peoples of different colours.

All diseases have their particular odours, and occultists consider it is by inhalation of this inharmonious smell that disease may be carried from one to another. This points to the fact that all diseases are contagious.

It is also by odour that the sick portion of the body attracts to itself the medicine taken as a cure.

Healthy odours may also be indrawn, and this fact accounts for a weak negative person becoming invigorated when in the company of a healthy positive individual who may lose much of his own vitality under these circumstances.

It is, we are told, by the odours that a mesmerist obtains control over his subject. This is largely the influence of one mind over another, for mind has its odour. The brain being the organ of mind, and connected with every part of the body through the nervous system, has within it all odours, each one corresponding to an organ in the body. Many people disapprove of, and disbelieve in mesmerism, but the following may be found in *Isis Unveiled*:

"The wonders of mesmerism and subjective phenomena alone defy tricksters and dishonest mediums, the cataleptic state it is impossible to feign . . . . . A mesmerized or entranced subject is never hurt."

This refers to the physical body only, as under certain circumstances the Etheric Double may be injured and a mark will be left on the Physical.

"Mesmerism may be used by the Occultist to remove evil habits, if the in-

attention be perfectly pure, as on the higher plane intention is everything, and good intention must work for good." H.P.B.

We are told that the blood of an animal if treated with Sulphuric Acid will, even when dry, give off a strong odour peculiar to the animal itself. This may also be strongly perceived when the flesh is being cooked, and mutton cannot be mistaken for beef or vice versa. This is the scent in the aggregate, and is as individual as the perfume of a particular flower, and cannot be destroyed.

The blood of the human can also be distinguished from any other by odour and it is quite possible that this was known and used by Dr. Abrams.

Protoplasm, as we are all aware, is a soft gelatinous substance, transparent, similar to the white of an egg; and scientists are much puzzled, considering that this is the same apparently, in the human animal, plant, etc.; also that up to a certain stage the embryo of the human and animal appear exactly the same. To distinguish wherein comes the differentiation which will result in the individual species, we are told is possible in the odours secreted within the protoplasm.

In the case of the human these may be healthy or unhealthy and heredity and disease is thus transmitted to the offspring.

Of course protoplasm becomes disintegrated at death, but the odours remain stored up in the atoms, which we know are used over and over again, up to the lower Fifth for the casings of the same ego in every incarnation. There is here much food for thought.

All metals also have their specific taste and odour, and the hypothesis is put forward that their formation when cooling from a liquid state, into geometrical forms, is regulated by the odorous substance within the atom.

We are told that sound and colour are at the root of all creation. This is so, as "Sound is a rate of motion," and every sound creates its own individual colour in the surrounding ethers. Odour must also be much on a par with sound as it is such an important factor in nature. As man grows in spirituality and as the atoms in his body belong peculiarly to him, these odours also belong and must

in time become purified. This fact explains the statement that the great saints of the world have exhaled a most wonderful odour from every pore in their body.

"As regards Odour we get some definite idea of its extreme and wondrous tenuity by taking into consideration that a large area of atmosphere may be impregnated for years, by a grain of musk." This is quoted from Keeley in *Isis Unveiled*.

It is sometimes a puzzle why insects, fish, birds and animals, propagate among their own specific kind, and seldom or never mix, unless deliberately crossed by man. This is again the result of odour, every species being impregnated by its own individual class odour, attracted thereby to its own particular kind.

For years I was much puzzled, and no one seemed able to tell me, why, plants would grow and bloom profusely for some people, and die for others, who, perhaps gave them just as much attention. Now I know it to be through harmonious odour, or otherwise, as the case may be. As before mentioned mind has its odours and Telepathy is the result of this fact. It is easy to see why the Hindus are often so observant of the physical side of their Caste System. When we realize that everything we touch is impregnated with our atoms, containing the individual odour emanating from us, it is not to be wondered at that they probably knowing this object to what they might consider as contamination.

And now to consider where this odour is situated and stored up. We are told it is within the atom and when the protoplasm disintegrates within which it has been embedded both atom and perfume escape. The odour is one of the links, probably the chief one, which again draws the atoms together to form the new bodies at reincarnation.

It is needless to dwell on the extreme beauty of perfume in the flower world, and we know this is largely used for the propagation of the species. Luther Burbank, the great Botanist, on the subject of Nature's perfumes, has remarked how little man appreciates the lovely odours

which are pulsating around him all the time, he being too material to cognize them.

Mediatix.

### BRAIN—LIVER—FOOD

There is a saying in medical circles that "the liver drains the brain." The word "drain" in this instance being used with the same meaning as when we speak of a house drain. The saying is an acknowledgement of the fact that when the liver is in good working order and not overloaded, the brain is clear and active. It is a matter of common knowledge that a bilious attack is always accompanied by an attack of the "blues." The man becomes more or less morbid and despondent.

Under ordinary circumstances a bilious attack is caused either by overeating, or a diet too heavy in starchy foods. Frequently both causes are at work to produce this most distressing condition. "Acute indigestion" is a bilious attack raised to a higher degree. A bilious attack is a simple plebeian; acute indigestion is a haughty aristocrat; both are undesirable acquaintance from the viewpoint of the human. How should we avoid an introduction where we cannot honestly say "pleased to meet you?"

The liver is the storehouse for materials that come into the body in large quantities at meal time, but can only be used by the cells in small quantities by means of an incessant stream. With indiscriminate overeating the liver is forced to store away materials in every nook and corner, where they remain and grow old. When this state can no longer be endured the liver clears house, throws all the unnecessary storage out into the blood current.

It is carried all over the body, and there follows it a sallow skin, a yellow tinge to the whites of the eyes, a furred tongue, a foul breath, a taste in the mouth which beggars description, constipation and a reactionary diarrhoea, a poisoned brain with all that's coming through a decidedly sallow medium, and in a wee while the victim is uncertain whether he prefers to live or die. Some-

times he does the latter, most frequently the former.

This condition is preventable. No one need have it. Its prevention and cure are one and the same—a correct diet. That is one reduced in quantity to just sufficient to meet the demands, and all starchy foods and jams, jellies, preserves of all kinds, should be eaten with the greatest caution. Vegetables, fruits, milk, butter, buttermilk, cheese, meat, if desired, should be the diet list.

During an attack no food of any kind should be taken. As much water as desired, and add to it lemon juice or orange juice, but no sugar. When the tongue is clean, the skin clear, the intestine empty, the brain alive and happy, and a keen appetite has appeared it is time to resume eating. It should be done as described in a former article. It may take a week, even longer to bring this condition about.

Acute indigestion can as a rule be traced to overeating of starchy foods, cereals, breadstuffs, cake, pie, biscuits and all things made from the wheat products including brown breads. The one who uses these foods in excess, as a rule eats also many sweet things. Jam, jelly, preserves of all kind and quantities of sugar in tea and coffee. This particular form of poisoning produces a most abnormal appetite for sweets and is frequently the cause of a demand for smoking, alcohol and other drugs.

The effects of such foods are to be seen in excessive weight, enlarged abdomen, sallow skin; mental, physical activity is carried on with great effort, there is chronic despondency and morbidity with recurring attacks of great pain and suffering; usually the attacks become periodical. They have a regular cycle and when once this is established it is exceedingly difficult to break it.

After a correct diet has been inaugurated, that is, one from which all starchy foods and sweets have been eliminated, these cyclic attacks will recur again and again and yet again taxing the patients confidence in his diet to the utmost limit and his patience and endurance to the same degree. Those who have gone over the road can assure him, with all truth-

fulness that they will yield in time.

They had a beginning in time and must have an ending in time, and the remedy par excellence, if the patient can measure up to it over a long period of time, is fruit and milk.

Mary N. Roebuck

### "THE COMING TERREUR"

The Occult Review for August publishes a remarkable warning in an article entitled "The Tocsin," by E. A. Chaylor, confirmatory of the earnest warnings already given in this magazine by Sir Arthur Conan Doyle and others. "The Shadow" to which Sir Arthur referred appears to be that terreur to which Madam Blavatsky alluded in her Glossary under the heading of the Count St. Germain. An article on "Sane Occultism" by Dion Fortune is a welcome indication of the existence of real common sense in unexpected quarters. "At the present day, the same methods that made Little Bethel an intolerable place are not unknown in esoteric societies, where, although homage may be paid to freedom of thought in the literature, it is not always accorded the same treatment in the lodge."

On the other hand we have this view expressed: "This nervous tension in Europe due to the French weakness and loss of self control is being exploited and exaggerated by certain dark prophecies of disaster about to befall this troubled world. For some time both in France and England and even, I believe, in America numbers of spiritualistic mediums, parlour prophets and other mystics have been foretelling a "New phase of tribulations" to begin this week. There will, they say, be a period of strife and war which will continue till September, 1936. It is significant of human credulity and still more of that shadow of fear which lurks in many minds owing to the uncertainty of world conditions following the last war, that this kind of thing finds its way into serious newspapers and is believed, or half believed, by intelligent folk. I allude to it only as an example of this psychological nervousness existing in Europe today.

It is lamentable that eight years after the ending of the world war there is no sense of security anywhere, and even in well balanced brains there is an uneasiness and apprehension about the near future, not allayed by League of Nations peace pacts or any other safeguards."—Sir Philip Gibbs in weekly letter of 24th July, 1926.

### THE BASIC MYSTERY

J. Arthur Thomson in "Science and Religion" points out that the one great "irreducible" left to the physicists is electricity. It is the great common denominator of the great mystery.

The occult scientist has always occupied himself with mind and electricity. He also regards it as the basic mystery.

He believes it to be the physical plane demonstration of the energy of that Life in Whom we live and move and have our being. He holds, however, that we are only touching the mystery's fringe, and that all our marvellous experiments and the miracles we succeed in producing through its use are but a tiny fraction of the possible.

He thus heartily endorses Dr. Thomson's words in the Morse Lectures where he says "the scientific conclusion that all the physical energies—such as heat, light, electricity and gravitation—are fundamentally bound together in unity and transformability seems to have suggested to some minds a short cut to Deity. Thus a distinguished man of science has been known to declare that God to him was the sum-total of the energies of the Universe. But we cannot believe that the truth lies along this line of thought except in so far as every unification brings us nearer to the one . . . . ."

This, says the occultist, is true. God is the cause of all appearances, for He is, in essence, something greater and beyond that which we can know. This conception is beautifully expressed in the Hindu Scriptures in the words, "I estab-

lish this Universe with a fragment of Myself and I remain."

—Alice Bailey in *The Beacon*, June.

\* \* \*

### THE THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The Soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The Principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception.

Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.

—Idyll of the White Lotus.

\* \* \*

The Spirit of Possession has resisted, century after century, the Process of the Christ. The Spirit of Possession has broken the beauty of this world, has filled it with hate and agony. In the Darvash of Nazareth we see God as Renunciation reaching its climax in Crucifixion.

—The Kalpaka.

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