

Many students understand the theory to perfection ; and they can talk by the hour learnedly, fluently and enthusiastically. But alas ! too often there it all ends. They can tell exactly how to do it ; the practical doing of it they leave to some one else.

Yet how often we have been told that it is deeds the Masters required of us and not words ; and that hypocrisy is a crime : "This people honoureth Me with their lips, but their hearts are far from Me."

In this hour of the world's utmost need, when the fate of the race and all creatures is trembling in the balance ; when the Leader and the brave hearts near her are working like giants to carry the Movement onward into the "new order of the ages" is there one so small, so mean, so egotistic as to obtrude his miserable little personality as an obstruction in the way of progress?

Can one who does so hope to incarnate in the glorious new body, which, to secure and preserve its health and purity, must reject and cast out all that is selfish and impure—that which it cannot assimilate and make a part of itself.

During the past years we have heard many finespun theories and cobweb speculations concerning the "moment of choice," W.Q.J. told us that it was every moment of our lives. We have now reached a period when the effect of all those moments is to be summed up in the important choice now facing us ; the choice that will carry us onward into the New Age as an integral part of the new body of the Movement, or leave us behind, stranded on the shoals of personal ambition and selfishness.

This choice will be made—it can only be made—in strict accordance with our previous life and work. The Law is inexorable—it cannot vary. The fruits of selfishness, false and evil speaking, hypocrisy, vanity, envy and jealousy of real workers and constant self-seeking must be garnered. These are not the works of brotherhood, and will not fit us to enter the new body ; or if we outwardly remain with it we

shall only be on the outermost rim and cannot hope to come near the Heart.

Our Teachers have told us that a clean, useful life ; the absence of insincerity, vanity, envy, jealousy and ambition alone fit one to enter the Path ; to win recognition from the Elder Brothers and become united with the White Lodge.

They look upon the heart and Their clear vision cannot be deceived by any artifice, however subtle. We may blind others and even ourselves ; but we cannot deceive Them.

The days to the end of the year are few. Let us strive mightily to put from us everything that will bar us from the Master ; and to claim the power that will enable us to withstand every shock and aid those who are weaker than ourselves. Thus we shall prepare for the New Age and its work.

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S.F.

### III.

The next letter presents the views of an organization which has made a vigorous bid for recognition during the past year.

*To the Editor of THE LAMP:*—The article "As Others See Us" in the October issue ought to call forth many facets of the great Theosophical problem. As a member of The Temple, the latest development from the seed sown by H.P.B., may I offer a few thoughts from our standpoint?

1st. The Theosophical Society never brought to birth its own underlying principle. It did no practical work and so gained the odium of mere theory. It did a certain limited work among the intellectual classes, but with the majority it came to stand as an exponent of psychism rather than as a brotherhood organization. It has done its work along those lines and is ready to take a step higher.

2nd. There were many more occult students, who were being trained by Masters, outside the T.S. than there were within the Society.

3rd. Personality and ambition crept in, which brought in factionalism, muddled the channels for the Lodge