

and what is the need of the world today. And those who hold such conviction will always uncompromisingly condemn any attempt to institute any change whatever as an attempt to destroy the aim and object of H.P.B.'s labour and life.

Taking into consideration further, that the changes instituted thus far have for their foundation the claim of certain personalities to superior ability or knowledge, which ability or knowledge is denied them by those opposed to the change, it is obvious how utterly impossible a "reconciliation" between the two must be—regardless of the fact that both sides claim to be following the way pointed out by H.P.B., and neither claims for her absolute authority or infallibility.

Theosophy — the Truth — remains always the same. How successful the attempt has been "to throw confusion in the ranks," is shown by the fact that the questioner puts his conception of the aims and ends and tenets of the T.S. in the *past tense*.

But there is a solid phalanx, of whom the great majority never wavered and a goodly proportion passed through the period of turmoil and strife, holding to the same conviction *now* and while they have compassion and kindest regards towards those holding different and even many opposite views, there can be on their part no other compromise or "reconciliation" than that accorded to materialistic science or orthodox theology.

Those who saw fit to make the first change, found it necessary, to find a *raison d'être*, to annihilate the opposing part by denying them the very right of existence. A recognition now would be equal to admit their error and that is certainly not feasible.

By change, creed and dogma have been established with their natural consequence of antagonism and strife.

The above is the result of the writer's very painful experience and respectfully submitted for thoughtful consideration.

F. T. S.

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Wouldst thou be good? Then first believe that thou art evil.

II.

A member of The Universal Brotherhood Organization has sent the following paper, under the caption, "A New Incarnation":—

It was said more than once at the Point Loma Congress that for some that grand opportunity would carry them farther than several ordinary incarnations might do.

By some this was understood and they felt within the actual process going on—the *becoming a new man*. In these times, when great forces are rushing on with such terrible momentum, changes of all kinds take place with what seems, to those failing to grasp the situation, startling rapidity.

During the past two years the Society has been swiftly changing its form, throwing off the old and taking on the new. In other words it is reincarnating in a better, cleaner, purer body to pass on into the New Cycle, the Golden Age.

The Lodges all over the world are the various limbs and organs of this body, as the individual members are parts composing the Lodge. Therefore every Lodge and every member who expects to keep place and pace with this grand new, purified body must at this time incarnate with it.

The conditions necessary for this new incarnation have been given by all of our three great Leaders. The two first were obliged to deal with members to a great degree, as with children and babes. The teaching, the philosophy, the science were all new to Western students and time was allowed for them to become familiar with it. The required time and opportunity has been given; the teaching has been reiterated—repeated in every conceivable form through books, papers and magazines; and spoken by hundreds of lecturers from the Leaders down to the humblest teacher in a Branch or class of students.

The teaching is so simple, so plain, it would seem a child might comprehend it. One word expresses it—Brotherhood.

Simple as this is its practice requires the laying down of all our pet failings, our most dearly beloved sins.