

THE CANADIAN THEOSOPHIST

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

VOL. VII No. 11

TORONTO, JANUARY 15th, 1928

Price 10 Cents

Vol 8.

Stanzas III, "Book of Dzyan,"

From the Secret Doctrine, Volume I.

An Interpretative Paraphrase By James Morgan Pryse

The Seventh Æon ends, and the renascent
Life-forces thrill anew throughout the Spacial
Infinitude. The Mother of the Worlds
Expands, unfolding like a lotus-bud.

The vibrant energy of life enquickens
Concurrently the dormant Worlds concealed
Within the Germ that is the Father-Mother
The Germ that is the Darkness brooding over
The waveless Waters of the slumbering Deep.

From sovereign Darkness radiates the Light,
And from the Light a solitary Ray
Illumines the potential Universe
Embosomed in the Mother-Deep, wherein
It is the Virgin and Eternal Egg.
The Ray pervades the Virgin Egg, creating
A shining counterpart, which then becomes
The Mundane Egg, the non-eternal source
Of all Existence.

The Monadic Triad
Falls into the Quaternary. The prime
Effulgent Essence is transformed to Seven
Within, and Seven without. The Mundane Egg,
Which in itself is Three, and is the body
Of Light, the soul of all the elements,
Coagulates and spreads in milk-white curds,
The shining starry stuff, throughout the depths
Of Space, the Plentitude of ever-growing
And conscious Life, the Root whereof is Wisdom.

THE CANADIAN THEOSOPHIST

Wisdom, the One Reality, remains,
The Light remains, the starry curds remain,
And still the Seven-vowelled Lord is One.

Wisdom, the Root of Being, was inherent
In every drop of that unfathomable
Ocean of Immortality, the vast
Expanse of radiant Light which is the Essence
Of archetypal Fire and Heat and Motion.
The Darkness which for Æons had enshrouded
The slumbering Worlds dissolved and disappeared
Into its own Essential-principle,
Supernal Light, which is the very Substance
Of Fire and Water, the Eternal Parents.

Behold, O Learner of the Sacred Science!
Forth from the depths of the Omnific Ocean,
The viewless Waters, Fount of Life, emerges
The mighty Offspring of the Two, the peerless
Refulgent Glory, Space divinely Bright,
The Son of Space yet more divinely Dark.
Enrobed in purest Light he represents
The Seven-vowelled Lord, the Unrevealed,
The Secret Word, the Name Ineffable.
His Splendour, drawn from that diviner Darkness,
Is as the Sun's resplendence. He is truly
The blazing Dragon of the Sacred Wisdom.

He is the One, the triune Ray. The One
Irradiates the Four; the Four and Three,
Conjoined, shine forth as Seven Rays, wherein
Are Seven Streams of Life which ramify
To Three-and-Thirty Orders of existent
Beings, the countless Hosts and Multitudes
Of Gods, Half-Gods and multifarious Mortals.
Behold the Seven-vowelled Lord of All
Raising the Veil and then unfurling it
From East to West, concealing the Above,
Where bide the Gods, and leaving the Below
Apparent, verily the Great Illusion.
He designates the stations of the Stars,
And turns the Limitless Expanse on high
Into a Sea of Fire; and he condenses
The One Celestial Element to form
The shoreless Waters, the Maternal Deep.

Where was the Germ, and where was now the Darkness?
Where is the spirit of the flame that shines
Within thy lamp, O Learner? Lo, the Germ

Is THAT, and THAT is pure Primeval Light,
The white Transplendency which is the Son
Of Darkness, the divinely hidden Father.
Yea; in that Light the Gods, who are the holy
Progenitors of Men, are garmented.
The Light outshining brilliantly from them
Becomes cold Flame, the Soul of things, and Fire,
The Fashioner, Preserver and Destroyer,
The Heat whereof, the vital Warmth, diffused
Through Space, the Universal Mother, yields
The Living Water, whence Existence rises.

Thus from Above the Father-Mother Substance
As on a loom is woven, and the Web
Extends to uttermost Below, but fades,
In all gradations, from celestial Light
To earthly Darkness; and this shaded Web
Is verily the Universe—a Fabric
Woven of that Life-Light which is the Twofold
Yet ever indivisible One Substance.

When Fire, the Father, breathes upon the Fabric
All things expand: Life fondly would embrace
The limitless Without. But when the cold
And vaporous breath of the supernal Mother
Touches the Fabric it contracts: all Life
Turns Self-ward, seeking the Within. At Dawn
The Gods, the Demi-Gods, the lesser Beings,
And all the Elements that constitute
The Universe, disperse to undertake
Their multitudinous activities;
But all return at Eve and are regathered
Into the bosom of the Mighty Mother.
Yea; when the Great Day ends they rebecome
At one with the Eternal All: for when
The cool of Universal Nightfall causes
The Mother-substance to contract and glow
Effulgently, the hearts of all her Sons
Pulsate with Light, and every Self of them
Has vision to embrace Infinitude.

When first the Fabric of the Worlds is woven
The Form-producer sends his Messenger,
The God who speeds like whirling Fire, to harden
The Atoms in the texture of the Fabric.
Each Atom, like a mirror, then reflects
The Self-existent Lord, and is itself
A little Universe, a Sun with Planets.

THE EVIDENCE OF IMMORTALITY

By Dr. J. A. Anderson

(Continued from page 217)

XII.

The Re-Embodiment of the Soul

The relation of the soul to the body and to the disembodied state can not be adequately explained except the fact of the repeated re-embodiment or reincarnation be accepted. As this is an unfamiliar belief in Western lands, it has been thought best by the writer to condense the evidence which demonstrates it to be a fact in nature, and the chief factor in, or, rather, the very process of, evolution, into a brief chapter upon this subject.

An examination of the philosophy and fact of reincarnation demands the establishing of the affirmative of the following propositions, viz:

1st. That re-embodiment is a universal law in every kingdom and upon every plane of nature, and includes man by virtue of his being a part of nature, distinct in but not separate from the Whole.

2nd. That reincarnation in man is a specific return of the same, distinct, individualized soul in successive bodies without loss of conscious identity.

These two propositions—the second of which is indeed but a corollary of the first—are fully capable of proof under the most exacting methods of scientific procedure. The latter has been declared by a German philosopher to be only scientific when all investigators can arrive at similar results by repeating the processes of any alleged demonstration. This test Theosophy fully accepts in its proof of the fact of reincarnation; and only demands that the steps by which it arrives at this demonstration be repeated and not set aside without proper examination, as is too largely the custom of so-called scientists of the West when dealing with the spiritual aspect of nature.

The proofs of reincarnation, then, are

to be found in the law of evolution, of which it is the process, and in the further laws of the conservation of force and the indestructibility of matter. Certain axiomatic truths will also be of service if kept in mind as we proceed, the most important of which are:

That the lesser cannot contain the greater.

That the widening of a conscious area is the exact equivalent of a physical or mathematical addition upon lower planes.

That any law in nature must of necessity be universal.

In illustration of this last truth of the necessary universality of law, a moment's digression may be permitted in order to show why any law whatever which obtains in any kingdom of nature must be a universal law. This is easily accomplished, for if it be not universal then it would conflict with some superior law, and cease to exist. And two conflicting or opposing forces can not be present in the cosmos, however much the universal pairs of opposites would seem to imply this, for either they must be equal or unequal. If equal, then nature would rest throughout eternity upon an infinite dead centre, each force would exactly neutralize the other and no progression nor evolution be possible. If unequal, then in the eternities of the past the greater must have overcome the lesser, and it would have become practically and actually non-existent. So that one single instance of reincarnation or re-clothing in matter of the inner, spiritual essence establishes the universality of the process, even if it seems to elude our discovery as a potency in action upon all planes of the cosmos. Theosophy claims as a fact that the law of re-embodiment is an actual and potent factor in every process in the cosmos, but that the cycles required to complete the vaster operations are so immense that the small portions of their arcs which one brief life subtends is so minute that we are unable to perceive that it is a portion of a tremendous spiral, and not the straight line we have imagined. It is to such immense cycles that we must assign the re-embodiment or re-birth of stars and worlds; the sufficient proof of which is in the fact that upon lower planes we have discovered the action of this force

or mode of motion which must of necessity be universal, and so by correspondence and analogy we apply the law in these higher instances.

In the demonstration of the first postulate, that reincarnation is universal throughout nature, the law of the conservation of force will be first examined, after which appeal be had to the facts of evolution. At the very outset certain self-evident generalizations under these laws of evolution and force conservation must be briefly defined. These are:

That evolution is continually displacing the threshold of consciousness in man and in nature, and thus compelling the constant widening of the conscious area of every entity in nature.

That this continuous addition to conscious experience, and the infinite variation of conscious states, necessitates the ultimate individualization of conscious centres of force, or units of consciousness, moving in orbits or along lines pre-determined by the colouring and limitations arising out of past conscious association.

That as a result of this individualization of such conscious centres within the whole, atoms, elements, and molecules are continuously being correlated in higher forms of matter by conscious entities seeking higher expressions of consciousness under the stress of evolutionary necessities. And, lastly, which brings us logically and legitimately to our second basic postulate:

That the human soul has been thus individualized, without having been separated from the whole of nature, and as a consequence reincarnates in successive bodies as a distinct, individualized, self-conscious centre of consciousness, or soul.

Taking up the examination of the first generalization, it is evident that in its correlation of force and conservation of energy, modern science has, unwittingly perhaps, laid the foundations upon which the structure of universal, cyclic reincarnation may be safely and even scientifically reared. For what is force? Science is dumb, except to define it as anything which changes the relation between atoms, molecules, and objects. Farther than this it refuses to go, although in the assertion that it is eter-

nally conserved, it advances it to the dignity of an entity; for, if force had no real being, then it would be impossible for it to be conserved. It is an aspect entity, as Theosophy defines it; or, in other words, it is one side of the manifested triangle behind whose veil the Absolute lies eternally concealed.

Matter, force and consciousness are inseparable and co-eternal, and one can not be thought of as existing apart from the other two. Matter affords the vehicle; force (motion), the means; and consciousness, the directing intelligence for every conceivable manifestation in the universe. Force must have a material vehicle or basis, and as it cannot be dissociated from this, if it be conserved, then its material basis is conserved, as must also be the associated intelligence which directs its action. Until scientists can show pure force unassociated with matter and exhibiting no phase of intelligence, their proof that it is conserved carries with it the farther proof that its material base and guiding consciousness are also conserved. Science admits matter to be, like force, indestructible, yet, by the strangest inconsistency, it denies the permanence of the one element, intelligence, which alone renders possible the orderly sequence exhibited in the manifestations of its two admittedly indestructible elements.

The failure of modern science to recognize this universal reincarnation in nature arises from its faulty conception of the basic principles underlying the phenomenal universe. Refusing to recognize the absolute one-ness in origin of everything in the universe, whether force, matter or consciousness, Western scientists can not bring themselves to apply the law obtaining upon the physical plane to psychic and spiritual realms. They can very well see that force can not escape the grasp of the All-container, space, and recognize that matter, too, is limited by the same inexorable bounds; but consciousness, the superior and ruler of the other two, is most absurdly and illogically conceived of as capable of annihilation. It is true that this dilemma is sought to be avoided by claiming that consciousness is only a property of matter, manifested because of certain,

they would have us believe, entirely fortuitous combinations of force and matter. But this claim is a purely gratuitous assumption. The idealists, who look upon matter as a property or product of consciousness, have even a better warrant for their position.

The claim will not stand. When science shall have presented us with matter free from consciousness; unable to assert a determining choice, if resolved into its chemical elements and placed in the presence of other similarly situated elements, its *property* plea will be entitled consideration; until then, the counter-claim that matter is a property of consciousness is equally valid. Therefore, in this enquiry, reincarnation will be proven by facts and phenomena capable of scientific observation and classification only; scientific deductions therefrom being set aside as incomplete and incapable of that universal generalization and application which Theosophy demands as a *sine qua non* of any and all laws in the universe. For, as stated, if matter is indestructible, then the material base of the soul is indestructible; if force is eternal in its action, this includes intellectual and spiritual or soul force, and hence the necessary preservation of the conscious factor in all its essential integrity as an element upon which the intelligent action of both matter and force depends.

Therefore, to establish the universality of reincarnation in nature, it is sufficient for the present, to rest upon the accepted fact that force is conserved; that it but abandons one material guise to reappear in another. Let us follow it for a time in its conservations and see if, before we proceed far, it does not prove to be something more than mere force, and thus establish as a corollary the further truth that this process results in the necessary evolution of individualized centres of conscious force, or souls.

At its every turn we perceive this empty abstraction—this mere “matter in motion”—exercising choice as to its modes of motion. Atoms will only combine with other atoms in certain definite proportions. They cannot be made to exercise an indiscriminate selection and combination, such as would be their only method if force were the non-intelligent

non-entity science would have us believe. So with molecular associations; they must have selective choice, or the combination perishes. Man can as easily fill his lungs with nitrogen alone as with a mixture of this and oxygen, yet, in the former case, would perish almost instantly because of the impossibility of atomic interchange taking place. All such refusal of atoms to enter into combinations, when there is no other reason than non-affinity, show that there has already been such a divergence through former conscious experiences among the atoms that each seeks the line of its engendered affinities with an almost irresistible tendency.

This shows the absolute truth of the assertion—in reality an axiom—that the laws of nature are universal, and that the addition of consciousness through additional experiences is just as truly an addition in magnitude as is the adding of one material molecule to another. By the latter process the physical magnitude is increased, rendering a double amount of space necessary, under the law that two bodies can not occupy the same space at the same time; by the former, the conscious area is widened, and can never be compressed back into the old limits any more than can the oak be compressed again within the limits of the acorn in which it had its physical origin, and this under the law that the lesser can not contain the greater. It is plain that, under this law, consciousness which has impressed upon it the vegetable stamp, can never re-enter the mineral kingdom; it has widened its area beyond the limits capable of finding expression in that kingdom. Similarly conscious centres of force which have reached the animal can not again re-enter the vegetable plane, nor can human consciousness ever again function in the animal kingdom. All of these facts depend, primarily, upon the law that the lesser can not contain the greater, and, secondarily, upon the necessity of law upon one plane obtaining upon all the planes of the cosmos. Human consciousness added to animal consciousness is as veritable an addition as that 2 plus 2 equal 4.

If the law be thus general in its application it is also particular, for the whole

is composed of its parts. So that a centre of conscious force by continual addition to its experience in different species of the vegetable kingdom would slowly but surely eliminate its possibilities of choice until it would be driven, by the final impossibility of finding a suitable vehicle in this kingdom, to seek an avenue for its widening intelligence in a higher one, or, in this instance, the animal kingdom. Here the same cumulative widening of consciousness would in the course of ages of successive incarnations tend to bring those conscious centres to the same condition, and, indeed, we are told in the Secret Doctrine that some of the higher animals have almost reached the plane of definitely individualized monads—in other words, the lower margin of the human plane.

This inevitable widening of conscious area and consequent individualization of conscious centres, being plainly the necessary corollary of the conservation of conscious forces acting in harmony with and, indeed, guiding evolution, it will be evident that as a result of this individualization the simpler elements as well as atoms and molecules are of necessity continuously built up and synthesized into higher forms in order to afford expression in form for conscious entities too far progressed to longer use these lower substances. A conception of this truth will go far to elucidate the mysterious relation our own souls bear to our bodies.

The proof of the synthesizing of lower entities by those higher rests upon the axiomatic proposition that the lesser can not contain the greater. Hence, if evolution is to proceed at all, its easiest and, indeed necessary, method is for more advanced entities to take lower forms of matter and, without annulling, superceding, or even disturbing the consciousness of entities finding in such lower forms their normal expression, to build up therefrom suitable vehicles for their own higher need. And while so occupying the forms composed of hosts, it may be, of lower entities, which they thus in no way disturb, the association must be helpful to the lower lives, for it necessarily infuses into their essence a faint emanation from that of the higher synthesizing entity.

Because of this bestowing of their own purer and more spiritual essence—which is also a universal law upon every plane of the cosmos—it is said in the Secret Doctrine that "Compassion is an attribute of the very Absolute itself."

This synthesizing of matter occupied by less progressed entities into composite bodies suited for the use of those higher, constitutes, together with the fact of their repeated reincarnation in such synthesized forms, the complete key to, and the very process of, evolution, as stated at the outset. That it is conscious entities which thus correlate lower into higher forms, is proven by the very fact of any form in any kingdom of nature being repeated at all. For if not so, then every new production of crystal, plant or animal, would be practically a new and perfectly fortuitous combination or creation of form, and all method, or necessity for method, would disappear from nature. There is no possible reason, except as the work of an intelligent, conscious (not necessarily self-conscious) entity for the repetition of form and the preservation of species. And variation in form and ultimate extinction of species only mark the gradual expansion of consciousness forcing the evolution of higher types. The agents of it all in the three lower kingdoms are the elementals, or nature spirits, from those ensouled in the tiny moss upon its bark to the single mighty one which builds and informs the giant oak.

Each is an entity; each on the road to ultimate individualization and self-consciousness, and each at a point where it has left those relatively lower eternally behind it in the scale of becoming. The lesser can never contain the greater. Nor can any one cell in the oak or in the man be shown to be so much superior to the others that in it lies the synthesizing power. There is absolutely required a synthesizer. In man, this is a self-conscious centre, or soul; in the plants and animals, a sub-conscious centre, or elemental.

In the manifested cosmos there can be no exception to this universal law of the synthesis of lower by higher entities. Worlds are but the garments of their chief rectors—garments composed of

myriads of lower elemental hosts. Men are but units in a thinking body which we term humanity, and which, by all the laws of analogy, is synthesized in some, grand, incomprehensible (to us) Hierarchical whole. That we do not realize this consciously, is because our consciousness is upon a plane so far beneath that of the synthesizing host; just as the cells of our body, although so plainly an organism to our consciousness, are unable to comprehend that they are such an organism, or to conceive of the intelligence which can use and direct a complex whole, formed of such countless and diverse units.

It may be claimed that as all organisms develop from a germ or seed, herein is to be found the reason for the exact reproduction of form and conscious function. But this is one of those half-truths; dangerous because it is half true. The seed only furnishes the material element and basis for the reincarnating elemental or soul. And having within it of necessity certain cells which have never died since the first appearance of organic life upon this planet, these cells have the impress of previous form-associations upon them, and hence, when they are again revived, the line of least resistance for the returning entity would be in the direction of, or tendency toward, the reproduction of the old form. But if this were the sole source of the reproduction of specific forms, then variation would be impossible. Exact reproduction of that form preserved in the records of the seed would be inevitable, whereas variation is as much a law and a necessity in evolution as is its opposite. To account for variation there must enter the higher conscious factor, exactly as the same factor must be postulated in the production of the very first cell or plant, which originated of necessity without the aid of any material seed. Sir William Thompson's hypothesis of seeds having been brought to the earth by some comet only removes the materialistic enigma to still more difficult grounds; it does not solve it. It were wiser and infinitely more logical for all materialists to admit, with Haeckel, Huxley, Bain, and others, the fact of spontaneous generation, and face the problems involved in this fairly.

Their unwillingness to do so is easily explained, for, if admitted, it will be apparent that the conscious or spiritual factor must be recognized as at the base of any and all spontaneous generation and evolution of form. Blind force taking the direction of least resistance will not stand the light of logical analysis, for it neither could nor would take this direction were it blind. The power to recognize the line of least resistance is a conscious one, and never was nor can be exercised unconsciously or blindly.

It is thus seen how completely the law of the conservation of force—necessarily conscious, though not necessarily self-conscious—and the facts of evolution establish the truth of reincarnation as an universal process in nature; and that the ebbing and flowing of force includes also the ebbing and flowing of consciousness, and explains the orderly appearance of a universe out of apparent nothingness. For that which appears to us as non-being is but the subjective arc of Being which equally with its objective arc is included in the complete circle and cycle of reincarnation. By the latter is also explained the appearance of any type of form-building by entities upon any plane of being, whether that type be the ponderous mass of the elephant or the humble vestment of a lichen. For the spontaneous generation of the materialist is but the returning entity building for itself the form necessary for the objective arc of its existence. Recognizing this, the seeming mysteries of both birth and death stand unveiled. They are but the objective and subjective arcs of the One Life, as expressed in the countless scores of (seemingly) separate existences.

The truth of the first postulate being thus unequivocally established, it only remains to examine the second, which is, that the human soul, thus individualized, does incarnate in successive bodies as a distinct, self-conscious centre of consciousness.

It has already been shown that the process of individualizing centres of consciousness begins at the very dawn of differentiation; that every experience in matter imposes a widening of conscious area and limitations as to the choice of material vehicles, which gradually force

not only a farther differentiation in its own kingdom, but also compels the individualized entity at length to seek a higher one. Therefore, it must not be supposed that in man alone there is specific reincarnation. Nature never leaps. The centres of consciousness, or elemental souls, in all the kingdoms below the human must reincarnate; that is, each specific repetition of form in any kingdom is the reincarnation of an elemental centre of consciousness which has received this definite stamp as the result of conscious experiences in its evolutionary past. Such centres do not have subjective cycles of the same nature as the human soul because they are below the plane of self-consciousness. Therefore, their subjective arcs are passed in latency—a bare potentiality of again manifesting the same form when their subjective arc is completed and environing conditions permit. That there is an actual re-clothing of the same entity, is proven by the repetition of the exact form, leafage and flowering of plants from roots, rhizomas or bulbs, for here the entity has plainly never abandoned its hold upon the material plane. So that when we speak of the reproduction of a plant from a dried, withered bulb as a growth, we are but hiding our ignorance of what has actually occurred behind a technical phraseology. The plant has not been dead; it has been living in this bulb, which gave no evidence of its presence, the subjective arc of its life cycle.

Similarly, in the metamorphosis of insects, a caterpillar, for instance, passes through a complete cycle of subjectivity to re-emerge as the same entity clothed in the same physical molecules—these having never been dispersed—but with entirely different form, functions and habits. If the inner, elemental force can bring about so complete and wonderful a change without abandoning the old material, it is sheer unreason not to recognize that, when the butterfly existence is ended, the same entity is amply able to rebuild the old caterpillar form from an egg after the close of the subjective arc between the butterfly and caterpillar stages.

If, therefore, we find that throughout all the kingdoms below man there is a

plain leading up to and preparation for self-conscious reincarnation; that the self-conscious subjective arcs in the human kingdom are a natural sequence and corollary of sub-conscious or latent arcs in the lower ones; and further, that reincarnation is the process of evolution, we may assume this as a reasonable working hypothesis in explanation of the phenomena of human existence. And, logically, if we show the absolute necessity for the presence of a certain law in the cosmos in order to rationalize otherwise inexplicable phenomena, we prove the existence of that law, although we may not fully comprehend its real nature nor mode of operation. Thus, ether has never been demonstrated other than by the necessity for such a medium in order to explain certain natural phenomena, yet no one doubts nor disputes its existence. Similarly, if, as has been pointed out, we find that every process in nature tends toward and leads up to the rebirth of individualized human souls, we have a scientific right to assume that rebirth or reincarnation is a natural and therefore universal law. And if we further find that in the human kingdom itself there are numerous phenomena which can only be explained by such a law, its existence passes into the domain of certitude and exact knowledge; while if we still further find that the very highest and most philosophic conceptions of life and of the universe require it; if the grandest generalization of modern science, the conservation of force, the indestructibility of matter, and the process of evolution, demand it, we shall be but blind followers, not leaders, of the blind, if we do not accept the divine truth which it reveals.

A brief examination of some of these phenomena, as well as philosophic categories, which require reincarnation in order to explain them, will constitute the remaining portion of this chapter.

All of the higher mental, psychic and spiritual phenomena are utterly unexplained except by reincarnation. Among these we may note the sudden appearance of a genius in an entirely mediocre family: a Shakspeare, rising out of the muddy stream of a Warwickshire tenant-farming and petty-trading family. Then will appear a mathematical prodigy, such as Zera

Colburn among Missouri clodhoppers; a musical wonder, a blind Tom, out of ignorant, slave parentage; a Napoleon, bred from a camp follower, and so on, *ad infinitum*. No possible theory limited by one life can explain these. But if we recognize reincarnation we at once see that each instance is but the pursuing of a line of development by an ego who has already brought this particular line to a wonderful perfection in preceding lives. And the obverse of these instances is equally explainable by reincarnation. Mental inferiority; stupid sons of wise or illustrious parents, are impossible to account for under the law of physical heredity, to which, of course, false science would relegate them. True science confesses its inability, except vaguely to conjecture that atavism may be the agent. But atavism itself can not be explained except by reincarnation. Under physical law, any force must diminish according to definite ratios when disconnected with its original impulse, and atavism, plainly flies in the face of this law, if it be a reversion to a remote ancestor. Reincarnation shows that atavism is but a soul returning with tendencies so strongly impressed upon the eternal cell (transmitted from parent to offspring physically) by some remote ancestor that this ancestor is copied rather than the nearer ones. Many of these cases of atavism, especially in this selfish age of violence, may be the actual return of the same ego, in which case the tendency to reproduce the old form and traits would be almost irresistible.

And if we enter the domain of logic and philosophy, we are, if possible, in still greater perplexity unless we accept reincarnation. Immortality positively demands it; justice absolutely requires it. The inequalities of birth, of racial, national and social environments, represent a chaos of injustice unless explained by it. Even if we were to accept the theory of physical heredity as accounting for one child having a vicious and another a lovable disposition, one a highly intellectual, and another a stupid, animal nature, we are still unable to account for the terrible injustice which sends one soul to vicious, another to virtuous parents; one to cultured Aryans, another to African Bush-

men, without the unfortunate or fortunate souls having any choice in the matter. Either we must accept the reincarnation of souls who have lived such lives as have unavoidably attracted them, under the law of cause and effect, to the black or the white, the virtuous or the vicious parents, or we must admit that the universe is but a chapter of accidents; or, if designed and controlled by a God, then that God must be at heart a careless, indifferent monster.

There are absolutely no two individuals in the world whose social station, character, and intellectual capacities have been the same from birth. This inequality, thus attending the very entrance of the soul upon this sphere of action, must be justly and logically accounted for by any religion or philosophy before the latter is entitled to the slightest consideration or respect. It is in their foolish and puerile attempts to account for original sin, and the presence of evil as a most patent and potent factor in the world, that all one-birth religions and philosophic theories break hopelessly down. But if we recognize in the soul a pilgrim through the great Cycle of Necessity, starting pure but undeveloped, and having to develop all its powers and faculties through use alone, we have at once in our hands the thread of Ariadne; the clue which shall guide us safely out of the labyrinths of evil in which we have become entangled during our endeavours to slay the monster, ignorance. For a perfect knowledge of earth-states requires that each man undergo every possible experience; subdue every variety of human passion; resist every form of temptation whether of the physical, emotional or intellectual. Only by reincarnation is it possible to do this; to round out and develop patience, fortitude, pity, charity, benevolence, and a host of god-like attributes; all of which have to be refined out of the crucible of actual experience and suffering. One life is all too short for the lessons of sympathy and love we have to learn, ere we develop compassion for the woes of others from the fires of our own purification, from the ashes of our sacrificed passions.

But reincarnation affords ample opportunity for even infinite progression, and

contemplates man as eventually becoming a god compared to his present position and powers; while before him still lie vistas, eternal, indescribable, incomprehensible!

Yet it is not by soaring into dreamy conjectures of the future that this philosophy finds its highest usefulness, but rather because it solves the present, everyday problems of life. It removes all injustice, all chance and all accident from every human environment. Acting under the universal law of cause and effect it determines inexorably every circumstance that foolish philosophers and more foolish theologians call the accidents of birth. As has been stated, a soul is born to vicious or virtuous parents, to black or white ones, with capacities which cause it to become wise or foolish, rich or poor, through endless diversities of circumstance and seeming accident, because it has created in former lives that character which causes it to seek race, nation, and parent, under the law of cause and effect, as surely as atoms of oxygen and hydrogen seek each other in the crucibles of nature to form water. The law is absolute; like is attracted to like; similar causes produce similar results. Even the very diseases of men are karmic inheritances through reincarnation by means of diseased parents having presented the line of least resistance or greatest attraction. The insane, the epileptic, the consumptive, would not—could not—come to parents having these taints in their blood had they not deserved to be born under such conditions by acts done and tendencies originated in former lives. There is no chance; there is no chaos; above all, there is no revengeful Deity controlling man's circumstances or destiny and "cursing him unto the fifth generation." Man is his own arbiter, judge, executioner. Under the law of cause and effect—to which men and gods alike must bow—he works out his own salvation or perdition. Every act, thought or word is a cause which modifies his nature to some extent and, taken together, form that character and those affinities which determine absolutely, without the possibility of interference, his every position and power in his next life. No cruel fate nor blind

chance has been the slightest factor in the production of any evil or any blessing which now makes earth a heaven or hell to him.

How can any one-birth theory, from the stand-point of justice, account for those born diseased, blind, deformed, idiotic? Such theories offer only chance, or the whim of some imaginary god, in explanation of these seeming injustices. The mind revolts against such puerile absurdities. If chance can rule in one single instance, then the universe is all chance, and he who can get the better of his brother by robbery, or even murder, is amply justified, for we are then but cattle driven helplessly to the slaughter. But, realizing that we have lived on this earth in the past, and shall do so in the future, with every life controlled by the acts of former ones, even selfishness prompts us to pursue a line of conduct which shall send us into pleasant and happy environments in future incarnations.

Yet, as reincarnation teaches the truth that we are absolutely dependent upon the function of parentage for our ability to return here when this becomes inevitable under the law, it is at once apparent how intimate is the bond which unites all souls in a common brotherhood. One can not soar away from the rest; he must use a body furnished by physical parents, and the wisest and most evolved soul will find his wings crippled, his powers limited, if he be compelled to seek reincarnation through inferior physical progenitors. He is thus violently thrown back to partake in the common lot, to share in the suffering he has selfishly tried to avoid. Only by raising the whole of humanity is it possible for its egos to make real and permanent progress. Thus reincarnation, even from the physical stand-point, re-enforces and re-declares the law of the brotherhood of man; the law of his very highest being as well as his lowest, and in which is to be found his only hope of attainment to the elysian fields of the gods.

We see, then, true philosophy, true science and true religion, all requiring reincarnation to meet their demands; that innumerable phenomena upon every plane of nature are alone explicable by it; that

it satisfies the heart and intellect alike. Let us, therefore, if we be men and not babes afraid of our own shadows, accept it, and, accepting it, so live that humanity will one day have progressed until reincarnation in those mortal bodies upon the plane of illusion will no longer be necessary.

(To Be Concluded)

NEW YEAR REFLECTIONS

At the opening of the New Year it is always wise to take stock, whether one takes any new resolutions or not. Theosophists are not specially concerned about the beginning of a year on the calendar, seeing that every day begins a new term, and that March 22 is more nearly the beginning for some, and December 21 for others. The Great Years of Brahma are more important than our little cycles around the sun, and even the most petty outlook should think more of the sidereal year of 25,868 solar years than of our period of 365 days which, this year, are to have an addition of one. The movements of the universe are independent of calendars, and our interest lies with the universe and not with the almanac.

In that vaster measure Canada has its part. What the next two or three centuries may do for Canada can only be imagined, but we can surmise that a country so rich in resources as the Dominion undoubtedly is, has not been held back—withdrawn from circulation without cause, so to speak—but only until a fitting season. This is more readily appreciated when it is remembered that the territory of Canada is greater than that of the United States, while the population of the Dominion is less than ten millions and that of the Republic is a hundred and twenty millions. When Canada numbers as many the nation will have a strong voice in the affairs of the world.

That is where Theosophists have a direct interest in Canada. As the twig is bent the tree must grow. Whatever Theosophy is injected into the mind and heart of the Canadian nation now will affect its future and the future of the

world. The Roman Catholic Church appreciates this fact, and is making herculean efforts to dominate the whole Dominion. A cordon of French-Canadians, all Catholics, is being drawn across the northern part of the continent, and in Quebec the Church has established itself more strongly than anywhere else in the Western Hemisphere. In the rest of the country Protestantism of the modern variety, part skeptical, part indifferent, part fanatical with the bigotry of the extremists of the Orange order, an order originally intended to maintain perfect liberty of speech and thought, represents the evolving forces of religion and philosophy. Theosophy, as Madam Blavatsky taught it, was never a dogmatic system, but indicated remote and lofty ideals to be realized in the lives of men and nations, with duties and aspirations for present practice which appeal to the wisdom of all true men. In the clash of creeds and sects Theosophists must necessarily be detached, trying to assist where assistance seems wise or legitimate, holding aloof where deception and illusion lure the unwise into paths of danger; giving warning where falsehood and vice pose in the guise of innocence and virtue; above all, protesting with all the force of which they are capable when the freedom and the progress of humanity are threatened by organized tyranny in any form, sacerdotal, political, scholastic, or plutocratic.

There is always danger of such tyranny whenever mankind is led by any influence, however professedly humane or benevolent, to place itself under the power or direction of any organized body, or of any conceivable guidance outside the reason and intelligence of the soul itself. Nothing more unfortunate could have happened to the Theosophical Society than to find any of its leading members submitting themselves to the sway of any personal or any other influence thereby setting an example which lesser minds are only too prone to follow, each selecting some outside idol to worship rather than the Inner God whose wisdom alone can reach the heart and change the life.

This has been the failure of the Theosophical Society in large part, but there

are many who have not bowed the knee to Baal, many who refuse the adoration which is counted upon by the official ring to support their authority. "The Tao is straight but people love by-paths," says Lao Tze. People are always ready to worship idols. When Paul and Barnabas spoke in Athens, the Greeks must needs identify them with Hermes and Zeus. They were not willing to listen to Divine Wisdom from ordinary men and use their own judgment and intuition to discriminate as to its value. Perhaps it sounds incredible that Divine Wisdom should come through common men, yet all the Divine Wisdom we have has been spoken by human lips and written down by human fingers. It seems easier to some to surrender one's judgment to an idol than to think.

"Every human being is an incarnation of his God," and it is from within and not from without that we must learn to judge the truth.

Self-reliance is the necessary virtue in a pioneer country or nation. Canada needs self-reliance beyond any nation on earth, and fortunately the national character is not wanting in this characteristic. But there are still many under the influence of European tradition, seeking to be led by outward leaders rather than by the Inner Self. It may be objected that the self-reliant man is usually of a materialistic turn. Better that, than the psychic type which is willing to accept everything that is proposed to it by its idol. And when self-reliance has been developed upon materialistic grounds there is built up a character which is capable of the highest aspiration and dependence on its own illuminated judgment. As St. Paul says: "The first man Adam was made a living soul (psyche), the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual but that which is psychic; and afterward that which is spiritual." So that whether the psychic man take the materialistic turn or the earlier credulous stage, he will eventually develop into something worthier.

The rejection of idols is the first sign of a spiritual awakening, whether socially, academically, politically, or spiritually. There can be no true democracy where

idols are relied upon. It was the great guilt of the Hebrew people that they chose an earthly king instead of relying upon the Invisible. Saul was not chosen as a symbol of national life as the sovereign is today, but as an actual leader to be looked to as ruler and sage. The result must always be disastrous. Canada has reached the practical wisdom of understanding the true position of an earthly king politically, without losing the essence of democratic life. The Theosophical Society has fallen away from this ideal and still worships idols. And this, essentially, is the weakness of the Society in Canada. The nation, in principle, is ahead of the Society.

Independence of speech as well as of thought is a necessity in those stages of national or organized life of any description when the principle of self-reliance has not been fully established. It is this which is looked upon with such disfavour by the psychopants and those who encourage them. It is a sorry day for the Society when the General Secretary of the T.S. in Wales has to make an apology for speaking the truth. Professions of tolerance are of little avail when the reality is absent. In Canada the nation has cultivated this tolerance to an extent greater perhaps than in any other country. The growth together of the two great parties already spoken of is an indication of this. Protestant and Catholic partake together in the national life of the country with a mutual forbearance which is bound to bear rich fruit in the future. Quebec does not withdraw from the Dominion because the people do not agree with the rest of the provinces religiously, as a section of the T.S. in Canada did from the majority. Brotherhood is a bigger thing than opinion. But this fact was obscured by the influence of the idols whose advice was followed. The nation is wiser than the Society in this respect.

Canada has still many of the defects as well as the strength and virtue of youth. Ignorance in youth is not a defect so much as an opportunity. It is a vacancy of knowledge, with all the better opportunity to learn and to know. The only wrong thing about ignorance is the lack of desire to be informed. Can-

ada has no such lack, and with an open mind, an eager intellect and a pure heart, we need not fear the growth of her mentality.

But there is a real evil in some parts of the Dominion. It is the beginning of race hatred. Of all the nations of earth Canada should be free of this stigma. It contains many Irishmen who have suffered from it. It has many representatives of conquered races of many varieties, glad to leave Europe and find a place where they could feel free and equal with any. There is no nation which should more fully appreciate the thought that God made of one blood all nations of the earth. Yet we have in Canada much feeling, especially in the west, where United States influence fosters it, against the natural spirit of the British nation that recognizes all men of whatever race as meriting equal treatment according to their character and conduct. There are white men who have no right, because of their character, to expect preferential treatment. There are men of other hues of skin who stand head and shoulders above the average white man. Canada must learn to make it part of her national sentiment and culture to recognize men, not by their skin, but by their character and ability, their humanity and spiritual worth.

As the years pass the national consciousness will unveil itself more fully in the minds and hearts of its thinkers, its poets, its artists, its musicians, its sculptors and architects. Its politics will give way to statesmanship. Its commerce will begin to understand that it is not for Canada alone but for the world of which it is an integral part. Its climate will continue to sift out those who fear the ardours of its winters, so that the national stock will ever grow more and more hardy and self-reliant in body as well as mind.

And finally, as such self-reliance becomes innate, it will penetrate the Soul of the nation itself, or, rather, that Soul, which is always Self-reliant when it is permitted, will manifest through the vehicle which has been prepared for it through long generations, and a people rich in intuition, leavened by Divine Wis-

dom, experienced in Brotherhood, gifted with compassion, will stand forth among the nations, to lead and to serve.

A. E. S. S.

TO LEAVEN THE WHOLE LUMP

"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

This parable belongs to the Theosophical Society, if any parable in the Scripture does. The woman is Madam Blavatsky. The leaven is The Secret Doctrine. The doctrine, not the book.

It never was the idea that the Theosophical Society should become a church, or anything like a church, or an institution of any kind. It was hoped that its effect would be to create a body of Theosophists throughout the world, numerous enough and united enough, to be able to welcome the new teacher when he came in 1975, and to provide him with an understanding public, a language suitable to the more advanced philosophy which would be presented, a spear-head, in short, by which the world might be pierced with the newer truths.

This unfortunately, has not been made the aim of the Society. Instead of trying to leaven the whole mass, there has been a tendency to segregate theosophically minded thinkers, and to bring them into groups, with the inevitable result of drawing lines of separation among those who could not see eye to eye, either in a choice of leaders, or in the revolt from the domination of one leader or another.

The Canadian Theosophist has already spoken of the unwisdom of founding a Theosophical University, which, although well-intentioned, does exactly what is not wanted, or would do so if it ever comes to anything. It separates its scholars from the rest of the scholarship of the world. It deprives them of the inestimable privilege of mingling with those engaged in the study and solution of the great problems of science, philosophy and religion, besides preventing the rest of the scholars from hearing and understanding the views, presumably sane and well-digested, which Theosophical Students have to present on these subjects.

Similarly of the Churches. Instead of mixing with the churches and other religions of the world, showing appreciation of what is noble and enduring in them, the Adyar authorities start another little sect, which is abhorrent to all the existing churches, and which "queers the pitch" for Theosophy everywhere. It is absolutely opposed to Theosophical principles, not only by its claims to authority, its sacerdotalism, its psychic illusions, but by reason of the further separation which it makes between the Theosophical Society with which the public cannot help identifying it on account of the insistence of its leaders, and the ostensible leaders of the Society, of associating it with all the Society's conventions and important gatherings; but also because it separates members from other churches and religions and compromises the independence of members of the Society in this respect.

The Order of Service is simply another example of the ineptitude of the Society's leaders in separating the philanthropic and social workers in the Society from such activities in society and the world in general where they could do valuable work for humanity, and also show the public that Theosophists are men like themselves, of like nature and passions, and of similar heart and charity.

In many other ways this centripetal tendency has been encouraged in the Society, instead of recognizing that the Society was intended to be the leaven that might leaven the world. Let our members belong to and go into the churches, not Jesuitically, but openly and in friendly manner, as people who seek to help in their independent and more intelligent way. Let them make it manifest that they have a deeper understanding of the mysteries of life and death than the Churches themselves. Let this be done in kindly and amiable fashion, and there can be no doubt of the result. It has been done by many, and with the best effect. Students who are Theosophists can do far more by going into an existing University and studying with their own generation, living the Theosophic life, which is not one of mere asceticism, but the middle path, neither over-sleeping nor over-waking, neither

feasting nor fasting, but healthy, normal, innocent and free, as eager for games as for study, but no more eager, as keen for truth as for honours, with clean heart and eager intellect. That would do more to leaven the educational world than a doctrinaire University, Theosophical so-called, could ever do.

Open-handed, free, generous, appreciative of the work that humanity is doing everywhere, recognizing the real Theosophy that is behind much of the world's work and learning, taking part in its art and literature, careless of labels but tremendously interested in the cultivation of beauty and goodness, Theosophists should regard the Society as a fountain where they may be refreshed, and from which they may carry the sweet waters of enlightenment to all others, but not as a tank where they and they alone may bathe, as though nowhere else cleanliness might be achieved.

Let us keep in mind that we have as a duty to leaven the whole world. That we are to go forth into the world, and not to restrict ourselves to people of like minds with ourselves. That it is by our conduct in the world and not by our professions that we shall exercise influence. That a word to a stranger will do more good than a sermon to a friend. That we are not better than other people (some of us not nearly so good) but that we have a vaster responsibility in being the stewards of the mysteries for our own generation. That there is a woe for those who having the keys neither enter in themselves nor allow others to enter. That there are more true Theosophists outside than in the Society. That the great Law of Karma does not judge our professions but our actions, not our intentions but our realizations. And finally that unless we have the leaven in ourselves we never can impart its vital force to others. Also, beware of the leaven of the Pharisees.

A. E. S. S.

Whatever spirits have come together here, either belonging to the earth or living in the air, let us worship the perfect Buddha, revered by Shining Ones and men.

—Ratansutta, 15.

THE CANADIAN THEOSOPHIST**THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA**

Published on the 15th of every month.



Editor:—Albert E. S. Smythe.

Entered at Toronto General Postoffice as second-class matter.

Subscription, One Dollar a Year.

OFFICERS OF THE T. S. IN CANADA.**GENERAL EXECUTIVE**

Felix A. Belcher, 250 North Lisgar Street, Toronto.

Edwin E. Bridgen, 276 Prud'homme Avenue, Notre

Dame de Grace, Montreal, P. Q.

Miss Nellie Gates, 96 Rothesay Avenue, Hamilton.

George I. Klinman, 87 Ravina Crescent, Toronto.

George C. McIntyre, 20 Shannon Street, Toronto.

Kartar Singh, 9 Toronto Street, Toronto.

Joseph E. Wright, 5 Alexandra Apartments, West

Court, London, Ont.

GENERAL SECRETARY

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

Toronto 12.

OFFICIAL NOTES

Judge's "Echoes of the Orient" has been reprinted and may be had from The Theosophical Press, Wheaton, Ill., for 60 cents.

* * *

Mr. Juvenal Meireller Mesquito, Rua Piratiny 90, Rio de Janeiro, Brazil, writes to say that he has been elected General Secretary of the Brazilian Section for the period from 1927 till 1929, and sends "many sincere wishes of peace and prosperity" to all the Canadian members. These we heartily reciprocate and extend the most earnest wishes for the extension of real Theosophy throughout the great land of Brazil.

* * *

A group of Theosophists has been formed in Amsterdam which intends to study Madam Blavatsky's works and spread a knowledge of real Theosophy in Holland. In Holland, as elsewhere, says a correspondent, there has been much dissatisfaction with the teachings and

tendencies of the Theosophical Society under the present Adyar management and a lecture on "Original Theosophy" at 178 Valeriusstraat, attracted an audience of 200 and the movement is fairly started. Information may be had from Th. F. Vreede, Emmalaan 1, Wassenaar Holland.

**The Late Alex. G. Horwood**

The General Secretary wishes a happy and prosperous New Year to all members of the T.S. in Canada and all readers of The Canadian Theosophist, and desires to acknowledge the many kind messages and tokens of friendship and good will received during recent weeks. With the beginning of another year may we hope for renewed interest and activity in the work of the Masters, and most hearty endeavour to do the will of the highest Self within us. Since the formation of the Canadian National Society nearly 950 members have joined our ranks. May we hope that the Lodge will exert themselves by friendly interest and earnest propaganda—not personal persuasion—to reach the one thousand mark before the end of June.

* * *

Maria von Szlemenics has been translating The Secret Doctrine into Hungarian.

ian, and had made considerable headway with it, when, she states, the Liberal Catholics of that country, following precedent, have suppressed her work as far as possible, sold the house over her head in which she was working, and have set tools of their own to do the work. She gives as an example that "they would mistake Parabrahm for their God-Father and call him so, and Christ would be introduced to the unfortunate reader as the only begotten Son of Parabrahm. They would make a nice Liberal Catholic Bible out of the Secret Doctrine." She intends to stick to her translation until it is finished, and asks for monetary assistance to carry on the work of printing, etc. Address Esterhazy u. 19, Budapest, Hungary.



Mr. Dudley W. Barr, the New Secretary of the Toronto Theosophical Society

We have to acknowledge a charming souvenir of the new Theosophy Hall erected by the United Lodge of Theosophists in Los Angeles. It represents the three-fold portals of the new Temple, and is both artistic and timely. The "Theosophy" magazine for January contains an excellent article on Infallibility, disclaiming any pretensions in that direction, either for themselves or for those they profess to follow. This is as it should

be. Whatever may be understood of Theosophy and its Messengers at the present time, there is always a danger that in the future the old hierarchical instinct begin to dominate the minds of any society body or church, and the need for renewed understanding and interpretations and restatements of the truth is lost sight of in the fight for the letter of the message.

* * *

Many enquiries have been made as to where Dr. Anderson's "Evidences of Immortality" could be procured in book form. It is entirely out of print. Owing to the kindness of two friends the magazine has been enlarged to 32 pages for the current months, and this has permitted the printing this month of the fine chapter of Reincarnation in full. It is one of the finest presentations of the subject to be found anywhere. Next month the last issue of Volume viii. will contain the conclusion of the book so that in this volume the whole of Dr. Anderson's book may be obtained complete, in bound up form for \$2. Those who desire to procure a copy in this form should send in their orders early, as only a limited number are bound up, and the volumes will not be obtainable afterwards. A few copies of Volumes One to Seven are still to be had at \$2 each.

* * *

On page 237 of last month's magazine the printer mixed up several lines of type at the top of the first column, in the article "From Zealots to Scorners." Madam Blavatsky's letter is quoted challenging Mr. M. A. Lane to show that she made any money out of the Theosophical Society, "or that even in those rare cases when I received from personal friends, small sums, I have failed to turn them over to the society, notwithstanding their expressed wish that I should keep them for my own use; or that I have invented the Masters, or produced by tricks bogus phenomena; or that I have ever asked or begged for money not only for myself but for the Society; or to show on good authority that I have one penny in this world that I could call my own, and finally, that the British Section, 'the Blavatsky Lodge,' and the esoteric section have any of them more than a few pounds in their funds."

QUARTERLY LETTER FROM THE VICE-PRESIDENT

In his letter Mr. Jinarajadasa gives an account of his work in Europe:—

Leaving India in the beginning of March, I presided over the Italian Convention at Palermo, and then the French Convention at Paris. Afterwards my work was mostly in England, including three lectures in the Queen's Hall. After the Star Congress at Ommen came a visit to Iceland. Our Iceland National Society claims to be the strongest in the whole T.S., as having more members for its population than any other Section. My visit of three weeks has brought me in touch with a remarkably fine National Society. Except for the visit of one T.S. member, no member had been to Iceland before me. Especial credit, therefore, is due to our Icelandic brothers for developing such a strong Society all by themselves.

On my way to India, my wife and I visited Portugal and Spain. Our Portuguese brothers have, in the short period of their work as a National Society, done much in the field of humanitarianism. They are well-known in Lisbon for work for the protection of animals, and a clinic and hospital for animals is conducted by them. In addition, they have started an orphanage, where there are now 15 children, and work has also been done with the poor in visiting their homes.

The purely administrative difficulties of the Spanish Section have, I believe, been smoothed out by now, and work will be begun again with fresh enthusiasm. In Spain we visited Seville, Madrid (where the Convention was held) Valencia and Barcelona, and two brief visits also to two Lodges near Barcelona, Tarasa and Sabadell. The work of the Golden Chain and the Round Table, especially the former, is well developed in Spain. A "New Education" School has just been started in Barcelona under Theosophical auspices.

Both in Portugal and Spain, I was much struck with the number of young people who are coming into the work. There can be no greater testimony to the efficiency as workers of elderly T.S. mem-

bers in Lodges than the presence of young workers keen to develop the work.

After the work in Spain, at the request of the French General Secretary, I visited four towns in the south of France. On the 13th of October, at Marseilles, Dr. Besant, Mr. Krishnamurti and others arrived, and all of us then left by steamer for India.

C. Jinarajadasa.

Adyar,
Nov. 17, 1927.

AMONG THE LODGES

Mrs. M. E. Dean has been elected Secretary of the Edmonton Lodge and inaugurated her accession to office by sending in two applications for membership. These resulted from attendance on the Elementary classes.

* * *

Two applications from the London Lodge open the new year with satisfactory evidences of activity in the central Ontario district. Mr. Charles Lazenby recently held a Secret Doctrine Class there which attracted much attention.

* * *

The annual meeting of the Hamilton lodge took place at the beginning of December, when the following were elected officers: Mr. H. H. McKinney, president; Mr. C. Dumbray, first vice-president; Mr. Casey, second vice-president; Miss N. Gates, secretary-treasurer; Miss A. Robinson, assistant secretary; Miss M. Carr, publicity secretary; Mr. Cecil Williams, librarian; Mr. Robert Hughes, assistant librarian; Miss A. Ribinson, convenor of musical and social committee. During the month three lectures on Fundamentalism were delivered by Mr. A. E. S. Smythe on week nights, which attracted good crowds and brought many people into contact with Theosophical ideas and ideals for the first time. The experiment of holding week night meetings can be fairly said to have justified the efforts put forth. By a happy coincidence Mr. Smythe's series of lectures on Fundamentalism was followed immediately by one on a Sunday, entitled, What is Theosophy? a splendid exposition of the subject. Mr. Leslie Floyd Toronto, gave an interesting Sunday ad-

dress entitled *The Singing Messengers, The Troubadours' Ideal*. The other two lectures were by local members Mr. W. R. Hick on H. P. Blavatsky, and Mr. Cecil Williams on Yoga.

FELLOWS AND FRIENDS

Mrs. Walters, San Francisco, writes "I enjoy the magazine very much indeed, and am happy to note that you are reprinting articles of Dr. Anderson. He was a clear thinker and teacher."

* * *

Ernest Nielsen, Oslo, Norway, writes: "By the present I beg to renew my subscription to your magazine. At the same time I beg to send you my heartfelt thanks for the past year, and wish you a happy new year with great progress of the cause of Theosophy in Canada."

* * *

Mr. Mark Dewey, another of the oldest members of the Society in the United States, writes, sending for a copy of the December issue, "send copy at earliest convenience. I like it so well that I feel I cannot afford to miss one number, The one you sent probably got lost in the holiday shuffle."

* * *

Wm. A. McMaster writes from British Columbia: "I appreciate the magazine very much. There is none better, to say the least. James Morgan Pryse's article in October was the best of the year. The majority of F. T. S. are like a nest of robins, mouths open, ready to swallow anything that drops. I'm sticking to the Secret Doctrine and the Master's Letters, and doing my own interpreting."

* * *

Mr. John W. Lovell, probably the oldest associate of Madam Blavatsky on the continent, writes: "I am glad to see you had Claude Bragdon with you and Mr. and Mrs. Bailey. The latter are good friends of mine. I have known them both since they came on from California a number of years ago. Mrs. Bailey is doing a great deal of good work. I have been very sorry not to have been able to attend her lectures regularly."

* * *

Miss Aileen M. Faulkner and Mr. Christmas Humphreys were married on

December 17 at the Buddhist Lodge headquarters in London, 121 St. George's Road, S.W. 1. The ceremony, which lasted about half-an-hour, was presumably in the Buddhist form which has been printed in "Buddhism in England" for December. An announcement of the marriage was sent out with a copy of the play, "The Conversion of the King," as a souvenir of the event. Mr. Humphreys when president of the Youth Lodge, T.S., was instrumental in having the play produced. "It was written," says Mr. Humphreys, "shortly after the founding of the Buddhist Lodge in an attempt to spread the Dhamma in a novel form and to bring back into the Theosophical Society some of the principles for which such avowed Buddhists as H. P. Blavatsky and H. S. Olcott lived and died. To what extent I succeeded in my former project let my readers judge. In the latter attempt I failed." But why did he fail? It appears to us in Canada that he simply quit. Injecting Theosophy in anything is a lifelong task. If we have real faith in Theosophy we stick and see it through. The useful members are those who cannot be shaken out.

* * *

"The Path," the organ of the independent Sydney Lodge in Australia, announces a change of policy, by which it is hoped to cater to the needs of new as well as more advanced students. An article by the Late Dr. W. Wynn Westcott on "The Religions of India" is an excellent introduction of this policy. The Path announces a visit from Mr. and Mrs. Martin Bekins of San Francisco. Mr. Bekins will be remembered in Canada as having accompanied Mr. B. P. Wadia some years ago. It is announced also that Mr. Ernest Wood, after a lengthy stay in Sydney, is leaving for New York, and surprise is expressed that such self-sacrificing services as he has given in initiating and organizing various educational institutions, have not been more fully recognized by Adyar. In connection with the death of Dr. Mary Rocke The Path pays tribute to her work in reviving the Order of the Star when it was practically defunct, by fitting up a cottage at Adyar as the Star centre. Subsequently she "squandered her physical and finan-

cial substance" in building the amphitheatre at Balmoral, and was broken-hearted over the postponements of the "Coming" and the refusal of the "Chosen One" to "advent" at Balmoral.

* * *

The Theosophical Society in Toronto has lost two great figures in the closing days of the year, when its second and third presidents both died. Mr. Alexander George Horwood passed away on Christmas Eve after an illness of two months, in his 71st year. In 1895, at the time of the formation of the Theosophical Society in America, Mr. Samuel L. Beckett was president of the Toronto Theosophical Society, and when the new Society was formed, Mr. Horwood succeeded him as president. Mr. Beckett died of a stroke on December 27, the day of Mr. Horwood's funeral. Mr. Horwood was an earnest and devoted member of the Society up till the year 1918 so that he carried on the duties of his office for 23 years. During that time he was a faithful student of Madam Blavatsky's writings and a loyal supporter of Colonel Olcott, the first president of The Theosophical Society. He was also a great admirer of Mrs. Besant, but disagreed with her over the re-admission of Mr. C. W. Leadbeater to the Society in 1908. Mr. Horwood was a man of strong will and fine executive capacity. For some years he had been a member of the General Executive of the American Section of the Theosophical Society. He was a Theosophist by conviction, and while deeply interested in psychic research his inner interest followed the teaching of St. Paul, of whom he was a most devoted admirer. His addresses on St. Paul and his teaching were frequent reminders of the fundamental Theosophy of the great Apostle to the Gentiles. His work in the Society will always be remembered with affection and respect, and a host of friends will sympathize with his widow, son and daughter in their great loss. At a private service at the residence, 215 Raglan Avenue, Bishop Willard Brewing, of the Reformed Episcopal Church, of which Mr. Horwood was a member, officiated. A public funeral was held in the Central Technical School at which Rev. W. B. Caswell of Eglinton

United Church conducted the service. Two large motors were required to convey the great wealth of floral tributes. The service was largely Masonic, Mr. Horwood having been a prominent member of the Order, past grand superintendent of the Royal Arch Masons of Toronto, and a past grand Lodge officer of the Grand Lodge of Canada. He was also a member of the Knights of Malta, and of Loyal Orange Lodge, No. 804. Rt. Wor. Bro. R. B. Dargavel, deputy grand master of the Grand Lodge of Canada, A.F. & A.M. paid tribute to the memory of the late brother. W. S. Kirkland, principal of the Technical School, recalled the long service of 37 years in which Mr. Horwood had been connected with the school. Loftus Reid, chairman of the Board of Education, also spoke of his eminent merits. Burial was in Mount Pleasant with full Masonic ritual. Among the floral tributes was one from the Toronto Theosophical Society.

* * *

Samuel Leonard Beckett was born in 1850 near St. Catharines, but spent most of his life in Toronto. He graduated from the University of Toronto in the same class as Mr. W. F. Maclean, so long Father of the House of Commons, who was born in 1854. Mr. Beckett was much attached to the Greek tradition and, among the addresses he gave, Grecian subjects most appealed to him. He was one of the early members of the Toronto Theosophical Society, having joined in 1892, and was always a most faithful adherent of the esoteric teachings. For over a quarter of a century he conducted the Secret Doctrine Class on Sunday mornings, to which all were welcome, but comparatively few realized how valuable was the opportunity afforded. In the early days of the nineties he was the backbone of the propaganda work done in the city, and supported the publication of "The Lamp" most generously and with the warmest appreciation of the work of the editor. No tribute that could be paid to his memory in this connection could be too strong or too laudatory. During the visit of Mr. James Morgan Pryse to Toronto thirty years ago Mr. Beckett and he formed a lasting friendship, and another great

friend was Mr. Charles Lazenby who always entertained the highest estimate of Mr. Beckett's exalted mind and spirit. The passing of these two outstanding members of the Theosophical movement in Toronto surely marks the close of an era. A whole generation has passed away since they took up the work of this greatest task of humanity. Many now prominent in the work of the Society have never met them and scarcely heard their names, but in the Hall of the Gods there are rejoicings over those who have turned again to rest bringing in their sheaves. The funeral service was held at Hopkins' mortuary on Yonge Street, the president conducting the service, which was after the form customary in Toronto. Mr. Lazenby spoke of the late Mr. Beckett's personality, and mentioned some incidents which indicated the wide-spread nature of his reputation. Burial was in Prospect Cemetery. The pall-bearers were Messrs. George McMurtrie, Lawren Harris, Kartar Singh, Dudley W. Barr, Fred Housser, C. Freeman, L. Sinden and C. Hale. The chief mourners were Mr. Beckett's adopted daughter, Edith, and her husband, Mr. George Kion; his brother Mr. Bernard Beckett, his brother-in-law, Mr. Wm. L. Brown, and his two sisters, Mrs. White and Mrs. Brown. A fine portrait of Mr. Beckett appeared in *The Canadian Theosophist* for February, 1926.

They who worship the Shining Ones go to the shining Ones; to the Ancestors go the Ancestor-worshippers; to the Elementals go those who sacrifice to the Elementals; but My worshippers come to Me.

—Gita, ix. 25.

THEOSOPHICAL, OCCULT and METAPHYSICAL BOOKS FOR SALE

Books of this nature traced, inquiries are invited. Large stock on hand.

J. E. Mcreedy, Vancouver Lodge Theosophical Book Concern, 337 Hastings
St. W., Vancouver, B.C.

AN INTRODUCTION to PATANJALI

By Edith Fielding

IV.

Book ii.

We now come to the purely ethical teachings of Yoga, and if these seem to be unduly stressed, it is not that the metaphysical and philosophical aspects are despised. Those interested in the metaphysics and philosophy of Yoga will find Surendranath Dasgupta's book a fruitful study: "Yoga as Philosophy and Religion." But without the ethical basis, even the acquiring of knowledge is dangerous and the perils that await one who attempts to develop occult powers, without this preliminary cleansing, are truly awful.

The mystic who through sheer devotion reaches a state of union with the divine, has really only done half the work. Not having trained his intellectual faculties to the full he is unable to relate his experiences in such terms as will make them of practical value to others. Yet, in his purity of life, he has a much surer foundation for further advancement along the lines of occultism than has the one who is determined to acquire knowledge first at all costs.

But the Perfect One must be both Mystic and Occultist, and to be of definite service to humanity, such an all-round development is to be desired.

Through this development Patanjali takes us in the second book, and each stage is very clearly marked.

Some various translations of the first Sutra are as follows:

- II. 1 (a) Self castigation and study and a devotion to Isvara are the Yoga of action. Woods.
(b) Mortification, study and surrendering fruits of work to God are called Kriya Yoga. Vivekananda.
(c) The practices which make for Union with the Soul are: fervent aspiration, spiritual reading, and complete Obedience to the Master. Johnston.
(d) Preliminary Yoga (consists of) mortification, study and resignation to Isvara. Dvivedi.

While, as was explained before, Isvara may be thought of as the collective Souls of the Great Ones, or the Over Soul, or one's own Higher Self, it will be found also of great aid in this early training to think of Isvara as Justice, or Harmony, or Law. This will prevent a tendency towards a purely sentimental attitude, which it is fatally easy to acquire.

Every action, every thought, must be measured by the rod of Justice. Think what this means! It is much more difficult than it appears to be on first reading. Only one who is really striving to fulfil the Law, can realize how difficult it really is. And this is only the very first step on the way.

Study refers to the reading of books on the subject, and the repetition of holy phrases. This repetition may be mental. In Mantrika Shakti, the loud repetition is the lowest form, the inaudible is the next highest, and the mental is the highest.

Mortification, or self castigation means, on its negative side, a ceasing from self indulgence. On its positive side, it may mean anything which entails sacrifice, all work which is done for the All Self, as against the personal self.

The aims in these practices is the "attenuating" or "wearing away" of the hindrances, and these hindrances are five; II. 3 (a) The darkness of unwisdom, self assertion, lust, hate, attachment. Johnston.

(b) Ignorance, the sense of being, desire, aversion, attachment. Dvivedi.

This ignorance is not ignorance as we usually thing of it, a lack of knowledge, but rather the possession of the wrong kind of knowledge, which leads us to mistake things for something other than what they are. It is the mistaking of that which is unenduring for that which is eternal; taking the reflection for the reality; becoming absorbed in the life of the personality to the detriment of the spiritual man. All this is the source of the other hindrances, the soil in which they grow.

II. 6 Self assertion comes from thinking of the Seer and the instrument of vision as forming one self.

Johnston.

In other words, the personality, or low-

er self, is the instrument, but we have so attached ourselves to this lower nature, that we do not distinguish between it and our selves, the actual realization of the distinction between the two, the definite placing of the "I" consciousness in the Ego as against the personality, marks a distinct stage in evolution, and is a necessary step towards a realization of the All Consciousness. Many people know the difference intellectually but their actions prove that this knowledge is not yet *their own*. When it is, the Higher Self will control the lower.

This discrimination must be made at every moment to be of value. Doubts will arise, even as to the value of making this discrimination, but all doubt and worry comes from the lower self, and is very often prompted by the quality of Tamas.

"Lust is the resting in the sense of enjoyment." Johnston.

That is, resting in the pleasure of the sensation, and this covers all physical activities.

"Hate is the resting in the sense of pain." Johnson.

"Attachment is the desire towards life, even in the wise, carried forward by its own energy." Johnston.

When these hindrances have been recognized, they are to be removed by a "counter current." "Their active turnings are to be removed by meditation." That is, by turning the whole attention towards the spiritual life.

The chief obstacles to this are the Three Gunas, or three qualities of matter. All that which is not Spirit, all that which is not Self, is matter, and is subject to the various aspects and arrangements of these three, which are Satva, Rajas, and Tamas, previously translated, as Truth, Passion, and Darkness; sometimes spoken of as reason or knowledge, emotion and sensation. The following explanation is taken from the "Dream of Ravan":

"The Satva is the characteristic of spirit; spirit, still in antithesis to body and soul, to matter and life; and therefore though bright, luminous and glorious, still partaking of distinction and bound in the chains of individuality and limitation; the feeling soul (Rajas) has risen into reason and know-

ledge. Self knowledge reasoning outwards progresses into universal sympathy Thus, as sense (Tamas) was awakened into passion or sentiment—sentiment itself (Rajas) has risen into eternal principle Satva. Still beyond the isolated Satva quality is a sphere called the pure Satva when the Satva, re-entering predominant into the Rajas and Tamas, and penetrating them with its influence, all three isolated prismatic rays, coalesce into pure universal light, and a consciousness of divine reunion."

It is our absorption in matter, the distractions of the life of the senses and the intellect, which bring us under the Law of Karma, and Karma is either pleasurable or painful according to the cause. But "to the enlightened all is misery" because there is ever change and restlessness, and this misery is to be "warded off."

II. 17 "The cause of that which is to be warded off, is the junction of the Seer and the sight." Dvivedi.

This was dealt with in II.6, but again the attention is drawn to the danger, and particular emphasis is laid on the mistake made of confusing the Seer with intellect. It is the most difficult illusion to overcome, chiefly because it is as necessary for the Seer to associate himself with things seen in order to understand all things, as it is for him later to "ward off" this junction or association; this is done through continuous discrimination.

II. 26 (a) "A discerning which is carried on without wavering is the means of liberation."

Johnston.

(b) "The means of dissolving is continuous." Dvivedi.

This means looking for the Eternal in everything and at all times.

The enlightenment which follows is sevenfold, and "each of these stages, has for its end the entire cessation of each of the seven states of the mind consciousness, viz. (1) Desire of knowledge, (2) Desire for freedom, (3) Desire for bliss, (4) Desire to do one's duty, (5) Sorrow, (6) Fear, (7) Doubt."

These really need some explanation, but it must be remembered that at this stage of the instructions the aspirant is

supposed to have followed the previous instructions, and thus should have reached that degree of development which will enable him to understand what follows, in a way in which the mere reader can never hope to.

In "The Transparent Jewel" Mabel Collins gives these seven as follows:

1. I have known all that was to be known and nothing further remains to know.
2. I have freed myself from all bonds of every description.
3. By attaining the isolation of the soul I have attained everything, and nothing more remains.
4. I have done the whole of my duty.
5. My mind is at rest.
6. The qualities or manifestations of matter have all dropped away, even like stones from the mountain top, never to rise again.
7. Being free from these manifestations and their effects, "I am what I am," ever free and all-bliss.

It can be seen that each of these stages is something which has first to be accomplished and conquered before there can be any idea of cessation.

This is such an important point in all instructions given for following the Path. The novice seems to jump first at Renunciation, and forgets he must have developed something worthy of sacrifice.

In quoting that oft-quoted verse from "The Voice of the Silence,"

"The Mind is the great slayer of the Real.

Let the Disciple slay the Slayer."

there is seldom any mention made of the previous verse, which commences; "Having become indifferent to objects of perception."

This in itself represents for most of us, a whole lifetime's struggle, yet repeatedly it is passed over by the average student. In this struggle the intellect will be developed and used as a means of discrimination, but it will be found that to be of service along this road, the intellect must be *free*, that is, free from the prejudice and preconceived ideas which are created by the psychic nature.

It must not be forgotten that 'memory' is a subtle distraction, and may bias our present judgment at any given moment.

The psychic nature is concerned only with things of the senses, and these at best are but temporary and distract the Ego from his real work, that of unfolding his spiritual powers.

That is why the very first exercise given to the aspirant is self-castigation, or mortification, and for the practice of this there is no need to retire from the world, it can be done at any time, and in any place, and will eventually have to be practised at all times, and in all places.

By these means the spiritual man will eventually emerge, and the "association of the Seer with things seen," together with its cause, be conquered.

"The bringing of this association to an end by bringing the darkness of un wisdom to an end, is the great liberation; this is the Seer's attainment of his own pure being."

(To Re Continued)

COMMENTS AND MEMORABILIA

As the Editor succinctly says, "We shall never get anywhere without full, free and open discussion." But let me add that a discussion designed to bring to light the truth should be unruffled by the ebullition of *odium theosophicum*, be free from personalities and innuendoes, and from perversion and discolouration of facts. Because I have refuted the charge of literary Vandalism brought against the two editors of the revised edition of the S.D., have shown that neither Mrs. Besant nor Mr. Judge was guilty of the penal offence of stealing valuable manuscripts (said manuscripts never having existed save in the imagination of those who framed the accusation), and have defended H.P.B.'s literary reputation against the fetich-worshippers who ascribe to her the Infallibility of Omniscience and overpraise her writings in an extravagant vein which any cultured reader of her works might mistake for irony, I am accused of disparaging H.P.B. and depreciating her literary work. Other unkind things are said of me; but I shall ignore all these, even the paroxysms of *odium theosophicum*, as they are not pertinent to the discussion, and do not in any way disturb my peace of mind. I freely forgive my

detractors, and am sorry *ab imo pectore* because of the things which the Inescapable Goddess will do to them.

Mrs. Cleather quoted, in her "Great Betrayal," p. 78, Mr. Bertram Keightley's statement, in "Reminiscences," that he and Dr. Keightley laid before H.P.B. a plan "to make the work (the S.D.) consist of four volumes." She failed to quote the concluding clause of that same paragraph, "and finally, to speak of Practical Occultism in a fourth volume should she ever be able to write it." Also she overlooked Dr. Keightley's statement, on a preceding page, "The fourth volume . . . has been outlined but not yet written." I amended her oversight by giving these statements *in extenso* in the Jan. *Canadian Theosophist*. And now comes Mrs. H. Henderson and informs us that according to the statements quoted by Mrs. Cleather in her "Great Betrayal" the two Keightleys "assert that they themselves divided the MSS into four parts, of which two were published, iii. was ready for the printer, and iv. nearly so." Are we expected to believe that "work" and "MSS" are synonymous, and that a volume "not yet written" is "nearly so?"

Such appears to be Mrs. Henderson's argument, and she clinches it by setting forth the "interesting" fact that Mrs. Cleather "was a member of H.P.B.'s Inner Group of twelve personal pupils, trained by H.P.B. for Occult Work—to which Inner Group Mr. Pryse, up to the day of H.P.B.'s death, never belonged." Another point in her argument appears to be that I am so very untheosophical as to retain a warm personal regard for Mrs. Besant and Mr. Mead. I confess that among my friends are Presbyterians, Lutherans, Methodists, Baptists and other Protestants, both laymen and clergymen, also Catholics, Buddhists, Agnostics, and then some. If I were to exclude from friendship all persons whose views are not in exact agreement with my own I fear I would be utterly friendless.

In creating the E.S., and later the I.G., H.P.B. could have had but two main objects: to train the members to become efficient helpers in her work, and to have select ones admitted to the Secret Retreat—outside of which no one

is ever "trained for Occult Work." As she herself stated, the original E.S. was to have been a small body; but when many Theosophists applied for admission she let down the bars, and gave out only some preliminary Instructions which are less esoteric than the "Voice of the Silence." Then, returning to her original plan, she formed the I.G., which was simply that which the E.S. was at first intended to be. H.P.B. called herself the "Outer Head" of these organizations, indicating that her Master was the Inner Head.

All the Instructions received by the E.S. and the I.G., saving a few unimportant passages, are printed in vol. iii. of the S.D. As Mrs. Besant has stated, H.P.B. intended to incorporate them in vol. iv.

Far from ever disparaging H.P.B., I was from the first contact I made with the T.S. so profoundly impressed by her writings and the indomitable spirit with which she had tackled the seemingly impossible task set for her by the Masters that I gave up far better opportunities for the study of Occultism and took up, instead, the more uncongenial work which H.P.B.'s Master told me to do. That Mr. Judge and H.P.B. approved of my humble efforts is shown by the following letter:

October 25, 1888

London

17 Landsdowne Rd.,
Kensington.

James M. Pryse, Esq.,

89 East Pico Street,

Los Angeles, California.

Dear Sir:

My best friend, W. Q. Judge, has written me mentioning the excellent work you are doing on the Pacific slope. I therefore just send you a word or two to express my appreciation (and gratitude) of your efforts in the cause of our Masters.

Would that all Theosophists could realize the importance of the duty entrusted to them, as you do; and work in real earnest for the advancement of the only movement which can save the world from another cataclysm of "Atlantean" black magic.

Hoping you will accept my gratitude as something more than a simple act of

politeness, and trusting that the present will find you well and in full success.

Believe me, dear Sir,

Yours ever fraternally and truly,

H. P. Blavatsky.

Having received private information from the New York Headquarters that H.P.B. was about to form an inner group of students, I sent in my application for membership in it before notice of the E.S. was given out. H.P.B. promptly accepted the application, and later on sent me the printed forms to fill out and sign. Afterward she wrote me as follows:

December 23,

London

Landsdowne Road.

My dearest Brother:

May the Powers we believe in help and give you strength to carry on your work. Such letters as yours are the only beams of sunlight that reach me in my heavy Theosophical work—yes, as rare as the rays of the London sun through the eternal fog of the Island. may you be blessed!

Ask Judge for the *confidential* rules (a pamphlet) issued for those of the Esoteric Section, and send him your Number. Ah, if you could send me one one day of your sun-lit California weather what luck for my old aching body almost crippled with rheumatism.

Excuse this short note. I am overwhelmed with work.

Yours fraternally and gratefully,

H. P. Blavatsky.

In copying H.P.B.'s letters I have retained the superfluous "d" in 'Landsdowne Road.' Far be it from me to correct her spelling and thereby throw myself open to the charge of making "unwarranted changes in the text.

When I was transferred from the New York to the London Headquarters the I.G. was taking an enforced vacation, so to say, and it did not get to work again till after H.P.B.'s death. Hence I could not be admitted to it for the time being, as was duly explained to me. As meetings could be held only in a room that had never been contaminated by any bad influences, a room had been built especially for the I.G.; but—well, I must not tell tales out of school. However, that room could not be used any more; so meetings were suspended until a new room could

be added to the Headquarters building. It was finished just before H.P.B.'s death; and about the last thing she did on earth was to consecrate it, spending several hours in that chilly room, in which the plaster was yet damp—and she, dying! The pathos of it! Next I was helping lift her out of the chair in which she died.

When Mr. Judge and Mrs. Besant, the two Outer Heads, separately asked me to join the I.G., each claiming to have received independently a message from the Master in the matter—and both spoke truly—I at first declined; for already I saw on the Theosophical horizon the first faint clouds of the storm that later on disrupted the Society, and I did not care to join a group, all friends of mine, which I knew—as I told Mr. Judge—would soon be broken up. But when the Master personally intimated that it was my duty to join it anyway, I cheerfully obeyed. It was a good group, while it lasted. Peace to every surviving member of it! And now because I oppose the substitution of an “infallible” waxen idol of a Goddess for the heroically human personality of H. P. Blavatsky, I am accused—by whom?—of “disparaging” the gracious Old Lady for whom at any instant I would unhesitatingly have laid down my life.

James Morgan Pryse.

GODDESS OF DREAMS

Goddess of dreams, this boon I ask,
When present things your magic mask
Has banished quite—O let me lie
'Mid scented bracken, warm and dry,
The summer softness of the night
Against my cheek, the little light
Of fireflies' bright, elusive spark
A tiny lantern in the dark,
And overhead that wondrous arch
Where other worlds for eons march
In ordered paths.

O lift my heart,
Till of all beauty I am part
And God incarnate in me cries
To that same God that waiting lies
In this His world. I am not me,
But just a quivering harp for thee!

—Mary E. Hayhurst in the Hamilton
Spectator, Dec. 7.

THE ASTROLOGICAL HOUSES

IV.

House No. 7 is always a captivating one for all persons. Who is to be the life partner? It is not strange that the type of the marriage partner is the opposite to that of yourself. If you are a tall, fair, lackadaisical Libra, small wonder that your taste turns to a dark, active Aries; if you are a bright, artistic, if somewhat ingenuous or wilful Taurus, your choice may be a quiet, calculating, but passionately loyal Scorpio. These marriages of opposites seldom take place, and it may be that these are the ones which are made in Heaven, for although the attraction to opposites is general, in nearly all cases it works out only partially.

Take notice the next time you see two boys and two girls together, walking, at the theatre or concert, or more often when having tea in a restaurant. The boys are friends: one is fair, the other dark; the girls likewise, one is fair, one dark, and invariably the fair boy is attendant on the dark girl, and *vice versa*, at least four times out of five.

Sad it is that these boy and girl arrangements so often fail to last, for the pressure of Karmic law, (shown by the weakness of ruling planets or the lack of proper sympathy between the two figures) drives the native into the stream of circumstances which links him or her with others to whom they are bound until the Karma is fulfilled.

More frequently than not the marriage partner is indicated by the position of the ruling planet. In a certain horoscope Mars ruling was heavily afflicted by Saturn, so the marriage was greatly delayed, and later brought many difficulties. In another case Aries occupied the seventh house, and the marriage partner had the Moon in Aries which greatly modified the character of the sign. Jupiter ruling in another horoscope was in Aries, and the type preferred by this native was exceedingly active and venturesome.

Some authorities say that the marriage partner is indicated by the Sun in a female figure and the Moon in a male figure, this is shown by the planet towards which

the Sun or Moon is directing its course. Horoscopes examined show in the female Sun directing towards Mercury; the life partner has Mercury in the ascending sign. So the male has the Moon directing towards a conjunction with Jupiter; the life partner has Jupiter in the rising sign. Such configurations while they do not show sympathy, and indeed may indicate great uncongeniality, certainly show the presence of unexhausted Karma, and much could be discovered by a course of investigation into these facts.

But there is another characteristic of House No. 7, that is, to tell you something of business partners and associates. A sterile sign on the cusp of House No. 7 may mean that people will not be willing to co-operate with you, and that your enterprises must be carried through alone, or it may mean that your type of mind refuses to co-operate with others, being averse to help, suggestion, or advice. The ruler of the sign being badly placed or afflicted by bad aspects, will indicate that your endeavours to secure co-workers will result in your being deceived and defrauded.

Almost any sign could be either good or evil placed on House No. 7 just as any sign may be good or evil on House No. 1. These two houses are the balances which ought to harmonize the individual with his fellow men. Good conditions will establish harmony and good will, while selfishness will inevitably result in discord and unhappiness. No man liveth to himself alone.

House No. 8 gives an index to the death of the native, that final enemy to whom we must submit so long as the Zodiac remains unconquered, and we are forced to return to incarnation. Will the death be delayed or hurried, will it be quiet or violent, at home surrounded by loved ones, or far away and alone? There is a means employed by some to fix the time of life termination by combining the influence of House No. 8 and its ruler, with that of the Sun the giver of life. I am inclined to think that House No. 8 has an occult affinity with the incarnating Ego, giving at least an inkling as to how and when the Ego determines to withdraw, but that inkling is so small it is difficult to discover.

All things surrounding death are posited by House No. 8.

"Let's talk of graves, or worms, of epitaphs.

Let's choose executors and talk of wills"

for executors, wills and inheritances are to be found here. Goods of the dead bequeathed, or tangles and quarrels over deceased's estates, are indicated by the sign, the ruler, or the ruler's position in the figure. Jupiter is always the Greater Fortune, and even Saturn may tell of bequests of land.

House No. 9 is a quiet and unobtrusive locality. It tells of your religious inclinations or philosophy of life. Should you have a fiery sign on your house, you are liable to be passionately religious, and Leo would direct you to gorgeous ceremonials and vestments. Should, however an airy sign be here, then is your religion more of philosophy or may even be mysticism. Libra will show a balanced mind on religious matters with little of dogmatism and more of toleration, while Scorpio tells us that you may be dogmatic and bigoted even to the verge of vindictiveness. These signs will be greatly modified by the position of the ruler for with Scorpio on the House and Mars ruling placed in Leo, with a good aspect to Jupiter or Venus, the whole religious disposition would be much broadened and ennobled, losing much of its bigotry and prejudice.

There may be a good reason for the quietness and unobtrusiveness of this House No. 9. Here in the quiet of this location may be born of purified and broadened religious feeling, that philosophical conception of Brotherhood which raises the whole plane of the native's development, helping to make his next journey through the long round of the Zodiac one of greater honour to himself as well as of greater service to mankind.

House No. 9 is said to govern long journeys, but I have not found it so, unless it refers to that homeward journey of the Pilgrim of the Ages alluded to in the preceding paragraph, otherwise its influence in this direction has not been clearly explained. House No. 3 looks after all journeying.

George C. McIntyre.

ECONOMIC THEOSOPHY

XI.

"Liberty of action being the first essential to exercise of faculties and, therefore, the first essential to happiness; and the liberty of each limited by the like liberty of all, being the form which the first essential assumes when applied to many instead of one, it follows that this liberty of each, limited by the like liberty of all, is the rule in conformity with which society must be organized. Freedom being the prerequisite to normal life in the individual, equal freedom becomes the prerequisite to normal life in society. And if this law of equal freedom is the primary law of right relationship between man and man, then no desire to get fulfilled a SECONDARY law can warrant us in breaking it."—Herbert Spencer.

Under our existing economic system we reap war, strikes, crime, disease, insanity, etc. These are all effects, both of suppressed individualism and selfish individualism, consequent on that system ignoring the fundamental Natural Law so well enunciated by Herbert Spencer. Since the close of the recent world-war, would-be politicians and would-be financial experts have constantly asserted that another such war will sound the death-knell of the present civilization. But instead of bread, however, they can only offer stones, since they insist, that we must get back to normalcy, i.e., to the mythical "gold standard" and profit system. "They fail to grasp that this desire is the cause of what they dread."

The Biblical injunction that "out of the mouths of babes and sucklings came forth wisdom" passes beyond their comprehension. They are wedded to orthodoxy and shun its opposite as they would a plague. To apply the "golden rule" instead of the "golden standard" is outside their philosophy.

It is a natural law that freedom must be equal. Because of our perversion of this law we have an abnormal social state. Suppressed freedom destroys that chief characteristic of man which has placed him at the head of physical nature, i.e., individualism.

The normal desire of man, whether as

an individual or in the mass, is to seek happiness, and where a social system denies that inherent right, the outcome can only be strife and the inevitable decay of that system. We are witnessing today the decay of Anglo-Saxon civilization. It is perishing because like its predecessors it has dismally failed to grasp right knowledge from which right action can alone follow. The agent of destruction is an economic system which permits monopoly or something for nothing.

As man is a gregarious animal his individualism can be best expressed by not taking advantage of other individuals. He can not obtain something for nothing and eventually profit by it, as that is contradictory to natural law, which stipulates that freedom must be equal. Ruskin, with his far-sighted grasp of economics, clearly stated that "for every plus there must be a corresponding minus." This means that under the profit system equal freedom is an impossibility economically, for everyone willy-nilly must strive to outdo his fellowmen if he is to survive at all.

That great movement for the establishing of brotherhood which started with the French revolution—to go no further back than modern times—is not yet fully completed. It is destined to work steadily onward until it finally gives birth to Democracy. No democracy can exist which is not accompanied by economic equality.

In the opinion of the writer the message given to the world through H.P.B. was an attempt to hasten this altruism or enlightened self-interest and displace the selfish self-interest which still dominates humanity. But the Theosophical Society has fallen into evil days and has degenerated. From the sublime heights of altruistic brotherhood, it has descended to psychic mongering where it is not an intellectual gormandizing repast.

This lost status can only be regained by individual desire to live up to the idealism of the original message, and by striving for physical action in accord therewith. The doubtful pleasures of psychism and still-born intellectuality must be resigned. The members of the society must be prepared actually to attempt to live the life to the best of their ability. They must attack and expose the

shams and mockery of our social system. And the best attack is a full exposure of the economic system which alone makes these errors possible.

In this series of articles I have attempted, in a brief and, possibly, somewhat lame fashion, to place a few of the facts and errors of our economic system before the members of the Canadian section. If that effort becomes the means of turning their attention to the economic problem and its perils it will not have been a vain one.

"Oh, sometimes gleams upon our sight
Through present wrong, eternal right;
And, step by step, since time began
We see the steady gain of man."

Ottawa.

C. V. Craik.

A REINCARNATION CAMPAIGN

The National Society of England has resolved to inaugurate a Reincarnation Campaign during the year 1928, and has sent to the Canadian Headquarters copies of the resolutions and suggestions of which we append the latter. There is no doubt that if people are made familiar with the idea of reincarnation, all the rest follows in the intelligent mind. People who are so materialistic, or who have not the brains to be able to appreciate the fact that Christianity teaches that Jesus Christ came down from heaven and became incarnate, and that what He did once He could certainly do again, and that in this he set an example for all humanity, may reject reincarnation at first hearing. But when they begin to understand incarnation they will soon be able to understand a repetition of the process.

The general suggestions for the reincarnation campaign follow:

1. To provide four or six booklets on Reincarnation applied to individual, national and international problems and to send them out as a fortnightly series during 1928.
2. Special leaflets for free distribution.
3. To enlist the services of the Theosophical Review and other publications. (a list of books on the subject would be useful.)
4. Ask competent members to arrange a correspondence discussion on the

subject, and to prepare paragraphs for newspapers.

5. To arrange special series of weeks or three day courses of Lectures covering the country.
(where possible taking an empty shop for a week's propaganda)
6. To invite other organizations to arrange discussions on Reincarnation.
7. To consider the possibility of caravan or motor tours in the summer round the country.
8. To arrange a series of lectures in the Queen's Hall, London.
9. To ask for names of interested individuals and organizations who may be invited locally or by the General Secretary to take part.
10. To display a big Reincarnation poster, and other posters for advertising lectures as may be needed.
11. To ask for serious thought to be devoted to the discovery of new opportunities and new methods of approach.

REVIEWS

The Theosophical Quarterly for January offers one of its finest issues for the New Year's consideration. The first article is a notable rendering of one of the great Buddha stories in which the foolish seeker after so-called "occultism" is shown up for what he is worth. The story with its accompanying comments covers this point for the real student. Mr. Henry Bedinger Mitchell contributes a valuable criticism of H. G. Wells' "Outline of History" in which Mr. Hilaire Belloc's recent retort to Mr. Wells is brought under analysis also. "The sectarian spirit will not brook the thought that 'the faiths are all brothers, some older, some younger.' It must have all or nothing. 'I am of God, none else is of God.' It is easy to understand, therefore, why, since each such 'religion' could not be given all at the hands of our school boards, it has been given nothing. But the effect has been to surrender the instruction of the youth of our country to such 'science' as Mr. Well's. For let it be clearly noted that it is not, and never can be, science

itself which is taught in our schools, but only what purports to be summaries of science; and it is impossible to summarize except by putting forth conclusions and interpretations of fact, rather than the fact itself, so that it is always the teacher's own philosophy and outlook upon life which his summary reflects." And Mr. Mitchell remarks that it is unnecessary to "underscore the difference in tone and temper, and the still wider differences in spiritual significance, between (the) first-hand account by Sir Arthur Keith and the second-hand 'report' of his 'conclusions' which Mr. Wells purports to give." Mr. Mitchell confesses himself "less prepared" for the profound pessimism of Mr. Belloc's final words: "Men hesitate to say it; they are afraid of facing the truth in the matter, but truth it is: the foundations have gone." He means "That Christian morals and doctrine, and all that they meant, are, in our English-speaking world, much more than in any other part of contemporary white civilization, in dissolution." A very good thing, too. "When the half-gods go, the Gods arrive."

* * *

Members of the Theosophical Society in the present generation have so fallen into the habit of accepting everything issued by the Adyar presses or signed by prominent members of the Theosophical Society that it becomes necessary for some one to raise a protest or a warning in connection with many of the books printed and statements made. Outside the Theosophical Society, and still, fortunately, to some extent within it, there are plenty of people with independent minds who are unwilling to swallow every freakish assertion that is put into circulation. Madam Blavatsky declared that the three requisites for a Theosophist were common sense, first, common sense second, and then more common sense. With this element in one's make-up all things are lawful, but it is soon found that but few are expedient, and in nothing is this more true than in the judgment of Theosophical literature. The Theosophical presses are constantly pouring forth a flood of literature which appears to require no other recommendation than the endorsement of some "revered

and beloved" one to be taken as inspired Gospel. This has already made the Theosophical Society a laughing stock as no doubt was the intention of those who misled the "revered and beloved" ones aforesaid. One cannot help entertaining these reflections on taking up the new edition of Mrs. Cooper Oakley's book on "The Comte de St. Germain?" not that it is any worse, nor, indeed, half so bad as many others which might be mentioned. Mrs. Besant writes a "Foreword" in which she says that "Mrs. Cooper-Oakley's painstaking research is so well known, and so highly appreciated among students, that it is not necessary for me to recommend her work." That settles it for all the goslings of the movement. In Mr. A. E. Waite's voluminous and really painstaking work on "The Brotherhood of the Rosy Cross," he devotes a page to Mrs. Cooper-Oakley in which he remarks: "There are other uncritical persons, and Mrs. Cooper Oakley is among them, who take the Comtesse d'Adhemar's *Souvenirs sur Marie-Antoinette* seriously, instead of as an exaggerated and largely fictitious narrative, no important statement in which can be accepted, unless it has been checked independently." This is the Theosophical attitude. No statement, not even Madam Blavatsky's, as she constantly affirmed, should be accepted until it is checked by the student, or unless it tallies with his own wide experience and close study. Any other course in study means sloppy credulity, and almost invariably a fall into psychism and the hells that lie beyond. The airy way in which psychics utter the most astounding assertions, as though there could be no possible doubt of their veracity, or any explanation involving their imaginative excursions into the Astral Light, is one of the things that have driven a long-headed public to doubt everything that comes out of Adyar. While saying this, one does not for a moment intend to be understood as declaring that there is no truth or no value whatever in these publications. On the contrary, they are excellent exercises for the student who may use them to compare with the careful reservations made and as guides to subjects which are worthy of Madam Blavatsky in her writings,

thy of study, but which need to be approached with the utmost caution of scholarship and investigation. Nothing is more serviceable than the sifting of these writings for the grain of wheat in the bushel of chaff. This may apply to three exhaustive volumes compiled by Major Arthur E. Powell, "The Etheric Double," "The Astral Body," and "The Mental Body," which includes all the contributions to psychic lucubration made by the alleged clairvoyants of the Theosophical Society during the past quarter of a century. The student will find them invaluable, after carefully checking them over with Plato, St. Paul, Pythagoras, Patanjali, and other sages of the east and the west, as a storehouse of things to be avoided, theories to be disbelieved, and generally to be classed with the literature of spiritualism, Swedenborgianism, Thomas Lake Harrisism, and all the other revelators whose work has done nothing more than to divide those interested in other-world affairs into sects, no two of which agree. Does it ever strike members of the Theosophical Society that it was intended to gather the people of the world together by a discovery of the agreements among the great religions, and that what the Society has done in recent years has been to erect new barriers between the Society and the rest of the world? This is the "sand-bank" Madam Blavatsky warned her generation against. This is the sand-bank on which we are like to be stranded. Study these volumes by all means, but let the study be done with a view to find out in what respect they agree with the traditions and wisdom of the ages, so that in this agreement they may be honoured; while in their novelties and freakishnesses they are only to be regarded as examples of what is to be shunned or as opportunity for the development of discrimination and intuition.

THE REVISED PRAYER BOOK

The agitation in England following the rejection by the House of Commons of the Revised Prayer Book may be a fore-runner of dis-establishment of the Church of England. There is nothing to be feared, spiritually, from such a

course. A tremendous storm was raised in Ireland in 1870 when Gladstone dis-established the Church of Ireland. That Church has been more vital and active since then than ever before, and it has the earnest loyalty of its people to a larger extent. No doubt the same would be true in England. The real difficulty is the camouflaged Sacerdotalists who wish to adopt all the practices of Rome while remaining nominally in the Church of England. Exactly the same situation exists in the Theosophical Society where the Liberal Catholic Church is doing its best to divert the Society from Theosophy to sacerdotalism. The debate turns chiefly upon the nature of the Communion. The New Testament teaches nothing sacerdotal about the Last Supper, which the Church now insists upon celebrating before breakfast. Joseph John Murphy, long an honoured official of the Church of Ireland, once wrote that he had always regarded the presence of the Christ in the Communion as based on the promise that where two or three were gathered together in His Name, there He would be in the midst of them. The command that whenever bread was broken or the cup received that the act should be performed in remembrance of him is simply the sanctification of all food and drink to the service of man and the divine in man. Every meal should be a sacrament, and every meal is a sacrament to the true Theosophist. Mrs. Besant was nearer the truth on this matter fifty years ago than she is today following the ex-curators of Sydney. The choice is between Rome and Reason, between the Masters of Wisdom and the psychics and sacerdotalists.

"PEACE BEGINNING TO BE"

As we go to press a despatch from Washington states that France has been asked by the State Department to share with the United States a mission to unite all the principal nations in "Renouncing war as an instrument of national policy."

The proposal springs from the suggestion of M. Briand for a Franco-American treaty outlawing war, and is put forward by Mr. Kellogg as offering an opportunity for "a more signal contribution to world

peace by joining in an effort to obtain the adherence of all of the principal powers of the world."

With the offer to France went a draft treaty to replace the Root Arbitration Treaty which expires on February 27. Its preamble includes a proposed declaration against resort to war, and copies have been sent to the British and Japanese governments. It will be sent to all other powers with which the United States has Root treaties, and will serve as a model on which the State Department hopes to base multi-lateral facts of perpetual friendship.

Canada will loyally support any movement of this kind, her century-long peace with her neighbour and constant resort to arbitration presenting a guarantee of good faith in this respect. It will be the test of Great Britain's integrity, and the high hopes of the world look to London to accept and to further in every possible way the consummation of this plan. Japan had already approved the principle, believing that a general declaration renouncing war as an instrument of international policy would be a great step to world peace. It is suggested the League of Nations might be embarrassed by this movement. The League of Nations was organized to create peace in the world, and in this has won almost universal sympathy. No technical, nor any other difficulty should be raised by the League or its supporters that would block this present effort for peace.

ARE WE SAVED BY GRACE?

A correspondent asks, "Are we saved by our moral acts or by the grace of God? A great preacher recently said that no matter how we multiplied and refined our moral acts, we could not wipe out our debts, and that it was the grace of God that lifted the burden and forgave. If this be so, how reconcile it with the law of cause and effect?"

The question involves a whole volume, but briefly let us examine it. The grace of God is quite a different idea in Greek than in English. Grace is *charis*, which is translated "favour, grace, thanks," and

grace carries the idea of gracefulness in the Greek, the sense in which we associate it with beauty. God, in Greek, is never what we usually mean by God. It is always The God, that is, the Immortal Self in each one of us. The orthodox way of regarding it carries us away from ourselves to something outside of ourselves, and we lose the real sense of a Divine Presence always with us. The preacher's statement has a basis of truth in it, in so far as it is true that our human mortal selves can never, unaided, achieve the perfection which we are expected to aim at. But we are not merely human and mortal. The God within us is always ready and waiting to lift us up to any height to which we wish to aspire. This depends upon ourselves. We must aspire; ask, to receive; climb, to attain. Always when we make the effort, The God is there with us to help.

Unfortunately, the whole of Theology is twisted with the conception of an outside personal God. What is real is the inner Personal God in each of us. The unity of consciousness of these Gods on their own plane is one of the Mysteries about which we have little information. It has to be realized to be understood.

Then, as to forgiveness. The God within us, who is our real Self, must always be ready to forgive or pardon in the ordinary sense. But the word translated forgiveness in the Greek is derived from an old word which had to do with the taxation system, and meant giving a man time to pay. This is the Grace we are accorded. The banks give one three days of grace. Nature gives us uncounted incarnations. We may have sinned, been wicked, broken the Law, are still unrepentant, but The God gives us time to change our minds and hearts. All the time we ask, in fact, for we live life after life, and if it be not in one incarnation it will be in another, when the prodigal comes to himself and desires to return to his father's house, to be as one of the hired servants. He is willing then to pay, and he is given the opportunity. Every jot and tittle must be repaid, but we do it willingly once we understand. The God lends all his grace and favour to assist us in discharging the debt.

A. E. S. S.