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THE EXILE OF THE SOUL.

By ZADOK

IX. THE HUMANIST PROBLEM

(Continued from Page 356, Vol. X.)

The magnificent old word "humanist" is one which has known many vicissitudes and if the rising fashion is any index, it is likely soon to know a few more.

In its broadest and most general sense humanism denotes a greater preoccupation with the welfare of man than with the glory of God. It implies a realization that whatever God's glory may be will be most efficiently enhanced by the service of God's creatures. Humanism is therefore an emphasis and an approach rather than a theory, and is polar to theology and sacerdotalism, which tend to emphasize man's duty to an extra-human and highly hypothetical Deity and to ascribe human joys and sorrows to the operation of His inscrutable will.

Of course humanism is as old as the human love which motivates it, but, in periods of priestly ascendancy it is forced to flow underground. In Europe it has several times welled up into a visible stream, once with Plato, once with the Neoplatonists, once with the Arabian philosophers who came into Europe with the Saracen invasion, and once with the rebirth of Platonism at the Renaissance of the fifteenth century. It is with this last that the word is specially identified, but like so many other words it has been parcelled out among the seers of the parts of

things and has been used in limited senses. It is widely used to refer to the cultivation of classical (profane or non-Christian) literature; sometimes to mean any kind of secular learning. More recently Comte and his followers arrogated it as a name for the Positive philosophy. R. B. Haldane and others have used it to describe modern scientific advance. Professors Irving Babbitt, Paul Elmer More and Norman Foerster have revived it as a name of their kind of addiction to "polite letters" and abstention from anything that seems too modern, and have used it to describe a cold, intellectual gentility which they pretend derives from Plato. In the past year or so it has become a cult name and seems to be in for a vogue that will defile it, just as the word "Theosophy" has been defiled. It will then have to go back to the limbo of soiled words to be reissued when men have forgotten the follies associated with it. To date, however, it is a clean, noble word.

Each of the great humanistic movements in Europe in history has had a direct theosophical origin. It has been the projection into philosophy, religion, the arts, philanthropy and government of an idea which is fundamental in all theosophies—the idea of the essential unity of mankind and the consequent necessity for brotherhood

as a means of awakening the intuitions of interior divinity which are the central object of effort in every theosophical system. This is the idea bound up in the word "Theosophy" itself. It is not, as so frequently interpreted, merely Divine Wisdom. Any religious system purports to be that, and saying that theosophy is especially so is no more than vociferation. It is "the wisdom of the god", that wisdom which man may make manifest by virtue of the fact that he has in the past attained to a far higher measure of divinity than he now displays. Or in another symbol, it is the Sophia, lost since our entry into this sublunary sphere.

It is easily demonstrable that no theology (Christian or other) can generate a vigorous humanism. Although Jesus, for example, is a humanist of the first order, engaged in his lifetime in the task of humanizing Jewish dogma, the theological accretions that have gathered about his doctrine have inevitably destroyed the spirit of his work. The dogma concerning Jesus is that a Father in Heaven, of whom he is the extraordinary son and we the step-children, has sent us all into the world and has known in advance the outcome of His action and ours. Nevertheless this God requires of us that we make a series of choices that His own foreknowledge renders impossible. Theology argues also that we can repair wrong choices by an implicit belief in the disparity between us and Jesus. It says that the outcome of this brief and futile period of choice—in which there is obviously no choice—is a return to the Father, Who will in Justice and Mercy, (not manifested up to date) straighten out the whole intolerable tangle. With so muddled a theory of life and so optimistic a theory of death it is not marvellous that the central hope of theology will be a return to the Father. The more contradictory and confusing this God becomes the more surely will He become theology's central fact.

The injunction of the theologian's God

to be compassionate and to love one's neighbour as oneself is the addition of insult to injury. Man is expected to do something God evidently overlooked—in effect to transcend his God. In any case it is the history of theology that the people who have taken its dogmas most seriously have been more concerned with propitiating the Deity than with loving the neighbour. The most logical adherents of the Christian dogma have felt with Torquemada that the best service one can render his erring neighbour is to despatch him to his God before he can do any more damage to his soul's chance of happy return. The fear of God has always been the destruction of the love of humanity.

Science does better. Compelled by the strict terms of its enquiry to confine itself to tangibles, visibles and audibles, it has to leave God—even an interior one in man—out of its research. It has therefore no lofty ideal left but the service of humanity. This service is, however, a trifle vague because, so far as the scientist can see—as scientist—humanity has its origin in birth and its end in death. Before the one and after the other there exists only the vaguest sort of abstraction. So unless the scientist has unscientific interior intimations to bear him up, he must pour all his energy and learning into a flux of forms that have visibility but no meaning. Man is only demonstrably man while he is in the body; therefore, he must argue, body makes man. The beneficiaries of the scientist's devotion have done nothing to deserve it, neither is there any certainty that they can requite it, or even benefit greatly by it. In only a few cases can they transmit it. This is a cold kind of humanism, and I doubt if any scientist with no wider vision than it implies would ever go on with it. So while he is performing a humanistic service, the theory of his effort is to be found elsewhere. He can, just as easily as anyone else, be a man who does the right thing for the wrong reason.

There is a third theory of life, increas-

ingly wide-spread among us to-day, immeasurably wider in its sweep than the notions of theology and science, which might conceivably give a motive for humanistic endeavour but which rarely does so. It is that system of thought vaguely described as Hindu philosophy and promulgated in India and the West by exponents of exponents of the Advaita Vedanta. Rarely has it been offered in any completeness. What we have is a syncretism drawn from the six Darshanas or philosophical systems of India, better or worse put together.

It starts, as all great philosophies must, with an incognizable First Cause, out of which arises the polarity we recognize as spirit and matter. The Absolute Cause manifests and in the resultant ocean of being myriad centres of consciousness arise, each seeing the others apart from itself and each under the illusion of I and not—I. These lives begin a long pilgrimage from ignorance through successive stages of self-realization to an ultimate full knowledge of their divinity.

So far there is no division of opinion. This idea of the manifested universe and the flow of souls is common to all Eastern system and to many Western ones. The modern Vedantin, however, assuming a simple and unbroken rhythm as capable of explaining all phenomena, and as reconciling all contradictions, proceeds to deal with man as having mounted the cosmic stair to the position we now occupy. The Vedantin would say that our present mental consciousness represents our full stature, and that continuing on the wheel of evolution of soul powers and returning life after life to earth, we shall pass presently into a super-human condition and from that on to a higher, so step by step to the innermost. Many of our own order, he would say, have gone on, becoming Mahatmas, Rishis, Arhats, and we must all become so in due course.

This is a great concept, greater by far than any generally accepted theory we have

had in the West. It is greater than our theology and greater than our science but as a complete hypothesis it has always been rejected because it does not fit the facts.

The theosophical schools, of which the philosophies are desiccated fragments, refuse it. They say, "No. Unfortunately it is not so simple as all that. There is undoubtedly such an emergence from the Absolute, undoubtedly such a cycle of outpouring and return. Undoubtedly also the evolution or unfolding of the powers of souls is the great law of the Universe. Unfolding consciousness, however, requires also an increasing unfolding of will and the freedom to choose. Whatever permits an individual or an order of individuals to choose permits a wrong choice as well as a right one. If a right choice can result in achievement, a wrong one can result in failure. H. P. Blavatsky speaks of the "necessity of failures even in the ethereal races of Dhyān Chohans".

The theosophist of any school would say, therefore, that man in his present state is not proceeding serenely in his ascent. Somewhere in the past he has made a choice which is now impeding his progress. And even if the theosophist had no more to say about the nature of the choice and the resulting impediments, there are enough indications around us everywhere to show that serious impediments do exist. The theosophist does, however, say more. He says that man—the Ego—is not at the full altitude to which his evolution entitles him, but is considerably below that altitude, and is the partly-conscious possessor of powers more or less in atrophy. There is an order of beings evolving on this earth, a lunar race, but it is far below the stature of man. Man himself is making a bad job of a redemptive act to which the law of the interrelation of orders of beings has committed him and he is for the most part doing his best to go counter to a law of sacrifice which requires that he raise to the level of mind a creature who without his assistance cannot advance. Because of this

failure to lift the animal soul, thereby establishing a rate of progression that will permit him to rise himself, he is in no present process of evolution at all but in one of stagnation. Indeed, in the cases where man is most obstinate in refusing his obligation, and uses the animal organism for selfish and separative magic, he is in a state of active degeneration, with lower levels before him. His remedy against further descent is his memory of the lost wisdom.

Because evolution tends ever to unity, whatever memory we recover will be in terms of a level of unity higher than our present one, a community in which the severances of man from man have formerly disappeared and can be made to disappear again by the exercise of brotherly love.

This is the theosophy of Veda, of Bhagavad Gita and the Upanishads, of the Orphic Mysteries, of Hermes and Plato, of the alchemists, the Rosicrucians, the Sufis, the Kabbalists and of the occultists of the Renaissance in Europe. It is also the theosophy of H. P. Blavatsky and her teachers, so difficult for those who have become indoctrinated with the spurious Hinduism of recent years.

It is also the only "theosophia" which by any conceivable set of conditions can be "remembered" out of our past, as Plato says it must be, or attained by virtue of an earned divinity which all men possess.

These then are the two doctrines that can arise out of the idea of the evolution of the soul. The one is that the soul is proceeding evenly on its way, that it has known nothing higher than it now knows, and that every step is a new one. The other is the same but with the modifying idea of the lapse, of which Kant has said that it is fundamental in religion:

"That the world lieth in wickedness is a complaint as old as history, even as what is still older, poetry. . . All alike nevertheless make the world begin from good: with the Golden Age, with life in Paradise, or

one still more happy in communion with heavenly beings. But they represent the happy state as soon vanishing like a dream, and then they fall into badness. . . Later, but much less general, is the opposite, heroic opinion, which has perhaps obtained currency only among philosophers, and in our time chiefly among the instructors of youth, that the world is constantly advancing in precisely the reverse direction, namely from worse to better. . . . This opinion, however, is not founded upon experience, if what is meant is moral good or evil, for the history of all times speaks too powerfully against it."

Of the two doctrines, one is a doctrine of ultimate achievement, the other a doctrine of immediate conditions. Each has its place in theosophy but whereas the Vedantin bases his ethic on the ultimate, the theosophist bases his on the immediate.

There is no humanism to be born out of the idea of orderly progression, because none is needed. It is a doctrine of *laissez faire*. If all men are coming out at the same goal—duly and in the course of the cycles—what virtue can there be in fixing one's concern upon the pilgrims. If there is any matter for concern at all it should be the goal.

Humanism can arise only out of the other, the realization that the Ego of man is one of a broken legion, in sore straits in an alien world, and must find his divinity in the restoration of the scattered host.

The line of demarcation between these two positions runs through all human thought and practice. Here are some of the conflicts:

Our Vedantin is the Pollyanna of metaphysics. His scheme is one of glad progress regardless of ethical choice. All suffering is a necessary part of the joyous plan. No matter what a man does, he is doing it for the unfolding of his divine consciousness. The theosophists, on the other hand, have always said that believing this is a glad world is begotten of what one wants to believe. It is not a glad

world. On the contrary it is a world of misunderstanding and division, of death and separation and loneliness, of isolation, of tears and sorrow, of cruelty and distorted lusts, of the terror of little children at being born into earth. Gladness is *in spite* of the conditions in which we find ourselves. Gautama Buddha enunciated the doctrine of a sad world out of which we must arise and the Vedantins call him a pessimist.

The Vedantin says there is no urgency. Everything is working out according to immutable plan. All beings must go forward and all must achieve. What are a few crores of years in the sweep of evolution? What is the hurry? But turn to the great theosophists—Gautama, Hermes, Krishna, Jesus. There is the will of man at work in the world, they say, and the will of man is not bound only to the good side of the immutable law. It can be separative as well as unitive: it can do as much evil as it can good. The servitor of mankind who goes to early death, to the faggots and to the rack, who is persecuted in life and slandered in death, is matched by the vampire upon mankind who uses the bondage of the rest to feed his lust. The lovers of mankind find something urgent in man's state. Their world is a field of battle, and they are always too few. Every disciple who comes to them must come as a recruit to an army that never rests. Each enlistment must be an answer to the old question of *The Voice of the Silence*;

"Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?"

The Vedantin argues that reincarnation into this earth is the unalterable law, and then he undertakes to tell how to escape it. The theosophist says that reincarnation is a necessity only until we complete what we came here to do, then we may leave it, unless in compassion we return as teachers to liberate our brothers.

The Vedantin tells us of great time cycles and of a progress that goes step by

step with them. In an aeon we develop this power, in another aeon that; senses come into operation as the cycles unfold. Then if one asks him why anybody should exert any effort at all, why any man should press forward, he will offer some cloudy nonsense about hastening evolution, about speeding up the cycles, as if any man could do that. If he could he would destroy all that is cyclic about them. He would abolish cycles. Theosophists of all schools have, on the contrary, taught "a path to liberation in this life". They say, in effect, "These are not new powers you must steal from the cycles, but old powers you must restore, and you can restore them whenever you will it."

The Vedantin speaks of powers gained anew. When he comes upon a word like "restore" or "regain" he explains it as meaning that all powers are latent in the Absolute and that to gain a power is to draw on a previously existent one. He prefers however to say "attain". The theosophist has always said "attain again". His words are "re-store", "re-new", "redeem", "re-member", "re-cognize", "re-surrect", "re-ligion", (itself the binding back of something broken), "re-union with the companions of their former toil". The theosophist's figures of speech are of prison-houses of the soul, of bondage, of slavery, of deliverance out of Egypt, of liberation from the wheel of rebirth, of being raised from the dead, from the sepulchre, from the roofed-in cave, from the dark meadow of Ate. They are figures of finding a way out of a labyrinth, of rousing a warrior from sulking in his tent, of rising superior to despondency and going into battle, of rising from lethargy or from drunkenness, of turning from the cities of the plain and going up into the mountains, of forsaking the fleshpots. The theosophist talks of exiles, of wanderers, of prodigal sons who have wasted their substance in a far country, of sons that were dead and are alive again, were lost and are found, of Sophia tempted into

the vices of the world, of Narcissus falling in love with his image in the waters of desire, of gods dismembered as Osiris was, of heroes like Odysseus fighting their way home over the raging seas of passions and having to do battle for their old heritage.

The Eastern metaphysician of unbroken rhythms and processes has also—as he must have—a garden-hose theory of illumination. He says our ideals and high aims come from high, kindly beings in the world beyond us. But Hermes and Plato will not have it so. Hermes says “This race, my son, is never taught, but when it wills it, its memory is restored.” Plato makes Socrates say, in the *Meno*, “It is no wonder that she (the soul) should be able to recollect all that she knew before about virtue and other things.” And in the *Meno* also he says that the greatest of the things we know, we learned before we were human at all.

The Vedantin has curious ideas about the power of the Ego to go on alone. If you perform austerities until you have shut out the world you can attain to a state in advance of the rest. The great Compassionaters agree that within limits you can, but they say of one who tries it that he is a Pratyeka or Ekashringa, which means that he is concerned only with one person—himself. Or they pity him and call him a rhinoceros Buddha—a Buddha of a thick and insensitive skin. There is, they say, by reason of his ancient effort, a previously attained stature he can resume, but if he tries to do it thus without compassion, his nirvana is a condition of negation, of rejection, as long as he can will it, of his bond with the rest of mankind. The great restoration of the high ones cannot be entered alone. It is a communal consciousness.

The Vedantin is amused if you talk of white and black magic. The greatest of the teachers have not been amused. White magic is the return of union: black magic is the inevitable pole of severance from the over-soul and plays far too great a part in

the struggle for the redemption of the race to be amusing.

The Vedantin says the soul cannot be destroyed or lost. Such an idea is unthinkable. Divine essence lost? Spirit is indestructible, eternal. And so it is, replies Plotinos, but it is not indivisible. If the Absolute has divided into many, such as you and I also break up into many others. Spirit is indestructible but soul is only an integration and its present integrity is not secure. So we find the old teachers of Yoga suggesting that when a man thinks all he has to do is unite himself with the Oversoul, he is flattering himself. His first task is to unite *himself*—to correct his own tendency to disintegration. He must draw himself out of the multitude of karmic forms into which he has poured his life and by which he is dismembered. When he has re-gathered his own fragments and become the Diamond Soul he may make the restoration of the Unity of which he is himself a fragment.

These are a few of the conflicts, all parts of the greatest battle in human thought. Every lesser conflict stems off from these. What am I to do about my divinity? Shall I go on alone and let the devil take care of the hindmost? This has been the practice of Calvinism and of our Puritan sects. Or shall I find some metaphysical formula that will give me the sweet assurance that the hindmost are softly pillowed in the Great Law and do not need my care? If I can find such a formula I shall have the gratitude of all the lazy, the rich, the top dogs, the feudal-minded, the people who profit by the distress of others. The Brahmin and the Pharisee long ago found such a formula but they pay a heavy price. Some vital current in them stops, their austerities and taboos increase and complicate, their philosophy becomes arid, circular and unserviceable. Filth, squalor and misery grow up around their doors, their world is peopled by pariahs, untouchables, Mlechhas, through whom they must thread their way as they go to prayers. They

must spend their lives avoiding the evils they have made.

Or shall I measure my spiritual altitude only by the number of persons for whom I have made myself responsible? This is the original theosophy. It is also the original humanism.

"Where," I ask, hastening into rarefied spiritual worlds, "shall I seek God? The age old answer of the Humanists is, "Those broken fragments you fled from back there on the road are the god."

GREAT QUESTIONS

(Continued from Page 10.)

XVI.

Why Have We No Memory of Our Past Lives?

Why have we no memory of our past lives? If of our past lives there be no recollection, has not our identity been lost?

Doubtless the butterfly has no recollection of its previous life as a worm; but this defect in its memory does not change the facts nor affect its identity.

We find it desirable often in one short life to turn over a new leaf, open a new set of books, break off from the past, abandon an old life. This life doubtless is as a miniature to that longer life to which our present existence is not even as a second to threescore years and ten.

As we grow old here, we become garrulous and tiresome with our recollections and reminiscences. Much more wearisome we would be if we had the experiences of all our lives, all of our humiliations and successes, to draw from. He who lives in the present is wholly alive; he who lives in the past is weakening, dying.

Each man as he stands is the epitome of his own past. His thought, courage and moral substance show what his eternal life has been. In his form and character one can read his story. The volume is open for him and for all men. In it are concentrat-

ed the sum and the results of all his lives, as upon one plate the camera throws the details of a landscape: His own memory could not change, but would doubtless be at variance with, the result, for our memory retains but a jumble of matters trivial as well as important; it is usually inaccurate and always fallible. Memory is a treacherous vagrant who plays tricks with us, and eludes us often when we need him most.

Of the present life we remember little. The years of our infancy, the hours passed in sleep, are all forgotten. Who remembers accurately all the details of yesterday, of this day last week, of this date last year? He who has reached fifty years has breathed for 1,576,800,000 seconds. How many of these seconds can he remember? Certainly not one in one thousand. We retain, then, the memory of less than one one-thousandth part of the life we are now living.

It is true, however, that many persons, and more particularly the thoughtful and intelligent, do have glimpses, sometimes vague and often clear, of a previous existence. Sir Walter Scott, in his diary, dated February 17, 1828, says:

"I cannot, I am sure, tell if it is worth marking down, that yesterday, at dinner time, I was strangely haunted by what I would call the sense of pre-existence—viz., a confused idea that nothing that passed was said for the first time; that the same topics had been discussed and the same persons had stated the same opinions on them."

Edgar A. Poe, in "Eureka," says:

"We walk about, amid the destinies of our world existence, accompanied by dim but ever present memories of a Destiny more vast—very distant in the bygone time and infinitely awful. . . We live out a youth peculiarly haunted by such dreams, yet never mistaking them for dreams. As memories we know them. During our youth the distinctness is too clear to deceive us even for a moment. But the doubt

of manhood dispels these feelings as illusions."

Moreover, it is claimed by those who may know, that in the land of the Hereafter, which is the same land as the Herebefore, it is given to us to see somewhat of our former lives, to have our past revealed to us. They claim also that in that Otherworld we may meet, recognize and abide with the friends of this life, and also the friends of our past lives, unrecognizable now, even by "the lonely lamp of memory."

XVII.

Theories Concerning the Form of The Reincarnation of Souls.

What form does the Reincarnation of souls take? Many theories come down to us—from the sources of Egyptian religion, from the old Greek philosophers, from the mystical philosophy of India—re-enforced by modern speculation and investigation, in the sum too voluminous and intricate to be summarized here. It would be unwise to accept any of these theories as the last word to be uttered upon the question.

The very old theory of transmigration through the souls of animals has had less standing, perhaps, in recent times, than it is entitled to. It would seem reasonable that the very lowest forms of men, or the lowest men among decaying races, or the degenerates, the worthless and the wholly vile of our own race, may reappear in the form of animals.

Doubtless the reverse is also true—that high and noble animals may reappear in the form of men. Some brutes travel manward; some men, bruteward. But these movements must be slow, taking long periods for completion.

It may be that the lower beings are passing through a stage of existence where they require and receive external help, as do the infants of our own race. As the tadpole passes, apparently without will or effort of its own, to a higher life in the

frog, and the caterpillar to a broader existence as a butterfly, so it may be the process of Nature to conduct all helpless beings through a long and varied series of reincarnations, in which they may acquire experience and intelligence. Reaching finally man's estate, as our infants do, having acquired man's intelligence and strength, the souls which have ascended from lower forms of life may be then thrown upon their own responsibility, to form henceforth their own characters.

Those who fail as men, may return to the lower life, to try over again the tedious round of transmigration through animal forms. It may be that the harmless lower creatures have been human souls which failed in human form through lack of purpose; and that the vicious and hideous are the souls which failed in human shape through depravity.

The foregoing theory, touching the upward movement of the lower souls, is advanced as a conjecture only, and is based mainly upon the marvellous consideration which Nature gives to the helpless and to the unintelligent, as shown in the instinct of the lower beings, otherwise lacking apparently in moral sentiments, to care for, protect and defend their young. All of the valorous deeds of men, in conflict with each other, pale before the reckless courage of weak, and even insignificant and otherwise timid, females in defense of their own young. Leonidas, at Thermopylae, did not take more desperate chances than almost any mongrel hen will accept in protection of her chickens.

It is apparently the way of Nature to adjust all burdens to the strength of the backs that bear them, to give continuous chances for improvement and advancement to all forms of life, and to increase the responsibility of each being in exact proportion to its progress in power and intelligence. Apparently nothing is so insignificant that it does not have, consciously or unconsciously, repeated opportunities to improve its conditions in life.

XVIII.

The Soul of Man Migrates from Flesh to Spirit, and from Spirit to Flesh.

Emerson, in "Compensation," expresses the theory of dualism: "An inevitable dualism bisects nature, so that each thing is a half, and suggests another thing to make it whole—as, spirit, matter; man, woman; odd, even; subjective, objective; in, out; upper, under; motion, rest; yea, nay. The same dualism underlies the nature and condition of man."

It may be said that Reincarnationists agree substantially that man's life is dual, and that his soul migrates from flesh to spirit, and from spirit to flesh. The life in the flesh is spent on this earth, or on some other planet, and the life in the spirit is spent in the lands of spirits, which may be called the Other-world—a place in which souls are little changed save in being freed from earthliness. It is a land of Truth, in which there are no lies, and in which each soul stands revealed for what it is. Hell is there the exposure of evil souls, and heaven the revealing of the good. This is called the Unmasking of Souls.

The Other-world is to this world as summer to winter, as day-time to night-time, as rest to toil, as recreation to hardship, as order to confusion, as peace to war.

The Other-world is a place of peace and order, while the earth, in the economy of Nature, is as a state of war, a hard school, a place in which conditions are adverse, harsh and rigorous; in which oppression may drive, and greed fatten, and hypocrisy pass as holiness, and lies as truth; in which the noble may be obscured and the vulgar exalted—all for a little time.

After the death of the physical body, each soul returns to its real part in the land of Truth. In the Other-world, the more spiritual and noble are at peace and rest. They have returned home, as it were, after a weary pilgrimage in alien lands. In this home they may rest for a very long

period, and the higher souls perhaps eternally.

On the other hand, the lower souls—the gross, dull and vicious ones—do not find the Other-world a land to their liking. Stripped of the mask of the flesh, they can deceive no one, not even themselves. Deprived of all means of sensual gratification, they long to return to the more pleasant and congenial life in the flesh. In this they are as a rule gratified, their stay in the world of spirits being short. The animals, having little or no spirituality, scarcely depart at all from the earth, being reincarnated promptly in the bodies of other animals.

XIX.

Our Acts are Causes Which Produce Their Own Unvarying Results.

The theory that adverse fortune is the penalty for sin in this life, or in a previous life, may be questioned. The sun shines, and the rain falls, alike upon the just and upon the unjust. The man morally good is as fair a target for the lightning, and is as susceptible to the malaria, as the man morally bad. There is no evidence that, in a railroad accident, or in a battle, the evil receive more injuries proportionately than the good. Intelligence is a better protection than is morality against disease, poverty, accidents and many other forms of ill fortune. Difficulties, trials, hardships, bereavements and sorrows are quite as likely to come to the good as to the bad.

It is not probable that the Eternal Force dispenses any special judgments to fit special cases, or that it is a searcher of hearts, or that it exercises a guardianship or supervision over all matters great and small in the Universe, or that it keeps a set of books which show the moral and eternal reckoning of all souls.

It would be more in harmony with what we know of Nature to say that our acts are causes which produce their own unvarying results; as food refreshes, sleep rests, toil

wearies, fire burns, poison kills. A good act, in the nature of things, has a good result, which is a reward; and an evil act has a bad result, which is a penalty. Man is free to choose between food and poison, between good and evil. He goes his own way in freedom, sails his own barque, and makes the port he aims for; or, if he have no force of character, drifts indolently with the wind and tide.

The chief result of man's sin must be in the degradation of his own soul, or character. It is a question if the character be not, in some sense, the soul of man. The character alone reveals the actual man. The character is made and modified slowly. A few good actions cannot make it; nor a few errors destroy it. It is the result of eternal labour, or of eternal neglect.

The man of high and noble character, though he be poor and of humble station, is really rich and great; and he who is possessed of a frivolous, selfish or vicious character, though he have great earthly possessions, though even he sit upon a throne, is actually a pauper. He whose character is being strengthened and improved, is an ascending soul; and he whose character is weakening, is a descending soul, who is travelling the road of degeneracy and degradation which leads down to the meanest and vilest forms of life.

(To be Continued.)

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My "Suggestions for Reading" sent on request.

N. W. J. HAYDON
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ANALOGY

Most Theosophists are acquainted with the Hermetic Axiom, "As above so below". This axiom, of course, can only be fully interpreted in one way, namely, that for any given condition on one plane or aspect of nature there must be an analogous condition on every other plane. And not only is this general observation true, but analysis of any one plane will show that nature repeats itself in a series of octaves from the simple to the most complex. It follows that if this principle in nature was more generally recognized, much that is now mysterious would become clear to the extent of at least being intelligible. A sentence in the Mahatma Letters describes Analogy as the greatest key to the mysteries of nature; and as this statement comes from what many Theosophists consider an unimpeachable source, it is only right that we should all know something as to what it means and implies. Anyhow, the following thumb-nail sketch of a large subject is the result of an endeavour by the writer to get the idea clear in his own mind.

All matter is built up on a foundation of certain elements. Now more than half a century ago an English scientist discovered the atomic scale. Needless to say that this important discovery at the time was ridiculed by many scientists, though in a very short time its truth was firmly established. Briefly described, it was found that, even as musical notes repeat themselves on the various octaves, so the constitution of the atoms which go to make up the elements was found to be based on a similar plan. That is to say, as the atomic scale descended from the light to the heavy in weight, at certain intervals the same note or basic principle would be found. Thus Physicists were enabled to make a list of all the elements of which matter is composed, whether known or unknown at the time; and though the list was incomplete at first, as it was filled in,

the principle was fully vindicated that what might be called a diatonic scale in matter actually existed.

Thus, by analogy, scientists were able to work out and postulate elements entirely unknown to them. Indeed, without the process of working from an established fact into the unknown by analogy little progress could have been made in any line of human endeavour. For instance, when forms of matter were found to have certain chemical combinations, it followed that by combining these properties in the right proportions in the laboratory like substances could be produced. Not always, however, for some forms of matter (even as human character), are produced by alchemical processes in which time and pressure and what-not conditions are essential, and thus can only be produced in nature's laboratory. But where these conditions are not necessary, scientists can and do produce in limited quantities those forms of matter where only the right chemical constituents are necessary.

However, to produce substances artificially which nature produces abundantly would be a foolish proceeding, so efforts are concentrated on producing synthetically new substances fit for manufacture into useful articles. But the principle of analogy, on the physical plane, is vindicated in the fact that the reaction of the chemical combinations is always the same when the conditions and quantities are the same, even as, under like circumstances, psychological and spiritual reactions are.

Similarly, when it became known that certain arrangements of light, heat and food were favourable to health and growth, a great advance was made in the raising of stock and plants; but such is the conservatism of human nature that it was long before this principle was adopted in the treatment of sick people and the bringing up of children. So now consumptive patients are not smothered beneath a mountain of bedclothes behind a barrier

of curtains, nor are children dwarfed and stunted by a super-abundance of apparel.

Thus, reasoning by analogy, the principle was established that like conditions produce like results, whether in the realms of matter, plant, animal or human, and that action along certain lines, all other things being equal, works out to the expected end. Such knowledge, then, as the human family has gained in the control of nature has been brought about by working intelligently from one set of analogous facts to another in co-operation with nature. Is it not strange, then, to remember that scientists, who have benefitted as much as anybody from this principle, are suspicious of and appear to resent its application in any enquiries above the physical realm?

Psychologists, however, are handicapped in their studies of the mental realm by the fact of the infinite variety of human stages of development. And if they continue in the belief that a single life comprises the whole physical, emotional, and mental experiences of an entity, it is not likely that much progress will be made by their present modes of investigation. In physical and emotional reactions, of course, psychologists are on safer ground, for the reason that such reactions are, for the most part, spontaneous and universal; and so by a false system of analogy, the Behaviourist's school of philosophy came to the conclusion that by a certain course of training all mental grades could be made uniform in practice and equal in capacity. Even assuming this conclusion to be correct in regard to the school course, certainly the moral and spiritual capacities of the human are not so hastily developed; and as these attributes are the true measure of man's growth, the Behaviourist's claim is hardly worth considering. Yet they claim scientific sanction for their extraordinary views. However, this brief illustration goes to show that one can fit the analogy key into locks that open the wrong doors, even as

other keys have been used to the same useless end.

Theosophists begin their investigations of analogies in human and cosmic affairs where the more mundane investigators leave off, or, rather, where for fear of ridicule they dare not tread. For in their present state of abject subjection to objective physical science, many psychologists are chary of moving away from the orthodox ideas of their school. Hence the puerile experiments with startling noises on babes and so forth, tests that lead nowhere and prove nothing. But let us proceed along a more profitable and positive line of thought.

All sects of our great Western religion are, of course, notorious for the failure of their followers to draw the slightest sanction from mundane sources for their beliefs and practises. And in no particular is this failure more pronounced than in their objection to draw any analogy from the fact that the earth is for the strong, the vigorous and the alert. Indeed, in direct contradiction to this, Heaven is reserved for the meek, the credulous, and the intellectually acquiescent. Obviously, for such a belief, no authority or sanction can be found on the physical, the emotional and the mental planes; and so such beliefs can be condemned quite safely by the fact that they have no roots in natural law.

But even as children are so terribly literal in their reasons and conclusions, so are the spiritually and emotionally childish absolutely literal in their interpretations of such scriptural knowledge of ancient days as has come down to us. On the contrary, the Theosophical belief that there is no law on the physical plane that has not its complement and counterpart on every other plane, is based on a fairly substantial basis of fact. For instance, self-discipline and knowledge are necessary for the building up of a healthy physical body; so who would deny that both discipline and knowledge are both necessary for the building up of a sound emotional

expression, a sane mental balance, and spiritual strength. For if knowledge of conditions is a prerequisite of success on the physical plane, it follows that understanding and wisdom (higher expressions of knowledge) are, in some measure, necessary before an intelligent approach to the higher planes is possible.

Mention must be made, too, of the many psychological similarities in the human and animal world; though who has not observed in domestic animals the qualities of love, anger, jealousy, greediness, shame and so forth; and if these qualities exist on the physical plane of natural expression, we have no warrant to assume their total disappearance on the spiritual plane of expression. Indeed, on the lower strata of the last mentioned plane at least one can safely add arrogance to the many undesirable qualities already mentioned and then not have exhausted the list.

Long before teachers recognized the principle that gentleness and persuasion brought better results with children than force and severity, animal lovers knew and practiced this method in the home training of dogs. For instance, no one who wanted a pup to take naturally to water ever beat it and threw it in, when the very natural hesitation occurred on its first introduction to water. So in whatever direction one looks the truth comes home that the oneness of nature is no illusion, and the truth of this assertion can not be better verified than by the method of analogy.

A few examples in human nature must suffice for the present to show how the qualities or feelings of the physical plane are reflected on the higher planes, (or the other way about, if you please); for not only must this paper have a limit, but too many examples would only become tedious. For instance, then, the comfort of the physical plane is duplicated by pleasure on the emotional, appreciation on the mental, and beatitude on the spiritual. Similarly, in the same order, we have freedom or imprisonment, expression or

repression, cultivation or sterility, light or darkness. Also we have physical bravery, moral courage, strength of mind, and spiritual certainty or assurance. We have, too, physical health, moral purity, mental clarity, and spiritual sufficiency. We are also aware that consciousness expresses itself on all four planes in different ways, yet essentially the same in principle.

One example on the negative side must suffice. The conditions by which the unemployed are assured relief was summed up recently in the newspapers,—“proof of destitution”. This means physical destitution of course. For Society has not yet evolved to the realization that other and even more harmful effects than physical degeneration may come from casual and uncertain tenure of work. But we shall learn in time that moral degradation, mental apathy and spiritual atrophy follow inevitably on prolonged physical suffering incidental to poor food and degraded environment.

Society, I repeat, does not yet realize the pernicious results of our individualistic economic system, and so we have always with us the poor in body, mind and spirit. Even as only the devastating effects of repeated epidemics brought home to Society the fact that physical disease was a social rather than an exclusively individual affair, so will the fact be brought home that a continuously growing stream of social undesirables is the result of a wrong conception of what is an individual and what is a social matter.

Astronomers tell us of the constituents of the farthest stars through lines reflected by the spectroscope; analogous lines presume the same materials as in our own system. Viewed through the spectroscope of analogy the human family becomes one, and what affects one affects all to a more or less extent. Analogy, too, sketches out our line of progress in a true perspective, separating yet connecting up the various planes of endeavour, reducing here and exalting there.

Man's brain, in place of being the primary directing force of human affairs, resolves itself into its chemical basis as a marvellous collection of cells, an instrument at the beck and call of will and purpose. The spiritual plane of endeavour, in place of being a distant nebulous state to be attained by a particular code of beliefs, or assured through what is erroneously thought to be the accident of birth and superior bringing up, becomes a positive goal all must strive for in the same way, that is, by assuming command of our vehicles of expression in an intelligent way.

One might as well try to imagine the chemical cells of a mollusc aspiring to anything higher than physical gratification as to think the cells, per se, of man's brain to be the source of his ardent imagination and spiritual aspirations. Not that this is to be taken as a belittling of physical life, a mistake only too often indulged in by religious sects and Theosophists alike by undue emphasis on the spiritual at the expense of the physical. For it is only during physical life that we make progress in a positive way, so-called death, at our present stage of evolution, being a negative state of correction rather than progress.

Again, it is only by surmounting the difficulties of physical life and by that process that we acquire such attributes as honour, self-reliance, moral balance and spiritual certitude, thus ensouling our principles with the wherewithal to live on the spiritual plane in a positive state. In the foreword to *Rational Mysticism*, by William Kingsland, this point is emphasized in its true proportions. He says: “I do not regard as true mysticism anything which tends to maintain the apparent duality or polarity of our nature, and to keep spirit and matter eternally apart, treating Matter as an illusion and Spirit as reality. Mysticism is essentially Union, that is to say, wholeness, but this can never be attained by mere ecstatic flight from one pole of existence to another”.

Obviously, then, the means of communication between the planes which divide yet connect the poles of our being is by the method of analogy. Operating through all the planes we know of, and others we as yet only dimly imagine, the great forces of Mahal and Fohas manifest themselves in various ways; the former reflecting the intelligence at the back of Cosmic evolution and the latter energizing and sustaining everything from the invisible atom to the stupendous panorama of the visible Universe. These are the two forces that make visible and invisible nature One in principle though infinite in expression; and it would be well for man's future if he approached the mysteries of nature with this idea in view.

Harold Spicer.

Edmonton,
Jan. 24th, 1930.

THE THREE TRUTHS

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

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

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

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

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

SIR A. C. DOYLE

AND THE S. P. R.

Time has its revenges. This reflection came upon me very strongly on reading Sir Arthur Conan Doyle's letter of resignation to the Chairman of the Council of the Society for Psychic Research. I am reproducing it for the sake of those who have not seen it and for its close parallellism with the correspondence which was addressed by friends of Madam Blavatsky to the same Society in 1885 and subsequently. I wrote myself personally to Sir Arthur some years ago asking him if he did not think the time had come after his closer intimacy with psychic phenomena to reconsider the report of Dr. Hodgson on Madam Blavatsky. I had a very brief reply stating that Sir Arthur regarded that question as closed. He has long "waited that the Podmore, Dingwall, Besterman tradition of obtuse negation at any cost would die away," he says, but how can he hope for it to die away, when himself is one of its chief supporters? The Psychic Research Society represents the materialism of the age, and was started seven years after the Theosophical Society to combat it and all that it represents. It is working from the material side, and its phenomena, as far as they are recognized, are the phenomena of the borderland, but as St. Paul says, spiritual things cannot be understood by the psychic man, and there is little hope in our time of any light coming through the S. P. R. I have more hope of the spiritualists, for they, in their own field, are without prejudice, though their prejudice in many instances against Theosophy are insurmountable. Witness Sir Arthur himself. Here, however, is his letter.

Windlesham, Crowborough,

January, 1930.

Dear Sir,—I have just read an article in the January number of the *Journal* by Mr. Besterman upon the Millesimo sittings. It

is, in my judgment, such a series of misrepresentations and insulting innuendoes that it tends to lower the good name of the Society.

The insolence by which the considered opinion of a man like Professor Bozzano, who was present, is set aside and treated with contempt by one who was not present, and who has had very little experience of psychical research, makes one ashamed that such stuff should be issued by an official of a Society which has any scientific standing.

To appreciate the full absurdity, as well as the gratuitous offensiveness of Mr. Besterman's alternative theory of fraud, one has to visualize what it exactly implies, It means that an Italian nobleman of old family, a member of the legislative body, has invited a circle of friends to his home in order to practice a succession of complicated frauds upon them.

That he is himself implicated is shown by the fact that levitation of his own body and other personal phenomena are amongst those most clearly recorded.

Having assembled his guests he causes the voices of his own dead relatives and others to be sounded in the room.

A lady confederate conceals under the short modern skirt a long medieval rapier, a matador's sword, a big doll and other objects quite unseen by a critical company.

She, or some other confederate, produces a large balloon-like object which hovers above the company, and in some unspecified way produces blasts of ice-cold air.

All these, and many other wonders, are brought off so successfully that in a succession of sittings the company, including Professor Bozzano, are completely deceived, and the latter stakes his scientific reputation upon the truth of the phenomena.

This is the picture which Mr. Besterman's theory of fraud would compel us to accept, the whole being done with no conceivable object. Can we dignify such-nonsense as this by the name of 'Psychical Re-

search, or is it not the limit of puerile perversity?

A further example of prejudice is to be found in the allusions on page 15 of the same *Journal* to the real psychic researcher, Mr. Dennis Bradley, and to George Valiantine in Berlin. The assertions of the opponents of Spiritualism are at once accepted on their face value without the slightest attempt at discriminate examination.

I have long waited hoping that the Podmore, Dingwall, Besterman tradition of obtuse negation at any cost would die away. But as there is no sign of it, and the obsession seems rather to become more pronounced, my only resource is, after thirty-six years of patience, to resign my own membership and to make some sort of public protest against the essentially unscientific and biassed work of a Society which has for a whole generation produced no constructive work of any kind, but has confined its energies to the misrepresentation and hindrance of those who have really worked at the most important problem ever presented to mankind.—Yours faithfully,

Arthur Conan Doyle.

BOOKS WORTH WHILE

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Thos. A. Willson\$1.00

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OFFICERS OF THE T. S. IN CANADA
GENERAL EXECUTIVE

Felix A. Belcher, 250 North Lisgar St., Toronto.
 Walter R. Hick, 27 Balsam Ave. South, Hamilton, Ont.
 Fredk. E. Housser, 10 Glen Gowan Ave., Toronto.
 George C. McIntyre, 20 Shannon Street, Toronto.
 Fletcher Ruark, P.O. Box 518, Walkerville, Ont.
 Kartar Singh, 1664 Fourth Ave., Vancouver, B.C.
 Dr. Wash. Wilks, 805 Medical-Dental Bldg., Vancouver, B.C.

GENERAL SECRETARY

Albert E. S. Smythe, 33 Forest Avenue,
 Hamilton, Ontario, Canada.

Hamilton Lodge, and there being no other nomination he stands elected for another annual term.

The ballots are being prepared for the election of members of the executive and will be sent out as early as possible. They will be returnable to reach the General Secretary at 33 Forest Avenue, Hamilton, not later than June 2, when the voting will close. Scrutineers will be appointed by the local Toronto Lodges, and it is hoped to obtain the services once more of Mr. A. S. Winchester, an expert on Proportional Representation voting, who has been kind enough to officiate on previous occasions in counting the ballots.

It should be clearly understood that only members in good standing, who are fully paid up for the year ending June 30, 1930, are entitled to vote, and to these only will ballots be issued. The ballot is a secret one, full instructions concerning the process being given on the ballot form, which should be carefully read by the voter.

NOMINATIONS
AND ELECTIONS

The following nominations have been made for the General Executive:—

Toronto Lodge—

Mr. F. B. Housser
 Mr. G. I. Kinman
 Mr. G. C. McIntyre
 Mr. Kartar Singh.

Montreal Lodge—

Mr. J. E. Dobbs.

Hamilton Lodge—

Mr. Walter Hick.

Vancouver Lodge—

Dr. W. Wilks.

West End Lodge—

Mr. F. A. Belcher.
 Mr. E. H. L. Knechtel.

Calgary Lodge—

Mr. F. A. Belcher.
 Mr. E. H. L. Knechtel.

The present General Secretary was nominated by the Toronto Lodge and the

THE GENERAL EXECUTIVE

The General Executive met at two o'clock on Sunday, April 6, at 52 Isabella Street, Toronto, all the members present except Dr. Wilks and Mr. Kartar Singh, both in Vancouver. It was reported that nine candidates were nominated to fill the seven places on the Executive, and as all desired to compete, orders were given to proceed with the election. Membership was reported at 414 as compared with 396 at the same date the previous year. No one will be permitted to vote who has not paid the dues for the current year. The printing of further pamphlets was discussed, and it is hoped to be able to provide some new ones.

Correspondence regarding the Magazine, pro and con, was discussed. Mr. Belcher and others spoke highly of the value for students of Mr. Pryse's and other articles. It was decided to print the advertisement

of the Adyar Publishing House, although the terms of the quotation had not been observed. Mrs. Besant's letter was read commending discussion of the Resolutions sent out by the General Council to be voted upon by the General Secretaries. The afternoon was spent in going over these. An article dealing with these resolutions appears elsewhere. This was written previous to the meeting of the Executive and was not before it, but the conclusions arrived at were in each case the same.

The General Secretary's Resolutions were re-affirmed. Those proposed by Mrs. Jackson, relating to membership were not approved. Mr. Heyting's resolutions which involve a complete change in the Rules of the Constitution, and raise the question of centralization or decentralization of authority in the T. S. were not considered timeous. It is quite impossible for Adyar to lay claim to the tables and chairs in a Lodge at the other end of the earth, and such ownership should be decided by the laws of the country in which the Lodge is situated. The Constitution which asserts that no member or group of members can have any right to the property of the Society (that is, of the Lodge to which they belong) is absurd on the face of it as a matter of equity. Mr. Smythe's resolution only attempts to provide for a difficulty which arises between the members of a Lodge where it seems necessary to divide, for whatever reason, and where the Lodge is not an incorporated body, when, of course, it comes under the laws of the land. Adyar must get it into its consciousness that it cannot override the laws of any country in respect to the property of the Lodges.

Mr. Heyting's resolution No. 11 was approved, and clause B of No. 13, but it was the mind of the Executive that nominations for the presidency should be permitted to originate in any Lodge, but should only be transmissible through the General Secretaries to the General Council. The old principle of democratic govern-

ment which ruled the Society at first should be returned to, in which every Lodge was autonomous, and the Society a Federation. The centralization of power in the General Council is out of harmony with all modern thought except in Italy and Russia and some benighted countries.

The election of a President dealt with in Mr. Heyting's resolution No. 14, which is intended to allow the vice-president to fill in the remainder of the President's term in case of death, is not desirable. The election should be held at the earliest possible time and within six months. All the resolutions dealing with National Societies, Lodges and the Objects of the Society were disapproved except that of Mr. L. W. Rogers, No. 4, which is against any change in the present form. Of the two resolutions submitted by Mrs. Jinarajadasa it was felt that if the Society stuck to its real work there would be no need of them.

The Executive adjourned until June 8. It was the first meeting Mr. Ruark had the opportunity to attend and the members were most favourably impressed with his interest in the work and his enthusiasm.

AMONG THE LODGES

Mrs. Winnifred Pratt, 168 Roehampton Ave., Toronto, asks members who have friends in that neighbourhood to inform them that they will be welcome to attend a study group which is held there every Wednesday, 8 p.m.



The West End Lodge, Toronto, at its business meeting nominated for the Executive Committee of the Canadian Section, Mr. Felix A. Belcher and Mr. E. H. Lloyd Knechtel, Calgary Lodge. The Lodge again has to thank members of the Toronto Lodge for their generous contribution to its program. These include Messrs. Leslie Floyd, N. W. J. Haydon, G. I. Kinman, Dudley Barr, Horace Huxtable, and Miss Agnes Wood.

The Toronto Lodge had a fine series of lectures from Mr. Roy Mitchell in the latter part of March, and Mr. Mitchell gave two lectures in Hamilton also. Mr. Mitchell spoke both morning and evening on the Sundays and gave several week-night talks as well, also meeting the study class and giving it a decided fillip. It is hoped to have Mr. Mitchell back again from New York during the summer. Mr. Alfred de Lury is to speak for the Toronto Lodge on the 13th inst on "The Evolution of the Space Idea." A visit from the Dean of the Arts Faculty of the Provincial University is an important event, and as one of the most distinguished mathematicians in America his address will be of vivid interest.

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During the past month the Orpheus Lodge has been discussing the nature and place of the Uplifter in civilized life and in the Theosophical Movement. There is a natural uplifter and pseudo-philanthropist in all of us, and as a result of the discussion, it became clear that this is a subject which is little understood, and yet is one which it is extremely important students of Theosophy should be very clear upon; much of the futility of the Theosophical Movement has been the direct result of confused sentimental notions regarding it. This subject arose during the course of study which the Lodge undertook several months since which had as its object the concentration of the minds of its members on those things which are absolutely basic and vital to the welfare of the Movement. These are few in number, though their implications are many and their self-application such as to demand the very best of which we are capable. The Orpheus Lodge has devoted many years to the study of these ideas which are the very core of Theosophy. The present discussion was undertaken largely to discover the best ways to bring these vital matters before the Canadian Lodges for criticism and discussion. This Lodge hopes in the

near future to be in a position to approach the Lodges with a definite suggestion in this regard.

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The attendance at the public lectures of Montreal Lodge is being well maintained and the subjects found to be interesting. During the month of March lectures were delivered by the following: H. W. Gendreau "The Purpose of Existence"; Andrew Baldwin "A Cure for Pessimism"; Fletcher Ruark "Understanding"; J. E. Dobbs "Modern Social Problems"; Rabbi H. Stern "Evolution and the Bible". This was the first visit of Rabbi Stern to the Montreal Lodge and he drew a large and interested audience, emphasizing the growing need for the spirit of brotherhood in the life of humanity and the unity of religious faith among the various religions. The Montreal Lodge looks forward with pleasure to a visit of Mr. Roy Mitchell during the latter part of April, when we hope to have him with us for the best part of a week on a lecture engagement. We are also looking forward to a visit from Mr. A. E. S. Smythe, General Secretary, during the month of May. These two visits will be outstanding events to the members of our Lodge.

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LIGHT

There is so much I do not understand—
The universe so vast,
So dim the Past;
But this I know:
That God is robed in Light,
Creative, healing light—and so,
Low-vaulted days are lifted,
Made more bright!

Wizards of science may talk learnedly
Of atoms and electrons,
But for me,
This is enough:
Light is the garment that My Father wears
Eternally.

Corinne Farley.

PROPOSED CHANGES

Mrs. Besant, President T.S., has written the members of the General Council the following letter:

"In accordance with the decision of the General Council at its Meeting at Adyar Headquarters, on January 4th, 1930, I have instructed the Recording Secretary to send you the various Resolutions in hand. I would also suggest that as far as may be in accordance with practical convenience and with the methods of administration in their territory the General Secretaries may consult their Councils or Members. In order to give sufficient time for this, and for any members of the General Council who wish to circulate their own opinions among their colleagues of the General Council for consideration, I request you to send your votes addressed directly to The Recording Secretary, Theosophical Society, Adyar, Madras, India, so as to reach Adyar during September, 1930. Your faithful Colleague, Annie Besant."

Accompanying this letter have come some copies of the "Propositions for the General Council." These have been carefully considered by a sub-committee which reported that "they had found that there were many defects in the form of the Rules and Regulations of the T. S., and recommended that later on, when any changes are being made in the Objects of the Society the whole Rules and Regulations should be revised."

The changes proposed do not deal merely with details or amendments to incomplete or incompatible regulations, but in some cases require radical changes in the methods and objects of the Society. It must be obvious to students that great changes may be impending, so great indeed, as to change utterly the character of the Society. This would be unfortunate for the Society which has been identified with most of the work hitherto done Theosophically for the public, and which is now in

danger of losing touch with the world that has been affected by its early principles, principles which are embedded in modern thought, and which will continue to affect the work and thought of the world. The Society should benefit by the spread of its own original ideas and not cut itself off from them.

The opportunity should be welcomed, however, to broaden the scope of the Society so far as it affects the membership. Mrs. Jackson, G.S. for England, for instance, proposes that "Every person, regardless of age, race, creed, sex, caste or colour, shall be equally eligible to membership in the Society." To this the Committee added an amendment that "Every application for membership in the Society must be made on an authorized form." Taken together these proposals are in order.

I have no greater liking for Mr. Wood's proposal than at first, and particularly after seeing the new issue of *The Theosophist*. If we left membership to depend on subscription to this magazine I fear the falling off would be much greater than it is. Mr. Wood should reflect that a magazine like that of the National Geographic Society means an investment of something like a million dollars or more. When we get a magazine of that description I will vote for membership on the basis he proposes, but to adopt it at present would be putting the cart before the horse. Or rather, trying to run the cart without a horse at all.

By all means let us have a magazine like the National Geographic, but do not let us deceive ourselves into taking something not as attractive as an ordinary ten cent shocker, for a world beater. I fully appreciate the difficulties with which Mr. and Mrs. Hotchener have to contend, but let us be frank about the difficulties and the achievement in view.

The Resolution whose "object is to give full freedom to all members to make their own connections with other Theosophists anywhere in the world" appears to have

the sympathy of the Committee, who provide a deletion in the existing Rule 31, to meet the conditions resulting should my resolution be carried.

My resolution regarding the division of Lodge property has raised a whole series of issues which need not have been considered at present. These are connected with the withdrawal of members from the Society, with the cancellation of charters, with the withdrawal of Lodges from the Society, and with the expulsion of Lodges or Sections. These matters involve principles which are not invoked in the resolution I submitted, which only covers a difference of opinion among members who do not wish to leave the Society but cannot work together in the same Lodge or Section. The other matters should be dealt with separately and would probably not be under consideration but for the failure to remember the principle of Brotherhood and freedom of thought and speech which the Society is supposed to guarantee. Several pages are devoted to this discussion, and some old history is raked up, though perhaps not with the absence of bias which the historical student expects, and I fear the object of my resolution will be lost sight of. I might have gone farther and pointed out that where a Lodge is incorporated under the laws of its national Government these supersede any regulations the T.S. may impose.

Mr. Heyting has a series of resolutions providing for the election of a new President. The present methods are hopeless. Mr. Heyting's resolutions, however, appear to be in the interests of red tape factories, and he seems to think that by tying everything up tight greater freedom may be had. More freedom rather than less should be given in the election of the President. Stupid regulations like the compulsory voting of members when only one candidate is nominated should be abolished. It should be made impossible that any such psychologic management as occurred on the death of Col. Olcott, should occur

again. Mr. Heyting is also afraid of the members, and would not permit them to elect anybody for more than a certain length of time. If the members are properly instructed to use their brains and to think, they need not be hampered in any other respect. Dean Inge says that the only way to be perfectly orthodox is not to think. Mr. Heyting should be assured that we are not at all orthodox—at least, a good many of us. Not that his suggestions are not all right for a formal revision of the Rules, but anything of this kind would amount to a new Constitution and it does not appear that this is the occasion for such a revision.

The Resolution on the "Basic Truths of Religion" is annotated by a copy of the minutes of the Adjourned Council meeting at Adyar on December 23, 1925. The more these dogmas are considered the less they seem to be acceptable to a Society presenting itself as without creed or dogma of any description. The recent declarations of Mr. Krishnamurti make them still less possible as a profession of faith of the members.

Mrs. Besant herself presents a motion relating to the Objects of the Society. It is a declaration that might be made by almost any Society, and its adoption would rob the T.S. of the special characteristics that distinguish it from all others. Her sentence is: "That the object of the Theosophical Society be to form a nucleus of Universal Brotherhood, the bond of Union between its members being their common search for Truth."

The study of Comparative Religion, Philosophy and Science has changed the whole face of the modern world of thought, and the investigation of unexplained laws of nature and the powers latent in man, sets forth a programme for generations to come. Truth may mean anything. It means one thing to Dean Inge, something else to Mr. Stiggins, and nothing at all to a host. But the study of comparative religion, philosophy and science and the in-

vestigation of unexplained laws of Nature and the powers latent in Man, give direction and a channel for the pursuit of Truth about which there can be no mistake. When we have exhausted these the objects of the Society may be changed, but not before.

The other resolution from Mr. Wood, and from the General Secretary of Portugal seem to seek a generalization that will cover anything that any wobbling intellect might affect. I decidedly desire to support the resolution of Mr. L. W. Rogers for retention, the preamble of which reads: "Whereas the Objects of the Theosophical Society as at present stated set forth more fully and definitely the purposes for which the Society exists than any substitute that has been offered for them, therefore be it Resolved that the present text be retained."

Proposals from Mrs. Jinarajadasa are intended for discussion and suggestion only, and are therefore to be taken more or less in a Pickwickian sense. Mutually they cancel each other. The first is, "That we separate the Theosophical Society from all the kindred organizations that have sprung from the Mother Society." The second is, "That other organizations be officially recognized and may be helped as part of the work of the Theosophical Society and its Lodges." Seeing that the revenue and the membership is falling off, it looks as though it would be better for the Society to adopt the first one and stick heartily to its own work, and let other Societies do the same. No man can serve two masters, and it is true of Societies equally, "for either he will hate the one and love the other, or else he will hold to the one and despise the other." A great many people like to use the Church or the Society or any organization into which they have been admitted to push some pet conceit of their own, without any regard for the real objects of the body which they hope to turn to their own account. The Theosophical Society should not so be used. Enough said.

A. E. S. S.

J. D. BERESFORD ON H. P. B.

The modern western world may be divided without doing violence to common sense into those who read Madam Blavatsky's books and those who do not. An example of those who do not is to be found in a recent notice of new books published wherein the letters written to the late Professor Hiram Corson are described as Madam Blavatsky's Love-letters! There are large numbers of people in the Theosophical Society who have never read her works, so the public are not to be blamed for the omission. We have Rev. J. N. Farquhar, who preferred in discussing her, to read Solovieff's book about her, rather than take one of her own books and discuss it. In consequence he stultifies himself by accepting the Russian romancer's story in which he endeavours to exculpate himself by far-fetched theories of having been deluded, and yet claims to be a reliable witness. The other side of the testimony is important and indicates how the real work of Madam Blavatsky is progressing. Independent students, outside the Theosophical Society altogether are taking up the study of her works, and with unbiassed minds are forming their own conclusions. The Daily Express of London, England, has been publishing a series of sketches on "These Thrilling Women," and on February 20 one of these was devoted to Madam Blavatsky. It was headed "She was so Very Different." The writer was Mr. J. D. Beresford, "the distinguished novelist." It gives us much pleasure to present the article with its italic passages as printed in the Express:—

The subjects for our fascination are so many and so various. We may delight in reading of the women who, by their beauty, have set whole nations by the ears.

Yet none of these women has brought new wisdom into the world. Whether they were influences for good or for evil, saints or sinners, they were all of this earth, the

pious among them following an orthodox creed.

The things they taught to us were but those admirable precepts which we all know, the precepts which, if we were only wise enough to follow them, would enable us to live praiseworthy lives, and die, perhaps, in the arms of this, that or the other Church.

But from my youth up orthodoxy has failed to interest me. I have always had an intuition that there were forces more intimate and infinitely more mysterious than those that are the comfort of our conventional religions.

And the life of Helen Petrovna Hahn, known to the world as Madame Blavatsky, provides full and sufficient evidence that my intuition was a true one.

Madame Blavatsky, though it may be that, in a sense, she revived the ancient, forgotten wisdom of the days before Christ, was a witness to the truth that there were more things in heaven and earth than were dreamed of in the philosophy of Victorian England.

From her earliest youth she was different. She had a force of personality and a power of will that over-rode all authority.

Her marriage to old General Blavatsky, when she was a girl of seventeen, was a marriage in name only, and at the end of three months she ran away from him and set out on a tour of the world to Egypt, Paris, London, Canada, the United States, Mexico, and later India and Tibet.

What distinguishes her record from that of all the other high-spirited, gifted and august women in history is that she had supernormal powers.

She had knowledge and even sight of things that were happening across the world. If she were alive to-day and were willing to prostitute her powers she would be regarded as the most wonderful "medium" on record.

But she had a higher mission than the exhibition of her supernormal influence on what we know as matter. She came to re-

vive the great "Wisdom Religion" that is so slowly returning to our Western civilisation. And among the earliest code of rules formulated by her I may cite as the chief, taken from the copy of 1875:—

(1) *To keep alive in man his spiritual intuitions.*

(2) *To oppose and counteract bigotry in every form, whether as an intolerant religious sectarianism, or belief in miracles or anything supernatural.*

(3) *To promote a feeling of brotherhood among nations.*

Surely in the recorded history of the past 6,000 years or so there has been no woman so deserving of our interest as Madame Blavatsky.—London Daily Express, Feb. 20.

" THEOSOPHY AND MODERN SCIENCE "

G. de Purucker, M.A., D. Litt., the new leader of The Theosophical Society, Point Loma, has written a book entitled "Theosophy and Modern Science" which has just been announced. It is in two volumes and is priced at \$5. By passing in review the latest authoritative pronouncements of modern science especially in the domain of astronomical physics and chemistry, he has produced the work that every student of The Secret Doctrine has been wishing for. He lays down no theories of his own. All that he says is a re-telling of the lore of Nature, of scientific truth and fact, and embodied in the archaic Wisdom-Religion, Theosophy. He points out that modern scientists are entering the doors of mysticism, that our solar system is an atom, or "egg of Brahma," that Darwinism is moribund, that the ancestors of men were always men, that man's destiny is to become a conscious god. This volume marks the revival of the public work of the Society which arose out of the convention of the American Section of the T. S. at Boston in 1895.

CORRESPONDENCE

"THE VOICE" AND MR. J. M. PRYSE

Editor, Canadian Theosophist: — To preach the infallibility of H.P.B. or the verbal inspiration of her writings, is to do injury to the Movement she founded, and to sin against the whole spirit of her teachings. Those who reject them and her outright, hurt only themselves, but those who, through excess of zeal, would make her a pope and her books a collection of oracular dogmas, are doing very positive mischief indeed. No Theosophist should accept on faith, or on the testimony of another, what he cannot inwardly assimilate; and he cannot digest any teaching, however sublimely true, and make it veritably his own—fit it into his own consciousness—until he has examined it, pondered it, criticised it. It is not only permissible, but a duty, to weigh all things. For a Theosophist there are no writings too sacred to be discussed and criticised frankly and freely. Dull and blind acceptance is not the way to honour a body of teaching which, if it be truly inspired, will prove itself so by awakening thought, imagination, and aspiration: it will act as a stimulant, not as a soporific.

In his articles on *The Voice of the Silence*, therefore, Mr. J. M. Pryse is perfectly justified in stating his opinions openly; and he should not be set down as a contemner of H.P.B. merely because he expresses dissent from some of the things she wrote. His statements must stand or fall on their own merits. Let us briefly examine some of them, with a view to assessing the value of the opinions embodied in them.

1. Mr. Pryse affirms that the *Voice* contains selections from divers Eastern Scriptures as well as from *The Book of The Golden Precepts*; and he gives instances in which passages in the *Voice* are closely paralleled by extracts from certain

Upanishads and other sources, some of which appeared in print in the early volumes of H.P.B.'s magazine, *The Theosophist*; but if, as H.P.B. said of *The Book of the Golden Precepts*, "its maxims and ideas, however noble and original, are often found under different forms in Sanscrit works. . . .", is not what Mr. Pryse points out exactly what we would expect to find? The correspondences he has discovered which he seems to regard as startling and likely to upset the minds of students, may be accepted without a thrill as illustrations of what H.P.B. asserted in the passage just quoted. There is thus no need whatever to read any sentence in the Preface to the *Voice* as being a general acknowledgment to works other than that she was avowedly translating; nor, on the other hand, is she to be called a plagiarist in the absence of any such acknowledgment. Mr. Pryse's dilemma is quite unreal.

2. Mr. Pryse states that H. P. B. "charged a personal disciple (Mrs. Besant) to correct the mistake" (about Pratyeka Buddhas). If this were the case, will he explain why it was that Mrs. Besant failed to delete the offending paragraphs from the edition of the *Voice* which she published in London in 1892—an edition which was carefully corrected and edited, and for which the type was entirely reset. With H.P.B.'s "charge" fresh in her mind, here seemingly was Mrs. Besant's ideal opportunity to act upon it, but she did not do so. Another opportunity occurred two years later, in 1894, when a "Pocket Edition" of the *Voice*, with another resetting of type, was brought out by Mrs. Besant's Publishing Society, but again she did not avail herself of it, and the Pratyeka Buddha paragraph was once more presented to the world as an essential part of the book. Furthermore, in 1892, Mrs. Besant and her colleagues published H.P.B.'s posthumous work, *The Theosophical Glossary*, in which the erroneous (according to Mr. Pryse) teaching is

repeated. It was not until nearly five years after H.P.B.'s death that Mrs. Besant brought out an edition of the *Voice* sans the disputed passages. Her own actions in the years immediately following 1891 seem therefore entirely to justify those of us who consider Mrs. Besant mistaken in believing herself to have been "charged" by H.P.B. to delete the Pratyeka Buddha passages.

3. As regards Mr. Pryse's comments on the style and language of the *Voice*—It must be remembered that, although H. P. B. learned to write it extremely well for a foreigner, yet English was always an alien tongue to her; and, according to her own statement, she had never written a word in it prior to 1874. This assertion may be found in an article, entitled *My Books*, published in *Lucifer* just before H.P.B.'s death. In it she also wrote "I never write an article, an editorial or even a simple paragraph, without submitting its English to close scrutiny and correction. . . . I am perfectly willing to leave the glory of the English grammar. . . to every one of those who have helped me. . . ." So that, if there are faults of style and other minor errors in the English of the *Voice*, as doubtless there are, they must be debited either to H.P.B.'s non-English origin and education, or to lack of literary experience in the English-speaking students who "scrutinised and corrected" her MS.

4. Mr. Pryse animadverted severely upon certain passages relating to the doctrine of the "Two Paths", in Part II. of the *Voice*. He compares them, to their disadvantage, with the words of the Maha-Chohan on the same subject (*vide Canadian Theosophist* for Dec., 1929, pp. 292 *et seq.*) Now I submit that the difference between what the Great Master said and what H.P.B. said in the *Voice* is one of form only. The meaning is essentially identical. The Master was explaining the teaching in a letter, in plain prose; whereas H.P.B. was attempting to render the same idea in

prose-poetry. It is, however, exceedingly difficult, perhaps impossible, to write poetry, metrical or otherwise, in any but one's own native language. The effect of poetry depends upon the perfectly just and balanced use of words: their sound, their rhythm, their sense, their combination, must be exactly right; for the slightest degree of wrongness in any of these respects is apt to turn poetry into parody, or (to quote Mr. Pryse) "pathos into bathos". Considering that H.P.B. never wrote in English until she was well in middle life, it is remarkable how many of the verses in the *Voice* bear the mark of authentic poetry upon them; but it would be almost a miracle if there were not some—even many—failures in the book to reach this very high standard. In the passages criticised by Mr. Pryse it must be admitted, I think, that H.P.B., in trying to express the doctrine of the Two Paths in a dramatic and emotional form in English, sometimes used exaggerated and hyperbolic language, which, if quoted apart from its context, may be made to sound absurd. Obviously she could never have intended such expressions as "wedding woe", etc., to be read literally; and probably no one, except Mr. Pryse, has ever so understood them.

The doctrine of the Two Paths is very clearly outlined in the Maha-Chohan's letter; and, if Mr. Pryse has been content to point out that the highly coloured expressions used in the *Voice* were to be interpreted in the light of that letter, he would have been doing a service to students; but one regrets that he should have descended to writing about H.P.B.'s noble book in what reads like a sneering tone (*vide* first para. on p. 378, *Canadian Theosophist* for Feb. 1930.)

The teaching of the Maha-Chohan—and of his disciple, H.P.B.—is that there is a point in the Path when the aspirant can choose either to enter Nirvana, or to remain outside it in order to help his brethren. The second alternative involves

a great act of sacrifice: this much we can grasp, although the Choice takes place on a plane so far above our present experience and achievement that we can adumbrate it but dimly and partially. H.P.B.'s dramatic (perhaps excessively dramatic) language was intended, one may suppose, to arouse our imaginations to some slight realisation of a truth, the outline of which had already been presented to our minds. For the rest, it seems to me that we have, all of us, a long distance to travel on the Path before we are in a position to apprehend clearly enough to argue about them, the relative positions of those great ones who enter Nirvana, and those others, far greater, who forego it.

R. W. Morris.

376 New Church Road,
Hove, Sussex, England,
March 6th, 1930.



Editor Canadian Theosophist:—Can no one stop Mr. Pryse's wordy assumption of authority in his dealing with *The Voice of the Silence*? He makes faces at everyone who ventures to controvert a word he says, and appears to think he has turned their case inside out—when he has only testified to the contortions of his own brain activity, which invariably leads him to represent his *dicta* as infallible. When his grimaces extend to *The Voice of the Silence* the matter becomes offensive, as in his parody of the ideal of Renunciation, "The Path of Woe"—as he would picture it presented to a prospective T. S. member (p. 378 Can. Theosophist for Feb.).

Mr. Pryse's view may be due to his brainy gyrations having "killed out" that "recurring intuition that can impel a man to an act of sacrifice which he cannot justify by any process of mind", as it is well put by Zadok, on p. 356 same issue Canadian Theosophist.

Surely we have had enough of this blind dealing with an ideal and a hope that

makes no appeal to the personal (and therefore wholly selfish) nature, but that in spite of it arises from the deeps of long-lost knowledge to the threshold of personal consciousness, to make us dimly aware that in sacrifice lies the only hope for humanity.

I venture to think that what Mr. Pryse may call the "personal" tone of this letter will cause less offence to the majority of your readers than does his substitution of his own voice for *The Voice of the Silence*, as it speaks to the individual.

(Mrs.) H. Henderson.

Victoria, B.C.

"STILL HARPING ON HIS DAUGHTER

Editor Canadian Theosophist:—Pick up any theosophical magazine of twenty years ago: The output from kama loca muddies every page.

The numerous "theosophical worthies" and initiates were in full vigour then; their words allegedly inspired from the occult world were unquestioned and greedily sought.

Who then saw what it all meant and where it would lead to?

Gone and forgotten was the wisdom, the consistency and wholesome sanity of *The Theosophist*, *Lucifer* and *The Path* as edited by H. P. B. and W. Q. J.

Who saw the necessity of Back to Blavatsky, *then*?

But amidst all the glamour of psychic claims and other occult pretences, there appeared a veritable reincarnation of *The Path* and H.P.B.'s wisdom.

The first issue of the new magazine is before me. It starts off with unequivocal recognition of the source: "H. P. Blavatsky and Theosophy," is the title of the first of them, then "William Q. Judge and the Theosophical Movement," following that, Henry Steel Olcott and the T.S." Next, H. P. B.'s "Letter to the American Convention, 1888". Then a reprint of

W. Q. J.'s "Considerations on Magic", "The Three Fundamental Propositions of the Secret Doctrine," and then "Musings on the True Theosophists Path" by Judge. That first issue of the magazine *Theosophy* in 1912, eighteen years ago, struck a keynote which no other Theosophical magazine has done since the days of '96.

And the magazine *Theosophy* continued, month by month, reprinting the priceless old articles of Blavatsky, Judge and others. In the Seventh volume was announced the death of its founder and principal editor, Robert Crosbie, whose name appeared for the first time in its pages.

There lies before me sets of *The Theosophist* and *Lucifer* as edited by H.P.B. and of *The Path* and *Theosophy*, as well as publications put out by various neo-theosophical organizations, and no student who makes a serious comparison of these many volumes can fail to recognize the inestimable value of Robert Crosbie's work.

His many other activities also; such as the U.L.T., show a surprizing trueness to the old lines, a consistency, sanity and knowledge of theosophy, unequalled since the death of Mr. Judge.

When in the United States I spent years studying the U.L.T. basis and methods and had many personal contacts with U.L.T. students as well as with students of the various societies, and Mr. Crosbie's exemplary life and splendid work for pure, straight Theosophy stood out like a true, steady and never failing light amidst the darkness, gloom and bewilderment in which floundered the many neo-theosophists.

These being the proven fruits of life by which one may be judged, it must be from a lack of knowledge of Robert Crosbie's work that now and then your magazine contains sneering remarks about him (such as those in a recent issue, editorial column).

Being possessed of first hand facts which may not be accessible to your readers I would be glad to try and clear away any misconceptions which may exist in Can-

ada, either about Mr. Judge or Mr. Crosbie's great and successful efforts in the Cause of True Theosophy, to the end that justice be done and that present day students may avail themselves of the great help to be found in the work of these two wise and loyal H. P. B. workers.

Leo Westover.

c/o P. O. Box 1293,
Victoria, B.C., Canada.

POST-MORTEM PERIOD

Editor Canadian Theosophist: — The article by Mr. James Morgan Pryse on "Man's Principles and Bodies" in your issue for this month is full of thought-stimulating matter. I am particularly interested in his suggestion contained in the following paragraph: "At death, it is said, the Kama Rupa is formed, and is ensouled by the Lower Manas for a 'normal period' of 150 years in Kama Loka. That number, like the 1500 'between incarnations', seems to have an extra cipher tacked on it as a 'blind'. In occult writings figures are sometimes juggled with by affixing or omitting ciphers. The 150 may, therefore, be cut down to 15, and the 1500 to 150." The idea that the shorter period between lives may be correct appeals to me very strongly for the following reasons:

We should not be absent from our work in the world for so long; and that might be without any diminishing of the assimilation and preparation that takes place in Devachan for it is more than likely that the capacity of time is very much greater in that state of consciousness than it is in brain-consciousness. A long dream-story often runs its course in a few seconds. 150 years of earth time may well be 1500 of Devachan time—or 15,000 for that matter.

If the shorter period between earth-lives could be accepted as being nearer to the truth than the longer it would be very much easier to understand how karmic obligations and karmic retribution, both individual

and national, is fulfilled. To take return in groups: let us suppose that karmic ties exist between A. B. and C. and the average time between visits to this earth to be 1500 years; that A. "died", aged 45; B., 50 and C. at the age of 55, and that they all put about an equal amount of energy into Devachanic causes as the years went by; then, if 50 years be taken as the average length of earth-lives the average time spent in Devachan would be 30 times longer than the time spent on earth, and consequently A. would be absent from the earth about 1350 years, B. 1500 and C. 1650, and thus it would be impossible for them to meet in their next reincarnations—unless B. and C. did a lot of waiting. But taking the shorter period, A. would be absent 135 years, B. 150 and C. 165; moreover, the more frequent incarnations would very greatly increase the possibilities of meeting in other lives than the next within any given period.

Conditions of life and environment would have changed much less in 150 years than in 15 centuries. Taking the former period men might return to the same civilization, the same family and even to the same house in which they had lived as grown men before and they would be far more personally responsible for the state of things into which they were born than they could possibly be after an interval of 1500 years. In the latter case a man who helped to build the first houses in Carthage could (according to averages) have attained middle age only once since that far-off time—about the eighth century—and would still have two or three centuries in Devachan before his next return. On the other hand, taking the shorter period, a man who came to England with William, the Conqueror, might have lived four or five responsible lives during the formation of the present British civilization; and the pioneers of many Canadian districts may be reaping to-day the direct results of their own courage and perseverance.

Now as to population: I have heard it

stated (I can't remember on what authority) that the number of egos now engaged in evolving through a series of earth lives is 6000 millions. If on the average they each spent 50 years on the earth every 1500 years the population of the globe would be—supposing the ratio between those in and those out of incarnation remains constant—less than 200 million, or about half the population of China; but if the returns to earth were made every 150 years the earth's population would be 1500 million, which is very possibly about what a careful estimate would show it actually to be. But, of course, there may be more egos incarnated at one period of the world's history than at another. This argument, however, depends entirely on the assumption that the figure 6000 million is correct, and it may be another "blind".

I very much hope that this matter will be further discussed in your columns. In the meantime I shall keep an open mind with regard to it and hope for enlightenment, for if it be seriously considered it must affect a very wide range of ideas.

W. B. Pease.

2840 Cadboro Bay Road,
Victoria, B.C.

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BUDDHISM PAMPHLETS

The Buddhist Lodge, London, England, has issued two pamphlets, being the first of a series. These are "Buddhism Applied" and "Selected Buddhist Scriptures," and they are excellently edited and well printed. Others in preparation are "Buddhism for the Young," "Buddhist Morality," and Buddhist Scriptures, II. The price is sixpence each or 4/6 a dozen, one third off to the trade. Those who want a religion free of ceremonial cannot do better than study the Buddhist scriptures. It is fitted for universal consumption and may surprise the world yet by its spread.

“THE MAGAZINE” AGAIN

From his personal comment, on the editorial page, it is evident the editor of the Canadian Theosophist is not pleased with my article, “The Magazine”, published in the March number of this year. The writer did not expect that the editor would accept, whole-heartedly and unreservedly, the suggestions and conclusions therein contained. The writer, however, felt it a matter of duty to give the editor the opportunity of rejecting or publishing it, for the consideration of readers of the Canadian Theosophist, and leave to them the decision of approbation or disapproval.

It was regrettable that the personal allusions, deplored by the editor, were unavoidable in such a communication. I have not forgotten, however, as the editor suggests, that the magazine is not a personal organ, in the way that “The Theosophist is the personal organ of Mrs. Besant”. It is distinctly proclaimed at the head of the editorial page of the C.T. that it is “The organ of the Theosophical Society in Canada”, and, as that proclamation comes under my notice at least every month, I could not, easily, have forgotten, as the editor infers.

I am making no claim to infallibility in judgment, and I have sufficient confidence in, and regard and respect for, the editor, to think that he is also willing to admit his fallibility. I am inclined to accept that the editor feels certain that, in his conduct of the magazine, “there is no bias in favour of one more than another”, but the sincerity of his conviction, however, does not prove the infallibility of his judgment.

The editor points out that he is subject to the general executive, but how far that censorship is exercised in the matter of contributions to the magazine, I am unable to say. As a newspaperman, I recognize the difficulty in submitting controversial articles to an executive, composed of members living thousands of miles apart.

No one can find fault with the editor’s statement that “it must never be forgotten that the Theosophical Society is not a dogmatic body, but welcomes to its ranks all who accept the principle of universal brotherhood, without any distinction.” Everyone, who is aspiring to be a true Theosophist, will make that a practice of his daily life, and not treat it as a rhetorical platitude.

I submit, however, that the official organ of the Theosophical Society in Canada should not prostitute its columns to the publication of interpretations of Theosophy which are in direct contradiction with the teachings of the founders of the Society; by the founders of the Society, I do not refer to the early officers of the Society. I am alluding to the teachers of H. P. Blavatsky, who alone, made it possible for the Society to be formed.

The confusion in the Society, existing for many years, seems to me to have been created by the official heads and indiscriminating members. They presumed and still presume, to place their societies on the same plane of quality and authority with that of the original Society founded in 1875. It is the elevation of the audaciously intellectual, self-styled “students”: and the tolerance extended towards those who are not only incompetent to teach but to properly understand, to which I so strongly object. I regard such treatment, on the part of those who control, or supervise the production of current theosophical literature, as being nothing less than journalistic mal-practice. As an example; for months in the columns of the Canadian Theosophist there have appeared the writings of one who had his opportunity as a student under H.P.B. This man is an eruditical prodigy. His writings carry the stamp of bombastic self-sufficiency and confidence, coupled with a smug, complacent invulnerability. He does not hesitate to amend and correct what he regards as the deplorable ignorance of H.P.B. Ye Gods! Be that as it may, let us never for-

get that she was the direct pupil of the Mahatmas and THE ONLY AVAILABLE INSTRUMENT FOR THEIR WORK, as they have declared.

Instead of emphasizing the importance to all students of reading, for themselves, the writings of H.P.B. and the Mahatmas, the editor of the C.T. endorses the writings of this particular pedant, as offering "a prime test, to the real student of esoteric teaching."

I deeply regret the necessity of again having to refer to personalities in this article, but I can see no other way of conveying my views to the readers of the magazine. All that any living writer has learned of real Theosophy has been acquired from the works of H.P.B. and her teachers. It is their instructions, and not the writings of the person referred to by the editor of the C.T., that offer "a prime test to the real student of esoteric teaching".

In an article dealing with a new edition of the Mahatma Letters, the editor has some interesting observations to make, which show that he has an exceptionally fine appreciation of the importance of that work, but, when he deprecates "making a fetish of this book", he is far beyond his depth, and so is any other writer on Theosophical subjects, who has a similar sense of values.

I do not, perhaps, know just what exact meaning the editor places on the word "fetish", but, in the accepted meaning, it signifies an unreasoning, and idolatrous devotion to something which may be unworthy; the inference being that it is unworthy. I can repeat only what I said in my former article, that I have the highest regard for and appreciation of certain phases of the work the editor of the C.T. has so worthily carried on, and which could not have been in better hands, but I am not in accord with his ideas of value and proportion, when he puts any living writer on the same plane, theosophically, with the Mahatmas and H.P.B. W. M. W.

March 20, 1930.

REVIEWS

MR. KRISHNAMURTI

Mr. Krishnamurti continues to occupy a good deal of attention at Adyar. Two pamphlets have come to hand. One is "Krishnamurti in Relation to the World Teacher", from The Star Office, Adyar. This pamphlet is largely occupied by the point that the question is begged in nearly every instance regarding the existence of the World Teacher. This is not so directly stated, but must occur to the reader at every sentence. Says the pamphlet:

"Of what avail to appeal to occult statements about ceremonial, etc., if, on this very much more urgent and important matter, occult statements have proved to be wrong—or, at best, right only in so very dubious and equivocal a fashion that they were hardly worth making. It is high time, we think, that this truth should be frankly faced. By all means let anyone, who will, reject the whole idea of Krishnamurti's being the World-Teacher or in any way representative of the World-Teacher."

It is also remarked: "Nor does the matter end here. To put some new interpretation upon Krishnaji's position—an interpretation hastily patched up, because his teachings do not happen to suit one's views—is equally illogical. If Krishnaji is only the World-Teacher in some sense which does not matter, and which every critic is at liberty to disregard—then he is not the World-Teacher at all. Surely words have their meaning! Have those who take the attitude to which we are referring, thought what becomes of the significance of the words 'World-Teacher,' if they are right?"

The conclusion is, apart from strictures upon Mr. Wedgwood's article in which he wants to test the teachings by vibrations or something of the sort—"There is, of course, only one way of dealing sensibly with the matter; and that is to put aside all question of who, or what, the giver of the teaching may happen to be, and to

consider the teaching on its own merits." As The Canadian Theosophist has been saying this since 1920, we are glad to hear anything honestly said in this regard from Adyar.

"In the interest of honesty," says this pamphlet, "we should like to suggest that *any pretence of accepting Krishnamurti as the World-Teacher should henceforward be discarded by those who cannot accept the teachings.*" This is to say that those who accept and disbelieve do so in the fear of "thereby impairing the validity of the occult authority which he needs for the support of some other part of his position." This is a shrewd blow at Mr. Leadbeater and his following in the L. C. C. The pamphlet is signed by D. K. Telang, B. Sanjiva Rao, N. S. Rama Rao, B. Palmabai, Yadunandan Prasad, G. V. Subba Rao, Malatidevi Patwardhan, Jamnadas Dwaradas, (Mrs.) D. Jinarajadasa, C. S. Trilolekar.

A very different tone is to be found in Mr. C. Jinarajadasa's pamphlet, issued as one of the Adyar series, on "Krishnamurti's Message." The chief note is of appeal to read all that Krishnaji has written. Never mind the price. Read everything. But the appeal after all is on authority, and not on account of the irresistible call of the writings themselves. Mr. Jinarajadasa tells us that when he saw a snapshot of him before he had seen him physically at all, he knew he was the World-Teacher. It is not given to us all to be like that. Psychologically it is akin to the phenomenon recorded by Tennyson in his "Gardener's Daughter."

"When I heard her name

My heart was like a prophet to my heart,

And told me I should love."

Kriyasakti or elpis is a great power and easily runs wild. As Mr. C. J. says, "from that moment there was no need for any argument or for further facts about Krishnamurti." That was in 1910. Then we are told how Krishnamurti took his

father in the astral to the Master and to the Lord Maitreya, and in spite of this the poor old father could make no use of such knowledge, and so Mr. C. J. states that it is not by seeing or hearing a Master that we can know he exists. Apparently we must believe some one who tells us. For it is hardly fair to accuse Mr. Krishnamurti's father, which he does in so many words, of not living in the idealism of the Masters.

Mr. Jinarajadasa writes so earnestly and appealingly that the reader is apt to be misled by rhetoric, and to forget that until we find the Master in ourselves we shall never find him outside ourselves. Reading these two pamphlets one is more than ever impressed with the grievous error of judgment, however well intentioned it was, by which the T. S. was led into becoming the advance agent for Mr. Krishnamurti, whoever he may be. The Great Teacher was to come like a thief in the night, but that is not the sort of a Teacher the Order of the Star was looking for at all.

HOW THEOSOPHY

CAME TO C. W. L.

No one has ever failed to recognize the lucidity and other graces of Mr. C. W. Leadbeater's literary style. He has surpassed himself in this respect in a little book just issued called "How Theosophy Came To Me." It is only Two Shillings in price (The Theosophical Publishing House, Adyar), and will delight his admirers and should attract any reader who comes across it. There is a good deal of self-revelation in it which will help to explain many aspects of his other writings.

I have never allowed myself to be persuaded by his graces of style to accept his theories, so divergent are they from the principles of The Secret Doctrine, and so pervaded by Hindu traditions and western ecclesiastical ritualism. As an Anglican clergyman he probably found it impossible to get away from his early associations. I was assistant secretary in a diocesan office

for several years and met daily and became intimate with many of the six hundred clergymen of the diocese who were constantly coming and going in the office. They might all have said with St. Paul, "We also are men of like passions with you." I found them like other men, and the experience was of value in enabling me to discard the false estimate that attaches to men merely because they button their collars at the back.

Most of them get the habit of pontificating, and Mr. Leadbeater is no exception to that. But this book is one of his most natural and a return to the tone of his early books like "Glimpses of Occultism" which contains one of the best expositions of Buddhism we had at that time. When St. Paul and St. Peter sat down to a game of cards in the modern legend, St. Peter played five aces. "No miracles among friends," St. Paul gently reproached him. Mr. Leadbeater cannot avoid the habit. He tells on page 13 how it began.

"There is practically no phenomenon of which I read in spiritualistic books, or hear in spiritualistic circles, which I have not myself witnessed under definite test conditions. Any reader who wishes for a fuller account of my investigations and their result will find it in my book *The Other Side of Death*, or in that small part of the same book which is published separately under the title of *Spiritualism and Theosophy*." His account of his introduction to H. P. B. differs materially from that given by the late Claude Falls Wright, but the narrative is intensely interesting and all the reminiscences of Madam Blavatsky that we can secure are of value.

There is one passage which in particular is important. On page 53 we read: "Soon, with a little more intimate talk, one encountered the great central pivot of her life—her intense devotion to her Master. She spoke of Him with a reverence that was beautiful—all the more beautiful from the fact that one could not describe Madam Blavatsky as exactly of a reverent nature.

On the contrary, she always saw the humorous side of anything and everything. Apart from this one great central fact, she would sometimes make a joke about things that some of us would have considered sacred; but that was because her utter straightforwardness made her detest anything in the nature of a sham or pretence, and there is a great deal of what passes for reverence which is really only empty-mindedness, though well akin perhaps to respectability."

Mr. Leadbeater does not let the opportunity pass to allot himself a few compliments. The book may be regarded as a kind of letter of introduction on his approaching visit to Europe and should serve the purpose admirably.

It may not be out of place to call attention to another book of his advertised elsewhere at a reduced price, *The Lives of Alcyone*, and described as "a thrilling tale of reincarnation." This is excellent. Had it always been described as a thrilling tale there could have been no serious objection to it. But if it be advanced as history we should have to enquire if there is any truth in the story of a certain student, peering about in the absence of the great author, and finding a bundle of notes and calculations, obviously the material by which the *Lives of Alcyone* were arranged. In horror stricken panic the student went to another and took council with him, and they called in a third, now prominent elsewhere than in Adyar; then the three determined to go to the Great Panjandrum, whereupon the revelation had such effect that the book was withdrawn from the publication which was about to be announced, and the stock was laid away in a store room. Long afterwards another influential student came across the stock and with ideas of economy decided to get it out, and out it came. And so this "thrilling tale" is now offered in reduced circumstances as being "based on clairvoyant investigation."

A. E. S. S.

BOOKS AT CONCESSION PRICES

The following books are being offered at low prices for the purposes of propaganda.

ON OCCULTISM

	Rs.	A.
1. The Golden Book of the T.S. Edited by C. Jinarajadasa, M.A. (Cantab.). A brief history of the origin, growth and work of the Society from 1875-1925. Full of interest, and with 334 illustrations of old documents and portraits of valiant workers, dead and living, who have worked for Theosophy throughout the world	12	8
2. The Lives of Alcyone. Based on Clairvoyant Investigation. By Dr. Annie Besant and Bishop C. W. Leadbeater. A Thrilling tale of Reincarnation. With 12 coloured plates. In 2 Vols.	12	0
3. The Science of the Sacred Word or Pranava Vada, 3 Vols. The first appearance in English of an ancient classic unknown to the Oriental Scholar. Contents—Vol. I: Story of the Book; The Ultimates in their Primal Nature and Coalescence; Relation of Action to Knowledge; Genesis and Components of the Vedas; Sama Veda; Atharva Veda; The Brahmanas Vol. II: Action; The Upanishads; The Upa Vedas; The Shakas of the Vedas; The Vedangas; Rules of Study; The Six Darshanas; Studies and Sciences; The Sutatma; The Penultimates; The Jivatma; Principal Forms of Action and its Metaphysics; Light and Shade, etc.	4	8
4. Talks on the Path of Occultism. By Dr. Annie Besant and Bishop C. W. Leadbeater. A Companion volume to "The Masters and the Path", and is intended for the daily use of aspirants. It consists of a commentary by Dr. Besant and Bishop Leadbeater jointly on "At the Feet of the Master, The Voice of the Silence and Light on the Path", and is full of detailed explanation, advice and instruction. Pages 969, with full index. Cloth and Gold Boards	4	8
5. The Masters and the Path. By the Rt. Rev. C. W. Leadbeater. With a Foreword by Mrs. Annie Besant, D.L., and a comprehensive and useful Index together with a new coloured picture of the Vaisakh Valley in the Himalayas. Second Edition. Revised and Enlarged. Pp. 484 and Index. Contains wonderful information regarding the Masters, Their existence and work, Their physical bodies and Their residence, the way to Them, on Probation, Acceptance, the Great Initiations, the Ego and the Trinity.	8	4
	10	0

N.B.: T.S. Libraries and other Public Libraries will get one copy free for every two copies of any of the above 5 books ordered through or by them.

INDIA: Theosophical Publishing House, Adyar.

LONDON: Theosophical Publishing House, 68 Great Russell Street, London, W.C.1.

AMERICA: Theosophical Press, Wheaton, Ill., U.S.A.