

THE CANADIAN THEOSOPHIST

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VOL. XIII., No. 5

HAMILTON, JULY 15th, 1932

Price 10 Cents

THE OVERSOUL

A Paraphrase of Adhyaya X V. of the Bhagavad Gita

By James Morgan Pryse

The multitudinous evolving Life
That fills the three inferior worlds wherein
All mortals dwell—the World Terrestrial,
The Mid-world, and the dreamful Heaven-
world—

Is likened to a boundless banyan-tree,
O'erspreading Space, and immemorial,
Its massive trunk inverted, ramifying
Throughout the worlds below, and with its
roots

Established in the viewless worlds above.
Its leaves, with ceaseless rustling, softly
sing

The hymn of life, heard only by the wise.
Its leafy boughs display the qualities
Of those three lower worlds. Its branchlets
only

Are visible to mortals, whose dull senses
Perceive nor trunk nor boughs of that
vast tree.

Some of its branches upward spread, and
some

Bend downward till their drooping tips
touch earth

And there take root, their airy freedom lost.

O mortal, thou thus rooted to the earth,
Yet yearning to be free, withdraw thy mind
From sense-perceptions; with the sharp-
edged axe

Of purposeful, sublime indifference

Sever thy rooted self from such base
bondage.

Seek then the realm of peace ineffable,
From whence there need be no return to
earth,

To be again enfleshed, again to wander
Amid the Mid-world's mazes, and again
To hug delusions in the dreamland Heaven.
Such was thy weary course for countless
lives;

But in the worlds above thou shalt discover
Thine own true Selfhood, that eternal Life
Wherefrom thy transitory lives outflowed.

The valiant victor o'er his lower self,
Who turns from ignorance and self-delu-
sion

To win his way to wisdom, unperturbed
By worldly cares and toils, and unaffected
By either pain or pleasure, may attain
That Heaven of eternal bliss and peace.
There night comes never; neither sun nor
moon

Nor flaming torch is ever needed there:
For there the starry robes of glory worn
By all the blest Immortals radiate
A light so brilliant that a sun therein
Would seem a gloomy globe shorn of its
rays.

The souls that win that world of living
Light

Need nevermore incarnate on the earth.

A beam of Light, bearing the luminous
Image of man's eternal Self, becomes
A vivifying force on earth and fashions
Organs of sense and action, moulding thus
His mortal body from the elements:

The Lord of Life takes thus a grosser body
And through the senses gains experience
Of things objective; and departing from it
He takes with him the three-world quali-
ties,

E'en as the breeze gains fragrance from
the flowers.

The unenlightened earthlings see him not
When from the mortal body he withdraws,
Nor when he lingers in it to absorb

The qualities of Earth, Mid-world and
Heaven;

But Seers behold him with the magical
And wondrous all-perceiving eye of
wisdom.

The man who fervently aspires to find
Eternal oneness with his deathless Self
May, when in deepest meditation rapt,
Within himself perceive him; but the
seeker,

Unsteadfast, wanting wisdom, sees him not.

The light that from the sun, the moon,
and fire,

Illumes the lowest world is but a glimmer
Shed downward by the Living Light
supernal;

Pervading Earth, its energies sustain
All creatures, and in favoured plants its
magic

Transmutes the sap to sacred Soma juice.
As vital fire it builds the outer bodies
Of all incarnate beings and becomes
The life-breaths that sustain and nourish
them

With the imponderous essence of their food.
And in the heart of man it dwells divinely,
A mystic Power that energizes all
His mental faculties, and when evoked
By meditation fervid and intense
Confers unerring Seership, and enkindles
The flame of genius and of inspiration,
Whereby the sacred wisdom is obtained.

Thus in the realms below are two World-
souls:

The ever-changing Brute Soul of the Earth,
The Sphere of Generation, of Becoming,
With its evolving creatures; and the
changeless

Divine Soul of the Supermundane Sphere,
Mother to mortals of enlightened mind.

Supreme above the twain World-souls is
one,

The Oversoul, their source, which is the
primal

Life-Light upholding all the Universe.

Transplendent in the worlds above, it
shines

Less brightly in the three inferior worlds,
Where mortals are immured; but he who
finds

The Oversoul is free forevermore,

And pressing on may join the blest Im-
mortals.

THE YOGA SUTRAS

OF PATANJALI

"The Book of the Spiritual Man"

An Interpretation by Charles Johnston

(Continued from Page 103.)

35. *Where non-injury is perfected, all enmity ceases in the presence of him who possesses it.*

We come now to the spiritual powers which result from keeping the Commandments; from the obedience to spiritual law which is the keeping of the Commandments. Where the heart is full of kindness which seeks no injury to another, either in act or thought or wish, this full love creates an atmosphere of harmony, whose benign power touches with healing all who come within its influence. Peace in the heart radiates peace to other hearts, even more surely than contention breeds contention.

36. *When he is perfected in truth, all acts and their fruits depend on him.*

The commentator thus explains: If he who has attained should say to a man, Become righteous! the man becomes right-

eous. If he should say, Gain heaven! the man gains heaven. His word is not in vain.

Exactly the same doctrine was taught by the Master who said to his disciples: Receive ye the Holy Ghost: whose soever sins ye remit they are remitted unto them; and whose soever sins ye retain, they are retained.

37. *Where cessation from theft is perfected, all treasures present themselves to him who possesses it.*

Here is a sentence which may warn us that, beside the outer and apparent meaning, there is in many of these sentences a second and finer significance. The obvious meaning is, that he who has wholly ceased from theft, in act, thought and wish, finds buried treasures in his path, treasures of jewels and gold and pearls. The deeper truth is, that he who in every least thing is wholly honest with the spirit of Life, finds Life supporting him in all things, and gains admittance to the treasure house of Life, the spiritual universe.

38. *For him who is perfect in continence, the reward is valour and virility.*

The creative power, strong and full of vigour, is no longer dissipated, but turned to spiritual uses. It upholds and endows the spiritual man, conferring on him the creative will, the power to engender spiritual children instead of bodily progeny. An epoch of life, that of man the animal, has come to an end; a new epoch, that of the spiritual man, is opened. The old creative power is superseded and transcended; a new creative power, that of the spiritual man, takes its place, carrying with it the power to work creatively in others for righteousness and eternal life.

One of the commentaries says that he who has attained is able to transfer to the minds of his disciples what he knows concerning divine union, and the means of gaining it. This is one of the powers of purity.

39. *Where there is firm conquest of covetousness, who who has conquered it*

awakes to the how and why of life.

So it is said that, before we can understand the laws of Karma, we must free ourselves from Karma. The conquest of covetousness brings this rich fruit, because the root of covetousness is the desire of the individual soul, the will toward manifested life. And where the desire of the individual soul is overcome by the superb, still life of the universal Soul welling up in the heart within, the great secret is discerned, the secret that the individual soul is not an isolated reality, but the ray, the manifest instrument of the Life, which turns it this way and that until the great work is accomplished, the age-long lesson learned. Thus is the how and why of life disclosed by ceasing from covetousness. The Commentator says that this includes a knowledge of one's former births.

40. *Through purity comes a withdrawal from one's own bodily life, a ceasing from infatuation with the bodily life of others.*

As the spiritual light grows in the heart within, as the taste for pure Life grows stronger, the consciousness opens toward the great, secret places within, where all life is one, where all lives are one. Thereafter, this outer, manifested, fugitive life, whether of ourselves or of others, loses something of its charm and glamour, and we seek rather the deep infinitudes. Instead of the outer form and surroundings of our lives, we long for their inner and everlasting essence. We desire not so much outer converse and closeness to our friends, but rather that quiet communion with them in the inner chamber of the soul, where spirit speaks to spirit, and spirit answers; where alienation and separation never enter; where sickness and sorrow and death cannot come.

41. *To the pure of heart come also a quiet spirit, one-pointed thought, the victory over sensuality, and fitness to behold the Soul.*

Blessed are the pure in heart, for they shall see God, who is the supreme Soul;

the ultimate Self of all beings. In the deepest sense, purity means fitness for this vision, and also a heart cleansed from all disquiet, from all wandering and unbridled thought, from the torment of sensuous imaginings; and when the spirit is thus cleansed and pure, it becomes at one in essence with its source, the great Spirit, the primal Life. One consciousness now thrills through both, for the psychic partition wall is broken down. Then shall the pure in heart see God, because they become God.

42. *From acceptance, the disciple gains happiness supreme.*

One of the wise has said: accept conditions, accept others, accept yourself. This is the true acceptance, for all these things are what they are through the will of the higher Self, except their deficiencies, which come through thwarting the will of the higher Self, and can be conquered only through compliance with that will. By the true acceptance, the disciple comes into oneness of spirit with the overruling Soul; and, since the own-nature of the Soul is being, happiness, bliss, he comes thereby into happiness supreme.

43. *The perfection of the powers of the bodily vesture comes through the wearing away of impurities, and through fervent aspiration.*

This is true of the physical powers, and of those which dwell in the higher vestures. There must be, first, purity; as the blood must be pure, before one can attain to physical health. But absence of impurity is not in itself enough, else would many nerveless ascetics of the cloisters rank as high saints. There is needed, further, a positive fire of the will; a keen vital vigour for the physical powers, and something finer, purer, stronger, but of kindred essence, for the higher powers. The fire of genius is something more than a phrase, for there can be no genius without the celestial fire of the awakened spiritual will.

44. *Through spiritual reading, the disciple gains communion with the divine Power on which his heart is set.*

Spiritual reading meant, for ancient India, something more than it does with us. It meant, first, the recital of sacred texts, which, in their very sounds, had mystical potencies; and it meant a recital of texts which were divinely emanated, and held in themselves the living, potent essence of the divine.

For us, spiritual reading means a communing with the recorded teachings of the Masters of wisdom, whereby we read ourselves into the Master's mind, just as through his music one can enter into the mind and soul of the master musician. It has been well said that all true art is contagion of feeling; so that through the true reading of true books we do indeed read ourselves into the spirit of the Masters, share in the atmosphere of their wisdom and power, and come at last into their very presence.

45. *Soul-vision is perfected through perfect obedience to the Master.*

The sorrow and darkness of life come of the erring personal will which sets itself against the will of the Soul, the one great Life. The error of the personal will is inevitable, since each will must be free to choose, to try and fail, and so to find the path. And sorrow and darkness are inevitable, until the path be found, and the personal will made once more one with the greater Will, wherein it finds rest and power, without losing freedom. In His will is our peace. And with that peace comes light. Soul-vision is perfected through obedience.

46. *Right poise must be firm and without strain.*

Here we approach a section of the teaching which has manifestly a two-fold meaning. The first is physical, and concerns the bodily position of the student, and the regulation of breathing. These things have their direct influence upon soul-life, the life of the spiritual man, since it is always and everywhere true that our study demands a sound mind in a sound body. The present sentence declares that, for

work and for meditation, the position of the body must be steady and without strain, in order that the finer currents of life may run their course.

It applies further to the poise of the soul, that fine balance and stability which nothing can shake, where the consciousness rests on the firm foundation of spiritual being. This is indeed the house set upon a rock, which the winds and waves beat upon in vain.

47. *Right poise is to be gained by steady and temperate effort, and by setting the heart upon the everlasting.*

Here again, there is the two-fold meaning, for physical poise is to be gained by steady effort of the muscles, by gradual and wise training, linked with a right understanding of, and relation with, the universal force of gravity. Uprightness of body demands that both these conditions shall be fulfilled.

In like manner the firm and upright poise of the spiritual man is to be gained by steady and continued effort, always guided by wisdom, and by setting the heart on the Eternal, filling the soul with the atmosphere of the spiritual world. Neither is effective without the other. Aspiration without effort brings weakness; effort without aspiration brings a false strength, not resting on enduring things. The two together make for the right poise which sets the spiritual man firmly and steadfastly on his feet.

48. *The fruit of right poise is the strength to resist the shocks of infatuation or sorrow.*

In the simpler physical sense, which is also covered by the wording of the original, this sentence means that wise effort establishes such bodily poise that the accidents of life cannot disturb it, as the captain remains steady, though disaster overtake his ship.

But the deeper sense is far more important. The spiritual man, too, must learn to withstand all shocks, to remain steadfast through the perturbations of ex-

ternal things and the storms and whirlwinds of the psychical world. This is the power which is gained by wise, continuous effort, and by filling the spirit with the atmosphere of the Eternal.

49. *When this is gained, there follows the right guidance of the life-currents, the control of the incoming and outgoing breath.*

It is well understood to-day that most of our maladies come from impure conditions of the blood. It is coming to be understood that right breathing, right oxygenation, will do very much to keep the blood clean and pure. Therefore a right knowledge of breathing is a part of the science of life.

But the deeper meaning is, that the spiritual man, when he has gained poise through right effort and aspiration, can stand firm, and guide the currents of his life, both the incoming current of events, and the outgoing current of his acts.

Exactly the same symbolism is used in the saying: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. . . . Those things which proceed out of the mouth come forth from the heart. . . . out of the heart proceed evil thoughts, murders, uncleanness, thefts, false witness, blasphemies. Therefore the first step in purification is to keep the Commandments.

50. *The life-current is either outward, or inward, or balanced; it is regulated according to place, time, number; it is prolonged and subtle.*

The technical, physical side of this has its value. In the breath, there should be right inbreathing, followed by the period of pause, when the air comes into contact with the blood, and this again followed by right outbreathing, even, steady, silent. Further, the lungs should be evenly filled; many maladies may arise from the neglect and consequent weakening of some region of the lungs. And the number of breaths is so important, so closely related to health, that every nurse's chart records it.

But the deeper meaning is concerned

with the currents of life; with that which goeth into and cometh out of the heart.

51. *The fourth degree transcends external and internal objects.*

The inner meaning seems to be that, in addition to the three degrees of control already described, control, that is, over the incoming current of life, over the outgoing current, and over the condition of pause or quiescence; there is a fourth degree of control, which holds in complete mastery both the outer passage of events and the inner currents of thoughts and emotions; a condition of perfect poise and stability in the midst of the flux of things outward and inward.

52. *Thereby is worn away the veil which covers up the light.*

The veil is the psychic nature, the web of emotions, desires, argumentative trains of thought, which cover up and obscure the truth by absorbing the entire attention and keeping the consciousness in the psychic realm. When hopes and fears are reckoned at their true worth, in comparison with lasting possessions of the Soul; when the outer reflections of things have ceased to distract us from inner realities; when argumentative thought no longer entangles us, but yields its place to flashing intuition, the certainty which springs from within; then is the veil worn away, the consciousness is drawn from the psychical to the spiritual, from the temporal to the Eternal. Then is the light unveiled.

53. *Thence comes the mind's power to hold itself in the light.*

It has been well said, that what we most need is the faculty of spiritual attention; and in the same direction of thought it has been eloquently declared that prayer does not consist in our catching God's attention, but rather in our allowing God to hold our attention.

The vital matter is, that we need to disentangle our consciousness from the noisy and perturbed thralldom of the psychical, and to come to consciousness as the spiritual man. This we must do, first, by

purification, through the Commandments and the Rules; and, second, through the faculty of spiritual attention, by steadily heeding endless fine intimations of the spiritual power within us, and by intending our consciousness thereto; thus by degrees transferring the centre of consciousness from the psychical to the spiritual. It is a question, first, of love, and then of attention.

54. *The right Withdrawal is the disengaging of the powers from entanglement in outer things, as the psychic nature has been withdrawn and stilled.*

To understand this, let us reverse the process, and think of the one consciousness, centred in the Soul, gradually expanding and taking on the form of the different perceptive powers; the one will, at the same time, differentiating itself into the varied powers of action.

Now let us imagine this to be reversed, so that the spiritual force, which has gone into the differentiated powers, is once more gathered together into the inner power of intuition and spiritual will, taking on that unity which is the hall-mark of spiritual things, as diversity is the seal of material things.

It is all a matter of love for the quality of spiritual consciousness, as against psychical consciousness, of love and attention. For where the heart is, there will the treasure be also; where the consciousness is, there will the vesture with its powers be developed.

55. *Thereupon follows perfect mastery over the powers.*

When the spiritual condition which we have described is reached, with its purity, poise, and illuminated vision, the spiritual man is coming into his inheritance, and gaining complete mastery of his powers.

Indeed, much of the struggle to keep the Commandments and the Rules has been paving the way for this mastery; through this very struggle and sacrifice the mastery has become possible; just as, to use St. Paul's simile, the athlete gains the mastery

in the contest and the race through the sacrifice of his long and arduous training. Thus he gains the crown.

P. 169

(To Be Continued.)

ILLUSIONS OF THEOSOPHISTS

The question of the reliability, not to say moral status, of the various parties concerned in what is known amongst theosophists as the Judge Affair, has been revived again recently by some of the witnesses of the events in the 'nineties. No discussion on this basis could ever settle a matter involving occult principles, even with the aid of a learned judge, brilliant barristers and an impartial jury. Theosophically, each man is his own absolute judge and law-giver; for, each human being, as a terrestrial entity, is the expression of causes he himself has created. He cannot evade the working out of these causes although, as a self-conscious being apart from karmic conditions, he is able to judge of the connection between effect and cause. To live through a karma and to realize its source is an achievement in self-knowledge. If the evolution of egos be of paramount importance, the life-dramas of those who were closely associated with Mme. Blavatsky are of more importance spiritually than any theosophical organization or than the public *en masse* before whom these dramas were enacted.

The personalities who were prominently connected with Mme. Blavatsky's public work from 1875 on must have been those of highly individualized and uncommon minds, and their karmas must have been derived from occult experiences in previous lives. Further, a public career signified that the person has qualities for contacting many human types and for responding sympathetically to a variety of human desires be these 'good' or 'evil'. A person who becomes eminent must have accumulated, therefore, a complex karma which requires unusual and extensive fields for expres-

sion; but no decisive action leading to a public career would result from a perfect balance of the complexities in the karma, unless the Ego be a great Adept motivated by a cyclic impulse and a 'mission' quite apart from personal Karma.

H. P. Blavatsky personified the operation of cyclic energy which precipitated human Karma on a cosmic scale. The present period of the Kali Yuga is a time of weighing and balancing, clearing up the accounts of a closing cycle and preparing for a new one. Those who have come closely into touch with Mme. Blavatsky or her doctrines have an over-balance of Karma, in some direction or other, to be adjusted. The ordinary man or woman has not the specialized psychical Karma of those who contact occultism, theoretically or practically; and individual Karma is a psychical inheritance. The *skandhas* are the lines of force in the æther created by tension of desire and thought in the past. The history of the theosophical societies is a tale of psychical confusions, illusions and delusions, of partisanship and squabbling. We may deplore the fact but we cannot deny it. And the greater the prominence of those participating, the greater must have been the psychical complexities.

It is, indeed, doubtful whether there be any serious theosophist who has not some psychic "kink", some mal-adjustment between the psycho-physical and psycho-spiritual functions which this incarnation gives an opportunity to rectify. We private individuals are working out our psychical karma through family and friends, in domestic and business experiences. We may congratulate ourselves on not having created a larger scale karma, or, more properly, may modestly conclude that we have never yet dared to embark on experiences that would deeply challenge our individual powers of discrimination and self-control.

The egos drawn into incarnation with H. P. Blavatsky and attracted into her immediate aura must have had basic char-

acteristics in common while their different specialized qualities facilitated the condensation of her thought-atmosphere. In a Satya Yuga there would have been no alloy in the finished product; but in an imperfect world qualities manifest their defects as well as their virtues if the proportions are incorrect. Mme. Blavatsky's associates were all enthusiastic idealists and pioneers whose personal karmas became precipitated amidst the work inspired originally by impersonal ambition. Conflict and criticism were consequently inevitable and the individuals suffered. Only their egos, or their peers or their superiors in evolution, can understand what their experiences signify in terms of spiritual growth. They were all strong characters, egotists in a sense, and the assertion of their individualities involved the functioning also of the karmic *skandhas* appertaining to their characters.

There are three fundamental psycho-ætheric temperaments determined by the play of the *gunas* which the Hindus classify as *sattvic*, *rajasic* and *tamasic* according to the 'quality' of the energy. These are interdependent and complementary movements of energy, and it is erroneous to think of them as relatively superior or inferior. Each has its virtues and its defects, and each operates on all planes. It is, perhaps, impossible for any person to function entirely through only one *guna*, but in the majority one or other of the qualities predominates. A perfect balance of these three *gunas* in the aura signifies either the stagnation of an unevolved nature, or a highly developed and perfected aura.

The *tamasic* quality is the *vortical* motion of energy which gathers into a fixed centre. The *rajasic* quality is *centrifugal* or out-going, as energy streams from the arms of a whirling swastica. The *sattvic* is *vibratory* movement, as a pendulum moves to and fro, in and out. These are the three-in-one trinity of powers or qualities—creative, destructive, preservative.

These three modes of motion act through the four elements in the æther of which the aura is composed:—"fire", the energy-substance of will; 'air', that of intellect; 'water', that of reflecting psyche; 'earth', that of precipitation or form.

The fiery energy of will must animate in greater or less degree all who come before the public. It will be combined with the intellectual, emotional or tangible elements that prevail in the temperament of which, of course, determines the kind of work undertaken; and will function in *sattvic*, *rajasic* or *tamasic* mode.

Col. Olcott, Mrs. Besant and Mr. Judge were all persons of strong wills and sensitive auras, each responsive to different elements of the æther. Of the three Mrs. Besant has been the most intellectual, in the usual meaning of that term. Col. Olcott was the most practical or concrete, and Mr. Judge the most psychically or nervously sensitive. But the dominating 'quality' or temperament of each was distinctly different.

Mrs. Besant has been essentially *rajasic*. She presents a puzzle to her biographers because of the many changes in her life and outlook. But the tremendous activity of out-going energy implies change. Such pronounced types do not settle into a groove. New spheres of action must be found continuously, and this constant centrifugal movement destroys what others build, as it leads on into fresh activities. Their function seems to be to scatter, to broadcast. The power to lead and to inspire enthusiasm in others is inevitable when this *guna* is acting through 'fire' and 'air'.

The 'defects' of this quality are obvious. These actors are easily intoxicated by their own exuberance, for their energy can function only when leading and stirring up others. Power is necessary for them in order to utilize their energies. Discrimination as to the direction of their activity may become of less importance than the mere exercise of power.

Col. Olcott was characteristically *tamasic* in temperament having firmness, determination, 'grit' and fixity of purpose. He was pre-eminent because of an unusual faculty for organizing on large lines combined with a power to concentrate on details. He readily materialized the plans of his serious and practical mind. He poured his energies into building up an organization. The defect of this vortical quality comes from absorption in the concrete form; hence pride in the result of one's labours, with consequent fear for the self bound up in the form, if the latter appear to be endangered. The preserving, animating life behind may become obscured, and the evolutionary demands for change be ignored. The *tamasic* temperament generates and stores up enormous energy; but it may, on sufficient provocation from without, suddenly explode and result in change of focus.

The essential quality of Mr. Judge's sensitive and discriminating mind was the rhythmic *sattvic*. Imagination, adaptability and introspection characterize this quality as the energy vibrates in and out. In an ordinary, undeveloped person this temperament may show a monotonous repetition of experiences and ideas, or idle day-dreaming as in Devachan. *Sattvic* types are usually reserved because the thoughts and emotions are mainly subjective. Mr. Judge's widely sympathetic and kindly nature indicated that this quality functioned largely in the sensitive and responsive 'water' element. Subjective forms of thought were evidently very vivid to him; and he was able to define and objectify them through a mingling of the *tamasic* and *rajasic* qualities in the temperament.

Temperamentally Mr. Judge was more deeply interested in practical occultism than were most other contemporary theosophists, with the exception of Dr. Franz Hartmann. Occult processes, the nature of elementals, precipitation from astral states, were subjects frequently discussed. The

relationship of 'chela' and 'master', of the outer and inner, had an especial attraction for him.

The defect of the *sattvic* temperament arises from its duality. Confusion may arise between the planes of perception. Subjective images may become as 'real' as objective physical forms. The ability to project or precipitate subjective reflections may assume undue importance and be viewed as a beneficent end in itself. It is possible for this power to get out of hand and to function just as inevitably, automatically and unwisely as the extremes of the *rajasic* and *tamasic* temperaments.

The subject of chelas and masters has had a morbid influence on the theosophical movement. The fact that pictures of the Mahatmas "M" and "K.H." "were exposed for the first time" in 1891, before an E.S. audience in Boston presided over by Mr. Judge, seems to hint at some fatal fascination in this connection.

Mr. Cyrus Field Willard's account in the May C.T. of "the borrowed body" incident at this Boston meeting is interesting, but the phenomenon of transfiguration is not an uncommon occurrence. A number of my friends have observed these alterations, and I have seen them myself, in connection with several public speakers, as well as privately. The phenomenon is due to a magnetically attracted thought-form; in some rare cases, to the Mayavi Rupa of another living person. H. P. B. explains it in various articles.

I feel sure, however, that Mr. Judge was not himself so unphilosophical as to believe that his impersonal Ego was a replica of any racial type, or that his Higher Self or his 'causal body' belonged to any particular *physical* race or nation. Happily, we are none of us "what we seem". The *Being* is the person's Self, the only 'Master'.

W. W. L.

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Sin, resurrection, judgment, these are really separation from God, reincarnation, karma.

REVIEW

FUNDAMENTALS OF
ESOTERIC PHILOSOPHY

By G. de Purucker, D.Litt., M.A.

(London, Rider & Co., Ltd., 1932)

II.

The size and scope of Dr. de Purucker's book are so large that it is impossible to do more than to comment on a point here and there.

On p. 225, there is a diagram of the human principles, of which the author says: "This paradigm, this symbol, can refer either to man, or *mutatis mutandis* to the universe of any full Hierarchy, it matters not which Hierarchy". This is surely straining the use of analogy to impossible lengths. If Man is nothing special and different from anything else in the Universe, there is no need to use special terms to relate to his states of consciousness. The *Secret Doctrine* lays it down that Man is different from all that is below and all that is above him: his psychological make-up is unique.

On the same page, Dr. de Purucker talks about the "lower Buddhi"—a conception unknown to and apparently inconsistent with what is said about Buddhi in all the other literature on the subject.

A very curious statement appears on p. 310, where the author refers to ten planes, of which the three highest are *arupa*, or formless. He goes on to say:

"All the teaching of the Ancient Wisdom is given from our plane, so that when we say *arupa* or 'formless', it does not mean that in themselves, *an sich, per se*, these higher planes or entities are formless, which would be absurd. But *to us* not yet (for us) developed... it is an important deduction, as regards the beings inhabiting each element, each principle of the universal Kosmos: their habitations, their countries, all that therein exists, to them are as real and palpable as are palpable and ma-

terial things on our plane to us".

This seems to imply that all the planes, even the highest, are but replicas in rarer matter of the physical. The Spiritualistic Summerland appears to find justification here; but the teaching is certainly not consistent with the *Secret Doctrine*.

On the same page, Dr. de Purucker asks: "Do you realize that our most dense and rigid matter is force to beings in the hierarchy below us?... the density and the rigidity of matter are merely such to our senses... so is force a maya, because it is simply matter to something higher than it". The exact meaning of these statements is very difficult to seize. True it is that we know matter only by the force it exerts, and we know force only as it affects matter; but that is not the same thing at all. There is an astral matter which, on the plane above the physical, can be built up into coherent forms. Are we to understand that what we know as force, being utterly fluid to us is rigid and coherent on the astral plane? Dr. de Purucker's doctrine appears to mean in the blunt language of daily life that a being on the plane above us could use earthly heat or electricity as materials wherewith to build his house; while "a being in the hierarchy below us" could utilize terrene sticks and stones as motive power for a sub-terrene locomotive. If this attempted interpretation can be shown to do Dr. de Purucker's theories an injustice, we would gladly withdraw it; but our misunderstanding, if such it be, only illustrates what we have insisted on above, namely that the book does *not* simplify the esoteric teachings and make them understandable by persons of ordinary intelligence. We could wish, by the way, that the author had devoted a few lines to defining the exact meaning of the words "above" and "below" as used by him in the passages we have quoted.

On p. 395, we find the following:

"... There are six other humanities or life-waves evolving similarly to our own course: intelligent, thinking beings on our

planet—I do not necessarily say on our Globe D—evolving through these lokas and talas. How this thought stirs the imagination!"

Dr. de Purucker's book suggests one of those arrangements of mirrors by means of which a single object is reflected in a long series of images: humanity, in his scheme, becomes seven humanities; the "Silent Watcher" but one of a number of such "Wondrous Beings"; the Absolute a unit among many Absolutes; and so on. Is this revelation or mirage?

On the subject of Races, Dr. De Purucker corrects H.P.B.'s statement that we are at present in the 5th Sub-Race of the 5th Root-Race. This, he tells us, was a "blind", and that we are actually in the 4th Sub-Race. He supports this assertion by arguments that are not unpalatable. He is on thinner ice, however, when he tells us, without any supporting argument, that to obtain a "rough approximation" to the duration of a Root-Race, we should start with the "natural average" age of a man, viz., 72 years; multiply it by 7 ($7 \times 72 = 504$) to get the duration of a "Tribal Generation"; again by 7 ($504 \times 7 = 3528$) for the duration of a "Tribal Race"; again by 7 ($3528 \times 7 = 24696$) for the duration of a "National Race"; again by 7 ($24696 \times 7 = 172872$) for a "Family Race"; again by 7 ($172872 \times 7 = 1210104$) for a "Secondary Sub-Race"; and again by 7 ($1210104 \times 7 = 8470728$) and "you get a figure which is really the entire time period of a Root-Race".

To say nothing of the introduction of "Tribal Generations", "Tribal Races", "National Races", unknown to the *Secret Doctrine*, (or to history), this calculation does not allow at all for the overlapping of Family and Sub-Races, which would make a very considerable difference to the count. As a matter of fact we have been warned that the true figures of the esoteric chronology are never published. We are all entitled to guess at them, and many students have made laborious calculations

with more or less plausible results. Dr. de Purucker's figures would seem to belong to the latter category.

There seems to be some confusion of thought in the statement on p. 181, that: "As regards the One, it is analogically 'immutable' only for its own period of activity as Source of a Hierarchy, and only for those below it". Surely immutability and activity cannot both be predicated of the same thing and at the same time!

On p. 181 also are some remarks about *Pralaya*, which appear to mean that *Pralaya* is but another kind of activity, and not, as H.P.B. taught, a complete cessation of activity ("The Eternal Parent... slumbered once again through seven eternities"). Then again, the *universal Pralaya* of the *Secret Doctrine* seems to be ruled out by Dr. Purucker's statement at the foot of that page.

A distinction, not found in H.P.B.'s writings, is made on p. 197 between the "Highest Self" and the "Higher Self". The author says:

"Thus then, the Universal Kosmical 'Wondrous Being' is our Highest Self; which in no way whatever *contradicts or interferes with the other fact, that each one of us has his own monadic Higher Self, a Spark thereof, destined in its turn to become in future Manvantaras, the Highest Self of a Kosmos*".

By the word "initiated", Dr. de Purucker tells us he means "those who have begun a study", which is a definition peculiar to himself, and illustrates the difficulty, referred to above, in following a book, in which most of the more important technical words have "suffered a sea-change into something new and strange". Elsewhere, however, Dr. de Purucker seems to use the word "initiated" in the ordinary sense.

In the course of his lectures he refers many times to the "Silent Watcher" or "Wondrous Being". These terms are used by H.P.B. in some remarkable passages (*S.D.* I, pp. 206-8, 264-5) with two closely

linked meanings: (1) as referring to the Higher Self; and (2) "as objective man he is the mysterious (to the profane—the ever invisible) yet ever present Personage about whom legends are rife in the East . . . It is he who holds spiritual sway over the *initiated* Adepts throughout the whole world . . ."

Dr. de Purucker, however, as usual goes one better. He tells us (p. 201) that the "Hierarchical Wondrous Being of Kosmic magnitude (who is the 'Inmost of the Inmost of our Kosmical Universe'), through Its inferior but high Wondrous Beings of various degrees . . . that same Wondrous Being in far-gone former Manvantaras was then a Man . . ."

In another place (p. 197), he refers to "the Wondrous Being of inferior scope and splendour, who is the Root-Base of our own Planetary Spiritual Psychological Hierarchy of Adepts . . . is the one spoken of in the passage of the *Secret Doctrine* which forms our present theme".

Here, as in numerous other passages in his book, we are faced with alternative theories in explanation of Dr. de Purucker's statements: either his teaching about the "Silent Watcher" is different from H. P. B.'s; or, while he *means* the same thing as she did, he uses words so peculiarly and with such reckless indifference to the significance ordinarily attaching to them, as to reduce the whole subject to confusion; but perhaps this is what he *intended*, for he tells us on p. 197 that, acting on his "Teacher's" instructions, he worded his lectures so that, "when the time came for publication, no one reading them shall comprehend or shall receive the full key, excepting only those who have been *initiated* in this group, or are members of this school . . . On looking over the stenographic reports . . . very few changes were required to render the thought *closed* to outsiders, at least in part . . ."

An even more flagrant example of the perversion of words from their normal meanings is to be found on p. 217, where

it is stated:

" . . . Nevertheless, each one of these atoms, being a universe in itself, has its own entire hierarchy, . . . its own parabrahman and mulaprakriti, down to its own 'absolute matter'."

Now, according to H.P.B., (vide *Glossary*), Parabrahm is "the impersonal and nameless universal Principle"; so that the dilemma again arises; either Dr. de Purucker is contradicting H.P.B., or he is throwing the subject into chaos by his unnatural use of technical words.

We have felt it our duty, in view of the pretensions to authority put forward in and on behalf of *Fundamentals of the Esoteric Philosophy*, to cite and comment on a number of passages which go to prove that those pretensions are baseless. Having thus shown the author at his worst, we would like, did space permit, to quote passages from pp. 164, 260, 508, and elsewhere which exhibit him at his best. Would that he always spoke in that finer vein. We must be content with only one quotation, (from p. 324), which contains excellent advice for all who write about Theosophy:

" . . . Our only salvation is, as H. P. Blavatsky has told us time and time again, to cling like grim death to the fundamental principles of her teachings which are the Masters' teachings".

R. A. V. M.



For the August Issue we have a number of fine articles including "The Spirit of Modern Art" by Professor Roy Mitchell of New York University, being an address delivered at the 60th annual meeting of the Fairmount Park, Art Association, Philadelphia; an article by Leonard Bosman; a second article by Mr. Housser on H.P.B. and Plato; "Cycles of Civilization" by R. A. V. Morris; "Disseminating Theosophy" by Mr. Pryse, and others as space may permit.

THE OCCULT IN SCOTT

(Continued from Page 107.)

Seership

If we regret Scott's official rejection of the occult in his *Letters on Demonology and Witchcraft* we must remember that he wrote in a skeptical period when the "educated" dismissed as incredible the so-called supernatural. In a note to *The Lady of the Lake*, canto first, verse 23, Scott wrote with seeming regret of the current unwillingness to accept the *Taishilaraugh* or second sight, despite evidence which, he observes, "neither Bacon, Boyle nor Johnson were able to resist".

A hundred years later seership was firmly set on an experimental basis by Mr. J. W. Dunne, English soldier, philosopher and airplane inventor. His *Experiment With Time*, published in 1928, has demonstrated that the future is known in the inner consciousness of all, and that some should have the faculty of drawing readily upon this interior knowledge is by no means improbable. It is sufficient here to say that, (as others have done), I have tested his methods of analysing dreams, and have been startled at the detail with which I can dream of events which happen *after the dream*. Seership is neither more nor less mysterious than the gift of poetic or musical inspiration, or any other higher power of the mind. "The real *Aestus*, the *Awen* of the Welsh bards, the *divinus afflatus*, that transports the poet beyond the limits of sublunary things, (*The Antiquary*, 14) is by no means confined to poetry.

Scott himself seems to have touched with his thought the idea that we dream of things which are yet to be. In *Guy Manning*, Bertram, returning to the scene of his forgotten childhood, recollects vaguely his old home, and wonders if the visions of sleep are recalled by real objects. "How often", he muses, "do we find ourselves in society which we have never before met, and yet feel impressed with a mysterious

and ill-defined consciousness that neither the scene, the speakers, nor the subject are entirely new; nay, feel as if we would anticipate that part of the conversation which has not yet taken place". (41).

Dreams of the future, as Mr. Dunne has shown, are often connected with other ideas of the dreamer, and we have an illustration of this in *Quentin Durward* (12). Louis XI. dreams that St. Julian presented to him a young man whose future it was to escape "the sword, the cord and the river" and to bring good fortune to the side which he should espouse. The glimpse of the future is here associated with a favourite saint. The next morning the king sees the youth "whose image he had seen in his dream" who is none other than the hero of the tale. Quentin subsequently faces and escapes the dangers foretold in the vision and brings luck to his majesty.

Scott did not believe that the dead conveyed messages to the living through dreams, as is evident in his explanation of a dream and its sequel which was told the novelist "by persons who had the best access to the facts, who were not likely themselves to be deceived and were certainly incapable of deception".

A certain Mr. R——d was prosecuted for the payment of tithes overdue on property which he believed was tithe-free. To lose the suit would mean ruin, and the deeds are missing. One night his father appears to him in a dream, and tells him that a retired attorney has the missing documents. If the old lawyer has forgotten drawing them up, he may be reminded of the fact by mentioning that there had been a difficulty in getting change for a Portugese piece of gold and that they were forced to drink out the balance in a tavern.

Mr. R——d rode out of his way to the attorney in question, who at first remembers nothing of the deeds, but who recalls and finds them when he is reminded of the incident of the Portugese gold piece. The possession of the deed averts Mr. R——d's ruin, but the dream was attended with bad

consequences to Mr. R——d; whose health and spirits were afterwards impaired by the attention he thought himself obliged to pay to the visions of the night”.

Scott thought that the son had heard his father speak of the signing of the deeds, and of the incident of the gold piece; had forgotten the fact when awake; but remembered it during his sleep, the memory producing the vision. “It is not uncommon” he remarks, “for persons to recover, during sleep, the thread of ideas which they had lost during their waking hours” (*The Antiquary*, note, Mr. R——d’s dream).

In the novel, two incidents are based on this account. The antiquary, Oldbuck, tells Lovel, the hero, of the recovery of the missing deeds of Monkbarne, through an apparition which appeared to the town clerk and led him, in a dream, to the place where they were deposited. Oldbuck credits the vision to the association of ideas during sleep (9).

Lovel also dreams that Oldbuck’s ancestor appears to him. The apparition opens a volume and points to a passage in an unknown tongue “which appeared to blaze with a supernatural light”. The next morning Oldbuck shows Lovel the identical volume and the words, which translated mean, “Skill wins favour”. This decides the hero to prosecute his attentions to the girl he loves. (10 and 11). Later he relates his dream to the antiquary, who laughs and says that Lovel had been present the night before the dream when the book had been shown to the heroine’s father. Lovel had been inattentive, and the dream was a recollection of the incident, which had been forgotten in the waking state (14).

Seership proper is a clairvoyant state of the mind during waking consciousness. At its embryonic stage it is perhaps experienced by most of us, though the significance of our flashes of insight is neglected. In *Rob Roy* (25) reference is made to one form the beginning of seership may take. There the hero, wandering in the college yards of Glasgow, sees three men and “that

intuitive impression which announces to us the approach of whomsoever we love or hate with intense vehemence, long before a more indifferent eye can recognize their persons, flashed upon my mind the sure conviction that the midmost of these three was Rashleigh Osbaldistone”, the villain.

Highland seers had the power of predicting visitors to the clan. Allan-Bane in *The Lady of the Lake* (canto first, verse 23) foretold the coming to the island of the disguised King James. All the Scottish clairvoyants were not equally gifted. In *Waverley*, the hero, lying in the cave (17) hears Donald Bean regretting to Evan Dhu the death of Donnach an Amrigh or Duncan of the Cap, “a gifted seer”, who foretold through second sight, all visitors, friends or foes. His son Malcolm, was “nothing equal to his father”, Donald complains, “He told us the other day we were to see a great gentleman riding on a horse, and there came nobody that whole day but Shemus Beg, the blind harper, and his dog. Another time he advertised us of a wedding and behold it proved a funeral; and on the creagh (raid) when he foretold to us we would bring home a hundred head of horned cattle, we gripped nothing but a fat bailie of Perth”.

But there were real clairvoyants among the Highlanders. When Callum Beg is about to shoot down the defenceless Colonel Gardiner, the commander of Waverley’s regiment, an aged Highlander stops his arm. “Spare your shot”, says the seer, “his hour is not yet come. But let him beware of tomorrow—I see his winding sheet high upon his breast”. Callum turns pale at the words of the *Taishatr* and recovers his piece (46). Next day, Gardiner is killed at Prestonpans (47).

In *The Two Drovers* the old woman who “walks the *deasil*” round Robin Oig stops in her course and in a voice of horror and alarm exclaims: “Grandson of my father there is blood on your hand”. It is English blood she insists, and persuades Robin to give up his dirk to a friend for safe

keeping. After his quarrel with his English comrade, Harry Wakefield, Robin remembers the old woman's warning, seeks out his friend who has the knife, returns to Wakefield and stabs him to death. Here a prediction becomes a powerful suggestion, though it was intended as a warning.

A Highland seer lays an important part in *The Legend of Montrose*. Allan M'Aulay, supposed to hold communion with supernatural beings and able to prophecy future events, loved as a boy the solitary places of the wild (5). He is the rival of the hero Lord Menteith for the hand of Annot Lyle, though the two men are the closest of friends. Some of the seer's predictions are falsified. He says that it written on Menteith's forehead that he and Annot Lyle were to be the ruin of each other (5). When Annot selects from a number of rings offered her by Allan the ring worn by the seer in memory of her murdered father, he sees disaster in the incident (6). But his clairvoyance was at fault (23).

He is introduced to the reader asking why three visitors only had arrived when he had foreseen the coming of four (4), and as he speaks the fourth enters.

Allan says that look how he will he cannot see Menteith dead, captive or on the scaffold, as others of Montrose's followers are to be. (6). But three times, he tells the hero, he has seen a Highlander plant a dirk in his bosom. Who the assassin is he cannot tell; the face in the vision is always averted (6). Then Allan meets a fellow seer, Ranald MacEagh. They agree that "the sight comes dark upon the spirit, as the shadow of the moon when she is darkened in her mid-course in heaven and prophets foretell of evil times". Allan speaks of his vision of the murder of Menteith, and of his difficulty in ascertaining the identity of the stabber.

"Have you reversed your own plaid" says Ranald, "according to the rule of experienced seers in such case". Allan replies that he has; the phantom then appears

with its plaid removed. "Your own hand will do the deed", declares Ranald. "It is IMPOSSIBLE", rejoins Allan.

"That you WILL do it is certain, though the cause be hid in the darkness of futurity", answers Ranald (17).

In the sequel, Allan, maddened by jealousy at Menteith's wedding with Annot, stabs the bridegroom as the vision had foretold. But Menteith is wounded only, and "the Highlanders were somewhat puzzled to reconcile Menteith's recovery with the visions of the second sight, and the more experienced seers were displeased with him for not having died". (23).

Scott then throws a sop to the skeptics. The incredulous (among the "puzzled" Highlanders we suppose) thought the visions of Allan were but "the consequences of the private suggestions of his own passions" (23), a phrase which has a very psychoanalytical look about it.

There were evidently mediumistic qualities in the seership of some of the Highlanders. Allan M'Aulay's predictions were preceded by convulsive shudders (6). And when the Abbot in *The Lord of the Isles*, rises to curse Bruce,

"O'er his pallid features glance
Convulsions of ecstatic trance".

But the Abbot does not curse. He speaks:
"I feel within my aged breast
A power that will not be repressed.

It prompts my voice, it swells my veins,
It burns, it maddens, it constrains.—

De Bruce, thy sacrilegious blow
Hath at God's altar slain thy foe:

O'ermastered yet by high behest
I bless thee, and thou shalt be bless'd".

He continued, predicting Bruce's success and fame. (Canto second, verses 31 and 32).

The persecuted Covenanters had good and bad prophets among them. Alexander Peden, on the one hand, predicted the marching of the French through the length and breadth of Scotland, while on the other, there was Gabriel Semple, who, passing the

(Continued on Page 159.)

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription, One Dollar a Year.

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OFFICIAL NOTES

We regret that pressure on space requires the holding over of Mr. Leo Bosman's article "Towards Illumination" which we hope to print next month and whose value we feel sure will be appreciated by our readers.

✻ ✻ ✻

We regret to hear of the death of Mrs. Fletcher Ruark, wife of our member now resident in Walkerville, formerly of Montreal, whose Lodge he represented on the General Executive. Deep sympathy will be felt for our brother in his bereavement.

✻ ✻ ✻

Members and officials will kindly remember that all dues are payable on July 1st, and that no member is in good standing until he has sent his dues to the General Secretary and received his membership card for the new term.

In a private letter accompanying his Paraphrase of the Fifteenth Chapter of the Gita, Mr. Pryse says: "In the Gita Krishna figures as a personification of the Logos. As the Logos is not an individual but is collectively the septenary host of the Dhyana Chohans, I have in paraphrasing discarded the personification, so as to bring out the inner meaning more clearly".

✻ ✻ ✻

Attention is directed to the official notice placed at the head of our correspondence columns, conveying the views of the General Executive regarding controversial correspondence. It is hoped also that correspondents will condense their letters as much as possible. Letters in this month's issue have not been written under the new rules, some of them having been in type last month and held over for lack of space.

✻ ✻ ✻

We have received an anonymous letter from "Editors, Theosophy" and are not quite sure whether we should print it without any guarantee of good faith, particularly as the Magazine "Theosophy" refuses to admit any communications, even when signed, to its own columns. They are queer fish anyway, and must not be judged by ordinary standards as the letter itself indicates, if it is to be taken as genuine. We fail ourselves to discover anything that would indicate either scorn or contempt for Mr. Judge in Mr. Pryse's remarks. We know he regarded Judge, next to H.P.B. as the greatest figure in the Movement, and what more do we require? Of course the magazine "Theosophy" has other views, and entertains "scorn and contempt" for anybody who differs with it, whatever the reason and whatever the evidence. The only evidence these "editors" accept is their own opinion, and they are exceedingly reluctant to admit having ever made a mistake. They are still human however, and like the rest of us, or most of us, take themselves very seriously.

STANDING OF THE LODGES

	New Members	Joined on Demit	Reinstated	Left on Demit	Dead	Resigned	Inactive	Total 1931	Total 1932
Banff .....	..	..	..	..	..	..	..	3	3
Calgary .....	..	..	2	..	..	..	..	6	8
Edmonton .....	..	..	1	..	..	..	6	8	3
Hamilton .....	..	..	1	..	..	..	5	35	31
London .....	..	..	..	..	..	..	2	15	13
Montreal	3	..	..	..	..	..	10	37	30
Regina .....	..	..	..	..	..	..	..	1	1
St. Thomas .....	..	..	..	..	..	..	..	3	3
Summerland .....	..	..	..	..	..	..	3	4	1
Toronto	22	..	4	1	2	..	36	214	201
Toronto, West End .....	..	..	..	..	..	..	1	14	13
Vancouver .....	..	..	..	..	..	..	3	17	14
Vancouver, Orpheus	2	..	..	..	1	..	3	21	19
Victoria .....	..	..	..	..	..	..	..	2	2
Vulcan .....	..	..	..	..	..	..	..	6	6
Winnipeg, Blavatsky .....	..	..	..	..	..	..	..	1	1
Members at Large .....	..	1	1	..	1	..	3	10	8
Total	27	1	9	1	4	..	72	397	357

STATEMENT OF FUNDS YEAR ENDING JUNE 30th, 1932

RECEIPTS

Balance from last year	\$535.73
Lodge Fees and Dues	890.30
Magazine Receipts	284.34
Donations to Magazine	131.25
Bank Interest	16.76
Pamphlets sold .....	.50

DISBURSEMENTS

Per Capita Paid Adyar	\$107.50
Magazine Costs:—	
Printing	\$1219.12
Indices & Binding of Vols. XI. & XII. (50 each)	100.10
Envelopes	50.02
Postage	64.69
	<hr/>
	1433.93
Stationery	20.60
Printing Membership cards and dues slips	8.00
Petty Cash—postage, etc.	34.69
Bank Balance	254.16

\$1858.88

\$1858.88

Mr. J. H. Fussell's suggestion that there were other diaries kept by Mr. Judge than that which Mr. Neresheimer speaks of, and that these were used by Mrs. Tingley and her assistants, Mr. Fussell himself and Mr. Hargrove, is one that we fear must be substantiated by him before it will be generally accepted. No such diaries have ever been mentioned before, and we have Mr. Neresheimer's evidence that there was only one diary. He says: "During the few days that intervened between Mr. Judge's demise and the time when K. T. took charge of affairs at Headquarters, no one had access to Mr. Judge's desk and cupboards in which Mr. Judge kept his private papers and correspondence. These were kept locked until Mrs. Judge handed me the keys, after she knew that I had been appointed one of the Executors of his Will (the other, Mrs. Keightley, being abroad at the time). In the presence of Mr. Griscom and Mr. Hargrove, I then sorted all the contents of Mr. Judge's private desk and cupboards in his office, sealed up in bags such letters as we decided had better be burned, being of an entirely private nature dealing with personal affairs of members and others, and in no wise concerning the Society. The rest we put back where we found them and locked them up again. If anyone now has 'records and books in Judge's handwriting' (which, by the bye, have never been mentioned to my knowledge to this day), they could not have come by them legitimately".

✱ ✱ ✱

The Theosophical Quarterly for July is a most interesting issue, and there is an article by the late Charles Johnston in it on "Madame Blavatsky's Forebears" which will be read by all students of her work. There is a fifth instalment of Letters from W. Q. Judge with an introduction by Ernest Temple Hargrove giving that gentleman's impressions of the events of 1895 and thereabouts. Mr. Hargrove relies upon his memory and on some records. He quotes The Path, for example for some-

thing that happened at the Boston Convention in 1895. Is he not aware that there is a stenographic report of the Convention in which every word spoken at the Convention was recorded and is available? Otherwise he might not have made the following statement which is commended to the notice of those who were present:—"For the benefit of those who think they know all about Mrs. Tingley, even at that time—and they are many, some of them denouncing her as already a 'little dugpa', and Judge as being 'under her thumb'; some of them exalting her to the rank of H.P.B. or higher—it is worth noting that she attended the Boston Convention; made a short speech; that Judge glared at her with deep displeasure while she spoke and after she resumed her seat; and that at the end of the session he called her to him and rebuked her so severely that she wept. . . . And now for their proponents to fit that fact into either of the two 'final conclusions', or 'occult revelations', which I have specified". Mr. Hargrove was not present at the Convention as he admits, and we would like to know who told him about Mrs. Tingley's short speech. It certainly is not on the record, and the present writer can testify that the record is a correct one. This is not captious criticism, but is to call attention to a matter of importance as Mr. Hargrove evidently thinks it. But he should be sure of his facts. In the report of the annual Convention of "The Theosophical Society", except for the "holier than thou" attitude which pervades the proceedings there is much to interest and benefit students. We have only space to note a point in Mr. Hargrove's report of the Executive Committee. Speaking of the publication of "The Mahatma Letters" which he regards as "a most dishonourable proceeding", he says: "The book contains letters supposed to have been written by the Master M. and the Master K.H., which are so foreign to the purpose and spirit of these Masters as anything conceivably could be. There is no need to go into details at

a Convention. Perhaps some day it may be written about. But there is no question whatsoever about the facts. I can give you one instance. There is a letter signed K.H. in which Sinnett is asked to edit a newspaper to be published in India, and to pretend to a certain attitude which he did not actually have—quite the opposite; to pretend that he was sympathetic to a certain party in India, in order to raise money for the newspaper's publication. Of course, any one who could suppose that a Master could make such a contemptible and dishonourable suggestion, would prove that his understanding of the Masters was a minus quantity. Fortunately, it so happens that H.P.B. wrote at the same time to Sinnett (published in her 'Letters') saying that if Sinnett were to listen to any such proposition, it would be, from her point of view, utterly wrong and outrageous". All of which confirms the constantly uttered warning that nothing is to be taken on authority, but only what appeals to one's spiritual ideals and the higher understanding. In the reviews we observe an appreciative one of Dr. Light-hall's book, "The Person of Evolution". We are glad to see the work of this great Canadian recognized. The Quarterly, which is to be had from P. O. Box 64, Station O, New York, is to cost \$2. a year in future.

REPORT OF THE GENERAL SECRETARY

The Theosophical Society in Canada was chartered in December, 1919, so that we are entering the last months of its thirteenth year. Its history, according to the number of its members, has been a declining one ever since its inception. Its history, however, according to its influence, has been one of growing and widespread importance. This has been exercised chiefly through its Magazine, and consequently against it the most opposition has

been directed, both within and without the National Society. It was professedly founded to support the tradition that Madame Blavatsky established in our journals. In the second number of "Lucifer", published in October, 1887, she wrote of the necessity of free discussion.

"Do not show yourselves such cowards if you have the truth on your side. *Magna est veritas et prevalebit*, and 'murder will out', as it always has, sooner or later. Open your columns to free and fearless discussion, and do as the theosophical periodicals always have done, and as 'Lucifer' is now preparing to do. The 'bright Son of the morning' fears no light. He courts it, and is prepared to publish any inimical contributions (couched, of course, in decent language), however much at variance with his theosophical views. He is determined to give a fair hearing in any and every case, to both contending parties and allow things and thoughts to be judged on their respective merits. For why, or what should one dread when fact and truth are one's only aim?"

It is necessary to recall this attitude of theosophical magazines, for it is a test of their loyalty to Madame Blavatsky and her principles. Those who suppress the truth, or those who refuse to read, much less consider the views of those with whom they disagree, have missed something in their experience, if nothing else, something that must be caught up with sooner or later, and perhaps when it is less convenient, more embarrassing, more difficult to understand. It has been necessary to dwell upon this, for it has been the only point of objection brought up during the year. There are still many members in the Society who do not see any reason why they should be acquainted with the views of others with whom they disagree. It is the touchstone of their profession of universal brotherhood. The magazine suffers from this attitude. Other theosophical societies refuse to mention it or permit their members to read it. Our own members, many

of them, decline to circulate it among strangers lest they might be offended by conflicting opinions.

Whether from this cause or on account of the Depression, our membership has once more to be reported as decreased in the past year, being 357 as against 397 last year. Our diminished numbers are not remarkable among the other national societies, the whole body having shrunk from 39,311 to 36,115 members. Besides the economic reason, there has been a dead set made upon our members by various organizations which promise the most extraordinary benefits from their instructions and teachers, and these promises are believed in spite of the well-known principle of occultism that no advance can be made through any means but the exertions of the student himself. Hundreds of people, probably thousands, are being deluded by these pseudo-systems of so-called occultism, solely because, like the politicians, they promise impossible things, and people like to be fooled.

The Theosophical Movement from the first has offered a certain training in the elements and ground work of Aryan philosophy, and the Canadian Theosophist has endeavoured to do its share in this work. In the course of a few years' reading a working knowledge of the principles of the Secret Doctrine may be gained. For most people this is the way that they most readily learn. Constant association with the ideas put forward and familiarity with the vocabulary of the system of thought is the simplest and easiest way by which may be imparted all that the student needs to know of what is to be done, what may be done, and what every student must do for himself if he intends to make any progress on The Path.

We are not making any claim to exclusiveness in this, but merely insisting that no payment of money and no pretension of authority will advance any student beyond what he himself may put into practice.

The whole Society with slight exception

joined heartily in the proposals for fraternization among the various branches of the Movement. A great deal has been done in this direction and there have been several results which are beside or beyond the original intention. One of these is the co-operation which has come about in the production of a complete edition of the writings of Madame Blavatsky, issued in England by Rider & Co. of London, and in America by the Point Loma Society. Mr. Jinarajadasa who has been in charge of the Archives at Adyar, has lent all the assistance he could to making the edition complete. Fraternal work of this kind is to be highly commended.

Whatever we may think of the divisions among the Societies, this work of spreading the knowledge of Theosophy in writings of Madame Blavatsky is a touchstone of merit, and no one can refuse to recognize the good that is thus being done, and its influence upon the world at large. We were always in Canada anxious to encourage the hearty cooperation of all Theosophists of every stripe, and we have not changed our minds in this regard.

It has been difficult to get news of the Lodges during the year, although we have asked that if the Secretary cannot, a special correspondent be appointed to report the news of the Lodge monthly. Orpheus has been the leader in this, but Hamilton, St. Catharines, Toronto, Montreal and some others have reported. Monthly reports from the Lodges would help materially in keeping Lodge interest alive.

Our funds is a matter of some importance, and at their present low ebb the problem of keeping the Magazine going cannot be left out of consideration. Shall we yield to circumstance, or, defying conditions, maintain it as usual, depending on the Good Law to provide the means? If it is not necessary and not wanted we must yield, but as long as the means are provided it would be well to continue what is our chief work in the world. A very little exertion, not to speak of the sacrifice that

THEOSOPHISTS OF 1893



Standing: Maude Ralston, Alex. Fullerton, E. A. Neresheimer, H. T. Patterson, Claude F. Wright.
 Middle Row Seated: W. Q. Judge, Mrs. Neresheimer, C. J. Strauss, Mrs. Judge.
 Lower Row: Hevavitarana Dharmapala, Mrs. Besant, G. N. Chakravarti, Miss F. Henrietta Muller.

Group of prominent Theosophists who had attended the World's Parliament of Religions at Chicago at the World's Fair in 1893.

The photograph was taken at Mr. Neresheimer's residence,
 Bayside, Long Island, New York.

most Societies expect and receive from their members, would enable us to continue this work till it became self-supporting. A few members, very few, have offered such a regular support as has been suggested, subscriptions for three new readers each month. It might be expected that our Lodges would do this but they have made no attempt in this direction. If thirty members or Lodges would make this effort we would be able to keep the magazine going strong and at the same time have the ordinary dues left free to assist in propaganda work of other kinds.

There is another point, which but few of our members appear to understand, or if

they have knowledge of it, they do not use it. It is of that Law of Beneficence in Nature which returns five, ten, twenty, a hundred-fold that which we offer out of pure goodwill. It could be wished that more of us took advantage of this Law. Many who have put it to the test, can affirm that they have never lacked while they kept the stream flowing.

I have once more to thank Miss Crafter for efficient and constant help in the National Society's office in book-keeping and stenographic work, and Miss Fisher in Hamilton in assisting with correspondence.

All of us engaged in the central work were deeply indebted to the membership

for falling in with the suggestion, voiced by Mr. R. Thornton, that we suspend the elections this year on the agreement of the Lodges to accept the nomination of the old Executive, with one exception. The exception was Mr. Kartar Singh to whom the Society owes much for long continued interest and service, and much self-sacrificing work done in the attempt to harmonize his own race representatives in Canada with the British stock already here. A genuine Theosophist in heart and soul, we thank him sincerely for much help and encouragement.

Personally I have to thank the members once more for the trust they have given me, and the responsibility by entrusting me with which they have shown me their confidence. The Executive has been very kind and helpful in suggestion and cooperation, and in years to come I believe their work will be rewarded with bountiful results. To have achieved thirteen years' work is much and enables us to look forward to more extended effort and still more successful accomplishment.

We cannot, however, look forward with any hope of achievement unless we strain every effort and apply every faculty to the Great Work placed in our charge. It has not been imposed upon us. It was voluntarily assumed, and is, among other things, a test for each of us to himself of his persistence, his perseverance, his self-dependence, his ability to be loyal and true to his own self-chosen ideals. The Master within is our sole authority, our sole guide, our sole Judge. But we are His examples to the world of His truth, His wisdom, His love. Are we worthy of the mission entrusted to us? Are we worthy of our own self-dedication? To how many people have we carried the Message of Theosophy during the past year? If we do not give we cannot expect to get. If we do not teach we cannot expect to be taught. If we do not help others with their lessons, it is presuming too much to expect to be able to learn ourselves. We have the task of

making Canada a Theosophical nation. We must all get busy.

Albert E. S. Smythe,
General Secretary.

THE GENERAL EXECUTIVE

The General Executive of the Theosophical Society in Canada met on Sunday afternoon, July 3, at 52 Isabella St., Toronto, present: Mr. Barr, Mr. Belcher, Mr. Dobbs, Mr. Housser, Miss Agnes Wood, Mr. Williams and the General Secretary. Mr. Belcher was re-elected Secretary of the Executive, Mr. Housser as Acting Treasurer, and the General Secretary as Editor of The Canadian Theosophist. The Statement of Funds will be found elsewhere. The cost and possible revenue of the Magazine was fully discussed and it was decided to continue it in its present form till the end of the 13th volume in February, and then to consider further action. The total cost of the Magazine was \$1433.93 for the year, as against a revenue from the Magazine itself of \$415.59. It will be seen that assistance from friends will be necessary to cover the cost for the remainder of the year. Under the head of propaganda the visit of Mr. Krishnamurti to Canada was discussed, and it was recognized that public interest would be aroused by his visit. As Mr. Krishnamurti is anxious not to be identified with any organization, it was agreed that this point should be observed in connection with his Toronto meetings. The considerable number of inactive members in the Annual Report was discussed, and it is requested that an effort be made by the Lodges to retrieve these. The General Secretary will also send out a letter to the inactive members of the last two years. Under the head of Fraternalization a proposal of Mr. Williams for the holding of local Conventions was discussed. It was decided to call attention to these proposals which are detailed in a letter which appears elsewhere in this issue. In view of Mrs. Besant's

failing health the General Secretary was instructed to send a letter of greeting to her in recognition of her long services to the public. A resolution of sympathy and condolence with Mr. Fletcher Ruark on the death of his wife was adopted. A long discussion on the character of correspondence to be admitted to the Magazine occupied the greater part of the afternoon. Strong views were expressed regarding the controversial letters which had appeared and some members held that the editor should censor such letters as might meet with his disapproval. He pointed out, however, that the Magazine was held to be an open forum, and that such censorship was no part of his duty, unless such responsibility was placed upon him by the Executive. The following resolution was then adopted:—"That correspondence be confined to a department under a special head, and that the editor of The Canadian Theosophist be instructed by the General Executive that letters of a controversial nature to this department must be limited to not more than three hundred words; and that readers and writers are requested to recognize that criticism of opinions is not to be confused with criticisms of persons holding them. The editor is also under instructions from the Executive Council to eliminate any offensive language in such correspondence". The Executive adjourned till September 4.

AMONG THE LODGES

Some notes from the Orpheus Lodge. Polarity we are told is an essential principle of manifestation. Without the tension between conflicting forces, equal and opposite in equilibrium, stability could not exist and manifestation would dissolve. We can see how attraction and repulsion; centripetal and centrifugal, positive and negative forces must be polarized, i.e. held in equilibrium, for the physical world about us to persist. We can detect and trace the action of polarity in the chemical

realm with comparative ease, but when it comes to the investigation of this principle in the mechanisms which underlie human consciousness the problem becomes very difficult and intricate. The forces of the human entity must be subject to the same laws as obtain elsewhere in manifestation, e.g. the law of cycles and the law of polarity, but whereas in chemistry there is instant reaction between opposing forces, in the human entity, such reaction is markedly interfered with and often indefinitely delayed by the consciousness making it infinitely more complicated to follow. The Psycho-Analysts, who have done much harm by imposing on the popular mind a purely materialistic psychology, have nevertheless thrown much light on the inter-action of instinctive forces in the human entity. They have shown for example how an impulse seeking expression perhaps in childhood may be repressed and instead of disappearing accumulates until it becomes a veritable battery of energy which because it is held below the threshold of consciousness finds partial expression in vague fears and dreads; in ill health, and in those unbalanced mental attributes called psychoses. It is the mission of the psycho-analyst to explode this energy by bringing it to the surface and polarizing it by bringing to meet it a force which is equal and opposite to it. This is done by bringing the original energy, desire or fear or whatever it may have been to the surface so that it can be clearly seen and understood and then to evoke the courage and mental sanity of the victim to squarely face it; the one energy cancelling out the other. The study of polarity in the human organism is of great value to the student, for his aim is to become a practical Occultist, that is, one who brings up before him and squarely faces and deals with the various forces of his being as they arise. No one can know himself and become master of himself in any other way.



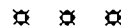
The time, day and place of the Hamil-

ton Lodge's public meetings have been changed; instead of meeting at 7:15 o'clock on Sunday in the National building, the Lodge will meet at 8 o'clock on Saturday in the Royal Templars hall, Main and Walnut streets. This is the old location of the Lodge. Financial and other considerations compelled the change in place; a desire to avoid the appearance of competition, as of a sect, with the churches, led to the change in date. The advertisement, in which a brief statement of the objects of the Society has been inserted, has been lifted off the church page. Whether events will justify the changes remains to be seen. The first meeting in the new locale was held on Saturday, July 2. Circumstances favourable to a good attendance were: the speaker, A. E. S. Smythe, and the subject, Theosophy and Socialism, both drawing cards. Circumstances unfavourable: the beginning of vacation time, the absence of some of the faithful attenders who were at a special function, and the change in advertising venue as it affected adherents (they would not find the advertisement where they looked for it). The attendance was 35, one of the largest in many months. Prior to the public meeting a speakers' training class was formed. Short lectures will be given by each member of the group in turn, while all will comment briefly on the subject. The religions will be taken up first, then comparative religion. The plan calls for regular study in specified subjects, and practice in speaking by all members. Mr. Roy Mitchell's course will be used as a guide. Miss A. Putnam will start off with Shintoism. The first meetings in the new building were marked by enthusiasm and optimism.



The annual picnic of Hamilton Lodge was held in La Salle Park (Wabasso) on Sunday, June 19th, with about thirty members present. The presence of Mr. and Mrs. Smythe and Moira, and representative members from Toronto and the Niagara Peninsula gave the gathering the

conference aspect which brings life to all groups—the resulting discussion when representative groups meet giving all in attendance thought and material to carry to other groups. Luncheon was served within sight of the landing place of La Salle on his mission to the Indians—a spot giving a glorious vista of Hamilton Bay with the city in the background. After luncheon, W. R. Hick, president of the Hamilton Lodge, called on the various representatives present for speeches and discussion. The importance of carrying on the magazine was stressed by all and after much discussion on the matter, Mr. Garrett, secretary of the St. Catharines Lodge, moved that the following resolution be adopted: "That those present express themselves as strongly favouring the policy of the Canadian Theosophist as an open forum for the expression of Theosophic opinion, and also strongly favouring the continuance of the magazine for the benefit of the Theosophical Society". The resolution was carried unanimously. A question and answer period then ensued with Mr. N. W. J. Haydon of Toronto in charge, the questions mostly centring around "this strange interlude" as our optimistic president, Mr. W. R. Hick, insists on calling the current trade depression. Many thanks are due the picnic committee—Miss M. Carr, Mr. W. R. Hick, and Claude Donald for a splendid day—although Claude vainly tended the picnic fire several miles from the actual picnic he arrived on the scene and carried through the day with his usual vim. After the picnic all present made their way to the Lodge Rooms where Mr. Haydon lectured on "The Law of Compensation".



If you are a believer in the Brotherhood of Humanity you should belong to the only Society that makes this the sole basis of membership. The dues are \$2.50 a year, including subscription to the official Magazine. Will you not join?

A MESSAGE FROM PHILLIPS THOMPSON

Those who attended the meetings of the Toronto Lodge during the first decade of this century may remember Mr. Phillips Thompson, who became a member in the 1890s and remained one until he removed to Oakville. He was an ardent protagonist of the Socialist teachings and had a large connection in journalism.

Attendance at the recent picnic of the Hamilton Lodge gave opportunity for a stop-over at Oakville and a visit to our venerable friend, now in his ninetieth year. His health is good, but the loss of an eye and poor sight in the other, has greatly restricted his activities. With the help of his wife he continues to keep in touch with scientific journals, and his daughter acts as his secretary for his contributions to the press.

Mr. Thompson was quite pleased to have visitors from Toronto Lodge and mentioned several former members by name. Asked for a message to us, as a product of his long experience with life he said, "Don't worry about saving your souls but try, rather, to grow souls worth saving"! He added that he would welcome occasional visits from others of his friends as his retreat at 100 Dundas Street is a "bit lonesome".

N. W. J. H.

MUDDLED HUMANITY

I stand as it were at the end of life's trail
I am soul sore and weary and old
The things that I see make me shudder and
quail
For I look on the world crazed with gold.
—Craddock.

I believe that the social unrest prevalent all over the world today is owing to the anarchy of spirit in modern civilization. What is called progress is the progress in mechanical contrivances. It is in fact an

indefinite extension of physical limbs and organs, which owing to the enormous physical advantages which it brings to us, has tempted man away from his inner realm of spiritual values, and thus the balance is lost.—Rabindranath Tagore.

There never was a time in the history of mankind when the world's situation was so chaotic as it is today. And as a result, those who try to discover the fundamental cause of all the evils have reached nowhere. They continue to run in a circle.

The present state of war between China and Japan cannot be dismissed as being another "Chinese war". It is even now far more serious than a local dispute. The outbreak of conflict between the two oriental nations is a torch thrust into the international powder barrel, which may well cause an explosion, that will wreck not only our economic foundation but the whole civilization itself.

The outstanding characteristics of imperialism are the export of capital and the endeavour fully to occupy the territory to which the exported capital flows. Imperialist expansion in all cases takes the line of economic penetration, followed by military occupation and annexation. As example: U. S. A. versus Nicaragua, British Empire versus India, etc., France versus Indo-China, Syria, etc.

In the case of Japan in Manchuria we have an excellent example of economic penetration, military occupation for special purpose (in case of war with the Bolsheviks). Japan has exported a large amount of capital into Manchuria, and on the ground of protecting its rights (capital) there, a strong military force has been permitted to occupy the territory under Japanese influence.

In the natural course of development it follows that the progress of economic penetration is hampered by the lack of complete political control. And further expansion is possible only by getting that control out of the hands of those who exercise it. This is the point at which the

underlying conflict breaks out into the open and the armed forces take a hand.

Uncle Sam has also some economic footing in Manchuria. John Bull has his interests there. Russia controls the Manchuria railroad, consequently will not permit anybody to molest any of her rights. Therefore struggle is unavoidable. Either one will try to add Manchuria to his possessions. And more than any other Japan as an overcrowded country, so close to Manchuria, will be the first to make an earnest effort to control Manchuria. Judging by the swift military actions of Japan they are well prepared to stand for themselves.

We come now to the question of the outcome of it all. The world is ruled by brutal militarism, which continues to play with the people of the world, just as easy as you play the checker board. The western world being divided against itself, Humanity is in danger. And if there will not be made any serious attempts at once to do something to stop the red dragon from its war cry, we will be in a worse position than we were in 1914.

How can the world avoid disaster when it worships brutal militarism. What is happening among us is only what can be expected; on such foundation nothing of benefit to the human family could be built, no matter what material went into the construction of the edifice. Imperialism has controlled everything, they have even tied the scientists to their chariot wheel. The church more than anything else supports them. They have the press and the tribunals to interpret their desires and mould public opinion.

We are just as much slaves today as we ever have been. Before slavery appeared men did not work. He fed himself and although he may have produced things for his own sustenance and well being, it was not work as we understand it at present. The slave of today awakens to the tune of an alarm clock, which he carefully winds himself, and hurries to the place of ex-

ploitation to deliver his life energy. The chattel slave of olden days ran away from his master everytime he had a good opportunity, the wage earner of today has been educated and he runs to his master himself without his bidding. When the chattel slavery first began the slaves had to be guarded when at work to prevent them escaping from bondage and those told to guard those slaves were the government. Governments exist to govern no matter what name they carry. Rule and robbery are one and the same thing. The function of all present states is to keep the slaves on the job when required, to compel them to starve quietly when their masters have no further need of their services and to enable the exploiters to take from them what is produced.

We must blame ourselves if another disaster arises as in 1914. If we really want to do something in prevention, we must get rid of the cause. **STOP FEEDING THE BEAST.** This applies to everybody, farmers, labourers, industrial workers, etc., etc. Next year's crop is already the property of the brutal militarist—exploiters. How in the world can war be prevented if war is prepared with the hands of those who deeply in their hearts oppose war.

Something must be done at once else it will be too late. Science is the most dangerous of all evils. General Smuts who for development of science in a speech at Sheffield University declared, "The armed peace led to the world war; would it have ended there? But the armed peace continues in aggravated form and as long as it continues mankind seems to be marching to some horrible doom."

In the world war we saw only the beginning of vast difference which science is making in human affairs. General Smuts said in the next war if that will be allowed to occur, science will, like some angry outraged deity go far to destroy mankind itself. The next war will be unlike anything which has been called war in the past.

"The time honoured name of war would not properly apply to it. It will pay scant attention to armies or navies or to other paraphernalia of war. It will go straight for population and for immense urban aggregations which will be its sure target.

It will fight with new and unheard-of chemical and biological weapons. It will cover the fair land and great cities with poison and disease germs. It will saturate vast areas with deadly atmosphere; there will be no escape, not even for the statesman or the war makers, and the pall of death will rest over all. Even now the laboratories of the three continents are busy with their deadly researches, and in due course some lunatic will press the button and the flower of the human race will be trapped and destroyed.

The history of mankind has proved conclusively that the doctrine of terrorism, murder, (no matter in what form whether individual kills individual or nation cuts throat of nation) defeats its ends. And no peace pacts, conferences nor even attempts of war resisters not to bear arms in the future wars, will be effective. Because in

the next war we will not be called upon to bear arms, they will not fight with guns, they will fight with chemicals. Therefore if we want to do something we should strike the beast at the head. We can no longer blind ourselves with idle phrases or drug our consciousness with the outworn boasts that militarists—materialists are singing.

"Thou shalt not kill" means not only not to bear arms, it goes far deeper. All governments are killing or are preparing to kill. How in the world can we escape from the murderers, if we are all engaged in preparation for the wholesale butchery.

The Manchurian conflict is a warning that humanity is in danger. We need something else besides words. We are lacking in spirit, in action and struggle. This jazz civilization is cracking, because the foundation of it rotted. New life must be established on sound foundation, "Thou shalt not kill," in its true meaning, is the first step in our life's goal.

P. Maloff.

Thrums, B.C.

CORRESPONDENCE

Correspondents will please note that the Editor has been instructed by the General Executive to limit letters of a controversial character to not more than 300 words, and to eliminate offensive language in such correspondence. Readers and writers are also requested to recognize that criticism of opinions is not to be confused with criticism of persons holding them.

FUTURE OF THE MAGAZINE

Editor, Canadian Theosophist:—The depleted state of the Section's finances is a fact which has to be faced, but it is the unanimous opinion of this lodge (the Orpheus) that the Magazine should be maintained if it is in any way possible.

We cannot agree in the least with the suggestion which has been put forward, that what money is available should be diverted from the Magazine to propaganda work. What have many of our lodges to offer to new members? The need is for us to get a new and deeper hold on the

teaching and its practical implications ourselves.

The Magazine is by far the most important outer work the Section is doing. Its power to instruct, and its policy of fearless discussion in all things important to the Theosophical Movement is doing more than anything else to build up an instructed and consolidated Section, quite apart from its considerable and growing influence outside Canada.

W. E. Wilks.

Secretary, Orpheus Lodge,
Vancouver, May 26.

Editor, Canadian Theosophist:—I was very sorry to learn from an Official Note in the current (May) issue of the Canadian Theosophist that this valuable journal is threatened with reduction in size, if not suspension, owing to lack of financial support; and from the report of a meeting of the General Executive that the membership has fallen off.

No doubt this state of things is largely due to the economic depression that is impoverishing so many people to such an extent that even the smallest expenditures have to be considered. This cause is aggravated in cases in which those who are responsible for the welfare of a family are not in agreement as to the importance of the T. S. in Canada. It is difficult for a husband or wife to send even a dollar to the T. S. when there is a shortage of necessities in the house unless all concerned are willing to sacrifice comfort and pleasure for the Cause of Theosophy.

But another and perhaps stronger reason for this falling off is that while the doctrine for which your society stands makes no appeal to the personality—promising to its adherents no prospects of acquiring health, wealth or the speedy fulfillment of any worldly ambition through its instructions or fellowship and offering to teach no easy way to gain spiritual knowledge or self-development—but on the contrary constantly emphasizes the necessity of individual effort, self-reliance instead of reliance on teachers or helpers and active altruism in place of “ego-ism even in its most legal and noble conception” (which may be taken to mean self-culture and spiritual evolution for one’s own sake), there have been springing up in ever-increasing numbers all sorts of pseudo-occult cults and schools that make their appeal directly to the instincts, desires and ambitions of the lower self in ways that must be only too familiar to most of your readers. But, comrades, let us not be disheartened. No seeming misfortune can quench the life of the Movement. It is not weakening but

very much alive, growing through countless centres—small unorganized groups meeting and studying and spreading the message of H.P.B. all over the land. Those who leave us are not and never have been able to grasp the true meaning and implications of the esoteric philosophy.

Members of this cult or that Order argue that because their membership is rapidly increasing it must surely be supported by spiritual power. They appear to forget that the religions most widely supported by numbers are just those whose tenets and dogmas, methods and practices are the most strongly opposed to the teaching of their nominal Founders—are the most degenerate and the most materialized.

As long as a population consists of “mostly fools” wisdom will be neglected. The Voice of the Silence was dedicated to “The Few” for the Many are not sufficiently interested in their own or anyone else’s spiritual development seriously to study such a book. It is up to the Few to do so and to pass on to the Many the warnings and exhortations therein given through channels that will reach them and in language that they cannot fail to understand.

Another thing is that most people *want* to be led by a leader to whom they can feel devoted and who will tell them clearly just what to believe and how to act, whereas Theosophy decries outward leadership and encourages its students to follow no leadership but that of “The Master” within their own consciousness. It is true Jesus said “Follow thou Me”, but he was speaking as the Christos, the Christ within every man. Again a leader to be popular must be careful not to demand of his followers anything that entails too much strain on mental ease or self-love. And while devotion to a leader and allegiance to dogma and ritual keep a crowd together, loyalty to the Search for Truth makes for change and movement so that some of the most fundamental tenets of the Secret Doctrine actually tell against cohesion of units and

even long adhesion to any one group. The length of a membership-roll is no final criterion of the number of theosophical students in this or any other country. Sincerely hoping that your financial difficulties will soon be solved.

W. B. Pease.

Victoria, B.C.

LOCAL CONVENTIONS

Editor, Canadian Theosophist:—Picnics held recently at which representatives of various lodges were present have suggested the holding of conventions as a means of (1) stimulating interest in the lodges, (2) publicity and (3) encouraging fraternization. Such conventions could be held in suitable places in the Dominion, e.g., around Toronto and Vancouver, where it is convenient for a central gathering to be held. The agenda might include (a) addresses, (b) discussions on topics of live interest and (c) resolutions on ethical and social (but not political) matters.

With the agenda before them, the lodges could meet to discuss their attitudes to the questions raised, so that delegates might be advised as to the views of their respective lodges. This involves lodge meetings, as distinct from public meetings, which are desirable as a means of keeping interest among the members alive.

Reports of the conventions could be sent to the press, with copies of the resolutions of public interest which are adopted, the election of officers, etc. Ethical subjects such as birth control, sweepstakes, and social subjects such as competition in education might be taken up. Other bodies express their views on ethical subjects, why should not we? Topics such as those mentioned are of public interest, and will correlate Theosophy with the problems of the day, an eminently desirable thing.

In a convention of this nature members of the various societies might well confer on problems which affect the life of the people, and speak with one voice. We

should invite members of the Canadian Federation and U. S. lodges adjacent, irrespective of the headquarters of their society. Members living far from their lodges, but near to us, or members unattached might be invited also, if they can be reached.

The above is put forward not as a ready-made formula, but with the view of exploring the possibilities of the ideas suggested. If the lodges will consider the proposals and send in their views to the general secretary, the reaction of the society will be experienced and the executive can guide its course accordingly. Unless the response is largely spontaneous the plan will be impracticable. Officials of lodges and members anxious to stimulate interest in the movement would do well to have meetings called of the lodges and write the general secretary on the subject, pro or con, as soon as possible.

Cecil Williams.

49 East 7th Street, Hamilton.

SUBTLE IMITATIONS

Editor, Canadian Theosophist:—Whilst reading over the account of the White Lotus Day meeting in London, which appears on page 119 of the June issue of the Canadian Theosophist, I was compelled to take notice of the address given by Miss M. C. Debnham of the Society of Divine Wisdom, and particularly her concept of Universal Brotherhood. Miss Debnham has a healthy understanding of the impersonality of true Brotherhood as taught in the Theosophy of H.P.B. whereby one recognizes that basically true Brotherhood means a realization of the fundamental unity of all life, which is a spiritual concept and not at all a creation of sentiment or emotion, which many people seem to believe. I do not think that the gathering together of crowds of Theosophists or expressions of pleasantries and insincerities in the name of Brotherhood, can accomp-

lish anything worth while or attract the basically sincere students, so the more we read of ideas such as those expressed by Miss Debenham, the better it will be for Theosophy and the cause of Universal Brotherhood. It is Truth we are after and not its subtle imitation.

Stanley Pratt.

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SCORN AND CONTEMPT

Editor, Canadian Theosophist: — In your current (June) number is a communication from James Morgan Pryse under the caption: "Side-Lights on T. S. History". Mr. Pryse therein makes categorical statements, all to the discredit of William Q. Judge as a man and as a Theosophist; for, if Mr. Pryse's statements are true, Mr. Judge is to be regarded with contempt as a man, and with scorn as a theosophist.

As opinions held by one man of another, Mr. Pryse's opinions are off-set more than abundantly by the contrary opinions held and expressed by many others who knew Mr. Judge far more intimately than ever fell to the good or bad fortune of Mr. Pryse. But in fact, Mr. Pryse's present opinions are more than off-set by Mr. Pryse himself, and by his communication above referred to he has merely impeached himself, not Mr. Judge.

Mr. Judge died March 21, 1896. Writing in *Theosophy (The Path)* for July, 1896, Mr. Pryse placed on public record his then fresh and unimpaired opinions of Mr. Judge in these words:

"In his recognition of the presence of the Divine in all things, and in his patient acceptance of existing conditions, lay the strength of William Q. Judge. Memories of the ancient glories of mankind were his, and visions still more glorious of man's distant future; yet he worked contentedly with the homely materials at hand, told the old truths in a new way adapted to the

times, simply, unpretentiously, and neither offending against the spirit of the age nor making those truths appear commonplace and ignoble. He knew the workings of the human heart and mind apart from all the changing conditions of civilizations; and he reconciled the dreamy mysticism of the East with the surging activity of the West. Ignoring the external phases of life, he strove, not to bring about a return to the ancient order of things, but to restore the essential principles of religion which had become obscured in this age of transition, so that out of the confused elements of the mighty West a nobler system might be formed, and a loftier temple to Truth be builded, than ever Antiquity knew.

"To this end he patiently toiled and taught, unweariedly. Against all the adverse conditions of this crude age of conflicting forces, against the treachery of friends, and against the opposition of the powers that war against man's spiritual progress, he finished the work that was given him to do, even though the results of that work still lie in the distant future.

"When the Gnosis is known once more among men; when the temple of the Mysteries is restored; when, turning from all idolons, men become as of old, adorers of the Beautiful, the True, and find within themselves that divine nature which this dark age has hidden, then it will be recognized that the strong hand of William Q. Judge prepared the ground and gathered the material for that mystic temple for which any building of marble or granite can be no more than a symbol.

"In his death he triumphed. As, in many an ancient legend, the dead hero becomes a star in the heavens, so in the apotheosis of this hero let us see the star that foretells the Dawn of a new day of the Sacred Mysteries on this the newest and yet the oldest of earth's continents".

The dullest mind can but see an irreconcilable difference between the opinions expressed by Mr. Pryse a few months after Mr. Judge's death, and the opinions

uttered in your June number. The antipodal change cannot be due to Mr. Judge, for he was already dead when this earliest statement was issued by Mr. Pryse. The change, then, is in Mr. Pryse himself and due to other sources than anything said or done by Mr. Judge. If this first expression of Mr. Pryse is true, then contempt for him as a man and scorn for him as a theosophist is well earned for Mr. Pryse by this latest effusion.

As putative "facts", Mr. Pryse's calumny is beneath both scorn and contempt. What is the evidence he submits? His *word*, his *ipse dixit*, concerning his "Chief" as he once called him, 35 years after that Chief's death. This may "settle it" for Mr. Pryse: it settles Mr. Pryse for any decent man, theosophist or not.

Editors, Theosophy.

245 W. 33rd St.,
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THE OCCULT IN SCOTT

(Continued from Page 143.)

house of Kennmure when it was being extended, said, "Lads, you are very busy enlarging and repairing that house, but it will be burned like a crow's nest on a misty May morning". It actually was burned by the English on a cloudy morning in May. (*Old Mortality*, note, Predictions of the Covenanters).

Among the Roundheads was a class of prophets whose "spiritual" descendants are active to-day. General Harrison, in *Woodstock* (11 and 14) is one of the Fifth Monarchy men; one of those "who, going even beyond the general fanaticism of the age, presumptuously interpreted the Book of Revelation after their own fancies, considered that the Second Advent of the Messiah and the Millennium or reign of the Saints upon earth was close at hand, and that they themselves, illuminated as they believed, with the power of foreseeing

approaching events, were the chosen instruments for the establishment of the New Reign or Fifth Monarchy, as it was called, and were fated to win its honours, whether celestial or terrestrial".

In *The Bride of Lammermoor*, Scott invents a prophecy of Thomas the Rhymer's (18). The old servant, Caleb, quotes it to the hero, Ravenswood:

"When the last Laird of Ravenswood to
Ravenswood shall ride,
And woo a dead maiden to be his bride,
He shall stable his steed in the Kelpie's
flow

And his name shall be lost for evermoe".
The prediction is fulfilled and Ravenswood and his horse are swallowed up in the quicksands of the Kelpie's flow (35).

The English minstrel, Bertram, in *Castle Dangerous* recalls the legend of the Bard of Douglas who saw the book of the Rhymer removed by an invisible hand, and then the phantom of the Rhymer himself (5). The minstrel recites some of Thomas's verses which he applies to the events of Scottish history. The lines were "mystic prognostications which were not the less wearisome that they were in a considerable degree, unintelligible" (18) and began: "When the cock crows, keep well his comb, For the fox and the fulmart they are false both".

In a note to *The Lay of the Last Minstrel*, canto second, verse 13, Scott cites a romantic history of Roderick, last Gothic king of Spain, in which the monarch enters a mystic cavern wherein is a colossal statue of brass, having inscriptions on hands and shoulders, which intimate the coming conquest of Spain by the Saracens. Scott used this legend in *The Vision of Don Roderick* (Introduction and note to verse 63) carrying the vision of the future up to the war with Napoleon in the peninsula.

When Robert the Bruce's men convey the galley over the isthmus of Kilmaconnel to escape the English fleet (*Lord of the Isles*, canto fourth, verse 12) the ancient prophecy is recalled:

"That when a Royal bark should sail
O'er Kilmaconnel moss
Old Albyn should in fight prevail,
And every foe should faint and quail
Before her silver Cross".

Bruce goes on to Bannockburn and
victory. (To be Continued.)

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.

THE ROMAN SACRAMENT

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fice bearing in its centre the Apex, which was the symbol of the Flamen Dialis.—Appendix to the "Soul of Nyria".

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