

THE CANADIAN THEOSOPHIST

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THE KABBALAH AND MODERN SCIENTIFIC PHILOSOPHY

By B. M. GREENE

(CONTINUED FROM PAGE 69)

The student familiar with Kabbalah will notice that in my summary I have omitted all mention of symbology relating to astrology, astronomy or the Pentateuch. I have strictly confined myself to a bare outline of its philosophic and metaphysical aspects for the purpose of paralleling this system with the most modern scientific philosophical concept. If I have succeeded in making myself clear, it will be noticed that throughout Kabbalah the method used is from the higher to the lower, from the complex to the simple, and from the Unconscious to the Conscious. To put it in another way, the Unknowable is the Reality; its shadow or reflection is the World of Ideas, or the Unconscious, which in turn is the Reality, while its reflection, the Conscious, is the Unreality. The student will also notice that I have refrained from reading into this concept anything of a nature that would tend to make it conform to established fact. My summary or digest is the accepted teaching prevalent throughout the ages.

The Kabbalistic system of the Ain-Soph, Ain-Soph-Or, and the Sephiroth, beginning with the fundamental idea of the "Equilibrium of Balance," developing a sharp distinction between negative and positive existence, and its connecting link,

potential existence, which in turn develops and assigns various potencies and attributes in universal and individual evolution, is diametrically opposed in idea and method to the classical, scientific and philosophical theories. I shall now proceed to show that these classic factors are rapidly giving way under the assault of modern scientific philosophy, and that this modern thought closely parallels the Kabbalistic concept. For this purpose I will give a digest of the most recent scientific philosophical utterance contained in "From the Unconscious to the Conscious," by Gustave Geley (Collins, 1920). M. Geley is the Director of the International Metapsychical Institute, Paris. His latest work marks an era in scientific philosophy. In his concept he assigns a psychic cause as the origin of Variation; replaces Bergson's *Elan Vital* by a concrete energy and proves that this energy influences the varieties of cellular tissue out of one primordial substance and moulds those tissues into organic form under the impulsion of a Directing Idea. These principles, M. Geley lays down in a strictly scientific manner in his work, which I can but repeat, is epoch-making.

M. Geley divides his work into two books, each having three parts. The first

book is given over to a critical study of the Universe and the Individual according to the classical, scientific and philosophical theories. In the first part of Book I he shows conclusively that the Darwinian theory, assigning an essential function to natural selection, and the Lamarckian theory, assigning a primary function to the influence of environment, cannot explain the origin of species, the origin of instincts, the abrupt transformations creative of new species, and the immediate and definitive crystallization of the essential characters of new species and new instincts. He takes into account what he calls "countless secondary theories, either to establish special laws such as those of heredity, or to combat the ceaselessly renewed and multiplied objections which a rigorous analysis of facts has brought against the classical concept of transformism. . . . They show prodigious ingenuity and an even more prodigious impotence."

The conclusion he postulates, after taking into consideration all known facts and phenomena relating to biology, etc., is that evolution can proceed without intervention of selection or adaptation; that it cannot proceed by them alone. After he develops and proves this theory, he says:

"The meaning is that the primitive form contains all potentialities, those which have and those which as yet have not been realized, in the past, present and future."

It seems hardly necessary, in view of the above, to draw attention to the Kabalistic concept relating to the potency of the first triad of the Sephiroth, Kether. The words Mr. Geley uses are almost identical. I do not mean to imply that his source was the Kabbalah. It is quite possible that he is not even familiar with this system, although in the latter part of his work, where he gives a synthesis of the Individual according to his concept, he says:

"According to our present knowledge, the primordial representations are:

- 1st—The purely mental;
- 2nd—The Vital Dynamism;
- 3rd—The single organic substance";

about which he adds the following footnote: "It is curious that the schools of thought, called occultist, have reached by intuitive or mystical paths a systematization not unlike this, and describe each of the primordial representations as having each a concrete presentment, by means of an organic or fluidic substratum."

I must beg the reader's indulgence for having brought in this synthesis out of its proper place. I will take it up a little further on. Having quoted it, the reader will notice that the method M. Geley employs is from the Complex to the Simple, and from the Greater to the Less, and is the same as is used in the Kabalistic system.

In the second part of Book I M. Geley proves conclusively the insufficiency of the classical concept of the physiological Individual. This concept rests entirely on the Self, being only a synthesis or a complex of the elements constituting the organism. A critical examination of the Polyzoist concept proves the absence of a centralized direction, which is alone able, first to unite, and then to order and direct the State for the common welfare. He then takes up the problem of the specific form of the individual relative to the building, maintenance and repair of the organism, and with it the problem of embryonic and post-embryonic metamorphosis. He shows in a striking manner, in the case of the Histolysis of certain insects in post-embryonic development, the absolute necessity of a directing dominant, of a superior dynamism, superior to the organism and conditioning it. He proves by established fact that in so-called supernormal physiology this dynamism is more evidential and that it can partially disintegrate the organism, and with its substance can reconstitute new organic forms exterior to it.

It seems necessary to dwell for a moment on the problem of supernormal

physiology before M. Geley's conclusions can be properly understood. It is manifestly impossible to make a critical study of this subject in an article of this nature. I shall merely state a few conclusions after describing the most important and complex phenomena known as materialisations and dematerialisations. I refer the reader who may be interested in this subject to the following works: "The Phenomena of Materialisations," by Mme. Bisson; "Phenomenal Materialisations," by Dr. Schrenck-Notzing; and the chapter devoted to materialisations in the work under consideration.

M. Geley formed his conclusions after a series of experiments over a period of some two years. These experiments were conducted under the most rigorous and scientific auspices and were carried on in collaboration with Mme. Bisson and for a period in M. Geley's own laboratory. The medium used was "Eva," Mme. Bisson's medium. M. Geley was able to see, to touch and to photograph the phenomena I am about to describe. Its importance is in that it reverses the very foundation of physiology.

The medium is put in a slight hypnotic trance, and after a variable interval the phenomena begin, accompanied by painful sensations in the medium not unlike pains of childbirth. There exudes from the natural orifices and the extremities of the body a mobile substance at first amorphous or polymorphous, which usually has a link connecting it with the body. This substance takes on the appearance of organs, which rapidly complete themselves into three dimensional heads—with features and hair, hands, etc. These representations are extremely sensitive to touch, the repercussion reacting painfully on the medium. I quote:

"Different observers—Crookes and Richet among others—have, as is well known, described complete materialisations, not of phantoms in the proper sense of the word, but of beings having for the moment all the vital particulars of living beings, whose hearts beat, whose lungs breathe, and whose bodily appearance is perfect. I have not, alas, observed phenomena

so complete, but on the other hand, I have frequently seen complete representations of an organ, such as a face, a hand or a finger. In the more complete cases the materialised organ has all the appearance and biologic functions of a living organ. I have seen complete hands with bones and joints; I have seen a living head whose bones I could feel under a thick mass of hair; I have seen well formed living and human faces."

The dematerialisations of the forms are sometimes instantaneous, other times gradual, and the reabsorption into the body of the medium can be followed in the same manner as its production.

M. Geley proves complete parallelism between normal and supernormal physiology, and the conclusions he forms are:

First: That they establish the unity of organic substance; that everything in biology takes place as if the physical being were formed of a single primordial substance; that organic forms are merely representations.

Second: That everything in normal and supernormal physiology takes place as if the organic complex were built up, organized, directed and maintained by a superior dynamism.

Third: That the directing dynamism obeys a directing idea—ideoplasticity or the modelling or creating of living matter by an idea; that the directing idea is found in all biological creations.

This new triple concept, viz., the unity of substance, the organizing dynamism and the conditioning of this latter by the idea, clears up to a great extent the problems and mysteries of normal and abnormal physiology, but with it comes a realization that it is not alone life that is dealt with, but the constitution and evolution of the universe and the individual; a realization that the biological problem is very complex and is related not only to physiology, but to psychology, the natural sciences, and to philosophy.

Continuing, M. Geley contends that the classical concepts of psychology are based on two principal notions: that the self is a synthesis of states of consciousness and the close dependence of all that consti-

tutes a thinking being on the functions of the nervous centres, are as defective and as insufficient as the classical concepts of physiology. He brings to bear arguments and established facts which absolutely displace the psycho-physiological parallelism and prove the futility of trying to understand the complex by an analysis of the simple.

He proceeds to employ the opposite method by considering the most complex qualities of the psychological being, the subconscious psychism. He assigns to the Unconscious a primary function in instinct, in unborn character, in latent psychism, and in genius, for, as he says:

“Every investigation, every theory, every philosophical concept which does not allow to the Unconscious its legitimate part (which is the weightier part) is at once falsified in its essence and in its teachings. Facts immediately rise up against it and nullify it.”

He brings forth, in the light of scientific investigation, the phenomena of Cryptopsychism, Cryptomnesia, Alteration of Personality, Mento-mental-action and Lucidity, with which he probes to the quick the insufficiency of the classical theories of the Subconscious based on Automatism and Morbidity, and that they cannot explain the latent active subconsciousness nor the supernormal. He takes up in turn the more important theories advanced in support of the classical concepts of psycho-physiology and proves their insufficiency and impotence. He closes this portion of his work with the following conclusions:

“Science thus offers materials of high qualities, which, if collated, co-ordinated and classified, will suffice to replace the indescribable chaos of classical psycho-physiology by an harmonious edifice upheld on two pillars. These are the notion of a superior dynamism conditioning the organic complex; and second, the notion of a superior psychism independent of cerebral contingencies and co-ordinating the multiple states of consciousness.” (TO BE CONCLUDED

MODERN BUDDHIST TEACHERS

I have read most of the books dealing with the Buddhist faith, yet have never met one (so far as I can remember) which does any justice to the spiritual and scholarly grandeur of the great Buddhist teachers of the present day. It is true that here and there allusion is made to the researches of some Japanese scholars in the ancient Scriptures, but always with the patronizing assumption that Buddhism is a fading faith sunk in ignorance and sloth, bound to disappear in the withering brilliance of science. I, on the contrary, and many with me, know that Buddhism is a living, growing thing, and that science is its strongest friend—if friend it needs. Science itself may accept a way, clear as noonday, untrammelled by rite or ceremony, independent of historic dogma as usually understood.—The Key of Dreams.

* * *

“Theosophists should know that nothing can hurt The Theosophical Society if they remain loyal to their convictions, if they endeavour to understand Theosophic philosophy, if they avoid personalities and confine themselves, as was suggested by one of the Adepts long ago, to a philosophical and ethical propaganda designed to benefit the moral nature of the community in which a Theosophist may live.”

* * *

“The Masters do *not* guide the Society, not even the Founders; and no one has ever asserted that they did: they only watch over and protect it. This is amply proved by the fact that no mistakes have been able to cripple it, and no scandals from within, nor the most damaging attacks from without, have been able to overthrow it. The Masters look at the future, not at the present, and every mistake is so much more accumulated wisdom for days to come.”—Key to Theosophy, p. 299, 1st edition.

* * *

We teach that—“Grass, trees, countries, the earth itself, shall wholly enter into Buddhahood”—that is, realize the eternal mind in themselves, and develop to the ultimate.—The Key of Dreams.

THEOSOPHY IN ACTION

IV. LACUNAE

By ROY MITCHELL

If there be in our Theosophical Society the defect of which I have spoken as destroying the earlier societies, this wonder-seeking (which is inevitably self-seeking) on inner planes for contacts with the Great Ones, for initiations, for scraps of information of events outside of us instead of earnest search for processes inside of us, such a defect will show in our work. Most of all, it will show in our literature, because literature is the flower of our work.

There are ample indications that the new or revealed material for our renaissance completes itself within the first quarter century, and that thereafter the task of the Society is to make a revaluation of life, of letters, of art, of science, of religion, in terms of that revelation. Mere conservation of forces would require as much. If the unveiling of esoteric truth be accompanied by the dangers of which we have been told so often, why should that process of unveiling be continued long after we have ceased to be able to use what we already possess?

We have not used it. For twenty-five years now scarcely a wheel has turned in thousands of the departments in which The Secret Doctrine has made it possible for us to revalue life. Here and there an isolated worker, deriving directly from the origins of the Society, has produced a revaluation of moment, but in the main stream of the Society we have made nothing that deserves a place beside those works of the first quarter. I shall receive fierce denials of this, but I shall require of the denier not only that he shall have read those first books, but that he shall have worked and taught in the Society for at least a decade, and not have been caught up in an emotional wave three or four years ago.

Perhaps it is a condition of growth. Perhaps under cyclic law we must be fed for a quarter century, perhaps we spend a quarter century in the effervescent fol-

lies of adolescence, perhaps then a quarter century of robust maturity, perhaps at last a quarter century of conservation and contemplative old age, awaiting the birth of the new impulse.

In such case we are coming now to our fulness of strength, having done all the silly things our ineptitude dictated, and steadying down into a powerful stride. It is so I prefer to think of it, not to think of the misspent days but of the rectification of our misspending, not to bring accusations of negligence or obliquity but to remedy them.

If, then, we are to grow up into a potent manhood there are some errors we must mend. It will not be enough to trifle with lesser magic, to lose ourselves in pools of sentimentality, to claim to be the initiates of this or the channels of force of that, to purport to record the past of inconsequential people—of great people, for the matter of that—to retail small gossip ten times removed from the first teller, who himself knew nothing about it. We shall have to address ourselves seriously to those revaluations which were set us twenty-five years ago and which we have yet scarcely touched.

We have no book on Buddhism. A. P. Sinnett's misspelling of "Buddhism" might lead people to suppose we have, but when we have to study Buddhism, after exhausting a few elementary and not very fertile lectures in printed form, we must go to Edkins, Oldenburg, Carus, Schlagintweit, Eakins, Beal and Rhys Davids. Here in a field from which we draw chiefly, we have no authoritative work. Neither have we any on Hinduism. Again we have a few lectures, a class-book for Hindu boys, and one or two works around the fringe of the subject, but no work which challenges scholarship. Srinavasa Iyengar's book has disappeared. We have a lecture or two on Zoroastrianism and there we stop. In spite of all we claim to know, we have left the field to Martin

Haug and one or two others. We have nothing in Egyptian religion, good, bad or indifferent. With all our professed sources of information, we have nothing on Chaldea, nothing on Babylonia, Assyria, Troja. There are books, but none of ours. We can dig up unprovable details about Peru scores of millenia ago, but the world has only five Etruscan words and we cannot add a single one to the number. We might as well not know there is such a place as China since H. P. Blavatsky died. We have left that immense and intriguing field to all but Theosophists. Taoism is almost untouched.

We might have made an authoritative survey of Norse myth, but we have not. Neither have we done anything with the Finnish Kalevala, the Nibelungen Ring, the Holy Grail, the Romance of the Rose. We have talked about, but we have not made a book about the Alchemists, nor the Troubadours. Dante is our kind and we have left him to the Roman Catholic polemicists.

We have no book on Mohammedanism, none on the Sufis, none on Mithraism (since Mead's), none on Mani, and none on either Talmud or Kabbalah (since Wynn Westcott's booklets). The rich fields of animism and fetichism, embodying as they do the fragments of great religions, have been beneath our notice. Maya and Aztec civilization and religion we have left to others, we who lay such stress upon them. The myths of North America are gathered by everybody but Theosophists.

Plato: nothing but some of heroic old Alexander Wilder's essays, never reprinted. Plotinus: a translation by Mead, but no thorough study. Iamblichus: nothing. The Homeric epic: nothing, nor anything on Greek religion, that vast and fascinating field so akin in culture to our own and on which our world of scholarship reads everything printed. On Keltic religion we have no book for all the magic it yields.

Where is our big text on Masonry? Wilmshurst's lectures, but nothing more. Where is our word on occult geography and the Platonic solids? The Greek canon

of proportion? The magical symbolism of The Thousand Nights and One Night? Aeneid Book VI? The Mahabharata? The Ramayana? What have we on the mediaeval Theosophists? Bruno? Nicholas of Basle? Nicholas Flamel? Gemistus Pletho? The Fuggers? Trithemius? The Comacine Masters? Or on Cagliostro? Or Mesmer? We have a book on St. Germain, not a very good book. These are some of the things the world looks for from us, and we expect from ourselves. The clues are all there in The Secret Doctrine, and thousands more, but we are so busy about something else.

We write primers as fast as other and better primers go out of print. We are always striving for a lower doorstep when our house on the inside is stark and naked of the things it should contain. We have even lost what we had. We have let Jerome Anderson's books go out of print, and "Man: Fragments of Forgotten History," and Ralston Skinner's "Source of Measures," and Claude Wright's "Modern Theosophy," and Willson's "Ancient and Modern Physics," and The Dreamer's "Studies in Bhagavad Gita" and most of Tukaram Tatya's reprints of Hindu Scriptures, and Dvivedi's books. Until a year or so ago H. P. B.'s Glossary was out of print when private persons revived it.

These are some of the lacunae we must fill, and on the side of scholarship alone. In science, in art, in service, in life, in politics, we have done scarcely so well.

Perhaps it is the mark of our failure. Perhaps it is only the sign of our youth. Theosophists now growing up and to come may be less charitable about it all. At least I think they will try to bridge some of these gaps.

(Next month, "Study.")

* * *

No man can escape his Karma, for it is the shadow he casts. If in this life you have climbed a little, as you mount you will see more. The end is sure for you, but not yet, nor here. Have no fear. Tread the path you have chosen and welcome death when it releases you to a higher.—The Key of Dreams.

THE BIRTH OF THE SOUL

HUGH R. GILLESPIE

In dealing with the birth of the soul, it is most important to recognize at the outset that birth is a reproductive process, which comes to the end of a stage with the act of birth. In the reproduction of an ordinary mammal we have, for instance, three stages: conception, incubation and birth. The mere act of birth is a necessary, though, relatively speaking, an unimportant, factor in the process. It marks the end of one stage and the beginning of another. It is the process of reproduction as such that embodies the essential factors of development and progress—and without these the act of birth would have no reason for its occurrence.

Incubation is that part of the process which covers the actual growth of the embryo, while conception is the factor which determines and conditions the type—the composition, and the description of being that is to be born.

Now there are two most important facts which emerge just at this juncture, and they are important because they bring us into immediate contact with the great theosophic principle of unity. Unity as a principle implies that in all realms and departments of nature there exists a unitary relationship. There is unity of origin, unity of substance, unity of essence; and by a process of logical analysis all phenomena, physical and otherwise, can be resolved into simple constituents, and these again can be resolved into the ultimate. Put rather crudely, but effectively, one might say that all things originate in God, and all things end in God.

Unity further implies duality. Just as the concept of heat necessitates its opposite concept of cold, or the idea of softness necessitates the opposite idea of hardness, so the idea of unity connotes the idea of diversity. So we get unity and diversity. But even in diversity the principle of unity persists, for in the process of reproduction there is always unity of production, however numerous may be the types. We never expect and we never find one type or species reproducing another.

Each type or form of life reproduces itself. And in the same way and by parity of reasoning, we are warranted in assuming that never a soul produces a body, nor does a body ever produce a soul.

And so when we come to deal directly with the birth of a soul, we are faced with the necessity for a parent soul or an over-soul, because, as we have seen, the principle of Unity demands that like shall only give birth to like. We are thus compelled to use our imagination and postulate an Over-soul which is the parent of all individual souls.

Following this reasoning, we shall find that the process of physical reproduction is paralleled by the process of psychic reproduction. There is firstly, conception; secondly, incubation, and thirdly, birth of the individual soul.

Understanding of the subject will be much facilitated if we assume, and we have warrant for assumption, that the Over-soul is of molecular construction. In other words, just as our physical body is built up of cells and molecules, each of which is complete in itself, so the over-soul is composed of psychic cells and molecules, each of which is also complete in itself, and which in each case may be looked upon as the psychic nucleus of an individual soul. I personally look upon the Over-soul as an illimitable group of psychic entities, each of which is at a different stage of development. Some have returned in a state of perfection to be absorbed into the Over-soul, and others are waiting the time of conception, in order that they, too, may start on the pilgrimage of the soul. This pilgrimage begins with conception. Conception is the first stage of this journey. If you will think for a moment of one of our lone life forms that reproduce by budding, you will get some idea of the way in which a soul can be conceived. The moneron, for instance, when multiplying its species, grows a knob or bud on its surface and tightens the skin so that it assumes the shape of a half dumb-bell. When it has reached the proper stage a twist is given and the knob or bud drops off and becomes another individual organism.

(CONTINUED ON PAGE 93)

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OFFICIAL NOTES

The President, Mrs. Annie Besant, who has been suffering from the bite of a noxious insect which brought on blood poisoning, has steadily recovered and has been able to take up her correspondence again. She wears the charm of a dedicated and selfless life.

* * *

Indexes for Volumes I., II., and III. of The Canadian Theosophist may now be had on application. Bound up volumes may be purchased for \$2 each. Only a limited number are available of each.

* * *

Senor Salvador Morales, of Mexico, writes:

“My Dear Brother: The National Council, T. S., in Mexico, on account of Mr. Garza Galindo's resignation, elected me as General Secretary pro tempore to hold the office until next November, when definitive elections will take place. Please accept the warm greetings of all the members of the Mexican Section and our best

wishes for the prosperity of your Section, hoping that the spirit of co-operation will be greatly enlarged between the two national Societies.”

* * *

The great convention of the Brotherhood Movement, to be held in Toronto in October, should have the attention and the sympathy of every Theosophist. There are other workers in the vineyard as well as ourselves. Let us not forget what was said by one of our great workers: “Even when you shall not have succeeded in carrying out anything but some small duties, some words of warning, your strong desire will strike like Vulcan upon other hearts in the world, and suddenly you will find that done which you had longed to be the doer of. Then rejoice that another had been so fortunate as to make such a meritorious Karma.”

* * *

From the Statement of Funds it will be observed that a balance of \$248.43 has been carried over from last year. Some uncashed cheques make the difference in the amount given last month. When it is noted that the net revenue was \$513.29 less than the previous year this may be regarded as very satisfactory. The actual revenue in 1921-22 was \$2,708.64, and in 1922-23 \$2,195.35. Unless the Lodges undertake more active public work for Theosophy and ignore the efforts to create dissension it may be feared that the experience of last year will be repeated. A very little effort, however, will enable the Lodges to overtake the lapses of last year, and before the winter season opens steps should be taken to inaugurate active propaganda in every district. There are thousands of people among the reading public who only need to be introduced to our literature to become earnest students. Lodges can have pamphlets on application.

FELLOWS AND FRIENDS

Mr. Lionel Stevenson, M.A. of the Julian Lodge, Vancouver, has accepted a Fellowship in the University of California and will be located there for the next two years.

"The Work of the T. S. in India" and "Cyclic Law in the T. S.," the subjects being illustrated by lantern slides and constituting in reality two lectures in one.

In the evening, and again on Monday and Tuesday, public lectures were given, the subjects being "Psychic Senses and Spirituality," "Theosophy and Occultism" and "The Civilized East and the Barbaric West." The hall was well filled every evening, and there can be no doubt that Mr. Kunz' visit has produced an excellent effect. It is interesting to note that the next twelve months should see an added impetus to the work of the T.S. if Mr. Kunz' theory of cyclic law is correct.

CORRESPONDENCE

CHILD TRAINING

Editor Canadian Theosophist:—

I would like to pass on the good news that I have just obtained, a set of books on Child Training from the United States, which, I think, are excellent. There are sixteen volumes, divided into groups under the headings: Obedience, Self-Control, Body and Mind, and Morality. The course seeks to educate parents, teachers and guardians to do away with the old methods of scolding, whipping, threatening and fault-finding, replacing the methods of fear with those of gaining the confidence and real love of the child. Self-control and watchfulness is required from the parents who try to follow instructions, but, according to the reports of good results obtained by thousands of parents all over the United States, they have not found it impossible. I cannot think of anything more urgently required in the majority of homes than some guidance in this all-important matter of child management. Any course of action that would help to do away with that misery-inspiring habit of fault-finding, which so many seem to think necessary, would be a benediction—to lift, encourage and inspire the child spirit instead of crushing and disabling. I would write further comments on this course if space was not so precious, but anyone wishing more information should write to The Parents' Association, Pleasant Hill, Ohio.

They very kindly deducted the cost of the customs duty, as I suppose they have done for other Canadians.

BARBARA G. JACKSON.

157 Chisholm Ave., Toronto.

THE YEAR'S WORK

A year ago we looked forward to a season of renewed work and progress, with the exception that "co-operation and toleration," which had been set as the watchword of our Section, would be held loyally by every member as the inspiration of our efforts. We had counted without our Karma, however, and almost immediately there began a campaign of fault-finding and criticism, of correspondence and propaganda which culminated in the recent election. None of the suspicions that were injected into this were found to be based on anything more than gossip, but a great many of the members were disgusted with the conditions created and failed to renew their subscriptions. The result has been that, in spite of new members to the number of 79, besides reinstatements and those joining on demit, we have had 40 resignations and 212 who were suspended for non-payment of dues, a regrettable testimony to the loss of interest in our work on the part of such a large number. Instead of crossing the thousand mark, as we might easily have done, the result is that we have only 795 members in good standing at the close of the year. It is not too much to ask the several Lodges to undertake the task of visiting those who have resigned or are inactive and laying the facts before them, with the object of renewing their interest and enabling them to understand that there is nothing in the situation which should prevent them taking up the work of the Movement with all the hearty interest they must have felt when they first joined. If we desire a Universal Brotherhood, with the utmost tolerance and good will, with full liberty of thought and expression of individual opinion, our Constitution guarantees this, and no one has had any need to complain on that score. If tolerance and liberty of thought and

STANDING OF THE LODGES:

Lodges.	New Members.	Joined on Demit	Reinstated.	Left on Demit.	Dead.	Resigned.	Inactive.	Total, 1922.	Total, 1923.
Banff .....	...	...	...	...	...	...	...	5	5
Calgary	3	1	...	2	...	4	11	43	30
Creelman .....	...	...	...	...	...	...	...	2	2
Edmonton	2	...	2	...	...	...	2	13	15
Halifax .....	...	...	...	2	...	...	10	13	1
Hamilton	4	...	1	...	...	1	7	33	30
do Annie Besant	2	...	...	3	...	...	1	15	13
London	3	...	...	...	...	...	5	41	39
Medicine Hat .....	...	...	...	...	...	...	3	5	2
Montreal	2	2	...	...	...	1	13	60	50
Nanaimo .....	...	...	1	1	...	...	4	6	2
Ottawa	1	...	1	2	...	4	9	35	22
do Fellowship	1	...	1	...	...	...	2	13	13
Regina .....	...	...	...	...	...	1	7	15	7
do Alcyone	2	...	...	...	...	...	8	15	9
St. Thomas .....	...	...	...	...	...	...	4	11	7
Summerland	4	...	...	...	...	...	3	12	13
Toronto	27	9	7	3	3	3	50	260	244
do West End	2	...	...	...	...	...	1	18	19
Vancouver	11	4	...	4	1	1	22	141	128
do North Vancouver	4	1	...	...	...	...	2	15	18
do Orpheus	1	1	...	1	...	...	4	28	25
do Julian .....	...	...	...	...	...	...	8	19	11
Victoria	1	...	...	2	1	23	7	47	15
do Brotherhood	2	3	...	...	...	...	1	12	16
Vulcan	2	...	...	...	...	...	...	10	12
Winnipeg	4	...	...	2	...	2	20	49	29
do Blavatsky .....	...	...	...	...	...	...	8	8	...
Members at Large	1	...	...	1	...	...	...	18	18
	79	21	13	23	5	40	212	962	795

free speech are not desired, it must, of course, be admitted that the T. S. in Canada is not the organization for those so minded.

Under our Constitution the local Lodges are autonomous, and the General Secretary and the Executive have no right to interfere with their activities. But we have a right to expect that the Lodges will observe the terms of the Constitution and work for the success of the Society in the spirit in which it has been organized. There should be no harsh criticism of individual members and,

above all, no attempt to squeeze out members who may not share the views of those who possess or assume more authority in the Lodge. In the practice of Brotherhood the Golden Rule is the only fair standard of conduct, and as no one cares to be shouted down, he should not try to shout down others.

It appears that very little has been done during the year by some Lodges to approach the public. The lecture tour of Mr. Roy Mitchell was an opportunity which, where it was taken advantage of, afforded the Lodges a remarkable opportunity to

reach the large number of people now reading and thinking along the highway of Theosophical thought. Some of the Lodges failed to avail themselves of this opportunity and with noticeable results.

Another activity which might be usefully adopted is the circulation of the Magazine. Many of the public subscribe who do not belong to the Society, and a number have joined after having read it for some time. There is no reason why the Lodges should not assist the Society and themselves by getting subscriptions for the Magazine. It is suggested that each Lodge appoint a Magazine agent, who will canvass or accept subscriptions. It is quite easy to get subscriptions at a dollar a year, if the effort be made. To the Lodge agent we will make a price of \$7.50 for lots of ten subscribers, all to be sent in at once. It is necessary to have an official agent, otherwise we would have all kinds of people taking subscriptions, with consequent irregularities which we cannot contemplate.

We have had a large stock of pamphlets printed during the year past, and there are sufficient for an active campaign in those Lodges which may desire to use them. It had been hoped that the Lodges would purchase these at cost so as to enable re-printing to be carried on as required. Very few Lodges even offered to pay the postage on the bundles of pamphlets sent to them. The active workers who use and send for these pamphlets testify to their attractiveness, and this should be a hint to those who have not the inclination to do so yet. Mr. Cronyn's pamphlets replying to the Bishop of Huron's attack on Theosophy is now in stock and will be sent to all the Lodges in proportion to their membership. Further supplies may be had on application. It is suggested that Lodges sell these and so increase their funds. For those who are interested in the relation of Theosophy to Christianity the pamphlet is a most excellent one.

The funds of the Society have been carefully handled, and it may be noted once more that no salaries are paid at headquarters. Some of the Executive think

that a change should be made in this respect and that an assistant to take care of routine work at a small salary would enable more efficient work to be done in time which is now wholly occupied with routine drudgery. It may be noted once more at this point that the assistance given by Mr. Tallman as Acting Treasurer and in the operation of the addressograph has been invaluable. Assistance in getting out the Magazine month by month during the year was furnished by Mr. Leslie Floyd, Mr. Lionel Stevenson, Mr. Robert Marks and other members of the Toronto Lodge, and this help is gratefully acknowledged. In this way much has been done at no cost. The bank balance for the year is \$248.43 and there are no accounts due. A statement of the revenue and expenditure appears elsewhere.

In conclusion, the words of last year's report may be recalled. Each member should be able to stand alone. There is only one way to stand alone, and that is to begin working for others. If one does the work the Master's power flows through the worker. If the Lodge does the work, it grows strong in the Master's strength, and the results are evident. The member or the Lodge that is looking for help from outside is not getting into the current of the Master's Will and cannot expect to develop. What have you done to help anyone else this year? What have you done to help your community? What have you done to spread the message entrusted to the Society?

A. E. S. S.

* * *

So let the soul that is not unworthy of that Vision contemplate the Great Soul; freed from deceit and every illusion, and collected into calm. Calmed be the body in that hour and the tumult of the flesh. Calm be the earth, the sea, the air, and let Heaven itself be still. Then let the soul be aware how into that silent Heaven the Great Soul floweth, and suddenly be filled with light, for this light is from Him and is He, when like a God of old time He entereth the house of one that calleth.—
The Key of Dreams.

THE BIRTH OF THE SOUL

(CONTINUED FROM PAGE 87)

Now in much the same way the Over-soul can be thought of as conceiving an individual, psychic entity and piloting it to the various physical states in which it may meet the experiences necessary to its development as an individual soul.

The first state of the embryo soul on the physical plane is chosen with a purpose. The Over-soul is careful not to expose it to the rough-and-tumble of experience without preparation. Therefore it receives its first lessons in company in the mineral world. The psychic embryo is attached to its fellows in the group, forming what is termed the group-soul, and the object is, first, to foster the feeling of co-operative resistance or response to stimulus, and secondly, to enable it to experience the mass movements characteristic of the mineral world, and also to realize that even these mass movements are recurrent pulsations which respond to the law of periodicity. It is this law of periodicity which provides the periodic impacts of the seasons, the cold and the heat, the wet and the dry, which recur with a persistent regularity which compels the developing psyche to realize that there is a world outside its group. Then after aeons of this ordinary response to the pulsations of nature, there comes a period of extraordinary response, and the group-entity of the mineral is actually hurled by the impetus of its own response into the vegetable world, and another stage of incubation has begun. This new stage, unlike that of the mineral world, is characterized by actual life and movement, and conscious response. Periodicity is the marked characteristic of the vegetable world. There is a conscious period of growth and activity, followed by a period of rest and recuperation, and all plants follow the same course. It is ever and always a response of plant group of embryo souls to the outer stimulus, and the result is organized growth, sentient development, and conscious response. There is here a distinct advance on the response of the mineral, for instead of a quiescent response in the mass, here in the plants we

get a riotous response, as represented in the bursting of the buds, etc. We also get a hint of the beginning of individualization, for each group of plants gives its own response, though the consciousness is still of the mass type.

Still another extraordinary response takes place and the psychic embryo is hurled into the field of experience as an inhabitant of the animal kingdom. And again we note differentiation, and we find that the tendency to distinct group consciousness is still more marked. Instead of the mass-soul of the mineral, and the modified mass-soul of the vegetable, we observe in the animal world differentiated groups or species, each animated by a type of group consciousness which is distinct from every other. Notice the progressive development of this group-consciousness. In the plant, the group response to the seasons could be predicted to a day. It is a group movement. In the animal world this is more pronounced, but further it also takes on the semblance of a rational response, a reasoned-out course of action. We have the migratory habits of certain birds, such as the swallow and others.

Then there is that unsavoury animal, the rat, of which many extraordinary tales are told. I have heard from credible witnesses of the way in which rats will inspect new ships before taking their residence on board.

Then there are the hunting dogs of South America, which, when they have sighted their prey, deliberately post themselves at regular distances around a circle, with the quarry in the centre. Then a few of the pack which remain in the circle start the deer at full speed round the circle, and as it reaches each waiting dog, the one hunting it falls out and the fresh one takes its place, and so on till at last the quarry falls out exhausted. Nor does the feast begin till every member of the pack has arrived to receive his share.

The point I want to emphasize here, is that whereas the plant is fixed and is merely the recipient of experiences, the animal, on the other hand, can, and does, travel in search of experiences. It is evolving the capacity for free response. There is thus encouraged a tendency in

each group-consciousness to respond as an individual group, and this tendency afterwards manifests in individual members of the group with very important results.

We now come to the actual moment of birth, when the psychic embryo, having left conception behind and passed through incubation, is about to launch itself on the great ocean of human experience.

There are several theories as to the character of the final impulse which lifts the animal out of the group consciousness and lands it in the realm of human experience.

Some suggest that affection is wholly responsible for the actual birth of a soul. This I cannot accept. Firstly, because affection does not appear to me to be sufficiently dynamic and assertive. It is sloppy. It is wishy-washy. Affection may be an important factor, but is never the effective cause of the birth of a soul.

In my opinion, the final impulse is found in character, sheer strength of character. The type of character that goes in search of experience, instead of waiting for experience to come.

Horse breeders in Australia, often find among the mob of horses, one horse which is absolutely untameable. It was the same before it was cut out and captured. It strayed, lone and solitary, but determined, in search of experience. And when it came under the hand of man it was beaten, but never conquered. We call that type of horse an outlaw in Australia, and it always remains an outlaw until a real horse-lover comes along. Then a slap on the neck, a word whispered in his ear, and the erstwhile outlaw becomes a lamb. But that is the type of animal entity that breaks the bonds of heredity and leaps from the animal to the human. It matters not whether the character is good or bad. What is wanted is power of psychic levitation. The ability to drive upwards and onwards, through every obstacle, from brutehood to brotherhood.

And so in a perfectly natural way we find what was merely an abnormally evolved entity leaping the barriers of its heredity and taking its place in the ranks of humanity.

Conception, incubation and birth have individualized another immortal soul. Truly do the Hindu scriptures affirm of the soul that "It sleeps in the Mineral, dreams in the Vegetable, wakes in the Animal, and leaps to full consciousness in Man."

WHAT DO YOU SEEK?

For twenty-five years I have been searching—for what? I did not really know. I only knew there was something I had not yet attained.

All these years I have read, read, read—everything of occult nature was grist to my mill. Looking, searching, watching, waiting; but in the late light I see that always the material was uppermost, the desire nature paramount.

The Ideal of Service to Humanity was my first ray of light. This I received through "The Servant." A few months' consistent following of these ideals gave me more light (understanding), i.e., the idea of devoting the same time every day to concentration.

At this time my efforts at concentration consisted of a calm, waiting attitude; such thoughts as I had were in the form of desire to know, what or whom to concentrate on.

In a few months I was led to ask for some helpful suggestion, and was advised to study all or any one of three books. I chose "Light on the Path," and started to work in earnest the day this most helpful letter arrived.

"Hints to Young Students in Occultism" has been a great help to me lately.

To me the kernel of the ideal is the killing out of the desire nature; a little thought will convince me that we are "one big desire" nature made up of many little desires—and it is this that must be overcome.

When we go deep enough into our material natures we find that all desires are covetous or selfish.

So kill it out!

Once the searching or analytical effort was made I discovered that desire was my whole material nature, and the more

light I receive, the more subtle it becomes.

Now that dawn is breaking for me, wherever I turn I find new light and opportunity for growth.

The ideal for concentration soon followed the turning from self, but I believe each must work this out individually—else I would be more personal.

One thing is certain: in order to grow, one must give, not only some time every day to concentration and study but one must find a way to be unselfishly helpful to others, even though it be in some very small way. We must give before we may receive, is true always.

These things have been written in many forms by many people, but "constant dripping of the water wears away the stone."

I trust this little message will reach some who are struggling along as I did for so long and give them a lift over some rough place in their path—give new insight into old truths.

M. R.

Detroit.

"MEN LIKE GODS"

This brilliant romance by Mr. H. G. Wells should be read by all Theosophists. It is a challenge to organizations like the T. S., which make great professions of instructing the world and show by their methods that they have still much to learn themselves. There is more of the true spirit of Theosophy in this romance than in any of the psychic revelations that have been popular of late years. Wells has been accused of being a materialist. The war has cured him of any tendency of that sort. His later books have been permeated with the new spirit and he is constantly feeling after the Eternal in his writings since he was confronted with the sterner facts of life's tragedy of hate. He values current and all ritualistic and creedal religion at its true worth, and understands the message of Jesus as no Theosophical writer of note has done in the last twenty years.

The world has gone mad after a new Messiah. Half a dozen organizations are

trading on the idea, and the churches, as they have done every fifty years or so, are all on the qui vive for something to happen that will save them the trouble of doing anything themselves. Priesthood and priest-craft seek for new methods of restoring their old power over humanity, and would introduce some new personal image to kindle new divisions on the earth. Religion as it has been taught is the cause of more strife on earth than any other cause, and almost entirely because of the separative tendencies of the personal allegiances demanded by one religious leader or another. Buddha tried to teach the mystery of non-personality, but the world could not understand him. Jesus taught that to be saved the personality must be forgotten, and the so-called Christians teach the direct opposite.

As Mr. Wells aptly says, we are still commended to the "spirit that turns from the Kingdom of Heaven to worship the thorns and the nails, which delights to represent its God not as the Resurrection and the Life, but as a woeful and defeated cadaver." Theosophy is not to be acquired in the artificial atmosphere and the false glamour of psychic and sacerdotal gullibility, but in earnest thinking, in vigorous action and in self-sacrificing service. Wells has succeeded in giving us in his "Men Like Gods" a better conception of what sixth race men might be like than all the Theosophical writers we have had. It inspires one to read what he has to say of a world regenerated, and by the means that are at hand for all to use if they will. It is a revelation of the Secret Doctrine of Common Sense.

Ben Madighan.

* * *

Son of Buddha, now going forth into the world, remember his exhortation and his rule:

Speak no ill and injure not.

Be restrained according to the Precepts. Be temperate in all things.

Dwell on lofty thoughts. And thus doing attain the Peace.

—The Key of Dreams.

THE ANGLO-CATHOLIC CONGRESS

The decline from principle and its immoral effect upon members of the Church of England in connection with the Anglo-Catholic movement, as represented in the Congress held in London last month, has been commented upon by the Lord Bishop of Durham, Dr. Hensley Henson. "So long as they are no more than a rebellious section of the Church of England, they are provided with an ecclesiastical home by the very system which they are seeking to destroy; but when at last they have succeeded, and the national authority has been broken, where will they be? There is no Catholic authority in the modern world which is embodied in a working polity except that of the two exclusive Churches, Eastern and Western. The first is too remote from English history, too barbarous, and too distant to serve their turn. There remains only the last, and with it they can only treat on terms of complete surrender. Rome is the inevitable goal of such 'Anglo-Catholicism' as acclaimed the Bishop of Zanzibar in the Albert Hall." Dr. Henson adds: "No English parishioner can be sure, though the law gives him the amplest guarantees, what type of Christianity will be taught in the parish church, or what spiritual handling his children will receive in the parish school or confirmation class. That will be taught in one parish which will be untaught in the next. This is not a generous tolerance, but an immoral indifference to truth." In the same symposium Rev. Frederic C. Spurr observes: "Historians are able to trace the process by which the change from Christianity to Catholicism took place. The pure stream of Christian faith and practice became polluted with the muddy waters of Mithraism." He would let the Anglo-Catholics "have all that they desire in the way of beauty of ritual and solemnity of worship. Many of us have no quarrel with them over these things. But the ritual must express the *Truth* of things. If it convey a false impression and set forth a conception of God which is derived from Paganism rather than from Christ, then it should

be changed. . . . They cannot eventually succeed. They will attract aesthetic people and others who love the ornate. They may satisfy persons who accept, without thought, ready-made dogmas. But they will leave untouched those who believe that in the New Testament we have the mind of Christ expressed far better than in the traditions of Catholicism."

NEUTRALITY

"It is not lawful for any officer of the Parent Society to express in public, by word or act, any hostility to, or preference for, any one section, religious or philosophical, more than another. All have an equal right to have the essential features of their religious belief laid before the tribunal of an impartial world. And no officer of the society, in his capacity as an officer, has the right to preach his own sectarian views and beliefs to members assembled, except when the meeting consists of his co-religionists. After due warning, violation of this rule shall be punished by suspension or expulsion."—Key to Theosophy, page 50.

* * *

Life might be simple enough but for the intrusion of other lives on our own. . . . But that is the cry of the weak. . . . To the strong, difficulties are joy, and when they are conquered their strength passes into the conqueror.—The Key of Dreams.

* * *

Even the gods envy him whose senses are quiet as horses well tamed, who has renounced his will and put away all taints. Calm are the thoughts, calm the deeds of such a one, attaining true wisdom and control.—The Key of Dreams.

* * *

Once the Buddha smiled and by the radiancy of that smile countless worlds were illumined. But there came a Voice saying, "It is not real. It cannot last." And the Light passed.—The Key of Dreams.

* * *

If there is one sort of person in the world that the Bible speaks harder of than another, it is fools.—John Ruskin.