

THE CANADIAN THEOSOPHIST

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OUR INDEX EXPURGATORIUS

"Eyes have they and they see not; ears have they and they hear not."

Such is the charge that may be made against this generation as it was made against that of the last era of the unveiling of the mysteries, and as it may be made in all similar periods. Nor against the multitude only, but chiefly against those who are supposed to be of the household of faith. In the last twelve-month or so we have had ample occasion to reflect on this deliberate closing of the eyes to the opportunities to learn and to know which the Lodge has made for those who would find the Way. The blind and the deaf abound, and when the blind lead the blind there can be but one end. And those who are deaf or blind seem to take pleasure in warning others not to look and not to hear. This is a modern innovation in the way of limiting one's fellows. We must not expect too much. There are but a few in each generation who want the whole truth, and there are still fewer who are willing to accept the full implications of the motto "There is no Religion higher than Truth." The singular unanimity that exists in many quarters about the danger of reading Letters of the Mahatmas or the Letters of H. P. B. is almost enough to shake one's nerve. We have ventured to use our common sense and it is with great satisfaction that one finds nothing in these volumes that does not harmonize with the teachings that we have followed since the beginning, and that does not justify all refusals to follow after the strange gods of recent years. The oracles of New York and of Adyar alike agree about the

undesirability of reading what Madam Blavatsky had to say in the Letters recently published and reviewed in rather inadequate fashion last month. The Theosophical Quarterly announces: "As in the case of 'The Mahatma Letters,' we consider publication dishonourable. . . From every standpoint, therefore, we regard publication as inexcusable." To this Adyar says with the tacit consent which is so notable: "Ditto, ditto." The Quarterly goes on to say with a bland sacerdotal assumption: "None the less, now that they are published, and are likely to be read and criticized by inquirers as well as enemies of Theosophy, it will certainly be necessary for some older students to read them, so as to be in a position to defend a Lodge messenger to whom we owe all the knowledge of Theosophy we possess."

As if H. P. B. needed any defence, and as though the common people had not as good a right to read what she had to say and form their own opinions about it as any older students. The older students have not, with a few notable exceptions, done so very much for us except by way of leading us into temptation, and occasionally astray. Adyar discreetly neglects to mention the Mahatma Letters or the Letters of H. P. B. But undoubtedly some older students there also will feel the necessity of reading these volumes with a view to explanations and discoveries. "Whatever record leaps to light" H. P. B. will never be shamed. Would that as much could be said of all the older students.

This is an age of publicity, and whether

we like it or not it is the fashion for our neighbours to put us in glass houses. Some of us may not like it but we may as well conform to the current mode. It is impossibly inconvenient at times to be caught sans culotte, but H. P. B. appears to have set the pace in this respect and it makes for a higher standard of conduct when people realize in very truth that Karma makes no mistake and unveils all mysteries sooner or later. "The Theosophical Movement, 1875-1925: A History and a Survey," has just come to hand (New York: E. P. Dutton & Co. \$5.) This is another volume for the Theosophical Index Expurgatorius which the great high Leaders on the physical plane are preparing for the suckling Theosophists who come under their care. We are progressing rapidly, and fortunately in two opposite directions. The Index Expurgatorius now in course of preparation will be the best guide that real students can have to the really valuable literature of the Theosophical Movement. The facsimile edition of The Secret Doctrine, just published in one volume and containing the two original volumes is another way-mark. Mr. William Kingsland has or is about to publish a volume on "Rational Mysticism," which ought to be a worthy companion with these other four. Altogether the Jubilee Year of the Theosophical Society is not without its tokens and portents.

We do not despair of any branch of the Movement. There are conscientious and sincere workers in all of them, and as they see the Light they will follow it wherever they be. There is evidence of an awakening in The Theosophist for March, which indicates that even at Headquarters the Truth does sometimes get itself openly stated. An article by A. Ross Read, who is certainly not a Canadian, "About the Future of the Theosophical Society," says nearly all the things of importance that the Canadian Theosophist has been saying for the last five years. And the article comes under the section of "Brotherhood," which is exactly right. It hints at the necessity of a new vehicle for the expression of Theosophy. "The world is gradually outgrowing the ideas born in the dark periods of superstition and religious fanaticism, which for so

many years held the minds of men in their unrelenting grasp. The lingering remnants of that same tendency are still in evidence wherever free thought is hampered, free speech throttled, or religious intolerance prevents progress."

In the course of the article the danger of sectarianism is discussed and Madam Blavatsky is quoted on this point. The existence of absolutely non-sectarian Lodges is a comparatively rare thing, and the endeavour to create such an ideal in the Canadian National Society has led to the secession of many members and the turning of chilly shoulders towards our activities here generally by Headquarters.

Free thought, free speech, free study are indispensable to a real Theosophical Lodge. Where the fences are up no progress can be made. Nor where there exists the intolerant mind can any success be expected. Unless, indeed, it be the successful founding of another sect. And that is not our aim. Yet the policy which animates many of our workers is distinctly sect-producing, whether these workers intend such a result or not. We have just had intimation, for example, from Mr. Krishnamurti, that it is intended to found a University at Adyar. It is with grave doubts that we hear of such a project. It is true that The Baptist Church declines to send its young men to a general University. The Jews are having a University erected at Jerusalem. The Mormons have their own educational standards, and to do them justice, they are higher than those of their Gentile neighbours. But they send their promising young geniuses abroad to the finest schools of the world so that they shall miss none of the great opportunities of training that are to be found.

A wiser plan appears to be to send our young people to the school, the college or the University which stands highest in the culture of the world, and let them carry their Theosophy with them into the atmosphere of the place they enter. Peaceful penetration of this kind will do more for the spread of Theosophy, and more for the world, and still more for the student, than all the sectarian education that can be given. The kingdoms of this world are not going to become the kingdoms of the Master if we abandon them

to their fate. Nor are our young people going to grow strong and fearless if we refuse to pit them against all the strength and ability that the world can face them with. They must win their laurels in fair and open fight, but if we nurture them in cloistered seclusion, as they do at Point Loma, they will make little impression in their ignorance of the world and its affairs, when they attempt to take their place in the rough and tumble of life. It does not seem worth while to try to supplant Oxford.

Dr. Weller Van Hook supplies us with a quotation from Dante in the same issue of *The Theosophist*, which applies to the segregated student.

"They are mixed with that caitiff choir of the angels, who were not rebellious, nor were faithful to God; but were for themselves."

Mr. Jinarajadasa had better take care or he will find himself on the Index Expurgatorius also along with the Canadian *Theosophist* and the volumes previously mentioned. He is printing private letters from H. P. B. to Colonel Olcott, and quite upsetting some of the ideas that have prevailed in certain circles even in Canada. The Colonel lost faith in H. P. B. at the time of the Coulomb affair and several other important people did the same, although we do not hear much about it now. They wanted to get her out of the Society, just as some people still do, and Olcott was almost persuaded. She writes him pretty plainly, with enough reserve to let him save his face, but she knew well enough what he was up to. They wanted to expel her. She wrote him: "I hope for your and the Society's sake, it is not so. For Master told me most plainly that if the Society did not recall me before 1886. They would retire entirely from any connection with it; signify so to the L. L. and other European and American Societies and break every connection with every member. THEY will not countenance ingratitude, Olcott, however guilty I may appear in the eyes of fools or even wise men for the matter of that. THEY DO EXIST—phenomena or no phenomena; but as 'Benjamin' remarked—I am the only one, for the present, in full possession of their doctrines and ready to give out of it as much as I can. After me

comes Subba Row, who knows more than I do, but who will not give out a tittle of it in its true light not for a kingdom. It is the Society that needs *me* while I can do perfectly without it. But the question is not one of interest but of JUSTICE and Pride. It is not selfishness or personal pride, but I was sent by Them and whatever my failure I am Their agent: in insulting me the Society insults Them—that's all. Well, let it try the experiment and it will fall into the domain of 'Women's Rights' and 'Social Purity' questions. See how many members will remain. But you know all this and I will not go on repeating old things."—A.E.S.S.

THE USE OF THE SECRET DOCTRINE

If a system of thought is any good at all there is one thing we can say of it: that the book that has been the great inspiration of the system must always lie a little beyond those who have embraced it. No religion is ever greater than its book, nor does any religion ever quite recapture the mood of its first great utterance.

This of course is inevitable. The first mover who has the power to move many people must be stronger than they. If he be weaker he will not move them. Even if in the years that follow a greater one should arise he cannot supersede that first authority. He can only lead a schism and take his own people away with him, leaving the devotees of the first to continue their effort to reach up to their book.

Our Theosophical Society is such a system with such a book, a book suited to our special need, and our chief lament these last few years is that our book is so much too hard for our people that very few of them study it. They content themselves with weak dilutions of it. Even those whose duty it is to urge the study of it and lead in that study are too frequently the authors of the dilutions and it is only a matter of human frailty that the poorer the derived book the less eager the author of it is that it be compared with the original.

Now, after half a century, having found most of the common pitfalls that beset a

Theosophical Society, our best workers are casting about for a way back again and have decided that *The Secret Doctrine* is their means to a recovery of something like the first power of the Society. But, habituated by long error to the idea that theosophy is something to study instead of something to use, they find when they turn to its pages that the Doctrine is a hard book, and, although they urge its study and talk of studying it they rarely do so. They go, receptive and vacant, to its pages and bring out nothing worth mentioning.

The Secret Doctrine has the quality of all great occult books. It does not address you; it answers you. It does not offer remarks; it offers rejoinders. It is the other person in a colloquy. It will not speak until it is spoken to. It will not give you a thought, but it will, and this is its index of greatness, adjust the thought you bring to it.

So because we have been for the most part a body of fitful and unsteady receivers instead of a body of fertile producers we have all but missed the point of *The Secret Doctrine*. It stands, therefore, inert on our shelves or lies vexedly thumbed on our tables, and it will continue so until we learn to use it as it was intended we should.

Our work is not with *The Secret Doctrine* at all but with the field of general knowledge and the *Doctrine* stands to us in that work as mentor and guide, a mentor that will only serve us as we labour. The task we have to perform and the one by which we will be measured is in its widest aspect the restating of human knowledge in terms of the theosophical attitude to life. It is to renew the theosophical point of view, not as a mere declaration of theory, but as applied to each of the subjects that engages man's attention. It is in effect to make a new encyclopaedia interpreting religion, philosophy, mythology, history, biography, science and the arts in the light of this doctrine that has been restored to the world. We might say many foolish things but the present encyclopaedias say foolish things and we should be hard put sometimes to be more foolish than they. In any case we would

be in a position, most of us, to say what we liked, which is more than many supple and subvented professors dare to do. We would have less need to compromise because it would be a long time before anybody cared to pay us money for our work. We would have to work for love and in that way might evoke more active intuitions than they have.

Suppose then, instead of putting the *Doctrine* in front of us on the table we put it on one side—as a means rather than as an end—and devote ourselves to something like *The Encyclopaedia Britannica*. Suppose, finding something that interests us specially, we test it out by means of *The Secret Doctrine*, assimilating the facts, weighing the inferences and valuing the interpretation. Then suppose we see if we think it needs rewriting. Perhaps we will decide that it does not, perhaps that it does and we set about making a new statement. Impudence? Oh no. These encyclopaedists are just the same kind of people we are, living on side streets, trying to make ends meet and forgetting their rubbers. They have read extensively and they have the data but once printed on that page the data are as much ours as theirs. Even if all the available data are not there they are easily procurable in other books. A few dollars will buy all the extant data on any subject. After that it is largely a matter of common-sense, which has never been exclusively identified with the pundit. Indeed it is a truism of college halls that the direct route from the student's garret to the professor's study rather deprives the savant of the human contacts that make for common-sense. Certainly the professor is the only living human being who can still say with a straight face, "The Egyptian mind—or the Hindu mind, or Greek mind—was incapable of conceiving so-and-so, or so-and-so" as if there were anything we could conceive that these others could not conceive.

Proceeding thus, comparatively for choice, in order to exercise due vigilance over facts, because these men frequently set down something for a fact when it is only a conclusion, and testing everything as we go by means of *The Secret Doctrine* we will find that we can profitably revise

a great deal of what has been written, on religion, myth and philosophy at least, and in time on many other things, because the writers of the final words of scholarship are frequently adherents of this or that sect or are declared materialists and are bound to write views coloured by their affiliations. Our business would be to stand outside of sect and to resist materialism. It would be our business also to use analogy, which too often the Gradgrinds eschew, chiefly because they do not use it very well. We might use analogy also in the old sense of the Greek philosophers who coined the word as implying correspondences. This the materialists do not use at all. They do not admit the existence of other worlds with which this might correspond.

(To be Continued.)

FROM THE MAHATMA LETTERS

“The path to Occult Sciences has to be trodden laboriously and crossed at the danger of life; . . . every new step in it leading to the final goal, is surrounded by pit-falls and cruel thorns; . . . the pilgrim who ventures upon it is made first to confront and *conquer* the thousand and one furies who keep watch over its adamantine gates and entrances—furies called Doubt, Skepticism, Scorn, Ridicule, Envy, and finally Temptation—especially the latter; and that he who would see beyond had to first destroy this living wall; that he must be possessed of a heart and soul clad in steel, and of an iron never failing determination and yet be meek and gentle, humble and have shut out from his heart every human passion, that leads to evil.”

FROM THE LAST DISCOURSE OF SOCRATES

“While we live we shall approach nearest to the superior knowledge if we hold no partnership with the body, except what absolute necessity requires, and do not permit ourselves to be tainted by its nature, but keep ourselves uncontaminated by it till God himself shall release us.”

OCCULT MASONRY THE ACACIA

BY MATTHEW GIBSON

In previous articles I have spoken of the important place given in all occult schools to the nervous system, with its three main courses, the cerebro-spinal and the right and left sympathetic. These, we have seen, are called in the Hindu books, the three great *nadis* or tubes, and are with their plexuses the principal factors in the work of *telesteia* or purification. Now for purposes of our enquiry we must take into account the entire nervous system with all its ramifications throughout the body.

If, remembering that the nerves run all through the body and out to its surface at every point, we imagine the nerves as dissected from the body and maintained *in situ* we would have a vastly intricate mesh-replica of the general form of the body. This the Hermetic writers said was the outer and physical manifestation of an inner mesh they called The House of the Net, the house of which Thoth-Hermes was master. That is to say, that of a subtler grade of matter than the nerves and corresponding in every detail of shape and position to them is another mesh, a true one of which the physical nerves are only the image. This, they said, is the core or armature of the double, that subtle body which is the central factor in all mystery systems—the body of the resurrection. As we saw in the article on the Apron, the Sanskrit writers call it *linga sarira*, the creative body. The Egyptians call it the *ka* or double and show it as accompanying the postulant in the ritual as in the pictures, for instance, of Hat-sep-su. The Kabbalists call it *kuchha-guf*, the *vis* of the physical body. The Greeks symbolize it as the chrysalis in the cocoon of the physical body waiting to be metamorphosed into the winged imago. The Chinese say it is the body of the sacred wood waiting to be put on the cosmic lathe that will shape it into an immortal form.

For the moment, however, we are chiefly interested in the network itself. The physical nerves are dull inert things to the physical eye. To the clairvoyant

eye, however, the true nerves are said to be radiant with life and color and the coursing energies we know only by their effects are described as being luminous currents passing to and fro along the real *nadis* of that subtle body. Where we have a thread of nerve fibre the subtle mesh shows a shining thread, where there is a plexus or ganglion—called also a lotus jewel—there is in the inner body a bright, starry centre. This is why the etheric double has been called, time out of mind, the astral or sidereal body, as having a starry radiance.

We shall see this body in a latter article under its symbolism of network and lily-work, and as containing the seven stars. For the present I am concerned with a far more widespread symbolism for this up-standing interlace of stem and foliage—its appearance in the mystical literature of the world as the Tree of Life.

If this intricate play of currents along well-defined courses in the body be as I have suggested the true play of life in the body, we can see how any process of purification that will enable us to draw power from it will be in myth an eating of its fruit. So we have in the old Chaldean system the hero, Irgella—the Chaldean Hercules—failing in his effort to garner the fruit of the tree. Irgella is the Akkadian type of the Sun the Solar Self or Ego of whom I have spoken and in the myth the tree was guarded by a serpent, that same *speirema* or serpent coil we saw in the symbol of the cabletow. In the New Testament Apocalypse the candidate when he becomes the Conqueror is rewarded with the power to eat of the fruit of the tree which is in the middle of the Garden of the God.

There is the implication in Isaiah that not only is this Tree the key to immortality but that each man must attain to the full power of it in his own right and by his own effort. "They shall not build and another inhabit; they shall not plant and others eat; for as the days of the Tree of Life so shall the days of my people be."

So the Tree of Life runs through the religious systems, each contributing its clue to the interpretation. Among the Akkadians it was Tin-tir, literally Life-tree, and Babylon was first known as Tin-

tir-ki or Life-tree-place. Tin-tir was guarded, they say, by some who were half gods and half men and by others who were half men and half animals. One of its names is Sakh, or holy, and it is called in the Assyrian, Asher. This is the Asherah of the Amorites, called in our translation of the Old Testament, groves, really the assemblies of the Divine Trees of Life. In the Hindu and the Chinese there are many traditions of that which because of its radiant centres they call the Jewelled Tree of Life. In the Norse it appears as Ash Yggdrasil, with its three roots reaching down to cold Hel, our earth, and watered by the earth-forces called the fountain of Urd. In Virgil's *Æneid*, Book VI. it is the golden branch that admits Aeneas into the inner world of being where he converses with his father Anchises and sees the host of souls awaiting re-birth. In the legend of the Argonauts it is the oracular oak branch Jason sets up on the prow of his ship. In the Assyrian *steles* it is the vine on a trellis, called Iz-tin the wood of life, and in Greek myth it is the Dionisiac vine. In Druidic lore it is the mistletoe that must be severed with a golden sickle. This setting free or drawing out of the tree is a universal rite.

I have not space enough here to go further into the symbolism of the tree than to gather up one or two of its phases that have a special bearing on Freemasonry. The first is that it is identified with Eternal Memory, as would be that immortal body of which it is the arbor, and the Vedic word for the Divine Energy which flows along its multitudinous ramifications is *akasa* the medium in which every event is recorded from the beginning of manifestation—what we have been accustomed to call the Book of the God's Remembrance.

In Freemasonry we have the symbol of a tree called by a name curiously like that Sanskrit word for the Divine Force that plays through the Tree of Life and curiously also it is a remembrance of the great disaster we have to mend. So, too, it is the plant that gives the sacred shittim wood used in making the parts of the mystical tabernacle. We say it is a sym-

bol of initiation—an entering in—of purity and of immortality.

Even the story of the acacia is not peculiar to Freemasonry. Virgil has a close parallel of it where Aeneas coming into Thrace, in which country Polydorus, the son of Priam, has been murdered, seizes accidentally a shrub growing on a hillside and the plant coming easily away reveals the burial place of the dead prince.

This symbol of ours of the acacia is a curiously intricate one, although we have little of our own about it. It links up however, with so many revealing traditions that it is worth examination in all its bearings. Undoubtedly it is one with the other Trees of Life, heath, ivy, oak, ash, alder and with those mystical trees ashvattha, banyan and pipal under which Gautama meditated. They must all have something to offer for the understanding of it. Undoubtedly also it is like the others, a device for the luminous core of an immortal body which can be brought into independent and eternal being and when we rise up and it comes easily away as we are told it does, we receive again not only the memory of our long past but also the power to bring about the *anastasis* or upstanding of the Master within, who has been slain.

FROM NANAK (SIKH)

“Why go searching God in the forest?
I have found Him at home.”

Let us close by expressing a hope that our Theosophists brothers and sisters in America will pause and think before they risk going into a “Solar” fire. Above all, let them bear in mind that true occult knowledge can never be bought. He who has anything to teach, unless like Peter to Simon, he says to him who offers him money for his knowledge—“Thy money perish with thee, because thou hast thought that the gift of (*our inner*) God may be purchased with money”—is either a black magician or an IMPOSTOR. Such is the first lesson taught by “Lucifer” to his readers in 1889.

—Lucifer, Volume III, Page 359.

THEOSOPHIC STUDY

V. CATHARSIS

By ROY MITCHELL

A man might go on studying and transmuting ideas for himself alone and make thus great gains in his powers of mind, finding that he became very expert in the manipulation of mind forms and the derivation of inferences by the union of previously unrelated ideas. If, however, he worked only for himself, he must find very soon that the inference-making faculty would wane and he would have to be content with logical deduction which is not the same thing at all but greatly inferior to true inference. This inferential faculty of which I speak and which I urge the serious student to exercise, is a function of intuition and belongs to higher mind where the latter borders on the Buddhic faculty. It is highest mind illuminated by a ray of direct cognition. The ancients called it a flaming sword and their divine figure for it was Hermes, the Messenger of the God. It is a flash of fire that, unless we learn to use it, casts a feeble enough ray in our smoky, emotion-clouded minds. Mere arithmetical logic, on the other hand, is of lower mind and, useful and all as it is for the ordering and classification of ideas and for committing to memory, is unequal to the work of transmutation. Transmutation is of the spirit working in mind.

It is implicit in all occultism that to draw down the powers of spirit, we must give away something we have. I suppose most of us when we have come across this doctrine for the first time have thought it a hard saying and as having something to do with austerity of life and rigid self-denial. Indeed at a certain stage it has but it has far wider implications than these and far more generous ones. Its great implication, and this means most for the creative worker, is, that having our true being in an inexhaustible fountain-head of spiritual power, we are, as it were, conduits through which power flows, and, like a physical conduit, if we are not giving off below, we cannot take in from above. We must stagnate.

This is the basis of that old tradition of the chain *gurum param para*, the chain of teachers above and above, and its converse, of pupils below and below, the implication of which is that every living being receives instruction from someone above and in his turn instructs someone below him in the scale. The measure in which we can be instructed is precisely the measure in which we transmit. "With what measure ye mete it shall be meted to you again," we say and we think of the saying as having to do with some kind of vengeance or reward imposed on us by external forces. But it is far more significant when we see it thus as a current flowing through us and we as measurers of that current, transmitting it to our benefit or neglecting it to our hurt.

For purposes of our present enquiry and the problems of theosophic study, this tradition is of prime importance to us and we will do well to make closer and more immediate application of it. It means for us that, to vitalize our study—our quest of truth—we must find an outlet for such truth as we have. That we should go on gathering a wisdom that does not flow is as impossible as that we should employ static electricity for dynamic uses without first dynamizing it.

Of course no living being can refuse utterly to transmit. If he does he must cease to be a living being. Indeed I can conceive of no other way of death physical or spiritual than this of refusing to pass on the impulses of the spirit. A man who will do so must lose light and warmth, growing interiorly darker and darker, colder and colder until at last the vitalizing breath of the flow of spirit in its seven modes, passes him by. Truly an eighth sphere, an ice-bound hell.

For the rest of us, standing somewhere between a full acceptance of the flow of spirit and its full denial, there are manifestations of the law far more immediate and provable than this general concept. There is that phenomenon anybody may test in a moment for himself, the curious inrush of an idea that follows faithfully upon the utterance of one, as if there was no room for the newcomer until an old one was trust forth. The exercise is

more potent when the idea is voiced and most potent when the idea is accompanied by an eager desire that a listener understand what is being told him.

Orators are familiar with the phenomenon, at first to their great embarrassment. Upon the utterance of an idea, there swirls into the mind a better way of saying what has just been voiced. A tyro will become confused thinking he has chosen the inferior way of saying his thought and believing therefore that he is making a poor showing. The experienced speaker knows that the second idea can only be born when the first is voiced and will store the new idea away for future use. Every lecture is to him a study for the next, and he will derive the next in the process of incarnating this one.

So a student working along by himself, and much more than he supposes for himself, must come presently to the realization that the closet-theosophist is a contradiction in terms; that the vital and on-going student of the mysteries cannot keep his way without this cathartic process, this cleansing that works in its necessary measure when he endeavours to put his ideas into external form; in a greater and more concentrated degree when he incarnates them in the living voice, and most vitally of all when he believes most in the need that his ideas should carry aid and light and mercy.

Why? Because, as I suggested early in these essays, there is no spirituality to be attained alone. Spirituality is a shared thing and only an intense eagerness to share will evoke it. With every kindly thought in us it flashes through the murk of our minds, expending itself most commonly in the pleasant warmth we feel when we have done a helpful thing. But when, because we are transmitting ideas, and are filled with a great longing that our ideas be serviceable, the light does flash in our minds, we are far more likely to see it, keeping as we are a sort of vigil and praying for it. We get what we want most. Wisdom also. And no other motor force will energize our wants so purely and intensely as the desire to give to another. Such a desire carries no misgivings to impair its intensity.

It is not enough to say, "I shall study and then I shall teach." It sounds logical but this law transcends that kind of logic. The occultist says, "I shall teach and thereby give point and purpose to my study, for there can be no study without these." Mere curiosity will not take us into the mysteries. They are closed to the sight-seer and open only to the load-bearer.

We Theosophists have made this same mistake over and over again. We must see that we are only helped after we have become helpers, only loved after we have become lovers, only taught after we have become teachers and only assumed by the Masters after we have assumed others.

In order then to activate study we will do well to perfect our powers of instruction. There can be no motion except along this chain of the spirit. It is the doctrine that can without contradiction explain us as separate and yet as united. I think perhaps we shall find at the last that the law of the chain contains all other laws.

FROM CORINTHIANS XIII.

Though I speak with the tongues of men and angels,
 And have not charity,
 I am become as sounding brass, or a tinkling cymbal.
 And though I have the gift of prophecy,
 And understand all mysteries, and all knowledge;
 And though I have all faith, so that I could remove mountains,
 And have not charity, I am nothing.
 And though I bestow all my goods to feed the poor,
 And though I give my body to be burned,
 And have not charity, it profiteth me nothing.
 Charity suffereth long, and is kind;
 Charity envieth not;
 Charity vaunteth not itself, is not puffed up,
 Doth not behave itself unseemly, seeketh not its own,
 Is not easily provoked, thinketh no evil;
 Beareth all things, believeth all things,
 hopeth all things, endureth all things.
 Charity never faileth.

ANCIENT AND MODERN PHYSICS

BY THOMAS WILLSON

I.

THE PHYSICAL BASIS OF METAPHYSICS

The Hindu system of physics, on which the metaphysical thought of the East is based, does not in its beginnings differ widely from the latest physics of the West; but it goes so much farther that *our* physics is soon lost sight of and forgotten. The Hindu conception of the material universe, taken from the Upanishads and some open teaching, will serve for an illustration. They divide physical matter into four kinds—prakriti, ether, prana, and manasa—which they call "planes." These differ only in the rate of vibration, each plane vibrating through one great octave, with gulfs of "lost" octaves between. The highest rate of vibration of prakriti is measured by the thousand, the lowest of the ether by trillions, and the lowest of prana by—never mind; they have, and we have not, the nomenclature.

The earth, they teach, is a globe of prakriti, floating in an ocean of ether, which, as it has the sun for its center of gravity, must necessarily be a globe. This etheric sun-globe has a diameter of over 300,000,000,000 miles. All the planets revolve around the sun far within its atmosphere. The etheric sun-globe revolves on its axis once in about 21,000 years, and this revolution causes the precession of the equinoxes. This etheric sun-globe is revolving around Alcyone with other etheric globes having suns for their centers and solar systems of prakritic globes within them in a great year of 8,640,000,000 of our common years. Its orbit has a diameter of 93,000,000,000,000 miles.

Beyond the etheric globes, and between them, is a third form of matter called prana, as much rarer and finer than the ether as the ether is rarer and finer than prakriti. As this prana has Alcyone for a center of gravity, it is necessarily a globe; and there are many of these pranic

globes floating in a vast ocean of manasa—a form of matter as much finer than prana as prana is finer than ether, or ether than prakriti. With this manasa (which is a globe) the material, or physical, universe ends; but there are spiritual globes beyond. The material universe is created from manasa, downward, but it does not respond to or chord with the vibrations of the globes above, except in a special instance and in a special way, which does not touch this inquiry.

The physical universe of the ancient (and modern) Hindu physicist was made up of these four kinds or planes of matter, distributed in space as “globes within globes.”

Professor Lodge in 1884 put forth the theory that prakriti (physical matter) as we call it, was in its atoms but “whirls” of ether. Since then speculative science has generally accepted the idea that the physical atom is made up of many cubic feet of ether in chemical union, as many quarts of oxygen and hydrogen unite chemically to make a drop of water. This is an old story to the Hindu sage. He tells his pupils that the great globe of manasa once filled all space, and there was nothing else. Precisely as on this earth we have our elementary substances that change from liquids into solids and gases, so on this manasic globe there were elementary substances that took the form of liquids, solids and gases. Its manasic matter was differentiated and vibrated through one octave, as the prakritic matter does on the earth. Its substances combined as that does.

One combination produced prana. The prana collected, and formed globes. On these pranic globes the process was repeated, with ether as the result, and the etheric globes formed. Then the process was repeated on the etheric globes, as the modern scientists have discovered, and prakriti and prakritic globes came into being.

The true diameter of the earth, the ancient Hindu books say, is about 50,000 miles. That is to say, the true surface of the earth is the line of twenty-four-hour axial rotation; the line where gravity and apergy exactly balance; where a moon would have to be placed to revolve once

in 86,400 seconds. Within that is prakriti; without is ether. It is also the line of no friction, which does exist between matter of different planes. There is friction between prakriti, between ether, between prana; but not between ether and prana, or ether and prakriti. Friction is a phenomenon confined to the matter of each plane separately. We live at the bottom of this gaseous ocean—on its floor—21,000 miles from the surface and only 4,000 miles from the center. Here, in a narrow “skin” limited to a few miles above and below us, is the realm of phenomena, where solid turns into liquid and liquid into gas, or *vice versa*. The lesson impressed upon the pupil’s mind by Hindu physics is that he lives far *within* the earth, not *on* it.

There is a comparatively narrow “skin” of and for phenomena within the etheric sun-globe, say the Eastern teachers, where the etheric solids, liquids, and gases meet and mingle and interchange. Within this “skin” are all the planets—the “gaseous” atmosphere of the etheric globe stretching millions of miles beyond the outermost planetary orbit. The earth is in this skin or belt of etheric phenomena, and its ether is in touch with the ether “in manifestation” on the etheric globe. The sun and other etheric globes are within the corresponding “skin” of phenomena of the pranic globes. The prana, manifesting as solid, liquid, and gas, or in combination and in forms, is in perfect touch with that of the etheric globe, and through that with the prana of the earth. That our prana is in touch with that on the pranic globe in all its manifestations means much in metaphysics. The same is true of the manasic globe, and of our manasa.

The great lesson the Eastern physics burns into the pupil is that we are living not only within the prakritic earth, but within each of the other globes as well in identically the same way and subject to the same laws. Our lives are not passed *on* one globe, but *in* four globes. It is as if one said he lived in Buffalo, Erie county, New York, United States; that he was a citizen of each and subject to the laws of each.

This question of the four globes, of the

four planes of matter, of the four skins, and of the four conditions or states of all matter and necessarily of all persons, from the purely material standpoint, is not only the foundation of Oriental physics, but the very essence of Oriental metaphysics—its starting-point and corner-stone. To one who carries with him, consciously or unconsciously, the concrete knowledge of the physics, the abstract teaching of the metaphysics presents no difficulty; it is as clear as crystal. But without the physical teaching the metaphysical is not translatable.

Our Western physics teaches that physical matter is divided into two kinds: prakriti (commonly called "physical matter") and ether; that the differences of each of the elementary prakritic substances (iron, copper, sulphur, oxygen) are in their molecules, the fundamental atom being the same; that each of these elementary substances vibrates only through one octave, though on different keys; that it changes from solid to liquid and gas as the rate of vibration is increased and from gas to liquid and solid as its vibration is decreased within its octave; that the ether obeys identical laws; that it has elementary substances vibrating through one octave only, and that these are solids, liquids, or gases on the etheric plane as prakriti is on this; that these etheric substances change and combine in every way that prakriti does; and that while all our prakritic substances vibrate within (say) fifty simply octaves, the lowest vibration of etheric matter begins over one thousand octaves beyond our highest, making a gulf to leap. The Eastern physics presents this with a wealth of detail that dazes the Western student, and then adds: "But beyond the etheric plane (or octave) of vibration for matter there is a third plane (or octave) of vibration called prana and beyond that a fourth called manasa. What is true of one plane is true of the other three. One law governs the four. As above so below. There is no real gulf; there is perfect continuity."

The Western scientist teaches as the foundation of modern physics that "each and every atom of prakritic matter is the center of an etheric molecule of many

atoms;" that "no two prakritic atoms touch," although their etheric envelopes or atmospheres *do* touch; and that "all physical phenomena are caused by the chording vibration of the prakritic atom and its envelope of ether," each "sounding the same note hundreds of octaves apart." The "solid earth" with its atmosphere represents the atom with its ether. As all the oxygen and hydrogen do not combine to make the drop of water, some remaining in mechanical union to give it an atmosphere, and about one-fourth of its bulk being gas, so the atom formed of the ether does not use all the ether in its chemical union, retaining some in mechanical union for its envelope or atmosphere.

The Hindu physics goes much farther along this road. It says that, when the pranic globes were formed, each atom of prana had its manasic envelope—was the center of a manasic molecule. When the etheric globes formed, each atom of ether was the center of a pranic molecule, each atom of which was surrounded with manasa. When the prakriti was formed from the ether, each and every atom of prakriti had the triple etheric-pranic-manasic envelope. "Each and every prakritic atom is the center of an etheric molecule," says our Western science; but that of the East adds this: "And each atom of that etheric molecule is the center of a pranic molecule, and each atom of prana in that pranic molecule is the center of a manasic molecule."

The four great globes of matter in the material universe are represented and reproduced in each and every atom of prakriti, which is in touch with each one of the four globes and a part of it. The same is true of any aggregation of prakriti—of the earth itself and of all things in it, including man. As there are four atoms in each one, so there are four earths, four globes, consubstantial, one for each of the four elements, and in touch with it. One is formed of prakritic atoms—the globe we know; another, of the ether forming their envelopes; another, of the prana envelopes of ether, and a fourth of the manasa around the pranic atom. They are not "skins"; they are consubstantial. And

(Continued on Page 32.)

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Albert E. S. Smythe, 22 West Glen Grove Ave., Toronto.

OFFICIAL NOTES

The accounts of the National Society as published in the Magazine last August, have been audited and found correct, and are so endorsed by Mr. John I. Sutcliffe, Chartered Accountant, Toronto.

A special conference of Young Theosophists is to be held at Adyar, probably at the conclusion of the Congress, and all who are likely to attend are requested to notify the Secretary of The Young Theosophist Congress, Theosophical Society, Adyar, Madras, India.

Mrs. Besant, in her presidential address to the annual convention at Bombay, made the following reference. "Canada is, at present, divided as to policy, some good workers standing by the General Secretary, others finding it impossible to work with him. With his consent, several Lodges have been attached to Adyar and these are forming a Federation."

Only members in good standing are entitled to vote in the election of the General Executive. Secretaries and treasurers of Lodges please note this and send in all dues at once for members who expect to cast their ballots, as none but

those whose dues are actually paid in to headquarters can be counted.

The Lodges are reminded that White Lotus Day falls on May 8th, and that this anniversary of the passing of Madam Blavatsky should be observed as a memorial to her and all her fellow workers who have rested from their labours. She requested that passages from the Bhagavad Gita and The Light of Asia be read at such assemblies, with such other exercises as may locally be deemed fitting.

Five bound volumes of The Canadian Theosophist are now available and are excellent material for public libraries or Lodge libraries, as well as for private study. They cover the history of the Canadian National Society since its inception, and illustrate the practical application of Theosophy in the affairs of the Society generally. Price, \$2 per volume. Title page and index for Volume V. may be had on application.

In the series of articles begun last month with that entitled, "Our Jubilee Year," it is expected to include along with an article on "Literature" by Mr. Mitchell, one on "Brotherhood and the Solidarity of Nations," which Mr. Wadia has undertaken to write; one on "Karma and Reincarnation," one on "Leadership," which will include the conception of the Masters; one on "The T. S. and its Offshoots," one on "Our Influence on Religion," one on "Our Contribution to Science," and one on "Our Solution of Social problems."

Mr. J. R. Aria, Recording Secretary at Adyar, has notified the National Societies that delegates attending the Jubilee Convention there at Christmas, should, if they expect to engage accommodation, give early notice of their intention. There are limitations to the number of people who can be accommodated, and those who neglect to secure a shelter in advance may be compelled to sleep in the open. Mr. Aria desires that the names of those attending be sent to him through the General Secretaries of the various National Societies.

"The Mahatma Letters" are still in eager demand and may be had from the Toronto acting Book Steward, Mr. George J. McMurtrie, 65 Hogarth Ave-

nue, Toronto, post free, for \$6. "H. P. Blavatsky's Letters to A. P. Sinnett" are now on sale also at \$5.75, post free, \$6. Other recent books are William Kingsland's "Rational Mysticism," \$4; "The Brotherhood of the Rosy Cross," by A. E. Waite, \$7.50; "The Problem of Atlantis," by E. Lewis Spence, \$2.50; "The Masonic Initiation," by W. L. Wilmshurst, \$2.50.

The Semi-Centennial edition of The Secret Doctrine which is being issued by "The Theosophy Company," of Los Angeles, California, is a photographic reprint of the first edition, being word for word as Madam Blavatsky published it in 1888. Printed on Bible paper, the volume is not too bulky for convenient use and the price will be \$7.50.

A history of the Theosophical Movement is being published by E. P. Dutton & Co. for \$5. Subscribers to the magazine "Theosophy" may purchase the two volumes for \$10.

It has been observed that many of the Canadian Lodges do not advertise their meetings. The only way to reach the public is by publicity, and it may be taken as certain that the Lodges which do not appeal to the public will not grow and are failing to carry out their mission. It is not the intention of the Society to proselytize, but it is the aim and hope of the Society to help all who need and are looking for help in such matters as it can. We must let it be known that we have knowledge and opportunities of learning in certain directions not usually available, if we are to reach those to whom our work would be of service. There are too many bogus agencies trumpeting their wares and supplanting us because we do not let our purposes be known. There are some who take the fatalistic view of this and say that if people are ready for Theosophy they will come. How will they come if they have not known, and how will they hear if we do not speak? To say it is their Karma is begging the whole question. It is true that people with peculiarly fortunate Karma will come in contact with the truth somehow. But it is also true that we who are custodians of the Secret Doctrine for the public have a Karma of trusteeship and if we fail in our duty our Karma next in-

carnation will be one of ignorance and unenlightenment to the extent that we leave others unenlightened now. To hide our talents or to bury them in napkins does not advance our cause, and it is a cause that needs advancement. Brotherhood is nothing to be ashamed of, and we can support the advocacy of a genuine Brotherhood on better grounds than any other body. The objection that the expense of advertising is too great is a sad reflection on our ideas of sacrifice. But there are many inexpensive ways of letting the public know what we are doing and these should not be left untried.

In last month's first article three lines transposed at the bottom of the second column are to be read at the bottom of the first column on the next page.

AMONG THE LODGES

We learn from The Theosophical Review (English) for March, that "The Newsletter" is issued "by the Canadian Theosophical Federation. This is a group of Canadian Lodges," says the Review, "attached to Adyar, and is full of that spirit of brotherly toleration which is generally to be found in the publications of our movement. The series of Lodge-news included in this number shows how active and enthusiastic the members are. Bazaars, financially and socially successful, and fancy dress dances, ring the change with the usual round of lectures and study classes in the T. S. Lodges of these far-flung cities throughout Eastern and Western Canada."

The Toronto Theosophical Society held a Masquerade Dance on St. Patrick's Day, at the Canadian Foresters' Hall, in aid of the Building Fund. Between 300 and 400 guests were present, many in most original and picturesque costumes. Old Irish Songs played by the Orchestra, while views of Ireland were thrown on the screen, made unique "Moonlight" dances, while the Irish note was struck also by a group of six dancing the jig, and in the general decorative scheme of the hall—even to the Blarney Stone, which according to time-honoured custom must perforce be kissed. This ceremony was car-

ried out in the approved Irish manner, the aspirant being held by his heels and lowered head first over the stone. Dancing continued until 1.00 a.m., which marked the end of a most pleasurable evening. On Saturday the 28th March, another happy evening was spent at the T. S. Hall. The monthly Chess Tea was the occasion, and this was also dominantly Irish due to this event being the official farewell of Mrs. Smythe before sailing for Ireland. A record attendance was made. After tea an entertainment was held in the main hall. Songs, recitations and dances had their place and lantern slides of Ireland were shown, while, led by a violin, the audience sang the old favourite songs.

Since the commencement of the year, affairs in the Montreal Lodge have progressed steadily. The general interest is kept up, though the attendances have been rather smaller than usual, due in some measure to the abnormal amount of sickness this year. Mr. Mitchell visited the city during March, and lectured on Saturday the 14th and Sunday 15th, beside addressing a number of the members on the "Theosophical Heritage." The Saturday evening lecture, which was given in addition to the usual activities of the Lodge, was well attended, whilst the Sunday night drew a "capacity" audience. A feature of his visit was a lecture on the 16th, in the Mechanics' Institute, under the auspices of the Anti-Vivisection League of Canada, in which "Man's Relation to the Animals" was dealt with from the Theosophical viewpoint, a view entirely new to many who have not acquired a proper understanding of the Animal Kingdom. This lecture was well attended, and of intense interest. The Lodge co-operated with the A. V. League in giving this lecture publicity, and it should be noted that the President of the Montreal Anti-Vivisection League, is a Past President of this Lodge, and one of our staunchest members, Mr. C. Fyfe. Miss Mary Watson, of Vancouver, was also in the city at this time, and addressed the regular public meeting on Sunday the 22nd, which meeting was well attended. The Executive is hopeful that the interest

generated by these special addresses may be maintained, and that our membership may continually work for the strengthening of the Centre formed in this city.

FELLOWS AND FRIENDS

Violet Tweedale, whose remarkable book, "Ghosts I have Seen," is widely known, has just published another volume, "Phantoms of the Dawn," which promises to rival its predecessor.

Adelaide Gardner, B.A., has an excellent article on "The Electronic Reactions of Abrams and the Etheric Body," in *The Theosophical Review* for March.

The *National Geographic Magazine* for April has an article on "The Land of the Yellow Lama." Some account is given of the land of the Lolos, that peculiar tribe mentioned in "Man: Fragments of Forgotten History," and in *The Secret Doctrine* (II. 280) as "the aborigines of China." The explorer, Joseph F. Rock, does not appear to have made any attempt to obtain some of the ancient "manuscripts" H. P. B. speaks of with their "priceless evidence."

Mr. James M. Pryse, so well-known as one of the Inner Council in Madam Blavatsky's life time, and author of "The Magical Message of Ioannes" (St. John's Gospel) and "The Apocalypse Unsealed," has issued a translation of Aischylos' "Prometheus Bound," with an interpretation of its mystical purport. The book may be had from Mr. McMurtrie, for \$2.

Canadians are celebrating the centenary of the birth of Thomas D'Arcy McGee, on April 13th. This great Irishman was born in Carlingford, co. Down, in 1825. Another great Irishman was born in Dublin, on April 13, 1851, in the person of William Quan Judge. A Fenian countryman of McGee's shot him on April 7th, 1868, when he was within a week of being 43. Judge was no less done to death, though in a different way, by his former friends when he died, on March 21, 1896, when he was nearing the completion of his 45th year. D'Arcy McGee had a fine temper of cordiality and brotherhood. "It was his ideal to unite a most fervent attachment to his own faith with a freedom

from prejudice towards others, and he always delighted in calling attention to examples of like liberality, no matter by whom they were practised. In Canadian days this magnanimity was distrusted—sometimes by political friends, sometimes by political foes—or was put down simply as policy. But it crops out too often, as we see here from the very outset of his life, to have been anything but a genuine characteristic." So writes Mrs. Skelton in her recent biography of McGee. And she further records: He eulogized Robert Emmet as "a rigid Protestant who exemplified in his own conduct that freedom from prejudice, yet firmness of faith, he long hoped to see established as national characteristics of Ireland, but which unhappily he did not live to see effected."

In the death of Rudolph Steiner, the career of an active worker in occultism has been brought to an early close. Since the severance of the German Section from the Theosophical Society, Mr. Steiner had been promulgating a system of his own which he styled Anthroposophy and dowered it with a shrine in Switzerland, which he called the Goetheanum. It was burned down two years ago. Like Mr. Sinnett, Mr. Leadbeater and other psychical writers he evolved a system at variance with the Secret Doctrine, and had hoped to use the T. S. for its promotion.

NOMINATIONS AND ELECTIONS

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

LONDON Lodge—

Mr. Edward M. Westland.

MONTREAL Lodge —

Mr. D. B. Thomas.

EDMONTON Lodge —

Mr. R. D. Taylor.

Mr. E. H. L. Knechtel.

Miss H. M. Hesson.

Mr. Roy Mitchell.

Mr. H. R. Tallman.

Mr. J. Hunt Stanford.

Mr. D. B. Thomas.

WINNIPEG Lodge—

Mr. Laurance H. D. Roberts.

ST. THOMAS Lodge—

Mr. Roy Mitchell.

Mr. H. R. Tallman.

Mr. J. Hunt Stanford.

Mr. D. B. Thomas.

Miss Helena Hesson.

Mrs. Edith Fielding.

Mr. Felix Belcher.

WEST END Lodge—

Mr. Felix A. Belcher.

VANCOUVER Lodge—

Miss H. M. Hesson.

Mr. J. E. Mecredy.

TORONTO Lodge—

Mr. Roy Mitchell.

Mr. H. R. Tallman.

Mr. J. Hunt Stanford.

The present General Secretary was nominated by the Montreal, Edmonton, Winnipeg, St. Thomas, Vancouver and Toronto Lodges. As no other was nominated, he stands elected.

It is understood that all these nominees have consented to stand for election, but if not it is requested that notification be sent at once to the General Secretary. The ballots are being prepared and will be sent out not later than May 1st. They will be returnable so as to reach the General Secretary on June 1st, when the voting will close. Scrutineers will be appointed by the local Toronto Lodges, and it is hoped to obtain the services once more of Mr. Winchester to conduct the counting of the votes, which are to be cast under the Hare-Spence system of Proportional Representation.

It should be clearly understood that only members who are fully paid up for the year ending June 30, 1924, are entitled to vote, and to these only will ballots be issued. The ballot is a secret one, full instructions regarding the process being given on the ballot form which should be carefully read by the voter.

FROM THE CHALDEAN ORACLES

"Save ye as well the mortal thing of bitter matter that surrounds you."

ANCIENT AND MODERN PHYSICS

(Continued from Page 27.)

what is true of atoms or globes is true of animals. Each has four "material" bodies, with each body on the corresponding globe—whether of the earth or of the Universe. This is the physical basis of the famous "chain of seven globes" that is such a stumbling-block in Hindu metaphysics. The spirit passes through four to get in and three to get out—seven in all. The Hindu understands without explanation. He understands his physics.

The Hindu physics teaches, with ours, that "the ether is the source of all energy," but, it adds, "as prana is the source of all life, and manasa of all mind."

"When the prakrit atom is vibrating in chord with its etheric envelope," say our text-books, "we have physical phenomena—light, heat, electricity." "Yes," says the Hindu teacher; "but when the atom and its ether *and its prana* are vibrating in chord, we have *life* and vital phenomena added to the energy. When the atom and its ether, prana, and manasa are vibrating in chord, we have *mind* and mental phenomena added to the life and energy." Each atom has energy, life, and mind *in posse*. In the living leaf the prakriti, ether, and prana are sounding the threefold silver chord of life. In the animal, the manasa is sounding the same note with them, making the fourfold golden chord of mind. Even in the plant there may be a faint manasic overtone, for the potentiality of life and mind is in everything. This unity of the physical universe with the physical atom, and with all things created—earth, animal, or crystal—is the physical backbone of Oriental metaphysics. Prakriti, ether, prana, and manasa are in our vernacular the Earth, Air, Fire, and Water of the old philosophers—the "Four Elements."

The Oriental physics has been guarded most jealously. For many thousands of years it has been the real occult and esoteric teaching, while the Oriental metaphysics has been open and exoteric. It could not be understood without the key, and the key was in the physics known only to "the tried and approved disciple."

A little has leaked out—enough to whet the appetite of the true student and make him ask for more.

(To be Continued.)

"JUNGLE FEVER"

So between "jungle fever" in the "London Lodge," and "jungle fever" at "head-quarters," one might suppose the "probationers" had superabundant illustration before their eyes of "the dangers of the lower Iddhi." The now accessible **Mahatma Letters to A. P. Sinnett** show with terrible clearness that they were under no illusions as to the meaning of the raging storms within the Society and amongst its "probationary chelas," but these "chelas" themselves were completely glamourised—so completely that it never once occurred to them that they were at fault, that they were being "tested" indeed. They all could see that "something was wrong"—very wrong indeed. They found fault with each other, with H.P.B., with Masters, but none of them "found fault" with himself! The "abnormal powers" of envy, jealousy, doubts, suspicions, vanity, and ambition, when fully roused by "the struggle for chelaship," were nowhere recognized as being those very "lower Iddhi" tearing themselves to pieces. **Black Magic** was a reality, with themselves as its unconscious prey and tools, Black Magic using the "forces of human nature" in them as an instrument to accomplish the destruction of the Society, by turning it into a "miracle club" and its most useful members into "mediums" and "psychics"—all this no more occurred to the would-be "chelas" than it does to-day. The genuine **Occultism** of the teachings of "Isis" and of H.P.B.'s articles in **The Theosophist** seemed to them mere theory as they seem to-day. What the students wanted then, and what they want now, is something "practical." Stern self-discipline, rigid self-inspection, study and work for **Theosophy**, Altruism as an unceasing practice, as "the highest training of Spiritual powers," are no more popular to-day than in the first septennate of the Parent Theosophical Society."

—From **Theosophy**, for February, Page 149.