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Stanza IV, "Book of Dzyan,"

From the Secret Doctrine, Volume I.

An Interpretative Paraphrase By James Morgan Pryse

Listen, ye Earthborn Sons, to your Instructors,
The Sons of the Supernal Fire, and learn:
In the Infinity of things existent,
The Sumless Many of the Great Illusion,
There is no First, no Last; for, lo! the All,
The Many, is itself conditioned Being,
And Being is but One, the All-including
Number outbreathed by THAT, the One Aloneness.

Receive the sacred lore, the antemundane
Traditions of the Mysteries, which we,
Who are descendants of the holy Seven
Hosts of Primordial Gods, we who are born
Of the Primeval Flame, received of yore
In sacred trust from our Immortal Fathers.

From that First Light which is the visible
Effulgence of Supreme Eternal Darkness,
Came forth in Space the reawakened Gods,
Who are the Rays of that World-weaving Light,
Sole Source of all the Cosmic Energies:
The One Ray shining through the Mundane Egg,
The Six divergent Rays sent out therefrom,
The Five Great Potencies of Universal
And Unconditioned Mind—these typify
The Twelve Prime Hierarchies of the Gods.
And Seven of the Twelve, like Architects,
By Artistry of Thought delineate
The future Universe; whilst Five are free
From toil, and tarry in Elysium.

Then into being come the Three, the One,
 The Four, the One, the Five—in all, Twice Seven.
 These are the Starry Essences, the Flames,
 The Elements, the Builders, the Creative
 Numbers, the Bodiless and the Embodied,
 Summed up in One, the great evolving Force
 Which is Divine Mankind, the vast Sum-total.
 And from Divine Mankind—the Deathless Gods—
 The Archetypal Forms originate,
 Whilst from their Robes of Glory are effused
 The Form-materializing Scintillations,
 The Twelve Star-bodied Sacred Animals,
 In circular assemblage, and the Seven
 Unflagging Messengers who bear the tidings
 Of the Celestial Fathers unto all
 Within the Regions of the Four Great Kings.

This aggregate of Beings is the Army
 Of the Omnific Voice, the paramount
 Septenary of the Divine Mankind—
 The Voice whereof the fleshly humankind
 Is but an indistinct reverberation.
 Each Scintillation emanating from
 The shining Garments of the Seven Hosts
 Of Sovereign Gods is subject to its own
 Respective Lord. These igneous little servants—
 The Modellers of all material Forms—
 Are known as fiery Dots, Lines, Triangles,
 And Squares; and these atomic figurations
 Disintegrate, to recombine in clusters,
 Which by the whirling atoms are reshaped
 To solid spheres, world-globes in miniature.
 Evolving thus, the lesser Forces follow
 The order set by the Immortal Gods
 Who are the Seven-rayed Evolving Force.
 For thus the Force, the Seven-vowelled Lord,
 Stands in the sacred and sublime recension
 Of Ultimate Eternal Principles,
 Which is:

The Darkness, the Infinity
 Beyond infinities, the Nullity
 Of Numbers; and the Spacial Circle whose
 Circumference is Nowhere, while its Centre
 Is Everywhere and forms the sure Foundation.

On which the Builders rear the Universe.
First is the Unrevealed, the Word Unspoken,
 The Number, Unity; for he is One—
 Yea, One forever. *Second* is the Word
 Outbreathed, the One revealed; for he is One
 And Nine, the perfect Ten, which in the Worlds
 Of Form becomes the Seven and the Three.
Third is the Sacred Square, besides whereof,
 For its immensity, are undefined.
 These Three, encircled by the Boundless Naught,
 With it are numbered as the Sacred Four,
 The Ultimates of Being; and the Ten
 Compose the Archetypal Universe.
 Then come the Cosmic Sons of the Celestial
 Mother, the Seven bold, adventurous
 Divinities, and One, the Eighth, whose throne
 Is midmost, and who bounteously shares
 His light with his less luminous Attendants.

Then come the Second Seven, the Recorders,
 The Starry Selves of all embodied beings.
 The Solar Son, the Eighth, is One. The Stellar
 Recording Gods, the Sons of the Unseen
 And Omnipresent Central Sun, are countless.

THE EVIDENCE OF IMMORTALITY

By Dr. J. A. Anderson

(Concluded from page 252)

XIII.

The Nature of the Soul

The soul is the unit of consciousness. But what is consciousness? The universe, including man, must have a source. This source may be termed God, or the Absolute, or the Unknowable, as one chooses. It is of necessity infinite; and that which is finite can not comprehend the infinite. But the infinite can not be out of all relation to the finite, for the finite depends upon the infinite for its existence; and therefore, the Unknowable must present to the finite certain aspects of itself which are comprehensible. These

aspects are matter, force and consciousness. Consciousness is that aspect of the Absolute which perceives, reasons, feels, wills, possesses any of these discriminating powers; therefore consciousness appears to be the superior of the three.

Man's body, in common with the entire universe (for the universe is but embodied consciousness), is governed from within outward. Every thought which enters the human brain comes into it ready-made; every motion of which the human body is capable arises through some inner impulse. Inner control is universal and absolute. The fact that the universe is governed from within outward is evidenced by the appearance of design everywhere. Theological assumptions and assertions have caused this argument of design to become somewhat discredited. Theology teaches that an anthropomorphic God created the universe, and governs it solely by his personal, and, therefore, mutable, will. But

certain laws of nature were recognized which transcend the possibilities of anthropomorphic divinity, and blind force, taking the direction of least resistance, displaced and endeavoured to discredit the view of design. If one takes the larger view that everything in the universe is governed from within without, the argument of design holds good, and proves that there is within the cosmos that which designs in advance of execution; and this is consciousness.

Material laws themselves are only the evidence of a broader, deeper designing. They show that there are beings as far in advance of ourselves as we are apparently in advance of the flower or the insect; being whose thought takes form in material worlds and in the forms of entities which inhabit them; whose will is seen in the laws which govern such worlds. In short, if there were not this inner consciousness, designing, guiding, controlling everything, then this universe would be but chaos.

Matter is incapable of self-guidance. Of itself, it is inert and lifeless. Force, of itself, is non-intelligent; for even the laws of nature which are the wills of high, divine beings, in their mere action show themselves to be mechanical. An earthquake does not choose its victims; a hurricane does not avoid certain localities and devastate others, for these are but examples of general laws under which the entire world exists; and in any specific case are necessarily non-intelligent.

Consciousness and matter are ever associated and force is but an expression of the effect of consciousness acting in matter. Yet matter ever limits consciousness; prevents it from exhibiting all its powers. The more dense the matter, the less the consciousness which can be displayed. This is important to remember. We do not know what consciousness is in itself. We do not know that it can even exist without a material association. Certainly, there is no evidence of such existence in the manifested universe, and with unmanifested realms we have no present concern. Therefore, in its material associations we may expect to find infinite gradations of the manifestations of consciousness, for the infinite can only

manifest itself finitely by an infinite number or succession of finite phenomena.

For convenience of study, consciousness may be divided into the mineral, vegetable, animal and human kingdoms. In the mineral and vegetable kingdoms there is no appearance of the Not-me, no self-differentiation is possible. But both these states are throbbing with the consciousness of life, which, as yet, is in the universal. In the animal kingdom the Not-me is faintly dawning; in the human it appears as an I-am-myself, which separates itself from the universe without. This recognition of egoity is a possibility in all states of consciousness. It does not appear in the lower kingdoms because it is prevented from manifesting by the density or materiality of the vehicle; but it is there as a potentiality.

But what is egohood—this mysterious power of self-recognition as I-am-I? It roots in the Absolute—is lost in that "pavilion which is surrounded by darkness." Out of Absolute Unity all manifested differentiation of necessity proceeds. It is evident that this unity is manifesting itself in an infinite number of units of consciousness, every unit of which is capable through the process of involution and evolution, of manifesting all potentialities contained in its Source. Every phenomenon of the manifested universe, all evolution in nature, demonstrates that atomic units of consciousness are passing through some great Cycle of Necessity, and so widening infinite potentiality into actual potency. This is the meaning of, and the reason for, the process of evolution.

The soul, then, is a unit of consciousness. But unity, by its very nature, is incomprehensible. What says mathematics, the most exact of all sciences, of the unit? Once one is—what? Two? No; once one is *one*! One divided by one is—what? A half of one? No; one divided by one is still one! Is there not herein a great mystery? One *added* to one makes two; one *subtracted* from one leaves nothing. We can *add* units of consciousness together, until out of them we have an infinite universe, but to multiply them or divide them, or, in other words, to produce them out of each other is impossible.

The soul remains forever a unit, uncreate and immutable.

Unity, thus seen to dwell in matter, enters also into consciousness; for matter, force, and consciousness are inseparable. Unity in one demonstrates it in all, so that, mathematically, we are forced to recognize a unit of consciousness or a soul.

There is no science which is not built on unity; which does not depend upon units for its existence. Mathematics, physics, chemistry, astronomy, all are based upon this mysterious unity, this atom which must be postulated before the demonstration of any science whatever. Material atoms must exist that the universe may exist; conscious atoms must exist, that differentiated consciousness, or souls, may exist.

The soul, then, is a CONSCIOUS UNIT, or a unit of consciousness. It must be a unit because it can cognize or know unity. It is not possible for the soul to conceive of a quality which it does not possess. Can the stone or the flower think of itself as I? But man—all his thoughts, his emotions, his passions, his will, everything which constitutes him *man*, every faculty of his soul, depends for its existence upon this recognition of I-am-myself, this unit of consciousness upon which has at length dawned the first faint reflection of that infinite, eternal unity, in which it has its source and which it IS. It is, therefore, a self-evident truth that the soul is a unit because it perceives unity.

The soul is a unit, also, because it conserves conscious experiences. The acorn brings forth oaks, and throughout the eternities it will produce but oaks so long as this unit of consciousness seeks and finds expression within the vegetable kingdom. In the human soul, identity is equally evident. Each soul has a multitude of conscious experiences, involving the production of conscious energy. The law of conservation of energy is universal; and no soul can conserve the conscious experiences of another. Whatever conscious experiences one has can be recorded only upon his own soul; not upon that of another, and therefore, this record can not be made, preserved, nor con-

served, unless the soul is an indestructible, eternal unit of consciousness.

The soul is a unit, also, because it can perceive itself. Can the flower perceive itself? Does the rock recognize that it is a rock? But the human soul recognizes unity, which is but itself, yet being still under the sway of the illusion of matter separates itself from its source and, therefore, from all other units, which is the Great Illusion. This recognition of I-am-I is born with the human soul, and is just as strong in the cradle as it is at the very threshold of the grave. All through life it is the one thing which ever persists; which is never lost. With its very first expression of consciousness, the child exclaims, "I-am-myself." With its last breath it makes the same assertion. All the wilderness of change, all the phenomena of mental growth, of conscious expansion, have not altered in one iota that innate recognition of unity which proclaims, "I-am-myself-and-none-other."

The soul is a unit of consciousness because it remembers its past. Memory implies a stable, sure, permanent record, upon which experiences are engraved, or the soul could not recall them. Each one remembers *his* past—not another's. And it would be impossible for us to remember *any* past if the soul were not a unit, eternal and immutable. The brain is a molecular, mechanical apparatus. Its molecules are coming and going incessantly. Seven years, we are taught, is sufficient to complete the change of the very hardest bone; seven hours, perhaps, may complete the entire brain substance. Certainly, it changes with great rapidity. The material tablet upon which an event is recorded is destroyed and renewed scores of times, yet throughout all memory persists—a thing impossible if there were not an unchanging unit of consciousness, upon which all conscious experiences are recorded, and which the phenomena of memory proves to exist and to be beyond the domain of decay or chance.

The soul is a unit because it synthesizes all the various reports of the senses. The hand feels a thing. The sense of sight reports a thing quite different. If there were not that within which takes these

two reports—that conveyed by touch, and that recorded by sight—and harmonizes and synthesizes them, what would the world be but chaos and unreality? these every-day experiences, these things which are necessary to our lives hour by hour and moment by moment, prove beyond question the existence of the soul and its unity; if we only patiently observe and reason upon them.

The soul is a unit of consciousness, then, and it is independent of the body. The body is destroyed almost entirely by old age, or by sickness; yet, if the person has cultivated his reasoning powers, does old age dim them? It does not; it only weakens the reasoning powers of those who have lived as vegetables. The man who has lived a life of thought takes the power of thought to the grave with him. It can not be destroyed. The body may be emaciated by disease, yet the soul will reason the more acutely because of this suppression of the merely animal portion of man. There are many diseases which suspend consciousness, but this is because they impair its principle vehicle, the brain. But, setting this aside, there are numberless instances of disease which destroy the body without impairing consciousness. Old age itself never impairs the consciousness of that soul which has compelled its brain to think.

The universal belief in a soul is not evidence; it is only testimony. Yet, when almost the entire world accepts a thing, may we not believe that the idea is innate, and innate because it is true; that the soul recognizes its truth, even though it be harassed and limited by matter, and asserts from its own nature the truth which it thus intuitively recognizes?

It is not demanded that the soul be placed as a material thing in evidence. In one aspect it is material, but its matter can not be seen, touched or tasted. In consciousness itself must be sought the proof of consciousness.

Materialists may declare, "You have never seen a soul." Let us answer, "You have never seen a body." A flux and flow of atoms, streaming in and out by millions, never for the thousandth part of an instant the same, is more unreal

than the soul. The soul is not an object of physical perception; but of spiritual or conscious recognition.

Logic and philosophy, on the one hand, agree with the phenomena of life on the other, in declaring that man is a soul, and not the mere lump of clay which chains him to earth. It is the body alone, with its desires and passions, which separates us from each other, not the soul within, which when it can make itself heard, always declares its unity—its brotherhood—with all other souls. This feeling of brotherhood has a deep significance, for it is the mute testimony of the soul to the common origin of all souls—the recognition of a divine Unity, in which all have their source and life. So, recognizing that man is a soul, an eternal, imperishable centre of consciousness, which life or death affects not, except to change its temporary vestments, each can press forward toward the goal of his own god-like destiny; each can face the gates of death undaunted; for life in the cycles of time will bring us again and again to its portals for the unfolding of that divine nature, now so deeply buried in the coils of matter. So let us set ourselves earnestly to seek the meaning of our sojourn in these bodies of clay, not foolishly declaring the sensuous experiences of the body to be all there is of life. Nothing can come to us but our own, whether of joy or sorrow; for the Adept of Tarsus stated the whole law of life when he declared: "Brethren, be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap."

XIV.

Can the Dead Communicate?

This question can only be answered after a thorough examination of the constitution of the mortal man. For, after all, the question is not so much, Can the real Ego communicate? as, Can the last personality communicate?

We want to hear from our dead as they were when we knew them. Anything which is new or strange is something to which we strenuously object. "What is the use," we ask, "of communicating

unless it is with the personality we knew and loved?" So the whole question, from its spiritualistic aspect resolves itself into an eager search for tests that the communication is genuine, and really from the personality from whom it claims to emanate. How satisfactory this has proven is shown by the fact that the lifelong, veteran spiritualist is just as eager for new and more satisfactory tests today as he was a half-century since, when he began investigating. This condition could not obtain if the tests were really as satisfactory as the advocates of this philosophy would have us believe. We must first of all realize that the soul is a centre of consciousness—a unity representing that great Unity of which the cosmos is an adumbration. It eludes analysis—is as incapable of comprehension as the Absolute itself. Like the latter, its nature can only be conjectured from the phenomena which it causes, and which betray its indwelling. Thus it is a unit because it perceives and comprehends unity and postulates it of things outside itself—an impossibility did it not possess unity as an attribute of itself, as has been well shown by Professor Ladd and others. (Elements of Psychological Physiology.) It has also the elements of pity, compassion, love, unselfishness, with many other divine qualities, because it feels these things. The opposites of these, as hatred, revenge, selfishness, etc., do not inhere in its true essence because it constantly rejects them—tries eternally to purge these things from its consciousness. They can, therefore, be but perversions, finite and temporary, of truly divine qualities. No one desires to hate unless under the sway of selfishness and ignorance—and ignorance is the source of all selfishness.

This divine, incomprehensible centre and unit of consciousness manifests itself upon the finite side of existence by means of so-called material vehicles, although these vehicles are themselves the seat of the consciousness of entities at different stages, and traversing differing arcs, of the infinitely varied cycles of evolution. Coming from the Absolute, as it must, and manifesting upon this outer, material rim of the cosmos, as it un-

doubtedly does, it follows as a logical and partially demonstrable proposition, that that soul has an almost infinitely compound vehicle, which ranges from the coarse molecules of which our bodies are composed to matter which not only eludes analysis, but baffles comprehension in its fineness, tenuity, and above all, its potentialities of conscious manifestation, or of permitting the evolution of the soul through undreamed-of fields of conscious experiences. This matter also proceeds from unity, and, because of this, there are no hard and fast lines dividing this compound vehicle into so many layers, or skins, like those of an onion, for example. A knowledge of this fact must follow us through all our investigations, and will enable us to extricate ourselves from many an otherwise insuperable difficulty. In it is to be found the only solution of the question under consideration.

For, while not separating like the skins of an onion, there are certain lines of cleavage—certain weak or critical states of matter, which, because partaking of the nature of the states both above and below, are not so strong as either of these, and therefore afford normal lines of separation. It is these lines of cleavage which, from their material aspect, mark the divisions known in Theosophical philosophy as the Seven Principles. But as each state or principle passes by insensible gradations into the state or principle above or below, the separation, at first, is never complete, either mechanically or consciously. Time—that universal factor in all the phenomena of finite manifestation—is required to complete the separation.

Thus, the soul which dies out of its physical body has still enough remnants of molecular matter to enable it dimly to sense the things of the earth, though not enough to enable the man of earth to sense its presence except under very exceptional conditions. This power is quite faint in normal death—but who die normally? Not one in a million, perhaps. We are so ignorant of the laws of the plane upon which we are struggling to maintain our existence that practically none conform to them exactly (an absolute necessity if our stay here is

to prove normal), and so has arisen that abnormal state of consciousness known among Theosophists as *kama-loka*, and among Catholics, though wholly misunderstood, as purgatory.

This is not to be wondered at. With religious concepts which would almost be dignified if classed as superstitions; with ideals based wholly upon erroneous conceptions of life; with our whole nature tending earthward and longing for the things of earth; with our mutilated lives cut short while our desires are still unsatisfied, it is small wonder, indeed, that the soul is unable to rest after death. So it has widened a normally narrow critical condition into a deep and yawning gulf, out of which it can not be prayed, and of whose unrealities it must become utterly weary before it can cross to the safe shores of temporary oblivion—of sleep and dream.

From this purgatory the PERSONALITY can under exceptional conditions, communicate. That is to say, the person as we knew him, the man of earth, through the creative power of his imagination, builds for himself a faint, and ordinarily invisible, replica of his physical body from matter of a molecular nature which still clings to his disembodied soul, by means of which he maintains a faint and exceedingly temporary hold upon material things. Such a soul coming in contact with a medium or person with a diseased and, therefore, abnormally sensitive astral body, can undoubtedly make its identity known. The communication is fleeting and unsatisfactory to all concerned, both to the disembodied entities and to those in the flesh; but it can be accomplished. Under exceedingly abnormal conditions the personality can even materialize and become visible to the physical eyes of any one. These normal conditions are largely the coming together of personalities from both sides of the grave, each imbued with an intense desire to manifest, one or more of them being a medium, or person with an abnormally developed and sensitive astral body, and an acquired tendency for it to "ooze out." Now let the light be so dim as not to disintegrate the form, and the "spook" may so clothe itself with the

medium's astral shape as to become plainly visible. But it is rarely, if ever, that those who claim to be dead relatives, etc., really are such. The audiences are usually so self-hypnotized, so self-deluded by their intense desire for abnormal phenomena, that the same spook will often impersonate a host of the "dear departed." Or, the thought of some strong will present may actually mould the astral matter unconsciously to himself, into the resemblance stamped by affection upon the memory.

Besides, the spooks who can return in this way are the very lowest and most material of all. Lost souls, or those from whom the reincarnating ego has departed, and whose very existence depends upon their being able to play like vampires upon the foolish living, are often to be found among them. Materialization is wholly abnormal and uncanny, and so many influences are at work in its production that its *modus operandum* is hard to unravel. As a proof that there is some sort of existence beyond the grave, although this be extremely undesirable, it is of some doubtful value; as a means, or proof of, communication with the dead, it is utterly valueless. Probably nine hundred and ninety-nine of every thousand alleged materializations are fraudulent and impudent impositions upon the credulity of those present, and from the few spooks who do maintain an uncertain existence for a few moments upon this, to them, abnormal plane, nothing of value ever did come, or, from the very nature of the circumstances, ever can come. Such phenomena may confound the gross materialist, but here usefulness ends, and it is an exceedingly doubtful question if the whole game is worth the candle.

The communication by the dead through the senses must always be attended with great difficulty, owing to the exceedingly imperfect sense organs which remain for a brief period after the death of the body. Yet it is just this sensuous communication which the sensuous man demands. He must see and hear and feel the ghost—must thrust his hand into the wounded side, before he will believe. With his own senses dulled by the gross-

ness of his desires, and with the faintest replica of sense-organs remaining in the case of the dead, it is small wonder that the persistent search after tests is so futile. And this remaining replica is the more easily marked as the soul is more gross, whence it is easy to see that the most bestial men when living are exactly those who can communicate the most easily when dead.

This is not an idle assertion, but one capable of scientific demonstration. Matter is not the dead thing which our materialists would have us believe. It is always associated with consciousness of some degree, and this associated consciousness really determines the plane to which it belongs. Thus in the case of a normal line of division between two states of matter, already referred to, it is plain that the thought of the individual will largely determine the exact line of cleavage. Physical matter passes by imperceptible degrees into the finer matter of the next higher plane. Coarse desires and low thoughts will so taint the consciousness of the cells along this critical line that they will divide much lower down than is the case in one whose thoughts and desires were high, and thus a stratum of tainted matter, which ought to have remained with the body and to have perished with it, remains as a basis for the astral senses of the sensuous entity. Such vicious and sin-tainted souls will naturally cling to the only consciousness which appeals to them. They will seek the things of earth with a passionate longing. A lie more or less counts for nothing with them, if it enables them to partake vicariously, even for a few minutes, of the lost pleasures of earth. The fleshpots of Egypt are sweet to their palates, and personifications of the dead relatives of a credulous dupe wonderfully easy.

It will thus be seen that sensuous messages, or those which come through the avenues of the senses, are as unreliable and, therefore, as useless as are materializations. Occasionally, and under exceptional circumstances (a pure, unselfish and spiritually minded medium is absolutely essential), a genuine message may drift through while the departed soul is yet in the borderland and held to earth

by the ties of a strong personal affection. But for all except the vicious and depraved there is ample reason for believing that this borderland is swiftly crossed, and that the soul begins to live in its imagination within a few minutes, even, of death. Note the case of a physician, referred to heretofore.

But there is a means of communicating with the dead, as well as with the living, ever at hand. This is through the higher faculties of the soul, and these are equally active in life or death. Consciousness is *vibration*, and the consciousness of love crosses all gulfs. The soul, embodied or disembodied, knows no higher vibration than that aroused and created by the feeling of pure love. There is nothing molecular in it—it roots in the very Absolute itself. It may be speechless—for who can find words to express even sense-tainted compassion and pity?—but it is able to reach the consciousness of the soul on both sides of the grave. Else who could endure the sorrow of death's awful separation? Entire annihilation of the soul, total oblivion, forever and ever, would be far preferable to the chasm between us and our beloved were this as real as our deluded senses would have us believe. The comforting consciousness, the evidence of the real presence of disembodied souls through their uninterrupted love and sympathy, enable us all to dry your tears, while we wonder, perhaps, why our grief will not stay. For it is only selfish and sensuous souls who sink into the depth of their very lowest sense-consciousness, and refuse to listen to the tender assurances of the higher and true Self. Such grieve because they are selfish, and the luxury of their grief affords them for the present the very highest pleasure, however much they would affect to be shocked if they were told the truth. In fact, all the emotions of the lower self—anger, hatred, pouting, or sulking, etc., are always indulged in because the lower and, for the time, dominant self finds in them its present highest satisfaction—is actually taking pleasure in them!

Not only these high and holy feelings, which lie at the very base of our being, but high, pure, and unselfish thoughts, also cross the Bridge of Sighs which

seems to divide the two worlds of life and death. The inspirations of the poet, the artist, the musician—who can tell their exact source? Similarly, messages of hope, of encouragement in days of difficulty, may come from either side of the grave. They are the truest communications, for they assure us that we are not alone nor forgotten by gods or men in this awful, lonely sense-school, in which we are now striving to learn the meaning of life. The dramatizing power of the untrammelled imagination of the disembodied soul may even construct a guard of protecting entities around the beloved one who still remains in the darkness of the flesh. The cases of premonitions, of warnings of danger, are much too numerous to be all due to blind chance. They show a protecting love which may well come from those whom we have dearly loved, but who have passed to the subjective side of the cycle of life. But here we enter a land of shadows and mystery which it is not our present purpose to explore.

But, let it be repeated and emphasized, the communications from the "summerland" of Spiritualism are from the personalities of the dead, and are strong and decided in exact proportion to the earthly tendencies of those personalities. The true soul, the real being whom we loved through, perhaps, a long life of changing form, never communicates except from its own higher plane, and in the manner indicated. It is the astral corpse, the uncanny remains of the lower nature, that haunts mediums, and seeks to renew and re-experience the old sensuous delights. Such communications are as valueless and unreal as would be the utterances of a physical corpse galvanized into a semblance of life by electrical or other means.

These communications usher their participants into the company of those with whom they would scorn to associate if they were embodied, but whose foul embraces are now considered holy because of the apparent mystery which accompanies their manifestation. Lost souls, murderers, suicides, Indians, and the undeveloped and vicious generally, are the chosen friends of reverential test-seekers. Like causes produce like effects, and spiritualistic phenomena would not be

surrounded by that aura of deceit and trickery, did they proceed from the souls of our pure and virtuous dead.

Besides, all that any spook can accomplish in the way of communication alleged to come from beyond the grave, and supposed to be verified by exhibiting a knowledge of occurrences known only to the questioner, may be, and have often been, duplicated by thought transference, without any attempt to interject the wholly unnecessary and clumsy artifice of a dead personality. When the wondrous powers of the human soul are developed and recognized, spooks as aides-de-camp will no longer be tolerated. That large class of phenomena which cluster around the borderland between life in the body and life beyond the grave, will then be understood, and the vagaries of modern Spiritualism will cease to be a reproach to the intelligence of the West.

Some day we will have progressed so far that we will recognize all souls as brothers, and will cease to demand that our own dead shall return to comfort us. But then the chasm of seeming death will have been wholly bridged, for we will have learned our lesson—that brotherhood is the basis of being.

XV.

The Home of the Soul.

A study of the nature of the soul, and the relation it bears to the body, even as brief and fragmentary as has been possible in this brochure, make it abundantly clear that this molecular earth is not its permanent home. Upon what blissful realms of cosmos it has its abiding place, we can only conjecture. Confused by the roar of the senses, with the memory of its past deadened, it wanders in this phenomenal universe of coarse, uncongenial matter, a pale ghost of its true self, believing itself too often, to be but the animal body with which it is transiently associated.

There is no suffering without adequate recompense—even this crude earth is governed by the laws of cause and effect—and so the reward of the faithful soul for its toils while in the flesh must be as

bright and hopeful as its condition now is dark and doubtful.

The soul has no passions, no appetites, no hatreds, no fears, no doubts, no despairings. All these belong to, or are born from, the purely physical man. Let the soul be freed from its body, and these fall away from it as the slime from the lotus that has thrust its petals above the stagnant pool. The faculties of the soul, as we have seen, are pity, compassion, love, unselfishness, the delights of pure wisdom, the contemplation of the beautiful and true, the intelligent seeking after God! Creative geometry! (What unexplored domains await our god-like activities in this department of nature alone!) "God geometrizes," declares Plato, and in this blissful creative brooding the soul must share—for is it not of the very essence of God?

The home of the soul is—can be—no *place*, as we understand locality. It is a state of consciousness, rather, and one which lies not within the possibilities of molecular matter. The vibrations of the latter are too coarse; its conglomerations too crude and harsh. Error abides here; there can be no error or falsehood in the regions the soul permanently inhabits. Only truth can there abide; illusion is impossible. Sorrow can not enter there; woe is forgotten; struggles and temptations are remembered only as evil dreams, from which we have happily awakened!

For the home of the soul is heaven, paradise, nirvana! What matters the name where all means fail utterly; or why attempt to describe that which passes description?

One thing unknown to mortals must be there—rest; and freedom from that change which here mars all our fleeting pleasures. Today our beloved clasp our hands and walk by our side; tomorrow they depart—forever, so far as our benumbed senses can perceive. There can be—there must be—no today and tomorrow there! It must be a Now which contains not even a dream or thought of ceasing! For what is time but the cruellest of all illusions? The soul knows it not, even while in the body. Was there ever a time when it was not *now* to every soul? Ought not this wonderful fact to arouse

in us a keener perception of the nature of Being, of the impossibility of death, of that unalterable calm which abides by eternal existence? Forms perish and pass, but the soul, the spiritual essence, endures forever and forever after!

From its material aspect the soul is undoubtedly an atom of thought-matter; from its conscious aspect, it is a unit of consciousness—a reflection through and by means of a material basis of that Infinite Unity which of necessity constitutes the subjective side of Being.

It is, therefore, doubly assured of immortality; death of its body disrobes it of form, but touches not that innermost centre which is life itself. Why this deathless, eternal centre and unit of consciousness should be engaged in this weary journey through the Cycle of Necessity, the labyrinth of infinite evolution, it were idle to question. But being caught in the coils of matter, and recognizing itself as a feeling, loving, suffering, experiencing centre of consciousness, it is its right and its duty to seek its own source, examine its own faculties, test its evolved potencies, postulate its divine potentialities. Like an eagle, it must try its wings in the lower air first, that it may gain the power to cleave the pure ether. Now it is weighted by the fetters of matter that it may acquire the energies which are absolute prerequisites ere it mounts to higher, purer realms.

The Self of Spirit may be freed by the slow and laborious process of evolution; but its recognition, the knowledge of its divine presence and nature, quickens the process a thousand fold. So, let each seek within his own heart for "that light which lighteth every man that cometh into the world," for that divine Ishwara which "dwelleth in the heart of every creature."

The soul is an uncrowned king, dwelling patiently within until its divine right to reign shall have been recognized. It will not accept a divided loyalty; it must reign alone, or it will not ascend the throne. It ever comforts, counsels, warns, checks, by its whispered admonitions; and, indeed, all that the lower man has become is due to its compassionate care, its silent influence. What, then, must lie in store for the true man when the soul

shall ascend its throne an acknowledged sovereign and lord?

It is not the destiny of the soul to remain an exile in this land of death; a derelict drifting on the sea of material life. It must some day—when the earth shall melt with fervent heat, and the heavens pass away—return to its home. This is in the strong loving Thought of the Oversoul; in the safe, changeless depths of Absolute Bliss. A wayfarer on the path of life; a weary pilgrim journeying to the land of the gods, let us all hope and trust that the parable of the Prodigal Son was the true vision of a Christ who had passed over much of the way we have yet to traverse. We have all erred; we have all suffered; we have all sinned, but we can each one of us atone. That tender compassion for the overborne and fallen which arises in our own hearts surpasses not the pity and love of its infinite Source—it were blasphemy to entertain the morbid thought. So, let us hope on, struggle on; lifting our eyes above the darkness of matter which now encompasses us, and some blissful day we shall see afar off our Father's House, shall catch a glimpse of the Place of Peace, the City Beautiful, the HOME OF THE SOUL!

* * *

Our philosophy teaches us that the object of doing our duties to all men and to ourselves the last is not the attainment of personal happiness, but of the happiness of others; the fulfilment of right for the sake of right, not for what it may bring us. Happiness, or rather contentment, may indeed follow the performance of duty, but it is not and must not be the motive for it.

—The Key to Theosophy, page 228.

* * *

It is just because we have devoted our whole life to the research of truth that we *never accept on faith any authority* upon any question whatever; nor pursuing as we do TRUTH and progress through a full and fearless enquiry, untrammelled by any consideration, would we advise any of our friends to do likewise.

H. P. B. in The Theosophist, I. 279
(Aug. 1880.)

AN INTRODUCTION to PATANJALI

By Edith Fielding

V.

Book II. (Continued.)

We now come to more definite instructions for the "emergence of the spiritual man," and, as said before, it must be remembered that much of these instructions must necessarily remain more or less obscure to one who is not actually at the stage of having encountered the difficulties mentioned.

II.29. (a) "The eight means of Yoga are: the Commandments, the Rules, right poise, right control of life force, withdrawal, attention, meditation, contemplation." Johnson. (b) "Forbearance, observance, posture, regulation of breath, abstraction, contemplation, absorption, trance, are the eight accessories of Yoga." Dvivedi. (c) "Abstentions and observances and posture and regulation-of-the-breath and withdrawal-of-the-senses and fixed attention and contemplation and concentration are the eight aids." Woods.

If the following warning could be written in letters of fire it could hardly suffice to draw the necessary attention to its importance: "These (the above eight means) must be taken in their order."

IN THEIR ORDER. Untold confusion and suffering have arisen from the neglect of this warning, and much criticism has been directed towards the Yoga system in consequence.

Had all who have written on the subject of Yoga been on the right path and felt their responsibility in emphasizing this most important point, a great deal of danger would have been averted, but then, their books would not have been as popular, for the true Path offers no immediate reward, but points to a long and lonely way, requiring infinite patience and fortitude and self-control.

In the first of this series of articles, it was stated that Patanjali's aphorisms have each their definite place in the order in which they are written, yet in spite of this very evident fact, many western writers have deliberately emphasized the teaching given as to the control of breath,

giving it first place in the instructions.

Now, any one who reads Patanjali closely, must be struck with the advanced stage of development demanded of the student before the idea of posture or breathing is even mentioned.

First, as was shewn in the earlier part of Book ii comes the careful discrimination between Self and Not-Self, that alone may take the greater part of an incarnation to achieve, and Patanjali considered it important enough to devote more than twenty aphorisms to it.

Then follow the eight means of Yoga, but before either posture or breathing, come the Commandments and the Rules, and if these are carried out faithfully there will be no danger in taking the next steps, for one who has done so will have reached that Higher Self, whose sure guidance will be sufficient to the end.

II.30. (a) "The Commandments are these: non-injury, truthfulness, abstaining from stealing, from impurity, from covetousness." Johnston. (b) "Abstinence from injury and from falsehood and from theft and from incontinence and from acceptance of gifts are the abstentions." Woods. (c) "Forbearance consists in abstaining from killing, falsehood, theft, incontinence and greediness." Dvivedi.

These are practically the same as the Buddhist commandments and are in line with the instructions given by all the great Teachers, the essence of them being, purity of life, before the development of power. Being universal they are called the Five Great Vows, and are based on the Great Harmony or Universal Brotherhood, all misery being the result of the violation of this.

They are simple, yet exceedingly difficult to follow, and if examined, it will be seen that a partial observance is of very little use. Take the first one, to abstain from killing. This means completely, and does not mean merely according to one's discrimination: when we have reached the true discrimination that could decide what should be killed and what not, we shall be beyond the need of the Commandments.

Man's lust for killing is appalling, and by the law of Karma must react upon him. The life which he so unceremoni-

ously deprives of its vehicles, especially in the animal kingdom, must find immediate expression again, and who knows but that some of it may return in the form of those disease germs which destroy men in their turn?

Because we do not understand why these lesser lives should be around us, because we do not realize the full significance of such brief experiences of the One Life, why should we assume that we have more right to destroy than to preserve? Man's responsibility to the animal kingdom is much heavier than he realizes.

The question of the taking of human life need hardly be entered into here, but there is a deeper meaning also to the vow of non-killing or non-injury, which will be grasped by all who have some understanding of the power of thought.

The observances, or Rules are: "Purity, contentment, mortification, study and resignation to Ishvara."

These Rules are of a positive nature, and are really an extension of the Commandments or Vows, they constitute the 'inward obedience' to these Vows.

It will at once be understood that those things which hinder the carrying out of these Vows and Rules are the five opposites of the Commandments, killing, etc. "whether done, caused to be done, or approved of; whether arising from covetousness, anger or delusion; whether slight, middling, or great; (always) resulting in endless and innumerable misery and ignorance. Hence the (necessity of) pondering on the opposites." Dvivedi.

Having realized that the Self is really the SELF and not the self, by constantly dwelling upon the fact, these causes of misery and ignorance will be worn away.

As the Vows are fulfilled there arise the corresponding powers.

II. 35. (a) "Where non-injury is perfected all enmity ceases in the presence of him who possesses it." Johnston. (b) "Abstinence from killing being confirmed, there is suspension of antipathy in the presence of him (who has acquired the virtue)." Dvivedi.

One who is absolutely perfect in this vow will be safe anywhere, for he will have attuned himself to the Harmony of the Universe.

II. 36. "When he is perfected in truth all acts and their fruits depend on him." Johnston.

"The commentator thus explains: If he who has attained should say to a man, Become righteous! the man becomes righteous. If he should say, Gain heaven! the man gains heaven. His word is not in vain." Johnston.

Needless to say, such a one will never speak an unnecessary word.

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

Here, "the deeper truth is that he who in every least thing is wholly honest with the spirit of Life finds Life supporting him in all things, and gains admittance to the treasure house of Life, the spiritual Universe." Johnston.

II. 38. "For him who is perfect in continence the reward is valour and virility." Johnston.

"No Yoga is ever reported successful without the observance of this rule as an essential preliminary." Dvivedi.

The creative power, when not wasted, can be turned to spiritual use, and as Dvivedi says the abstaining from this waste gives the real occult power. Not in itself, but in connection with all the other observances.

II. 39. "Where there is a firm conquest of covetousness, he who has conquered it, awakes to the how and why of Life." Johnston.

"When desire is destroyed, when in fact even the last and subtle but unconquerable desire of life too, is given up, there arises knowledge of the why and wherefore of existence." Dvivedi.

This completes the Commandments, and then follow the results of a fulfilment of the rules.

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

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

II. 42. (a) "From acceptance the disciple gains happiness supreme." Johnston.

(b) "Superlative happiness (arises) from contentment." Dvivedi.

II. 43. (a) "(There arise) from mortification, after the destruction of impurities occult powers in the body and the senses." Dvivedi. (b) "The perfection of the powers of the bodily vesture comes through the wearing away of impurities, and through fervent aspiration." Johnston.

This, of course, refers to both mental and bodily purity, and mental purity, which leads to spiritual power, can only be achieved by awakening the fire of the will.

II. 44. (a) "Through spiritual reading the disciple gains communion with the divine Power on which his heart is set." Johnston. (b) "By study (is produced) communion with the desired deity." Dvivedi.

II. 45. (a) "Soul-vision is perfected through perfect obedience to the Master." Johnston. (b) "From resignation to Ishvara (follows) the accomplishment of Samadhi." Dvivedi.

This was explained earlier.

Before continuing with the Rules, it would be well for all students reverently to consider the immeasurably lofty ideal which is contained in the foregoing instructions, and to remember as said before, that these must be followed *in their order*, for only thus can we develop that power of understanding unto which much shall be added.

(To be continued.)

I do not call the enemies we have had to battle with during the first nine or ten years of the Society's existence either powerful or "dangerous"; but only those who have arisen against us in the last three or four years. And these neither speak, write nor preach against Theosophy, but work in silence and behind the backs of the foolish puppets who act as their visible *marionettes*. Yet, if *invisible* to most of the members of our Society, they are well known to the true "Founders" and the protectors of our Society. But they must remain for certain reasons unnamed at present.

—The Key to Theosophy, page 272.

INITIATIVE IS WITH THE YOUNG

One is continually meeting in the press and in various forms of literature, the theory that our present day rising generation has become completely demoralized, that they have, both boys and girls, cast away all the restraints of home, parents, convention, and even law, and are madly rushing about in the feverish pursuit of gaiety or thrills; their time given to car speeding, jazz dancing, cigarette smoking, gin drinking and all the other evils that young blood is capable of.

The most recent case in mind, is some sermons recently preached in Toronto by a minister with a wide reputation in both England and Canada. He says that the home is being destroyed, that parental authority is gone, and that the restraints that used to be imposed in the days of his youth are now broken, and indeed no one thinks of them. Judging from his reported statements he believes that the youth of today is utterly mischievous and immoral.

When one reads or hears statements of this nature, the question naturally arises as to where the writer or speaker got his information, or what was he looking at when he formed his opinions. Would it be while he was inspecting a camp of Boy Scouts or Girl Guides? Was it watching the hundreds and thousands pouring into our night schools? We are inclined to think that he looked for his information where he wanted to find it, and just in the place where it would be found in 1927 or 1827 or 1727.

The trouble with these pessimistic observers is that they take some samples which are easily found at any period, and will not look at any others.

The Boy Scouts working and aiding in relief work after great disasters, like the Dover, N.J. explosion, and the Florida hurricane have, in the words of the Literary Digest, "added another illustrious page to the report of the Chief Scout Executive. They built levees and acted as an emergency unit during the Mississippi Valley flood, they proved their proficiency in first aid and life saving, fought forest fires, destroyed insect pests, cleared waste from streets, acted as guides for conven-

tion delegates and have helped in directing traffic."

Much the same might be said for the Girl Guides, although particulars are not at hand at the moment.

Do these pessimistic observers ever use their powers of observation to see how many of the rising generation are demanding to be educated. The numbers of these applying for education, a large proportion of which is technical and mechanical, is so great as to cause School boards and Councils to lift hands in helplessness, in spite of the fact that more and more is required in the way of qualification before the instruction asked is granted. The schools giving instruction by correspondence are increasing in number and in influence. Music is extending its influence in wider and wider circles, and the number of juvenile performers of a very high order on violin and piano is amazing.

All this is being done by our worthless and dissolute rising generation. Ignorance of some things may be excusable, but no excuse may be offered for ignorance of these facts which are open to anyone wishing to know them.

There is no need for any pessimism as to the rising generation, or any generation, for these people are coming into this world with all the strength of character developed during many previous lives. All the fine feelings, sentiment and nobility remain with them, and not any environment will be able to entirely extinguish it.

People who had lived in a certain way in one life, will tend to produce that way of living on their return to earth conditions. All their high aspirations and ideals will cling to them, and dispose them to make them real. The race is not deteriorating, it is getting better, and but for our narrow views bound by one physical life, we would see the operations of the great power that moves for righteousness.

Would that even a superficial knowledge of Reincarnation could be given to our Journalistic and Religious leaders; when nearly all the pessimism and unrest, which are greatly due to fear, would disappear.

George C. McIntyre.

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OFFICIAL NOTES

It may be of interest to students to know that Buddhist authorities recommend "An Introduction to Mahayana Buddhism, with special reference to Chinese and Japanese Phases," by W. M. McGovern, Ph. D., London, 1922. The book is published at \$3.

Mrs. Edith Fielding has resigned from the Theosophical Society and joined the Blavatsky Association, which does not permit its members to join any other society. Her resignation also affects her office as Canadian Representative of the International Correspondence League, and in her place Mrs. L. A. Wisdom has consented to take the position. She may be addressed at 52 Isabella Street, Toronto. Mrs. Wisdom is an old student of the Secret Doctrine, and an intelligent and careful interpreter of Theosophy.

Armanda Hamel has been re-elected General Secretary of the Theosophical

Society in Chile, and sends greeting to the Canadian National Society. There are 270 members in the Chilean Society, with 17 Lodges and four centres. Our southern brethren can sympathize with us in Canada over our similar outstretched territory, and we can take courage from their hardy example with nine years of effort. We heartily reciprocate the cordial greeting which Senor Hamel conveys and hope for him and his Society the most flourishing success that can be achieved.

We should like to call special attention to the Patanjali article this month by Mrs. Fielding. While all these articles are worthy of close attention, it is particularly important that the point dwelt upon regarding the "order" of occult development should be well understood. Many students are wasting their time running after psychic and kindred phases of phenomenal experience, which add nothing to their character or spiritual qualities, and are simply lost at death, since they belong only to the personal man and his lower consciousness. Only what is worthy of the Buddhi-Manas memory is of any importance to the Higher Ego. It this sounds dogmatic it can't be helped. Two and two make four.

The Federation of Young Theosophists organized an International Youth Art Exhibition in London in 1927. The success and usefulness of the venture justifies the effort of arranging for the Second International Youth Arts Exhibition in May 1928. It is hoped that Youth all over the world will make a tremendous effort to participate in the exhibition and make a great success of it. All artists of 30 years or under are to send in exhibits of every form of Art. Certain forms of craft judged purely on their merit as works of Art will be accepted. The following list of forms of Arts and Craft is given for the guidance of exhibitors:—Painting, Etching and Drawing, Sculpture, Architecture, Tapestry, Pottery, Leatherwork, Metal Work, Theatre Decoration and Costumes, Interior, Furniture, Stained Glass, Hand Painting and Illuminating. V. K. Krishna Menon, 250

Camden Road, London, N. W. 1, England,
is the organizing secretary.

* * *

Mr. H. N. Stokes of the Washington O. E. Critic is known all over the United States for his prison philanthropy, and his little monthly magazine carries an amount of valuable material on this subject that is not at all estimated at its great growth. It is a great test of the presence of the "heresy of separate-ness" to hear some people say that they cannot bear to look at the O. E. Critic. There must be no specks in their porridge or they will prefer to starve to death. The broader mentality that is able to recognize humour and sincerity even when one disagrees with the point of view upheld is a scarce commodity in the Theosophical Society, which in this respect is the most sectarian body at the present time that was ever organized. Mr. Stokes' ridicule, however, is very clever, and his treatment of Mr. Leadbeater's sacraments is certainly side-splitting.

* * *

A letter was sent out by the General Secretary recently to all inactive members whose address were available. The result has been satisfactory, and a number of those who had allowed their membership to lapse have reinstated themselves. One brother writes: "Your circular has touched my conscience; it is nothing but infernal slackness that has caused me to drop out." A different effect has been produced upon others. Another brother writes sending in a dollar for the magazine, and among other remarks for which room may be found on another occasion, he says: "I call A. E. S. S. a doddering old ass regularly each month. I feel at liberty to do so, as critics (and he can't say that cap doesn't fit) thrive on insults and sicken on soft soap." As long as we get a dollar an insult for the magazine they may pile them up as deep as leaves on Vallombrosa.

* * *

The following letter has been addressed by Dr. Besant to Hebrew Theosophists: "Friends: It is a great happiness to me to see members of the great Hebrew race

enriching Theosophy with contributions from their ancient Faith. Much wisdom is enshrined in their occult treatises, and European philosophy and metaphysics owe much to the subtle genius of the Hebrew Nation. Great have been its sufferings in the past, but the greater will be its gifts in the future to the human race. Step forward, then, Brothers, and take your rightful place among the Nations. Israel has a future and a work to accomplish therein. Last year I had the pleasure of laying the foundation stone of a Hebrew synagogue on the Theosophical Society's estate at Adyar, and in our daily Act of Worship a Hebrew Theosophist chanted a Hebrew prayer. Your Faith has thus its first place among the Faiths of the world, each of which is erecting its temple in that Home of the Divine Wisdom."

* * *

It is with much pleasure that we reproduce the leading article in "The Theosophical Review" for January, by the editor, Mr. S. L. Bensusan. He expresses the views we have endeavoured to promote in The Canadian Theosophist, with more suavity, perhaps, but not with less force than we have been capable of. It is to be hoped that Mr. Bensusan will not be attacked as a trouble maker, and disloyal to the president because he ventures to hold his own ideas and they be at variance with the Adyar junto. The Theosophical Review has been distinguished in recent months for its scholarly and well-informed articles. In the January issue Theodore Besterman commences a series on Psychological Phenomena in the Bible, and there are interesting articles on the Seven Principles, the Sacred Word, and Tibet.

* * *

The present issue closes the Eighth Volume of The Canadian Theosophist. This is a somewhat achievement to those who have been most intimately connected with it. Probably there are others equally surprised. It is a significant fact, too, and indicates the existence of stronger support for the views which the magazine represents than has usually been suspected. We can look back over the

year with some satisfaction. The publication of Dr. Anderson's study of Immortality will enable many students to possess this excellent work which is otherwise inaccessible. A limited number of volumes will be bound up and sold at \$2 each. Indexes will be supplied on application. The series of articles on economics by Mr. C. V. Craik have been most timely, as may be judged from the fact that the New York Evening Post has been publishing a similar series during the last few weeks. These are to be issued in book form. The articles by Mr. J. M. Pryse have caused wide-spread comment, and we are glad to know that he will continue to be a contributor. His paraphrases of the Stanzas from the Book of Dzyan should do much to excite interest in the genuine teachings of The Secret Doctrine. Mrs. Fielding's articles on Patanjali will continue for some time yet and we hope for further assistance from the same pen. A series of articles of an Elementary character dealing with Theosophy has been enquired for, and we may be able to print the late Claude Falls Wright's book on Modern Theosophy. The series of lessons or draft studies in the Secret Doctrine called for by the General Executive is being prepared and should begin next month. It is hoped that these will interest readers. Mr. Roy Mitchell has outlined a series of papers on general Theosophy which may run through the next volume. Other features will be added from time to time. It must not be forgotten, however, that all our work has constantly rested on the most precarious basis. For the last three and the present issues the magazine has been enlarged to 32 pages, this having been rendered possible by the generosity of two members. Another member paid for an extra four pages, these raising the size of the magazine from the 20 authorized by the General Executive to 32. Very little but routine material can be contained in 20 pages, and if the General Executive does not see its way to permit the extra expenditure it may not be possible to carry out all that has been planned. But we have achieved eight volumes and may well say "Nil Desperandum."

THE ANNUAL ELECTIONS

Nominations for the office of General Secretary and seven members of the General Executive should be made by the Lodges during the month of March, so that returns may all be in by the 2nd day of April. Experience has shown that it is impossible otherwise to issue voting papers, carry on the elections, get returns made, and scrutinize the ballots in time for a declaration in the June magazine. Secretaries of Lodges will please see that the matter is brought before their respective Lodges, and when nominations are made have them sent *at once* to the General Secretary. Nominations must be made through a Lodge and consent of parties nominated must have been previously obtained. Nominations must reach the General Secretary by April 2, when the nominations will close. They should be mailed a least a week before. This will enable ballots to be sent out, should an election be necessary, on or before April 30, and the voting to close on June 1. Nomination returns must be sent in a separate letter addressed to the General Secretary at 26 Glen Grove Avenue West, Toronto, 12.

PRESIDENTIAL ELECTION

The General Secretary received the following cable from Mr. J. R. Aria, dated January 6, at Madras: General Council nominated Besant president. Take members' votes individually. Communicate result. Recording Secretary." Accordingly the following notice was sent out on a reply postcard: "Mrs. Annie Besant, D.Litt., has been nominated for a further term of Seven years as president of the Theosophical Society. The Recording Secretary of the T.S. has cabled me from Adyar to take a vote of all members on the roster sent to Adyar as in good standing when the return was made. You are requested to mark your vote on the attached card, and after separating it, place it in the mail at once." The return card contained the intimation: "Mrs. Annie Besant, D.Litt., having been nominated for a further term of Seven Years," two squares were provided with "I approve" and "I disapprove"

THE GENERAL REPORT

and the request to mark a cross in the square desired. The cards are obviously anonymous, but several members signed them, and various remarks were attached to others. One member returned his card with this statement: "I have not marked either square, as I do not see that it will make any difference. When only one person is nominated for an office in the usual course that person is declared elected by acclamation. In this case we are asked to vote for somebody or nobody, and it just appears to me as a piece of camouflage to make it appear that the society is being run on democratic lines. I know the same thing was done seven years ago, although the vote at that time was taken by a show of hands, and nobody dared to vote against Mrs. Besant. If I voted for Mrs. Besant, I would feel that I was voting for her policies in regard to the L.C.C. and the other fads, which I think are pure humbugs, and therefore am returning the card unmarked." This is a very general sentiment, and the expense of taking a vote when no one else is nominated appears to be on a par with other unnecessary operations. The vote cannot be construed into an agreement with Mrs. Besant's personal opinions, since she has again and again stated as she did at Toronto in 1926 that she did not expect every one to agree with her. She is regarded as the only available person for the presidency, and from this point of view it is hoped that her life may be prolonged for many years, or at any rate until the present condition of affairs in the Society has given place to the result of the awakening that must surely come in the course of time from the developments that arise out of a realization of the difference between the true and the false. Mrs. Besant some years ago stated in the Theosophist that she had followed a certain course for eleven years and that she had not found it satisfactory. She had not yet been twice as long on her present course, but it will be found to be equally unsatisfactory when the facts are fairly faced.

* * *

"False learning is rejected by the Wise, and scattered to the winds by the Good Law. Its wheel revolves for all, the humble and the proud."

There is something decidedly peculiar about the General Report just received from Adyar. To be exact it reached the General Secretary on January 6. It was about a year late if the date upon it is to be regarded. No report was received during 1927, but an apology which was printed in last month's magazine explained that owing to circumstances over which there was no control the report had been delayed. Now we have the report which purports to be that of 1926, but which on examination turns out to be identical with the report published in The Theosophist for December, 1927. What are we to suppose has happened to the report for 1927 if these are the figures now published for the first time for 1926? To save expense the list of Lodges and officers has been nominated. The contradiction of Mrs. Besant by the General Secretary of England, Mr. Edward L. Gardner, turns out to be well based, as there is no reference in the minutes of the General Council to the change of name said to have been made by which the "World Religion" became "The Fellowship of Faiths." But Mrs. Besant now speaks of "The Fellowship of Faiths" in her address, and we may conclude that the protest from Canada has had some effect at least. As nobody now appears to believe in the "World Religion" unless it be Dr. Arundale, the heaven-appointed intermediary, no harm has been done.

Official Notes

Following the publication of the January magazine the editor spent two weeks in New York and vicinity, and some correspondence has thus been delayed.

AMONG THE LODGES

The following officers have been elected by the Montreal Lodge for the year 1928: President, Mr. J. E. Dobbs, 5071 Sherbrooke Street West, Montreal; Vice-President, Mr. D. B. Thomas; Secretary, Miss R. D. LeBel, 123 Rielle Ave., Verdun, Que.; Treasurer, Mr. W. A. Griffiths; Assistant Treasurer, Mrs. E. Matthews; Librarian, Miss C. Burroughs;

Chairman of Publicity, Mrs. W. A. Griffiths; Auditor, Mr. E. E. Bridgen.

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The annual general meeting of Ottawa Lodge was held at the home of Mr. Harold Bradley, 4 Rockcliffe Way, on Friday evening, the 13th inst. After the financial statement, which showed a small balance on hand, and various reports were read, the election of office bearers for the current year was held. These resulted as follows: President, C. V. Craik; Vice-President, Mrs. M. H. Cameron; Secretary, Mr. D. Chambers, 531 Bay Street; Treasurer, Mr. Harold Bradley; Librarian, Major D. H. Nelles; Executive Members, Miss B. McMeekin and Mr. Pulciani. It was decided that lodge meetings would be held at the office of Mrs. Cameron, Room 409, Plaza Building, on the 1st and 3rd Mondays in each month. This change was rendered necessary owing to Wednesday evening conflicting with the meeting of those members in the A. F. being present. Two prospective members were present at the meeting and it was felt that the Lodge was in for a successful year. It was left to the discretion of the librarian, assisted by the president, as to what books would be selected from the library for presentation to the Ottawa Public Library.

FELLOWS AND FRIENDS

Mr. and Mrs. Roy Mitchell have moved to New York for the winter and are located at 19 West 68th Street. Mr. Mitchell has been speaking for the Central Lodge and the Service Lodge.

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The Messenger reports the death of Francis G. Hanchett, who toured the continent some years ago as a lecturer for the Society, during which time he visited some of the Canadian Lodges. Mr. Hanchett died in October last from an operation for cancer.

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Mr. B. P. Wadia, who has built up a fine audience at his Sunday evening lectures at 1 West 67th Street, New York City, and carries on over half a dozen classes during the week in connection with the United Lodge of Theosophists

of Los Angeles, expects to leave for Europe in the fall en route for India. He will make some stay in London and Paris as at present arranged. Some highly interesting speakers have been developed in Mr. Wadin's classes and this valuable Theosophical activity will be left in charge of a well-trained body of workers.

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Mr. George W. Russell, the celebrated Irish poet, painter, essayist, editor, statesman, agriculturist, occultist and representative of Blavatsky Theosophy, is at present on this continent paying a three months' visit, during which time he is to lecture four times a week, and incidentally see the sights in a rapid tour of the continent. He will be in Toronto on February 24 and will speak in the University Schools Auditorium, at Bloor and Huron Streets, admission One Dollar. The subject will be the leading Personalities of the Irish Literary Renaissance. This will be a unique opportunity to hear this typical Irish genius, and early application for tickets should be made as the supply is limited and the demand will be extensive. Mr. Russell is one of the original members of the Dublin Theosophical group. He was always a strong supporter of William Q. Judge, and he holds that Mrs. Besant has strayed far away from the path which her original teacher pointed out to her. He continues to promote the study of the Secret Doctrine, and the Irish literary movement owes more to Theosophy than the average critic has any conception.

The London Lodge of Theosophy.

Lt.-Col. Peacocke, president of the London Lodge of Theosophy, as we anticipated in our November issue, has furnished us with a full, true and particular account of the facts in connection with the withdrawal of the London Lodge from the English National Society, and the institution of a new "London Lodge" with a new charter to conceal the withdrawal. This is one of the things that we never can understand about the officials who are afraid to face the facts and tell their friends and everybody else all about what happens when anything does happen. It

appears that over a year ago Major G. H. Rooke, "who lives at Oxford and was rarely able to attend Lodge meetings," informed Col. Peacocke that "he began to find himself in communication with" the Masters. He wished to use the London Lodge to spread the new "and more advanced teachings." Mr. F. Ferrier was another member who rarely attended as he was on the Riviera for most of the year. These two, with another visitor and Miss Charlotte Woods, who was to lecture, constituted the whole attendance at the first meeting of the new Lodge in November last. Major Rooke had written the Secretary of the London Lodge, Miss Hamilton, on January 22 of last year, proposing that the dues to Adyar be suspended for the present, and that instead of the London Lodge the title of the body be "The London Lodge, formerly the Eleusinian Society founded by A. P. Sinnett, 1883." When Mr. Sinnett left the T. S. with his Lodge in 1908 over the Leadbeater scandals, he called the London Lodge by this title. Writing to Col. Peacocke on August 16 last year, Major Rooke expressed himself as all in favour of getting rid of the word "Theosophy" and deplored the existence of the Annie-olaters," avowing himself as "equally hostile to 'Besantism' and 'Blavatskyism'." A vote was taken a year ago on the resolution that the "Lodge should definitely dissociate itself from the Headquarters of The Theosophical Society at Adyar, and continue its work as an independent Lodge for the study and teaching of Pure Theosophy." The General Secretary of the English National Society was notified that "all the members were practically unanimous in agreeing to this step being taken," and was requested to remove the name of the Lodge from the list of Lodges of the Society. The letter concluded: "I have no doubt that this Lodge would rejoin your Society, should it ever recover itself and revert to the teaching of Pure Theosophy instead of the fanciful cults to which it has so sadly been devoted under present management." On March 14 Basil P. Howell wrote to ask if it were true that the London Lodge no longer existed. The president replied that he had been mis-

informed and that the Lodge was entering on a period of great activity, "for it has formally renounced all and any connection with that unfortunate Society which poor deluded Mrs. Besant has led to suffocate itself in a quagmire of psychic delusions, under the guidance of her medium, the notorious Mr. C. W. Leadbeater." The "News and Notes" of October contained the statement which we published in our November issue, where Col. Peacocke appears first to have seen it. He wrote Mr. Gardner in December, pointing out that the reason for the decrease in membership was the Leadbeaterism to which the parent society had become addicted. He denied the statement that "a majority had voted its discontinuance." Only four dissentients voted against the decision to resume the independence of the Lodge. Moreover, the statement that "more than an adequate number had applied to the President for the Charter," was baseless, as the adequate number could not have been members of the Lodge and the Charter was not the old one but a new one, so that the new president was not the president of the old Lodge, which still continued with its old president, who wrote: "I assure you that we of this old-established Lodge will not participate in petty quarrels. We bear no ill-will to any, whatever creed they hold or leader they follow; but we will at all times strongly, yet calmly, protest against any mis-use of that sacred word 'Theosophy' and any misrepresentation of the mission placed by Madam Blavatsky in the charge of all true Theosophists." He looked forward to the time, he said, when the Society would return to single-minded and whole-hearted work on the lines embodied in its objects," on which the London Lodge would joyfully rejoin its ranks. To this Mr. Gardner replied reciprocating the good-wishes expressed, but asserting that under Rule 44 of the Constitution the Lodge had acted *ultra vires*. Col. Peacocke replied pointing out that the Lodge had acted as Rule 44 directs and had withdrawn and seceded and relinquished its right to use the said name and title and cancelled its Charter, but had elected to be known in future as "The

London Lodge of Theosophy." The grant of a Charter to another set of people merely created a new Lodge, but not the old one which continued to live and operate. Col. Peacocke denied that Lodge "A" had acted ultra vires. The rule states "in the event of the withdrawal of the Lodge," and nowhere uses the word "discontinuance," but merely denies the right of the Lodge or National Society to use the name or seal of the Society. Rule 44 cannot therefore apply to a discontinuance which does not exist. The rule recognizes that it is a Lodge which withdraws and becomes a "Seceding Lodge." It implies that the Lodge is a living and active organization for it "shall not be entitled to continue to use the name, motto or seal of the Society." The Lodge, therefore, that is afterwards instituted, and given the name of the original body and a new charter cannot in any sense be the old Lodge. All this is set forth with great particularity by Col. Peacocke, who suggested that if a baby was christened by the name of a living man, this principle applied to it would give the baby the character and property of the man it was christened for. Messrs. Rooke and Ferrier are officials of the new Lodge, two of the four dissentients, and Mrs. Garnett, who had been appointed Secretary of the new Lodge had abandoned that honour in December last. What is the use of all this detail, we know some will ask. The point is that it requires to be driven into so many minds that names are of little value if the spirit they represent does not accompany them. "Not every one that calleth Lord, Lord, but he that doeth the will of the Father shall enter into the Kingdom." If the new London Lodge can rival the old and still active Lodge in its devotion to the Wisdom which the Masters communicated to the world through Madam Blavatsky as The Secret Doctrine, then it shall have its reward, and it will assist in purifying the whole Society from the debasing influences which have wrought so mightily to obscure that Secret Doctrine, so that scarcely a small percentage of the members know anything of what the Masters have written or Madam Blavatsky taught. The Secret Doctrine has been supplanted by

masses of plausible psychic "revelations," to follow which, will betray the unwary student into the very dangers which the Masters hoped their teachings would help the world to avoid.

Among the Lodges

Two innovations were introduced in the half-yearly program sheet of the Hamilton lodge, this January. The folder was enlarged to enable a list of books for study to be included; these are classified: elementary, advanced and devotional. A lengthy quotation from the Secret Doctrine is the other new feature. The improved attendance at lectures was maintained during the month. Four Sunday lectures were given by Toronto members: Rhythm in Art by Leslie Floyd; Greek Theosophy by N. W. J. Haydon; Astrology by G. C. McIntyre; Stories from India by Dudley Barr. The lecture by W. R. Hick, a local member, on Ancient versus Modern culture, created much interest. An increased attendance is noted at the weekly study class.

"The New Civilization"

Mrs. Besant is at her very best in her lectures on "The New Civilization" which have been issued in a small volume by the Theosophical Publishing House, Ltd., London, at half-a-crown. When Mrs. Besant takes her own course and relies upon her own mind and experience we can all admire and follow her. It may seem ungrateful to suggest that when she follows other leaders and charitably supports their vagaries we look on with regret, though not, as some are swift to conclude, with unbrotherhood. There is little in these lectures to suggest that Mrs. Besant has ever had any digressions from the straight path on which she passed along till she met Madam Blavatsky and absorbed the philosophy which made her Socialism cosmic and her Secularism divine. Then Madam Blavatsky paid her the wonderful tribute in the "Key to Theosophy," pages 203-4 of the first edition. It is on page 270 of the same book that Madam Blavatsky says: "We prefer immeasurably more in our Society Agnostics, and even rank Atheists, to bigots of whatever religion. An Agnostic's

mind is ever opened to the truth; whereas the latter blinds the bigot like the sun does an owl." One can understand why so many refuse to read Madam Blavatsky's books today, while every true student of her works is always ready and willing to read anything that conveys honest fact and experience. Anyone who omits reading this book of Mrs. Besant's will fail to understand what a hold she still possesses on the popular mind on matters that are of importance and on which her experience is indubitable. And as always, she says: "I do not ask you to accept my own thought, but I do ask you to think for yourselves." Her talk on religion is mainly a plea for the Fellowship of Faiths, and she quotes with innocent approval the remarkable gathering in Boston where various Protestants of that city met to point out the excellences of the Roman Catholic religion. Now that we have read the Pope's latest encyclical we know exactly how futile all efforts to enter into brotherly relations with the Vatican always will be, and the ultra folly of the Liberal Catholic prelates with their plea of offering occultism to the Romans. The bringing of the various faiths together on a common ground will be an age-long process and can only be accomplished by teaching each generation that pure Theosophy which underlies all genuine religion. To reach every Ego in and out of incarnation—merely to reach them, not to speak of convincing them, would take three thousand years, the full cycle of permutation, so we must not be too precipitate in our expectations. And then also, Mrs. Besant does not fail to warn her hearers of a greater difficulty still. "The path of the occultist differs very much from that (of the mystic) though it leads to the same goal. For men's temperaments are so different. The occultist seeks to learn and to amass knowledge, so that by gaining knowledge all the powers of nature may come within his grasp. So for the occultist it is possible that he may take the left-hand path rather than the right. His road branches off into those two ways; the path of the mystic is but one. For if there be in the occultist the desire to possess, if he does not purge himself of all desire for aught but service, if he

does not from his very heart tear out the root of selfishness and seek only the larger hope, the God in all, then his path is a path of terrible danger, and many are the wrecks, says H. P. Blavatsky, that strew that path." Her utterance on education is a splendid effort and should appeal to every student of Theosophy. Nor should he be daunted by the tremendous task which education in any general and profound sense presents. On economics, too, she has fundamental things to say which the world must eventually listen to. Instead of Socialism which annoys some people, she uses the word Co-operation. No country in the world knows so much about this as Canada, where the greatest railway system in the world is a national possession; where the greatest distribution of electric horse-power is carried out under public—not government—ownership; where Toronto owns its great transportation system, and where the principle, if it can withstand the attacks of United States capitalists who envy the Canadian public their cheap services and are making desperate efforts to destroy the publicly owned systems, must eventually be extended to every natural monopoly. "Let us encourage the young, then," she concludes, "in their enthusiasm. Let us hold up the ideals that we have so shamefully failed to realize. In the coming generations lies the hope of the future, and it is they who will make the New Civilization a Civilization of practical Brotherhood, of love to all the Nations of the earth." But do not let us leave it too much to the coming generations. Let us get rid of our separative fads and let us bend our energies on the things we were all agreed upon when Madam Blavatsky wrote "The Key to Theosophy."

CORRESPONDENCE

Do We Suffer After Death?

Editor, Canadian Theosophist: I was surprised to find the following passages in an article written by a Theosophical student of such good repute as Dr. J. A. Anderson. They occur in "The Evidence of Immortality," Canadian Theosophist for Nov., 1927:

"The nature of the desires which follow

the soul beyond the grave can but be a continuation and conservation of those which dominate it while in the physical body. Life is a continuous sequence; each successive state the legitimate offspring of those which preceded it. . . . The automatic habit of desiring certain things will of itself carry the soul far beyond the gates of mere death of the body. But at death beneficent nature interrupts the succession of events by entirely depriving the soul of any new sense enjoyments. There is as we have seen no seeing, hearing, or tasting, because the organs are destroyed by death, and the most active mind will weary at length of internal desire when external gratification no longer follows. So that, little by little, these material, earthly desires die out from want of new stimulus and inner and more spiritual ones begin to be active." (page 185). " . . . These stimuli are no doubt very active for a short period after death, and may prove a source of much suffering for a time." (page 187.)

This teaching of pre-devachanic purging through deprivation is Brahmanic which probably accounts for its inclusion by Dr. Besant in her "theosophy."

In an article entitled "The Religions of India," by the late Dr. W. Wynn Westcott, which appears in "The Path" (Sydney) for Sept.-Oct., 1927, the following information is given:

"Hinduism grants a Kama Loca after death, where sins are judged and the mind suffers from unsatisfied desires and from regret; it holds that later there comes over the human soul a long period of peace and happiness, until such time as the great judges decide to send the soul down once more to earth life . . ."

Substitute the word Theosophy for Hinduism, Astral Plane for Kama Loca, and Lords of Karma for Judges and this statement might well have come from the pen of Dr. Besant herself!

Some years ago, on finding that I had been fooled into supposing that all the teaching in such books as Mrs. Besant's "Ancient Wisdom" was directly derived from that of H.P.B., I read the "S.D.," "The Key" and books by other authors written in her life-time to find out as soon as possible what was not there. Very

conspicuously among many things not there was the total absence of anything that could possibly be twisted into any semblance of such teaching as the above, while many statements that distinctly preclude the idea that any period exists during which such preparation for devachanic consciousness could take place occur in the books referred to. This question was rather fully discussed in two articles which appeared in the Canadian Theosophist—one entitled "Theosophical Discrepancies," vol. I., page 170; the other "Death—and After," vol. III., No. 3—with numerous page references. I will, however, give one instance here. It is taken from The Key to Theosophy (page 118, Point Loma reprint):—

"Enq. In no case, then, do you admit the possibility of the communion of the living with the embodied spirit?"

"Theo. Yes, there is a case and even two exceptions to the rule. The first is the few days that follow immediately the death of a person and before the *Ego* passes into the Devachanic state. . . . The spirit is dazed after death and falls very soon into what we call the "*pre-devachanic*" unconsciousness. The second exception is found in the Nirmanakayas."

Of course, if a student decides that the Brahmanic teaching is more reasonable than that of H.P.B. no one can object to his adherence to it. But is it more reasonable? Life no doubt is a continuous sequence, but apparent breaks—or at least very rapid changes of consciousness—do occur, as, for instance, when one falls asleep and, in the twinkling of an eye, is wholly concerned with scenes and emotions totally unconnected with the thoughts and feelings that occupied the mind a moment before, and this without causing surprise or any suggestion of unreality; and then on awakening there may be but a very vague recollection, or none at all, of either the dream experiences or of the thoughts that were interrupted by sleep. And as to there being any necessity for post mortem preparation in order to ensure peace and happiness in Devachan, I contend that there is no need for it because all unsuitable desires automatically sink below the consciousness of the ego when its vehicles that can alone res-

pond to vibrations set up by sensual appetites are left behind with the astral shell. Low sensual desires are left behind by the same means that prevent the recollection of all pain and sorrow from disturbing the blissful rest of Devachan.

And the futility of getting rid of desires on the Astral Plane for the development of character must be obvious to every one who has accepted the teaching that it is here on this earth, and nowhere else, that we have to learn to control all our desires, appetites and vehicles.

But the fact is that with most of us the strength of our convictions with regard to matters about which we can remember no personal experience—such as post mortem states—depends very largely on the amount of reliance we place upon the source of revelation and upon the authority of its exponents. This fact emphasizes the seriousness of the literary crime perpetrated by those authors who, while professing that the sole purpose of their books was to render the doctrine and philosophy of H.P.B. more easily available to the general public, have in those same books introduced teaching and made statements not only at variance with, but actually subversive of that very Theosophy they were pretending to support. Had these authors made it clear when departures from Theosophic teaching were made, and had they given the source from which anti-theosophic statements had been derived, then, there would be no cause of complaint.

One thing is now quite clear: pre-devachanic purgatory has become very useful to the Liberal Catholic Church in creating opportunities for valuable services to its faithful believers which can be most efficiently rendered by its priests. And it may be safely predicted that priestly offices will find an ever expanding field for operations on the Leadbeaterized "Astral Plane."

W. B. Pease.

2840 Cadboro Bay Road,
Victoria, B.C.

* * *

A correspondent writes: "Your claims to follow the teachings of H.P.B. although apparently serious, honest, and entirely justified, appear to me to fall far short

of its mark. From a study of The Secret Doctrine, Light on the Path, The Voice of the Silence, Mahatma Letters, and Letters from the Masters, (which I regard as the foundation of the Philosophy) I gain the very clear impression that The Buddha, The Masters, and their Messenger, H.P.B. were all Buddhists—Mahayana Buddhists, if you please, and that all their teachings are synonymous with Mahayana Buddhism.

"Still I can find nothing indicating this doctrine in your writings. This is no reflection, I assure you, on all the truly good things you DO print, but refers only to an omission of the foundation-stone, which may cause your edifice to fall to the ground some day.

"As an independent student, I would appreciate your explanation, for I am sure you have one, as to why you fail to emphasize this, to my way of thinking, very important teaching. You surely are acquainted with the great awakening now going on all over the world in regard to the teachings of the Buddha, especially in Northern China where it has taken on colossal aspects and has drawn the attention of all hierarchies."

* * *

In reply to this, one can only say that The Theosophical Society is an unsectarian and undogmatic body, and while Madam Blavatsky was a Buddhist it could scarcely be gathered from her magazine that such was the case. We are appealing to a Christian community in Canada on the "foundation" that Theosophy is the Truth underlying all religions. If this be true, then it applies to Christianity as well as to Buddhism. Personally, the present writer is convinced that such is the case. A study of the Greek Testament indicates that the writers of that book were familiar with all the well-known Theosophical teachings, and that these writings, both in the Gospels and the Epistles, were the records of mystical teachings given either for direct instruction, or in the case of the epistles, for elucidation of oral instruction already imparted. If all members of The Theosophical Society professed themselves Buddhists it does not appear that the profession of eclecticism would be established, nor would it be likely to

commend the Society to Christians. Our correspondent should read Madam Blavatsky's "Esoteric Character of the Gospels," a reprint of which is about to be issued by the Blavatsky Press, 52 Isabella Street, Toronto.

FUNERAL SERVICE

As used by Toronto Theosophists

Never the Spirit was born,
The Spirit shall cease to be never;
Never was time it was not;
End and beginning are dreams;
Birthless and deathless and changeless
Remaineth the Spirit for ever,
Death hath not touched it at all;
Dead though the house of it seems.
(*Arnold's Song Celestial*).

Those who are wise in spiritual things grieve neither for the dead nor for the living. I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. As the Lord of this mortal body experienceth therein infancy, youth, and old age, so in future incarnations will it meet the same. One who is confirmed in this belief is not disturbed by anything that may come to pass.
(*Wilkins' Bhagavad Gita*.)

I am the Resurrection and the Life, saith the Lord; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die. (*John xi. 25*)

When all desires that dwelt in the heart are let go, then the mortal becomes immortal, and reaches the Eternal. (*Katha Upanishad*).

I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy *this* body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another. (*Job xix. 25*). Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave and the Lord hath taken away; blessed be the Name of the Lord. (*Job i. 21*).

Other sentences from the Sacred Scriptures of the world may be added.

Psalm xc. (*Prayer Book version*.)

Lord, thou hast been our refuge from one generation to another. Before the mountains were brought forth, or the earth and the world were made: Thou art God from everlasting, and world without end. Thou turnest man to destruction: again Thou sayest; Come again, ye children of men. For a thousand years in Thy sight are but as yesterday, seeing that is past as a watch in the night. As soon as Thou scatterest them, they are even as a sleep: and fade away as the grass. In the morning it is green, and groweth up; but in the evening it is cut down, dried up, and withered So teach us to number our days that we may apply our hearts unto wisdom Turn again, O Lord, at the last, and be gracious unto Thy servants. O satisfy us with Thy mercy, and that soon, so shall we rejoice and be glad all the days of our life.

* * *

In the old days before us our fathers in other lands and other tongues were taught the mysteries of life and death, but much has been hidden and much forgotten of these mysteries, and the scriptures have not been translated so that they could be easily understood by the people. In the Greek Testament the God that is spoken of there is the God of this mortal body, the Father in heaven, spoken of by Jesus when He teaches us to pray to our Father which is in secret. And the dead, of whom the Greeks spoke, were never the dead bodies of those who have passed away, but the living souls of those who have ceased to live upon earth. These are the dead, who are to stand again upon earth in new bodies and a new birth. Thus it is that we can receive the mystery of which St. Paul taught the Church of Corinth, when he distinguished between the psychic body, which is called a natural body in the English translation and therefore confused with the body of flesh and blood which he expressly says cannot inherit the Kingdom of God, and the spiritual or Breath body, which enrobes those who pass into the heavenly places.

1 Corinthians xv. 34-38.

Awake to righteousness, and sin not; for some have not the knowledge of God.

I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die.

* * *

The Apostle, so he says, is showing us a mystery. He speaks of the death of the personality—the flesh, in the sense of the fleshly passions, the earthly desires and interests, which bind us to the world, and cut us off from the Christ life. The psychic nature, the personal self, is sown in the physical body in birth, buried in the flesh, to use the Apostle's own words, and must be redeemed and changed by spiritual living and aspiration into the nature of the Christ. Else it must be sown again in a new fleshly body in a new birth or incarnation until it has attained the stature of the just ones made perfect.

* * *

And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; But God giveth it a body, as it hath pleased Him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection (the anastasis) of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is shown in a natural (*psychic*) body; it is raised a spiritual body. There is a natural (*psychic*) body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul (*psyche*); the last Adam was made a quickening spirit (*pneuma, breath*). Howbeit that was not first which was spiritual, but that which is *psychic*; and afterward that which is spiritual. The first man is of the earth, or dust, earthly: the second man is the Lord from heaven.

As is the earthly, such are they also that are earthly: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. *St. Paul then speaks of things occult.*

Behold, I show you a mystery; We shall not all sleep, but we shall all be changed. In the atom, with the flash of the inward Eye, when the last of the Seven Trumpets shall sound, the disembodied dead shall be aroused (*egerthesontai*) to their immortality (*aphthartoi*) and we shall be altogether changed (*allagesometha*). For it behoves this mortal to put on deathlessness. But when this perishable shall have put on the incorruptible, and this mortal shall have put on the deathless, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave where is thy victory? Now the sting of death is failure, and the measure of failure is the Law.

* * *

But for those who have not attained to the second resurrection, as it is called, there is this written in an ancient scripture:

Nay, as when one layeth
His outworn robes away
And, taking new ones, sayeth,
"These will I wear today!"
So putteth by the Spirit
Lightly, its garb of flesh,
And passeth to inherit
A residence afresh.

The Bhagavad Gita also says of him who hath not attained to perfection in his devotion because his uncontrolled mind had wandered from the discipline, in the words of the Lord Krishna:

Such a one doth not perish here or hereafter. For never to an evil place goeth one who doeth good. The man whose devotion has been broken off by death goeth to the regions of the righteous, where he dwells for an immensity of years and is then born again on earth in a pure and fortunate family, or even in a family of those who are spiritually illuminated. But such a

birth as this last is more difficult to obtain. Being thus born again, he comes in contact with the knowledge which belonged to him in his former body, and from that time he struggles more diligently towards perfection. For even unwittingly, by reason of that past practice, he is led and works on. Even if only a mere enquirer, he reaches beyond the word of the Scriptures. But the devotee who, striving with all his might, obtaineth perfection because of efforts continued through many births, goeth to the supreme goal. (*Gita vi. 40-44*)

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(If an address is to be given it may follow here.)

* * *

Our philosophy teaches that the Karmic punishment, that is to say, the reward that every man receives for his deeds due to his errors or failures, reaches him, the Ego, only in its next incarnation. After death he receives only the reward for the unmerited sufferings endured during his past incarnation. The whole punishment after death, even for the materialist, consists, therefore, in the absence of any reward, and the utter loss of the consciousness of one's bliss and rest. Karma is the child of the terrestrial Ego, the fruit of the actions of the tree which is the objective personality visible to all, as much as the fruit of all the thoughts and even motives of the spiritual "I"; but Karma is also the tender mother, who heals the wounds inflicted by her during the preceding life, before she will begin to torture this Ego by inflicting upon him new ones. If it may be said that there is not a mental or physical suffering in the life of a mortal which is not the direct fruit and consequence of some sin in a preceding existence; on the other hand, since he does not preserve the slightest recollection of it in his actual life, and feels himself not deserving of such punishment, and therefore thinks he suffers for no guilt of his own, this alone is sufficient to entitle the human soul to the fullest consolation, rest, and bliss in his *post-mortem* existence. Death comes to our spiritual selves ever as a deliverer and friend. For the materialist, who, notwithstanding his materialism, was not a

bad man, the interval between the two lives will be like the unbroken and placid sleep of a child, either entirely dreamless, or filled with pictures of which he will have no definite perception; while for the average mortal it will be a dream as vivid as life, and full of realistic bliss and visions. At the solemn moment of death every man, even when death is sudden, sees the whole of his past life marshalled before him, in its minutest details. For one short instant the *personal* becomes one with the *individual* and all-knowing *Ego*. But this instant is enough to show to him the whole chain of causes which have been at work during his life. He sees now and understands himself as he is, unadorned by flattery or self-deception. He reads his life, remaining as a spectator looking down into the arena he is quitting; he feels and knows the justice of all the suffering that has overtaken him. Very good and holy men see, we are taught, not only the life they are leaving, but even several preceding lives in which were produced the causes that made them what they were in the life just closing. They recognize the Law of Karma in all its majesty and justice.

(*The Key to Theosophy, pp. 161-2.*)

"Each human being is an incarnation of his God, in other words, one with his "Father in Heaven," just as Jesus, an Initiate, is made to say. So many men on earth, so many Gods in Heaven, and yet these Gods, are in reality ONE, for at the end of every period of activity, like the rays of the setting sun, they are withdrawn into the Parent Luminary, the Non-Manifested Logos, who in his turn, is merged in the One Absolute. Shall we call these "Fathers" of ours, whether individually or collectively, and under any circumstances our *personal God*? Occultism answers, Never. All that an average man can know of his "Father" is what he knows of, through and within himself. The soul of his "Heavenly Father" is incarnated in him; this soul is himself, if he is successful in assimilating the divine individuality while in his physical, animal shell.

(*H. P. B.'s Private Instructions.*)

The Jewish and Christian scriptures are full of references to the return of the Im-

mortal Self to earth life in successive incarnations. The prophet Micah speaks (v. 2) "But thou, Bethlehem Ephratah, which art little to be among the thousands of Judah, out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

The Nazarene Master says: Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down myself. I have power to lay it down, and I have power to take it again." (*John x. 17*) And he assures his disciples whom he has taught: "Whither I go ye know and the Way ye know." (*John xiv. 4*) And there is the assurance: "He that overcometh I will make him a pillar in the temple of my God, and he shall go no more out." (*Rev. iii. 12*).

In this broad earth of ours
Amid the measureless grossness and the
slag,

Enclosed and safe within its central heart,
Nestles the seed perfection.

By every life a share, or more or less—
None born but it is born, concealed or
unconcealed the seed is waiting.

For it the mystic evolution,
Not the right only justified, what we call
evil also justified.

From imperfections murkiest cloud
Darts always forth one ray of perfect
light,

One flash of heaven's glory.

O the blest eyes, the happy hearts
That see, that know the guiding thread so
fine

Along the mighty labyrinth.

All, all for immortality,
Love like the light silently wrapping all,
Nature's amelioration blessing all,
The blossoms, fruits of ages, orchards
divine and certain,
Forms, objects, growths, humanities, to
spiritual images ripening.

Give me, O God, to sing that thought,
Give me, give him or her I love this
quenchless faith,

In thy ensemble, whatever else withheld
withhold not from us

Belief in plan of Thee enclosed in Time
and Space,
Health, peace, salvation universal.
(*Whitman's Song of the Universal*.)

* * *

The Lord bless thee and keep thee:
The Lord make his face shine upon thee
and be gracious unto thee:

The Lord life up his countenance upon
thee, and give thee peace.

* * *

At the Graveside.

Man that is born of a woman is of few
days, and full of trouble. He cometh forth
like a flower, and is cut down: he fleeth
also as a shadow, and continueth not (*Job
xiv. 1, 2*.)

In the world ye shall have tribulation:
but be of good cheer: I have overcome the
world. (*John xvi. 33*.)

For I am persuaded, that neither death,
nor life, nor angels, nor principalities, nor
powers, nor things present, nor things to
come, nor height, nor depth, nor any other
creature, shall be able to separate us from
the love of God, which is in Christ Jesus
our Lord (*Romans viii. 38-9*.)

We know that we have passed from
death unto life, because we love the
Brethren. He that loveth not his brother
abideth in death. (*I. John iii. 14*.)

As the sun, the eye of all the world, is
not smirched by visible outer stains, so
the inner Self of all being is not smirched
by the sorrow of the world, but remains
outside of it. The one Ruler, the inner
Self of all beings, who makes one form
manifold—the wise who behold him with-
in themselves, theirs is the enduring hap-
piness, not others. (*Katha Upanishad*.)

Thereon that Sun rising overhead, shall
rise no more nor set any more, but shall
stand there, in oneness, in the midst. As
this verse tells: There is not there any
sunset for evermore. Bear witness, That
I truly tell of that Eternal. For him the
sun rises not nor sets, for him who knows
this hidden wisdom well, there is perfect
day for ever. (*Chhandogya Upanishad*.)

Forasmuch as in the wisdom of the
Eternal the soul of our dear brother
(*sister*) here departed has been called
home, we therefore commit his body to

the ground; earth to earth, ashes to ashes, dust to dust, in the sure and certain hope of the Awakening to Eternal life, through our Lord and Master, who shall change this vile body, that it may become a glorious body, according to the mighty working, whereby he is able to subdue all things unto himself.

I heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead that die in the Lord: even so saith the Spirit; for they rest from their labours.

Our Father which art in heaven, Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven; Give us the bread of the coming day, the heavenly manna; And forgive us our trespasses, as we forgive them that trespass against us; Lead us through temptation, and deliver us from worthlessness; for Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Eternal Love, with whom are dwelling the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we render hearty thanks that this our brother has been delivered from the miseries of this sinful world; beseeching thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory.

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of the God, and of his Son, the Christ, our Lord: and the blessing of the Eternal goodness, the Father of Life, the Son of Light, and the Holy Spirit of Love, be amongst you and remain with you always. Amen.

Unveil, O Thou who givest sustenance to the Universe,
From Whom all things proceed, to Whom all must return—
That face of the true Sun, now hidden in

a vase of Golden Light,
That we may see the Truth, and do our whole duty on our journey to Thy sacred seat.

AUM

If hymns are to be sung, the following are suggested:

Lead, kindly Light;
O Strength and Stay unholding all Creation;
We may not climb the heavenly steeps;
O Love that wilt not let me go;
The sands of time are sinking;
Oh, the clanging bells of time;
Abide with me;
He liveth long who liveth well;
Jesus calls us o'er the tumult;
The King of Love my shepherd is;
Strong Son of God, immortal Love;
There's a wideness in God's mercy;
The Homeland, the Homeland;
Art thou weary, art thou languid;
Go, labour on, spend and be spent;
Lord of all Being, throned afar.

THE OUTLOOK

A THOUGHT FOR THE NEW YEAR

"There lives more faith in honest doubt,
Believe me, than in half the creeds."
Tennyson ("In Memoriam")

Another year will have dawned when this issue of the *Review* is in the hands of members, and many of them will be considering the position vis-a-vis the Society. In the past few months one has heard, or has been told, of doubt, uncertainty, fear, anger, disquiet, in short of quite a number of emotions from which the student of the Divine Wisdom should have found release.

It has been well said that there is no smoke without fire, that there can be no effects without a cause, so it is worth while to ask ourselves whether there is anything in conditions affecting the Society that should shake the quiet confidence of members in the faith by which they abide. So far as the writer is able to discern, the troubles have arisen out of recent developments in the Society's activities, out of the association of our leaders

with kindred or cognate movements. While we all demand freedom for ourselves to think and to act as seems best to us, some, one fears, are inclined to deny to those who lead us, the right to their own forms of self-expression.

During the past year the writer has been invited more than once to state whether he belongs to the Order of the Star or the Liberal Catholic Church or the Co-Masonic Order, and if not, why not. Some of those who asked have been anxious to test the *Review's* orthodoxy, others to satisfy themselves that it is utterly unprogressive, even reactionary. To one and all the reply has been the same, let it be set out categorically.

"I do not belong to the Order of the Star, nor to the Liberal Catholic Church, nor to the Co-Masonic Order. Extremes of Ritualism leave me cold, so too does Masonry: I have been unable to hear the voice of Christ speaking through Mr. Krishnamurti. None the less my attitude towards all these movements is one of complete sympathy and friendly regard. Nothing would please me better than to recognize the Divine in the messages that have reached us from Ommen, or to see, even in the mind's eye, the gorgeous structures that Liberal Catholics claim to erect on the inner planes through the medium of their ritual. All this recognition would be the nature of a very great privilege to which I can make no claim, but I would not for one moment suggest that others of finer texture and wider development may not be able to discern all that I have missed. My association with the Society is only eight years old; many of those who can see things beyond my vision have qualified by long periods of devoted service to the Masters' Cause."

The clairvoyant sees my aura; I cannot hope to see his. We have our limitations and must accept them; the only thing we have to guard against is the sin of pretending that we are convinced when conviction has not come our way.

Yet despite his limitations, the writer contrives to live happily within the Theosophical Society, and to find all the dark

places of life illumined by its teachings. The main field, the vast area covered by the Three Principles, is hardly to be explored by any of us during one incarnation, so that even if we limit ourselves to that there will be no lack of mental or intellectual occupation. Our leaders, no matter where they themselves have gone, have given us full freedom to follow or to stay behind, and while we have any doubts as to the wisdom of following, our duty is plain. For the rest, or so it seems to me, all that is required of us is to give to others the same liberty of thought and action that we demand for ourselves.

If this is a fair statement of the case, and the writer puts it forward with sincere apologies for the frequent personal pronoun which is so grossly overworked and mis-used in our Society, then there can be no real ground for any of the distressing emotions referred to in his opening sentences. Our loyalty to the Society and to its leaders may well remain unimpaired and unimpugned, and when the latter set out on new ventures we may wish them God-speed and, either the discovery of El Dorado or a safe return to the parent fold. We cannot content ourselves with the thought that in working for the brotherhood, in the study of comparative religions and in the development, or the slow approaches to development, of the powers that lie within, we have a task that will demand the best in most of us. If other and more difficult paths are for us to tread, the need for treading them will present itself to us in due course; there can be few among us who have not at one time or another felt the irresistible urge to pursue one road or to abandon another. We are not always conscious of the forces that move us, but we are conscious of being moved when the propulsion is at work, and this is all that matters. So it would seem that if the new aspects of the Society are for us, we shall find their worth without external pressure; if they are not for us we shall find that we have occupation to hand that will see us to the end of our present journey.

The one outstanding fact, or so it seems to the writer, is that the world needs the

Theosophical Society, the Society that stands for three broad principles, and has neither departed from them nor required aught else than the acceptance of one of them as a condition of membership. If we believe that the T.S. presents all its members with an opportunity for service, if we believe that its Guides and Directors are friends of humanity, we must hesitate a long while before we will turn our hand from the little we may do to help "the Unseen Ones who see us."

It is only if we do not believe in brotherhood or in the existence of Elder Brethren who guide the T.S. along an extremely thorny path to-day, that we may leave our posts. Even then we should depart with gratitude for what the Society has been to us and with the determination that if we cannot help we will not hinder, that if we cannot build up we will in no wise seek to destroy. For this attitude towards those with whom we have worked but can agree no longer is demanded of us by the social standard of the civilization to which we belong. In the last resort it is an affair of good manners, and "manners maketh man" in and out of the Theosophical Society.—S.L.B. in *The Theosophical Review* for January.

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