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WHAT WILL THE T. S. BE IN 1975?

BY JAMES MORGAN PRYSE

Will the promised Messenger, whether H.P.B. or another, coming in 1975, find ready to hand a Theosophical Society which, true to its name, has preserved intact and untarnished the teachings entrusted to it by the Masters?

Recalling the days when Theosophy as promulgated by H.P.B., was purely the ancient sacred philosophy, revived and more fully revealed by the living Initiates, and then turning my mental gaze upon the doctrinal vagaries and ritualistic antics now in vogue among Theosophists, I echo the plaint of Bret Harte's "Truthful James:"

"Do I sleep; do I dream?

Do I wonder and doubt?

Are things what they seem?

Or is visions about?

Is our civilization a failure?

Or is the Caucasian played out?"

Let all of us whom the Gods have gifted with a sense of humour take a survey of the Theosophical field of today, good-naturedly, and smiling the while. If at times we cannot keep from laughing, let there be no bitterness or unbrotherliness in our cachinnation. When the delusions of others appeal irresistibly to our risibles, let us chuckle charitably, bearing in mind that we are dwelling in a world of illusion, and that if we were wholly free from delusions we would be safely housed in the Eternal Peace. However, there are two classes

of delusions: there are delusions which, by progressively approximating truth, lead upward to spiritual enlightenment; and there are delusions which canker the mind and drag the soul down into Tartarean depths. Therefore we should discriminate; and, while refraining from denunciation of individuals, we should point out the spurious teachings, dogmas and superstitions which have been grafted on the original stock of Theosophy, and insist, politely but firmly, that these incongruous grafts must be lopped off. The broadest tolerance does not call for us to acquiesce in destructive delusions under which others, even our best friends, may be labouring, or to white-wash that which is black in our sight. To those who are pasting the label "Theosophy" on the body of pseudo-occult teachings which has grown up in late years I say that sooner or later that label will be stripped off. No false label or imitative colouring can make non-theosophical doctrines Theosophical. As Lao-Tse says, "You cannot turn a crow into a pigeon by painting it white."

Feather-brained "psychics" and crafty charlatans have led the bulk of the Theosophists astray; but this would not have happened were it not for "the wide prevalence," as Joseph Conrad puts it, "of that form of mental degradation which is called gullibility." A charlatan who fattens upon the credulity of his deluded

followers is, because he is blind to truth and deaf to conscience, more hopelessly deluded than even the most ravenous of his dupes, and is equally to be pitied. Therefore, in poking fun at the current pseudo-theosophy, as I shall presently do, I am not denouncing or deriding the charlatans and psycho-pedagogues who have played the mischief with Theosophy; for I bear in mind the wise saying of Lao-Tse, "To them that are sincere I am sincere, and to them that are not sincere I am also sincere; thus all get to be sincere."

Among the sincere Theosophists who are hugging the make-believe Occultism originated by the insincere and charlatanic psycho-pedagogues are many good friends of mine, whom I esteem, and whose feelings I would not wittingly wound. I hope none of them will take offence because of my sincere laughter at the travesties of Theosophy perpetrated by the psycho-pedagogues, whose works have been submitted to the public and are therefore subject to the approval or the condemnation of students of Theosophy. To handle the subject with a light touch, then, I shall take it up fancifully, feigning transparently that the psycho-dominies and their disciples are only playing with Theosophy, parodying its teachings, and amusing themselves with toy Arhats, Mahatmas, Messiahs and other gimcracks.

Foremost among the mirth-makers is one who jocosely calls himself a "trained clairvoyant." Yet he need not have brought that accusation against himself, even in jest; for his published works prove beyond a reasonable doubt—yea, even to an absolute certainty—that he is guiltless of any clairvoyance, trained or untrained, and it may be justly inferred from them that even the simplest rudiments of Occultism are beyond his ken. His book of "26 coloured plates depicting the appearance of the human aura in savages, in civilized and spiritual individuals," with accompanying descriptive misinformation, amounts to a confession that he has never seen the aura of a mosquito, much less that of a human being. According to him, savages wear their auras bobbed, thus betraying their un-

spirituality. But Mahatma K.H. says of them, "Their being 'less advanced' in civilization and refinement troubles their spirituality but very little, Karma being an animal which remains indifferent to pumps and white kid gloves."

None of this "clairvoyant's" visions, revelations and representations is on all fours with the teachings of the Masters, H.P.B. and other genuine Occultists; for, of course, he is only playing at being a clairvoyant. Many quaint conceits are to be found in his writings, as, for instance, his assertion that Thomas Vaughan (who was born in 1622) was a reincarnation of Francis Bacon (who didn't die until 1626). Bacon must have been in great haste; usually a man waits till he is dead before reincarnating. (See A. E. Waite's "The Brotherhood of the Rosy Cross," page 19). This rollicking romancer has, by his own account, explored every world, plane, department, nook and cranny of the visible and invisible Universe, ancient, modern and future, from the Spiritual Summerland where the spooks are "so happy, happy, happy," up to Nirvana, of which latter he humorously remarks, "Those of us who have touched that truly tremendous altitude know," *etc. ad nauseam*. He has frolicked with the fairies, fraternized with "invisible helpers" and other "astral entities," and hobnobbed with the Mahatmas, among whom his greatest chum is the "Mahatma Jupiter" (whose cognomen is Pluvius). He is also a crony of the Logoi and the Manus; his recorded visions of the seven Logoi sitting on the world-lotus, and of Manu "surrounded by his council of highly developed adepts," remind me of the washerwoman who had a vision of the Holy Ghost and was thrilled with admiration at "the beautiful way his shirt-front was done up."

I have never actually read any of the works of this "trained clairvoyant," who in disinterring his admiring followers' many incarnations during the past few million years has torn such "Rents in the Veil of Time" that the poor old veil now hangs in tatters; for the attempt to wade through his writings gives me the willies, as Hippocrates quaintly phrases it.

But I have succeeded in glancing hurriedly through a few pages, here and there, and have collected some fair samples of his peculiar brand of Theosophy. Animals, he says, are not psychically individualized: the animals of each species have only a "block of essence," presumably cubical, like the blocks of ice which the ice-man puts in the ice-chest. Thus, for instance, a dog has no soul that it can call its own: it has only an undivided ten-millionth interest in a common "block" of dog-soul "essence." Poor doggie!

Of course the authentic Theosophical doctrine is that every animal has a soul, reincarnates, and is on its way to become a *homo sapiens*. The jocular "clairvoyant" teaches that there is an "indestructible atom," which is surrounded by "bubbles" — presumably soap-bubbles blown with an unbreakable clay pipe. Yet H.P.B. declares that "the atom is periodical, and not eternal." The atoms of every known chemical element are described minutely by the "trained clairvoyant," with engraved pictures of them. But since he wrote his "Occult Chemistry" the practical chemists have discovered the electronic structure of the atom, which is, as the old alchemists said, "a little sun surrounded by moons." So the psychically visualized atoms must be consigned to the rubbish-heap, though the pictures of them might be salvaged and utilized as crochet-patterns.

The jocund "clairvoyant" describes, in a sort of guide-book for tourists, "the scenery, inhabitants and phenomena of the astral plane." Alas, for the luckless psycho-tourist who ventures into the astral regions with that joke-book for a *vade mecum*! In other lucubrations descriptions are given of the astral pyrotechnics alleged to accompany the ritualistic tomfoolery of his own and other priestridden churches, such as "the rush of forces" and "the deft manipulation of those forces by the healing angels!" And then there is his odious doctrine of "group souls"—*sed satis superque*!

Read his works "in the original;" for no translation, paraphrase, parody or travesty can do justice to, much less exceed in extravagance, the writings of this

Rabelaisian "Occultist." Even the ablest of his collaborateurs and imitators in the Neostato-Theosophic cult cannot fly abreast with him in his lofty flights into the astral regions of "Tisn't-So. But for him there would have been no Liberal Mock-Catholic Church, with its silly sacerdotalism and mummery, and no chimerical Tibetan World-Teacher of whom a Hindu claims to be a commutual personality and by whose supposed inspiration utters and writes things which the most lenient critic can only characterize as balderdash. For, to cap the climax of Neostato-Theosophic merry-making, those taking part in the game have added to their other playthings a Messianic doll.

Yes; the World-Teacher, whose predicted *parousia* had to be postponed on account of the unprophesied World-War, has at last made his appearance. He lives, we are told, in Tibet; but instead of coming forth *in propria persona*, as would naturally be expected, he has made himself two-bodied by annexing the frail mortal form of a Hindu F.T.S., so that the latter has become, not his *alter ego*, but only his *alterum corpus*. Quite reasonably we might presume that a World-Teacher would be an august, awe-inspiring personage, mentally brilliant, profoundly wise and learned, and convincingly eloquent. Yet it must be said, in all kindness, that the person now posing before us does not come up to these specifications. However favourably he may compare with his fellow-mortals, he is, as a Messiah, only a toy for those who are playing the game they call "Theosophy." His designated disciples also fail to meet the requirements; they are not stalwart and entheastic go-getters capable of making a spiritual conquest of the world.

What is needed by Theosophists and the world at large is not more teaching, but more intelligence. It is useless to load the platter for a weakling who can digest nothing more substantial than sweetened milk-and-water. Few indeed are the Theosophists who have done more than nibble at the teachings given them; and more recóndite teachings would be as baffling to their minds as

tough eatables are to the toothless gums of an infant.

While the parent T.S., in retrograding from esoteric Buddhism to exoteric Christianity, has copied the Catholics and the Adventists, one of its offshoots strongly favours the Protestant persuasion, and leans upon "the Master Jesus" and "the Master Paul." Other Theosophists have "taken pansil" and joined the exoteric Buddhist Church. As yet none of them have united with the Whirling Dervishes and the Howling Dervishes, though some of them, to judge by the denunciatory literature they put forth, are certainly eligible for membership in the latter fraternity.

Societies assuming the likeness of the T.S., though unrelated to it, have risen (but not into prominence), and they vie with the legitimate T.S. in distorting and travestyng Theosophic teachings and traditions. One such minor organization (originated by "a chela of W. Q. Judge," who in fact never claimed to be a teacher and had no "chelas") has apotheosized H.P.B. and made Mr. Judge "her co-equal." Another of these Societies which flaunt plumes borrowed from the T.S. is based upon the writings of an authorex who expatiates on such subjects as "Cosmic Fire," "Initiation, Human (? Humorous) and Solar," etc., tearing down the wall of secrecy which for ages has surrounded the Sacred Mysteries, and leaving no *arcana* in the Universe, which she dissects on all planes, stripping it down to its bare bones. Her information, she claims, is derived from a Tibetan Mahatma; and she embellishes her books with many "Stanzas of Dzyan." But, alas, the "Stanzas" are mere gibberish; and the Tibetan Mahatma, if he exists in the flesh, can only be a rascally red-cap, a dugpa, amusing himself at the lady's expense.

A few Theosophists, mostly old-timers, perceiving that while some traces of Theosophy the T.S. yet may inherit, "the trail of the serpent is over them all," adopted as their slogan, "Back to Blavatsky"—and a number of them have succeeded in getting back. Others, however, seem to have difficulty in following

the back-trail, and are apparently at a loss to make out

"Whether the snake that made the track

Was going out or coming back."

Now, what are the reformatory steps that must be taken by the T.S. and its various legitimate and illegitimate offshoots in order to "get back to Blavatsky" and constitute a Society acceptable to the Messenger promised for the last quarter of this century? Here are some of the things they must do: Become brotherly among themselves, and kindly to all men. Discard the "Liberal Catholic Church" and everything which savours of sacerdotalism. Retire the "World-Teacher" on a pension, and abase to their proper rank as very commonplace mortals the marionette "Arhats," "Initiates," "trained clairvoyants" *et id genus omne*. Withdraw from circulation the mass of pseudo-occult books and other publications. Desist from the attempt to propagate a new race in the midst of the retrogressive and jazzy race which is now busily overpopulating the earth. Leave off associating the mythical "Masters" of an exoteric religion with the living Initiates in the Sacred Mysteries. Quit worshipping H.P.B. as a Divine Avatar and trying to exalt Mr. W. Q. Judge, and even an obscure refugee from Pt. Loma, to the same rank with her. Burn the balderdash, alleged to have come from a Tibetan Mahatma, on the subjects of cosmic fire, "human initiation, etc.;" and abstain from automatic writing and similar psychic fooleries. Try to comprehend the Theosophical doctrines, and then to spread them among the people in a form simplified to meet their undeveloped mentality and superficial education.

In the Crematorium at Woking, after the brief funeral service in the chapel, I went with one other Theosophist, Mr. Thomas Green, to the furnace-room; and we watched while the mortal form of H.P.B., wrapped in a white fire-proofed shroud, and laid upon a slab of iron, was consigned to the spiralling flames that awaited it. Until the attendant clanged shut the furnace-door I kept my gaze fixed upon that lifeless form enfolded in

a dazzling whirl of crematorial flames; and ever I preserve vividly in memory that last sight my earthly eyes were vouchsafed of the Messenger who had tried to impart a little of the sacred knowledge to a world that walks in the darkness of spiritual ignorance. Little I thought then that the Society which she had founded and upbuilt would ever become what it now is—a repository for the superstitions, erroneous religious beliefs and Spiritualistic fallacies from which she sought to free the minds of men. But even if that Society perishes, or proves so false to its trust that it can only be rejected by the Messenger who is to come, still the movement started in the preceding century by her whom the Masters sent will go on. For of H. P. Blavatsky it may truly be said, in the ruggedly eloquent words of Carlyle: "The works of a man, bury them under what guano-mountains and obscene owl-droppings you will, do not perish, cannot perish. What of Heroism, what of Eternal Light was in a man and his life, is with very great exactness added to the Eternities, remains forever a new divine portion of the Sum of Things."

CALUMNY

"Fools are they who believe in every lying report and have not the energy to admit it; fools they who *disbelieve* in such and have not the courage to proclaim it. Shy and cowardly, vicious and hypocritical those who calumny can alarm or who will lend a willing ear to it. 'Looks like truth'—they say; does it? Do they forget that 'a lie is never more successful than when she baits her hook with truth?'" Fools, fools! who do not see that all Asura-duggas are at work for the destruction of the Society, their only, their last enemy of Salvation on the present troubled waters of the Kali-Yug! Blind are they who see and perceive not. Their karma is spun; but what Masters can or *shall* help those who refuse to help themselves.—Letters from the Masters of the Wisdom, p. 64.

AN INTRODUCTION TO PATANJALI

By Edith Fielding.

I.

Patanjali was the first writer to gather up the practical doctrines relating to the spiritual life, which had long been practiced in India, and to which the term Yoga was given. These he compiled in the form of aphorisms, each in its definite place, so that the whole is one single thread (Sutra), which, if followed, like that of Ariadne, will lead us out of the labyrinth of illusion into the clear sunlight of reality.

This subject has been rather pushed aside by many of our students either as being too technical, or as being of use only to one who is actually on the road of Occultism.

This introduction is intended to show that "Patanjali" is for our use now. Not only does this work deal with the nature and control of thought, but like every other great spiritual book, it presents an exalted code of ethics, giving the means of that early practical training which must necessarily precede any serious effort to unfold the spiritual nature.

There is no intention in this series of articles to touch on technicalities, nor to go into the deeper philosophical questions raised by this study; but rather, in a simple manner to recall to the reader the experiences he must have had as a result of earnest study, and to lay before him some hints which will assist him on his further way.

Therefore there will be no attempt made to give new ideas, there will be only a repetition of ideas that have been well tried and proven by those who have worked before us, and who have left them for our use and help. They cannot be repeated too often. We must take them and make them our own. They are of no use to us whatever until we have done this.

Most Theosophical students after persevering faithfully for a long time in this work, reach a stage of perplexity. Desiring to be of service to their fellows, they seem to be unable to pin themselves down

to a choice of work, and are carried hither and thither sometimes dropping out of the work completely through a lack of knowledge of the best method of dealing with the question.

Now no one who is taking this work seriously is in the work for the first time, many incarnations must have led up to his present position; and as in his physical existence he finds himself surrounded by old ties, which now draw him one way and now another, the ghosts of past interests; so with his inner life.

This particular point in his evolution is his birth (for this incarnation) into this inner life, and similar conditions prevail as do at physical birth.

In the pre-natal period, the foetus passes rapidly through every former stage of man's physical growth, mineral, vegetable, animal, before finally becoming human; and in the early stages of each incarnation, in the restlessness and fickleness of childhood and youth, we find evidences of former incarnations. Choice after choice of work is considered, and very often the wrong choice is made.

When Theosophic study has been taken up seriously, and a strong desire is born to help humanity in some definite way, we find the conditions of birth repeated on a different plane.

Tendencies of past lives come up again, links we have made with kindred works again attempt to enchain us, creating innumerable vain longings to do things.

Idea after idea presents itself until the student is bewildered. Afraid to make a choice, lest it should be the wrong one, he is in danger of being beaten, of being thrown out of the game, or, at the least, of wasting a great deal of time.

This seems to be an inevitable stage through which each one must pass, but it is a good thing to be prepared to meet it and to have some means of combat.

It is not wise to fly hastily into the first kind of work that presents itself to the mind. As each of these comes up in its turn, consider it well, put it thoroughly to the test: Is this particular kind of work the best in which I can help humanity from the enduring, spiritual point of view?

From each idea take anything that

might be of use, and mentally consecrate that to the service of man, then, forgetting it for a while, take up the next. And so on. When it is necessary that these "little consecrations" should be used, they will come up again. The need will bring them forth.

The above concentration, if properly carried out, will have yielded a certain amount of information as to former powers which we may have gained through such or similar work in previous incarnations. We may regain or re-collect the power without again attaching ourselves to that work if we wish, and use it for further work. This is the practical value of reincarnation.

It may be after this exercise we decide upon our line of work; it may be that this thorough searching of ourselves has led to the discovery that not yet have we gained sufficient control of ourselves to be of very much use to others. Maybe these powers, although we now have the knowledge of them, are yet in a rather nebulous condition. Then the real work of training begins. Those who are willing to persevere in this will find "Patanjali" a most potent means of spiritual growth. For those this series of articles is written.

It is taken for granted that the reader understands something of the threefold nature of man, briefly, the self; the Self; and the SELF. The SELF has many names, The Oversoul; The Lord; Ishvara; The Teacher of teachers; Alaya, the Master Soul. The four books or chapters of "Patanjali" describe the processes which bring about the union of these three, the birth of the spiritual man.

Charles Johnston, in his translation of the Sutras, describes each of the books as follows; the first book is The Book of Spiritual Consciousness; the second book is The Book of the Means of Soul Growth; the third book is The Book of Spiritual Powers; the fourth is The Book of the Mechanism of Salvation.

In these articles there will be a brief exposition attempted of each book, with references to various translations, but this is not offered to take the place of any of these translations, only to draw

the attention of those who may be interested, and who have so far rather hesitated to take up this particular study.

The following translations are available: "Yoga Sutras of Patanjali" by Charles Johnston; "Patanjali's Yoga Aphorisms" by W. Q. Judge; "The Yoga-Sutra of Patanjali" by Manilal N. Dvivedi; "Raja-Yoga, with Patanjali's Aphorisms" by Swami Vivekananda; "The Yoga-System of Patanjali" by James Houghton Woods; "Patanjali for Western readers" by Daniel R. Stephen.

There is also an excellent series of articles by Alice A. Bailey, "Twelve lessons on the Yoga-Sutras of Patanjali," which was printed in "The Beacon" during 1924-1925.

"The Transparent Jewel," by Mabel Collins, which is a commentary on "Patanjali," and is of the greatest value to students, is unfortunately out of print, and copies are very scarce, and most difficult to obtain.

To repeat, as earnest students of Theosophy, these books are for our use now, for they give the most practical details for our observance in daily life, graded to meet our needs, from our first aspirations towards the spiritual life until we reach the stage where "The vesture and the spiritual man are alike pure."

The Astrological Houses

I.

In a former article I spoke of certain arbitrary divisions of the heavens, which in Astrology are known as the Mundane Houses. These are so called because they relate to the earth or mundane sphere. They have no fixed position except in relation to the native whose horoscope is being scrutinized, for, at birth the Mid-heaven or Zenith is the exact division between houses nine and ten, the rising horizon being the exact line of division between houses twelve above and one below, and having located these two points, the allocating of the other houses is a simple matter.

Thus it would occur that two persons born at the same time, but one in Europe the other in America, though the planets would in each case occupy the same posi-

tions in the signs and relative to each other, the Mundane Houses would be entirely different, making an entirely different life to be lived. This difference would be about one quarter of the zodiac.

House No. 1 begins at the eastern horizon and extends toward the Nadir 30 degrees. Its importance is evident because it delineates the native as he appears in the world, his physical appearance, his personal disposition, tastes and tendencies. This house it is that gives the importance to the rising sign, for, if the sign of the zodiac on the cusp of this house be, say, Libra, the native will incline to be tall, slim, fair, gentle and refined, while if it be Taurus he will be shorter and thicker, with greater force and sometimes irascibility. Pisces on the cusp of this will indicate a big soft and lubberly person, good natured and easy-going, while Aries a smaller, active person, energetic, with a flood of ideas he is anxious to try out.

These delineations of the rising sign will be accentuated or greatly modified by the positions of the planets, particularly the Sun or the planet ruling the sign, thus Venus as Cancer, a great deal of the force of Libra is lost.

So if Mars which rules Aries is placed in Aries on the first house, the energy and brightness of the sign is accentuated, but if instead the cold and heavy planet Saturn should dominate or afflict Mars, then the whole nature is dulled, and the energy fails to overcome the weight. The occult significance could easily be that the native so afflicted had failed, in a previous life, to use his head faculties to advantage, and now finds them hindered and hampered, the mental muscles atrophied for lack of use.

In considering the influence of House No. 1, notice must be taken of the rising sign, the ruling planet, planets in the rising sign, and the position of the Sun, weighing one influence against another.

House No. 2 is concerned with very mundane affairs—money or property. It is also concerned with the physical and mental output of the native, the results of his labour, and the accumulations resulting from his business or profession. Occultly it might point to his treasure

laid up "Where neither moth nor rust may corrupt." The best sign for House No. 2 is sign No. 2—Taurus, because it is an earthy sign and so relates itself to finance and landed property, and being a fixed sign will give permanency to financial conditions. Any of what are known as the reproductive signs—Libra, Scorpio, or Sagittarius, occupying the cusp of the second house indicates that the native will be productive in either the world's work, or the world's thought. The Sun occupying the sign tends to show that the native's own efforts would bring him financial reward, and, unless other influences indicated, he would not profit from the labour of others.

Jupiter in the second house is the Greater Fortune, and indicates a pouring in from many sources of financial benefits. Also if Jupiter rules the sign, this is a good influence, particularly if the planet is strongly placed. Mars ruling shows that the native may make plenty of money, but is inclined to dissipate it quickly. Saturn may show either a closefisted penuriousness, or a complete poverty of finances during the whole life period. The more one studies Astrology, the more they will be convinced of the fact of Reincarnation. The very acts and course of life which would lead to the present planetary influences, are plainly shown in the horoscope. A life of miserly uncharitableness would strengthen the influence of Saturn, resulting in a strong Saturn located over financial affairs in the next incarnation, dooming the native to a struggle with money's lack and poverty.

Plentitude of labour without idea of money return, and richness of thought or idea are also indicated by House No. 2. The first being due to the Sun, the second to Mercury. Venus being the lesser fortune indicates sufficient of this world's goods to insure beauty and happiness.

George C. McIntyre.

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Universal Unity and Causation; Human Solidarity; the Law of Karma; Reincarnation. These are the four links of the golden chain which should bind humanity into one family, one universal Brotherhood.—Key to Theosophy, xii.

THE EVIDENCE OF IMMORTALITY

By Dr. J. A. Anderson

(Continued from page 137)

VI.

Effect of Death Upon the Senses.

The sense organs are in the material body, no one will dispute this fact. Indeed, the body is but a congeries of sense-organs, together with the various accessory systems for maintaining them in a serviceable condition, for receiving their reports, for locomotion, reproduction of other bodies, etc. Death unquestionably destroys these organs, and so cuts off all the avenues by which the vibrations of this molecular plane of the universe reach the soul. There can be no seeing, hearing, tasting, touching, or smelling of molecular things after the death of the body. And indeed, unless we assume a sensuous state of existence beyond the grave, such as the Christian heaven or the Moslem paradise, there is no farther use for these. The senses are indubitably differentiations of a divine sense-consciousness, which is one of the native faculties of the soul. They enable the soul to perceive and examine any exterior plane. The different methods by which matter may be approached and its various qualities and properties recognized, cause the differentiations of the one sense-consciousness into the so-called different senses.

These have been differentiated upon the molecular plane to meet its necessities. When the soul on its journey through the great Cycle of Necessity, finds itself face to face with any new plane of matter, it must and will meet the new conditions by constructing new sense-organs. It is said that the astral plane lies next in our pathway, and that we are already beginning to develop the necessary senses to enable the soul to contact it, and that this is the secret of the abnormal powers of mediums and psychics. Whether this be true or not, matters little to our present enquiry; the

sense organs which we have evolved, and which we are beginning (very imperfectly) to use, are unquestionably destroyed by death, and with them all possibility of sensuous perception of the molecular earth. This is the all-important fact for our purpose. We are not even concerned as to whether or not disembodied souls can use the remnants of their physical sense-organs, or embryotic astral ones, for bringing them into sensuous contact with the astral plane; it is sufficient to know that the physical organs are destroyed, and that with their destruction all power of sensuous contact with the earth is gone. Whether or not other methods of communication are available will be discussed in its proper place.

Centres of sensation certainly exist in an interior and comparatively permanent vesture of the soul after the destruction of the body, but they are as useless for sensuous perception of the earth as telegraph stations whose wires have been cut, are for communicating with distant places. No doubt the soul, through sheer force of habit, fancies it sees, hears, and tastes, upon the astral plane after it leaves the body, just as while in the body it often fancies it feels an amputated limb. But it is nothing more than the association of ideas acting under the force of habit, in the former case, and the pinching of the cicatrix of the amputated nerve-ends, in the latter, again through habit, refer the sensation to a non-existent peripheral distribution.

There seems no escape from the fact, therefore, that sensuous perception ceases with the death of the body, and that whatever is preserved of the faculties of the soul, this does not follow man beyond the grave. It is small wonder, in view of this, that death seems such utter annihilation, for our earth-lives are almost entirely based upon the reports of our senses. For the average person life consists in what he sees and hears, together with utterly chaotic and useless speculations and fancies induced thereby. The average man imagines that he thinks, but he only, idly and vacuously, re-thinks the thoughts of the very few

who really do think. Deprive him of all sensuous contact with external things, and his soul recourse for thought or imagination would lie in his memory of what he had seen or heard, and when this failed or became outworn, insanity or idiocy must result. This has been too often proven in the cases of those only partially deprived of new sensuous association by solitary confinement. Yet the ordinary man fancies that he has had sufficient experiences during the few years of his sensuous life to occupy his mind throughout the eternities of the future heaven which he ignorantly hopes to attain. There must be a more stable foundation laid for eternity than in mere sensuous experience, or in the thoughts arising therefrom, if the Pilgrim through the Cycle of Necessity ever reaches such a condition of consciousness—which is exceedingly improbable. Meanwhile let us be content with the cycles of rest following upon those of activity which nature has so kindly and considerately provided for our weaknesses and our scanty intellectual accumulations during any one of our many lives in the embodied state.

Most theories of the after-death states which prevail in the West, and which are not Christian, suppose everlastingly new experiences. In other words, the traveller through the great Cycle of Necessity is hurried from experience to experience, without having the necessary time to find out the meaning of any of them, or, in fact, to really observe any of them. He is in even a worse condition than a passenger in one of our modern railway coaches. The latter is hurried through a whirling panorama of moving plain, forest, farm or city, travelling both day and night, until he arrives at his journey's end. If the object be to simply get there in the shortest possible time, it is accomplished, but if it be to observe and study the nature and capacities of the country through which he hurries, it is not. Similarly, if the Pilgrim through the Cycle of Necessity had only to hurry to the end, the rushing from this to new experiences upon some other world would quickest accomplish his object. But such is evi-

dently not Nature's purpose. She is infinitely patient—as she is infinite in all other aspects, if we but recognize this fact. She affords us almost endless opportunities, but she is a rigidly exacting teacher, and will accept no half-learned lessons.

That which has been conceived in the great, Infinite Mind will some day be accomplished, though time which we might conceive of as eternity be occupied in the task. If she desires to produce an eagle to wind his way through the ether, she may not—and does not—fashion him out of clay, a feathery Adam, and launch him in the skies. She takes a single cell, and begins a patient evolution from within without, slowly moulding the potential thought into the potential form until the eagle appears, though long ages may have been consumed in the process, and the eagle for weary eons a creeping reptile before he at last leaves the earth for the sky. So there is no warrant in all or any of nature's processes for supposing that this earth, which is evidently the schoolhouse of the soul, is visited but once by its pupil, and then abandoned eternally in order to enter new fields of unexplored phenomena, through which it is equally hurried on in that which would then be its mad rush through the Cycle of Being.

Sensuous perception is the alphabet only, in the great curriculum which reveals to the soul the mysteries of its own being. It is but reasonable to suppose that once learned thoroughly it will be laid aside or relegated to the necessary but unimportant position of all alphabets in the subsequent pursuit of knowledge. Nature would become infinitely wearisome did not her object-lessons present infinite variety. We do sometimes weary of sense-life, but only because we linger unnecessarily long over our tasks.

However, it is evidently the object of nature to keep us eternally employed in learning our sensuous alphabet. Only the very rim—the outermost portion of being—can be perceived by means of the sense-organs. We may smell, taste, see hear, and touch the material envelope of things, but if we do not evolve the power to perceive and comprehend the essence

or spirit, we can never really progress. This—nature is continually pointing out. She tempts us on by means of sensuous perception, but it is only that we may enter the path of attainment. She bombards us through the senses in order to compel us to think; she surrounds us with hostile forces to evoke our powers of resistance. She continuously removes the possibility of sensuous perception by sleep and health to enforce upon our understandings the truth that sensuous life is not essential to the existence of the soul, but is only a temporary aid for pupils in her department.

There is another office of the senses which must not be overlooked, if we would rightly estimate their place and function in the development of the faculties of the soul and the economy of being. They supply the resisting force which enables the true faculties of the soul to evolve. As we have seen, any force must have a counter force or it becomes non-existent. So that the senses directly oppose themselves to the progress of the soul in this stage of its evolution. They demand that it shall cease to struggle on; that it shall abide with them.

This fact is the reason for the recognition of two souls which Goethe found warring within his breast; for the spiritual man and the man of earth which St. Paul found opposing each other even unto death; it is the key to the statement in the Book of the Golden Precepts that "the Self of matter and the Self of spirit can never meet; one of the twain must disappear; there is no room for both."

The opposition, the allurements, the beguilings, the temptations, of the senses, are wise, beneficent, and wholly for the soul's good. Nature may seem to lay snares for our feet, but she does it to teach us caution; she tempts us to make us strong; she adjusts the effects to the foolish and wicked causes which we set up to teach us wisdom. Experience is the great Teacher, and errors and mistakes—aye, sins and vices—constitute her most effectual object-lessons. If earth were a place free from sensuous temptation and sin, the soul would leave

it no wiser than when it came.

The recognition of the fact that the senses directly oppose the progress of the soul, and this in its own best interests, throws a flood of light upon the problem of being. If we are living in the senses alone, we may know that we are making no progress, but rather retrograding—as we undoubtedly are, if we permit them to tempt us into committing sin and vice. They are the trainers of the soul, and if they do not buffet and tyrannize over it—do not oppose strength against strength—they fail to call out the highest of which the soul is capable. The greater the temptation, the greater the opportunity to overcome; the stronger the enemy, the greater the credit for the victory. But we must face the fact, too, that the soul may lose in the contest. There would be no merit in fighting a battle where victory was pre-ordained, where the soul could not but win. The senses are the devils of all religions, the tempters in every soul-myth.

We think the senses are our friends; they are, in the experiences which they afford the soul, and in the opportunities for the development of strength which the struggle with them offers, but they become our deadly enemies unless we conquer and dominate them. Against their giant might the soul struggles for eons, until at length it becomes, because of the struggle, a still stronger giant, and so conquers in the feud of the ages. Then will the soul be glad that it had such opportunities, as it turns from this conquered foe to other and inner worlds which it would perhaps have never dared to attempt had it not the discipline and strength growing out of its long battles with the senses.

Since the senses directly oppose the soul, and since nature always ensures the opportunity to rest after any struggle, it is but fitting, and a portion of her great plan, that these should be laid aside at death. It is but the tired warrior unbuckling his sword after the day's battle that his rest may be undisturbed. Similarly, the senses would mar and make imperfect the rest after the battle of life, and the soul willingly lays them aside during the truce of death, even if it must

again gird them on during its next struggle with the temptations of earthly existence. It is one of the wisest provisions in all the compassionate plan of nature that the deafening roar of the senses should not be heard during the rest beyond the grave.

(To Be Continued)

WHERE FANATICISM BEGINS

In the course of the Society's expansion, members have learnt to apply Theosophy in various specialized movements to help the world. Just now we have many types of activity, as in the Order of Service, activities for Education, to proclaim the ideals of the Star, to spread Co-Masonry, to build up Bharata Samaj worship in Hinduism and Liberal Catholic worship in Christianity, and others I need not mention. The Society gives its benediction to all work which is for Brotherhood, while not identifying itself exclusively with any one of these types of activity. Now, I have found that some members are apt, just because of their intense dedication to some particular form of work, to become fanatical about it. They bless Theosophy for having brought them to their reformed Hinduism or Christianity, or to the Star, or to whatever is the work which has revolutionized their lives. But they are apt to turn their backs on Theosophy, because they are finding their salvation along their particular line. That is where fanaticism begins.—Mr. C. Jinarajadasa at the Paris Convention, April 25 last.

* * *

Retire within and examine thyself. If still thou dost not find beauty there, do like the artist who strikes away and removes, and refines and purifies . . . Remove from thy soul all that is superfluous, correct everything that is not upright, purify and illumine what is obscure, and cease not to perfect thy statue until Virtue shine in thine eyes. . . . When thou no longer encounterest in thyself any obstacle which prevents thee from being *one*, when nothing alien any longer debases the simplicity of thine inmost essence. . . . then look attentively, for only through the eye *which then opens within thee* canst thou perceive supreme Beauty.

—Enneads, I. vi. 9, Plotinus.

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OFFICIAL NOTES

Secretaries and other officials should take care in sending in applications for membership that the instructions on the face of the form are properly followed. Constantly, for example, applications have to be returned to be signed with the first name in full. All the instructions must be followed.

* * *

The General Secretary has been deprived of the valuable assistance of Miss Maud E. Crafter in the Headquarters office for the last two months, and any delays that have occurred are due to this fact. Much help has been received from Mrs. Boush and Miss Marjory Burke, in office routine and correspondence. Miss Crafter may be back at the end of this month. Many delays are caused by members and officials addressing letters elsewhere than to 26 Glen Grove Avenue, Toronto, 12. This is the only place where correspondence can receive the immediate attention of the

General Secretary. Important communications have been addressed to other supposed resorts of the General Secretary, with the result that they did not turn up till long after they should have been attended to.

* * *

If there should happen to be an election for the Presidency next year only those can vote who are included in the list of members in good standing which will be sent to Adyar on November 1. This will contain all who were paid up till June 30 last and all who have joined or who have reinstated themselves up till the date mentioned. With regard to reinstatements, it may be well to remind officials and members that those who lapsed last year can be reinstated only on payment of the dues of last year and the present. Those who have paid up till June 30, 1925 only may be reinstated on payment of dues for the present year. This regulation is to prevent the payment in alternate years which had been adopted by some. Members who have formally resigned must join again as new members. Inactive members over two years inactive may be reinstated at any time.

* * *

The discussion in "Theosophy in India" of the appeal for funds follows so close on the account of Dr. Arundale's brief and hurried visit to India that one cannot well escape the conclusion that there they bore a relation to each other. The editor regards the appeals for so many useful lines of activities as indicating "an eager desire on the part of our members to co-operate with forces that act towards progress. But there is also a lurking danger in our aiming to achieve too much at a time. We are almost certain to court failure if we go on dividing our resources in an amazing variety of pursuits, however attractive and desirable." He concludes with an appeal to relieve Mrs. Besant "of the burden of as many responsibilities as we can by offering to take them upon ourselves." It is obvious that the Society everywhere has begun to feel the strain. We may be taunted in Canada with lack of biting off more than it could chew.

of enterprise, but common sense dictated a conservative course, and it is wiser to try to carry out what one started to do, than to fail in a dozen other different directions especially when these divagations lead one away from the main purpose. There are a few who are inclined to think that common sense is not a faculty to be employed in the service of the Masters, and that wild enthusiasm and bad judgment are more acceptable to Them. A perusal of their letters will dispel this view, but unfortunately those who most need this testimony are forbidden to read it.

* * *

Dr. and Mrs. Arundale have cancelled their proposed visit to Toronto on November 5-6. The intimation first came in a copy of a letter from Dr. Arundale to Dr. Stone at Wheaton. Dr. Arundale wrote—"There must be no risk of being refused admission from Toronto back into the United States." Dr. Stone accordingly requested the General Secretary "to look into the matter and explain the situation to the immigration officials." The General Secretary pointed out that Toronto was ninety miles from the frontier and that in any case a Canadian had no standing with United States officials, and that application should be made at the United States Bureau of Immigration at Washington. Dr. Stone wrote to Washington. Washington refused to interfere stating that every person who left the United States territory was, on re-entering, subject to inspection by the border officials and to their decision, and that the Bureau could not interfere. The General Secretary pointed out that there had never been any trouble with Mr. Jinarajadasa, with Mr. Chaturveda quite recently, with Mr. Mukerji, nor with any other of the numerous Asiatic lecturers who had crossed at Niagara. However, Dr. Arundale declined to take any chances, sending the following telegram: "New Orleans, La., Oct. 15, Under circumstances immigration difficulties myself and wife think better postpone visit Toronto. Hope little inconvenience will be caused and shall hope definitely visit you later on. Have now made other

arrangements spending time which would have been happily spent with you Arundale."

* * *

Will members in arrears kindly note that their magazine cannot be sent to them after the present issue until they pay their dues, or at least one dollar on account. It sometimes seems that Canada is the poorest country in the world, if the payments of our members dues are to be taken as a criterion. No one is asked to join the Society and always nearly when members join it is with expressions of the greatest gratitude and enthusiasm for what they have found and the benefit they have felt from the organization. Does their interest so readily wane that the five cents a week of the annual dues becomes too heavy a burden, or is it that the effort to follow occult law breaks down when promptitude and attention in small things is found to be necessary? If our members would all pay up their arrears we would have a thousand members on the roll. We count none on the roll who are not paid up, so that the misrepresentation of the magazine "Theosophy," which we trust is not to be taken as characteristic, is uncalled for. Much depends on Secretaries and Treasurers to see that the dues are collected, and that the Lodges keep sick or absent members in good standing. But the members themselves have the matter in their own hands, and if they do not think they can afford to support the cause of Theosophy to the extent of \$2.50 a year the message of Madam Blavatsky and the prospect of a greater Messenger in 1975 cannot mean much to them. Some think that it is unfitting that the sole condition of membership in the Society should rest on such a sordid basis as \$2.50 a year. It is not the sordidness but the triviality of the tie that should impress such critics, when they might then also perceive the degree of sacrifice that burdens their devotion. Lodges which attend to their full duty, see that where payment cannot be expected from members on account of their circumstances that such members are paid for out of the Lodge funds.

AMONG THE LODGES

The Secretary of the Orpheus Lodge, Vancouver, B.C., reports that the Lodge has spent the Summer months studying "Light on the Path," concentrating particularly upon making clear the steps which enable the student to definitely enter upon the approach to the strenuous life of which this little spiritual classic is a guide. At the end of August the Lodge had the extreme good fortune to have a three-day visit from Mr. Ruh, a Buddhist Monk from Ceylon. Mr. Ruh, a German by birth, is a real Buddhist; he speaks with knowledge. His statement of the Buddhist attitude was vital and arresting and challenged thought. For the last nineteen months he has been travelling in Europe and America helping to bring an understanding of Buddhism to the West. He strongly recommended a book, 'The Doctrine of the Buddha' by Dr. Grimm. He regards this book as the only adequate presentation of the Buddha's teaching which the West has yet received. The English translation of this book may be obtained from The Aloha Book Exchange, 133 Geary St., San Francisco.

* * *

The Summerland Lodge reports that Mrs. Carroll Aikins has been a very active member. The Lodge also had the great privilege of a visit from Mr. Ruh, a Buddhist monk. He has a presence which makes itself felt by all. He stayed for six weeks at Naramata, and all the members studied with him the teachings of the Buddha, the book he advises being Grimm's "The Doctrine of the Buddha." Our correspondent writes: "I consider this the most wonderful book I have ever read, so simple, and yet so complete. We have all bought copies as we need it daily, and have started our autumn work on it with intense interest. This book makes one realize that we have been struggling with the advanced work before we have acquired the A, B, C. . . . I was glad to find that Mr. Ruh, who seems in touch with the inner work of the T.S. and the Masters, approved of our holding on to the T.S., at any rate for a few more years, when changes of circumstances may cause a great reform,

and the Society become what it was originally intended to be. I get very weary of all the fault-findings and bickerings of the different 'sects' of Theosophists; they are each one the only right sort; all the others are wrong. It is just as bad as the Christian sects, and I feel that Grimm can do much to simplify and clear the atmosphere."

* * *

During the month of September Hamilton lodge activities were confined to the Sunday night lectures. The change to new and better quarters has resulted in a marked increase in the attendance, which kept up well during the summer months. Three of the four lectures were given by members of the Toronto lodge. Mr. Kartar Singh, who lectured on Christianity and Hinduism in India, had one of the biggest crowds on record, and his address created considerable interest. One questioner was inclined to take exception to Mr. Singh's mild criticism of the attitude of Christian missionaries in India, but the applause that the lecturer's reply evoked demonstrated that the sympathies of the audience were with him. Mr. G. I. Kinman spoke on the Evolution of Man, and Mr. F. A. Belcher on Occultism. Mr. G. P. Williamson, a local member, and now of Ingersoll, has been on a visit to England and he travelled directly from the boat to reach Hamilton in time for his lecture on The Everlasting Gospel. A delightful social evening was held on Wednesday night when adieu was said to Miss Winifred Hughes, one of the younger members who was leaving for Toronto university, and will transfer to the society in that city. Miss Hughes gained notable distinction in the matriculation examinations, taking three firsts in Classics. She was presented by the members with a wristlet watch, as a souvenir.

* * *

Mere reading will never make an Adept. The vital practice must not contradict the mental theory. It is only the striving aspirational soul that can create a Divine World out of its own chaos. Books are only guides where they are not merely theoretically studied but practically followed.—Mystery of the Ages, p. 25.

FELLOWS AND FRIENDS

Mrs. M. F. Cox, formerly president of the Ottawa Lodge, is now resident in California at 370 W. Salem Street, Glendale. She maintains her connection with the Canadian National Society.

* * *

Miss Agnes Wood, of New York, comes back to Toronto, her former home, highly recommended by Theosophists in Manhattan. "Our loss is your gain," writes one friend. Miss Wood expects to take part in the work in Toronto and she will be very welcome.

* * *

The General Secretary of Cuba sends out a newsy letter detailing the activities of the T.S. in the Island. As editor of the Theosophical magazine he is entitled to a free pass on the railways and is thus enabled to carry on much travelling propaganda which could not otherwise be undertaken owing to the expense. If this were the law in Canada we fear the election contests for the General Secretaryship here would be too fierce for Brotherhood.

* * *

Mr. and Mrs. Roy Mitchell are settled at Lebanon, N.Y. Mrs. Mitchell was summoned hurriedly to Toronto on Tuesday, October 11, to attend the funeral of her father, Mr. W. J. Taylor, who died very suddenly on that day. On Monday he had taken breakfast as usual and left the house to go to business. While waiting for the street-car he had a stroke, and was carried home, dying the next morning. Much sympathy has been expressed for Mrs. Taylor and her family. Mr. William Robertson, of Oakville, died in the previous week, having succumbed after an operation. He had been in the hospital for a short time previously and Mrs. Robertson looked forward to his recovery. She will spend the winter in California. Mrs. Edith Julia Joyner, wife of Mr. A. H. Winter Joyner, died on October 10 after a brief illness at Stapleton, Staten Island, N.Y. Mrs. Joyner had been an enthusiastic Theosophist while resident in Toronto. She was a native of Dublin and descended from the Ormonde family.

Lt. Col. C. L. Peacocke, president of

the London Lodge of Theosophy was recently married to Miss Assimacopoulos, when the bride was given away by Princess Mary Karadja, whose contributions to the "Church of the New Age Magazine" were most interesting. Col. Peacocke is President of the London Lodge which is described as "the continuation under this new title of an organization established in London in 1876 under the name of 'The British Theosophical Society' with C. C. Massey, the well-known spiritualist, as President. It subsequently took the title of 'The London Lodge of the Theosophical Society,' which title it now relinquishes, owing to that Society having deviated from the work for which it was intended by its founder, H. P. Blavatsky, and having become in the main an organization for spreading certain modern cults and non-Theosophical teachings." The Lodge is entirely independent, the syllabus states, but is affiliated by bonds of sympathetic union with any and every organization searching for Spiritual Truths, and encouraging men to study the why and wherefore of their existence and their future place in the universe. The summer programme contained addresses by Colonel Gault, Major C. Colley, Miss Charlotte Woods, Rev. G. Vale Owen; Meredith Starr, Brig.-Gen. Blakeney, C.M.G., D.S.O., Miss Bothwell Gosse, and Tarini Sinha, who will be remembered in Toronto. The Lodge meets at The Porchway, 26 West Kensington Gardens, W. 14. Among earlier presidents of the London Lodge were Rev. George Wyld, and Dr. Anna Kingsford, author of "The Perfect Way." We wish every success to Col. Peacocke in his task of maintaining the Blavatsky tradition. The London Lodge may yet be the rallying centre for which independents everywhere are looking.

* * *

I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion, under whatever form or in whatever nation; it is the sacerdotal caste, the priesthood and the churches.—Mahatma Letters, p. 57.

THE TRIANGLE OF EXPERIENCE OR "DHURMA,"

Explained By Hugh R. Gillespie.

(Concluded from page 134)

At the next stage a new factor appears. The unit, when it comes into contact with a food particle which is unpalatable, promptly extrudes it. It is, therefore, obvious, that the organism has learned to differentiate or select, and thus we get the attribute of discrimination or *selection* coming into existence.

A stage later, we find the creature swimming towards its food, indicating that the faculty which is now being developed is *perception*.

As a further development we note that the organism now consistently avoids the unpalatable and seeks the palatable, showing that the faculty of *memory* has come into being.

As a natural result of the exercise of memory, which involves the exercise of and suspension of judgment, there comes into existence the faculty for *deliberation*.

We have now five functioning faculties which are mutually interdependent in their operations. Their collective function therefore can be naught else but *reason*. Reason is the faculty which analyses; which asks the "why" and the "wherefore" of each action. It is, as we have seen, a facultative structure, but there is warrant for the assumption, that in a very rudimentary form reason existed before the above mentioned faculties. That, in fact, reason actually preceded and conditioned the very facultative structures through which it acts. That was the function of reason, and it can be taken as axiomatic that on all planes, function precedes structure.

Perhaps the most important fact attending the birth of reason is that it marks the abandonment of the involuntary for the voluntary; the automatic for the conscious; the unmoral for the moral (still in a rudimentary sense).

The inevitable result of the act of rea-

soning is a sense of responsibility. However predetermined our course of action, we have always a reason for it, and we reason it out because we feel *responsibility*.

Next in the order of natural development comes the sense of *duty*, that seemingly cold and harsh concept which a poet has called "the grey ash of a burnt-out fire." Yet duty has always the power to touch our emotions; to raise us above the sordid considerations of the moment, and to impel us to sacrifice our own inclinations to the upholding of principles and ideals. We are at the very antithesis of the primal monad, but was here not a suggestion of duty in the original will-to-live of the unit of consciousness?

The next faculty to arise is again the natural result of the exercise of other faculties, namely, duty and responsibility. The facultative expression of those must inevitably be *conscience*.

Then, with the exercise of conscience, that deliberate, ceaseless and ruthless dictator, there comes into being a sense of kinship with the Universal; a feeling that these inner promptings are but secondary; that the original urge must have come from the Universal Conscience. With this realisation there comes a soaring of the spirit, a longing for communion with the Infinite, and this inevitably results in the concept of Religion.

It must be noted in this connexion, religion is more than a concept. It is a vast psychological structure built of materials laboriously selected and collected from ages of painful experience. Religion is not *priest-made*. Religion, as a principle, is *man-wrought*. It has a mental, as well as a psychological, a moral and a spiritual content. And it is in this that we find the source of the universal appeal of religion as a principle. It is something outside yet inseparable from man. It is at once a-part from, and a part of, humanity. It is the universal complement, so to speak, of individual and universal Dhurma. Religion is the line of demarcation between automatic morality and conceptual or reasoned morality; between the material and the spiritual.

And behind all these phases of development there exists and works a factor, in the absence of which no development would be possible. This most important factor is Will, and as complete analyses could not be made in fifty articles we shall merely define Will and pass on. We may define Will as the momentary concentration of all the faculties on one particular line of action. Will is never negative. Will is always positive. It is the very root of achievement. Note the affinity between Will and impulse. Again it may seem a far cry from monad to man, but primitive irritability was incipient will. Truly, Man may "rise on stepping-stones of our dead selves to higher things."

We have, up till now, been engaged in an analysis of the evolution and development of consciousness from moneron to men. Our task now is to analyse concrete or individual kurma and trace its connexion with Dhurma, from the aspects of the motive and the effects of the action. Meantime, let us remember that all the psychological constituents of which we have spoken came into existence through experience. Each faculty was the inevitable outcome of kurma, of the stored-up effects of aeons of past experience.

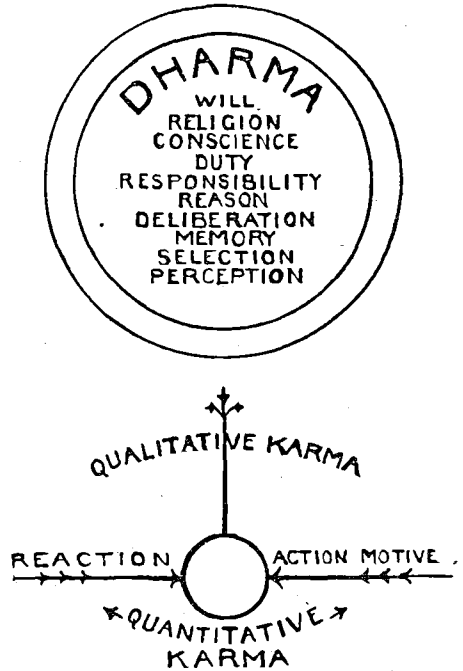
Kurma is a Sanskrit word meaning action. It also implies re-action. It is at once and the same time cause and consequence. Kurma implies that each action liberates a certain amount of force in one direction and that a proportionate amount of similar force reacts in the opposite direction. Whatever the type of deed it will be repaid in kind. This is quantitative kurma. There is also qualitative kurma, which implies that all acts have quality as well as quantity. The quality of the act is comprised in the motive and the effects of the act. The motive, however, has no effect on the consequences of an act. A blow struck in play may be as deadly as a blow struck in anger. At the same time the motive is not lost, for, in conjunction with the effects of kurma it is absorbed and stored up by the causal body and so becomes an addition to the texture of our Dhurma.

"The current of a deed will work its way
Through the wide world and cannot
be resisted,
'Twas seasonably done—the seed is
sown,
And in due time will bear the fruit
of concord or discord."

—Kalidasa.

Dhurma is thus at once a repository and a power. It is both potential and kinetic; static and dynamic.

The following diagrams are intended to help to make clear the quantitative and qualitative aspects of kurma and indicate the manner in which they influence our Dhurma.



The list of faculties surmounted by Dhurma merely indicates the order in which development probably took place, and the fact that the totality of all these influences connotes Dhurma, which, in turn, reacts and responds to the qualitative content of every action and thus conditions our attitude to phenomena.

The horizontal lines or arrows indicate one line of kurmic force representing action and an opposite arrow representing re-action. Thus action which is quantitative in any degree whatever will evoke

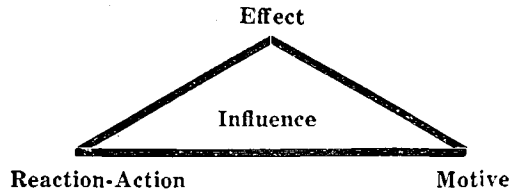
a quantitative reaction in a similar degree which may exhaust itself at once or be distributed over great space and many lives. In the centre we have a neutral zone where apparently nothing takes place, though there the action meets the reactional force. In point of fact that is where the balance is struck and compensation decided on in accordance with the nature of the action. Thence arises the qualitative influence to add to our individual Dhurma and evoke the standard of honour which will condition our general attitude to life.

For instance, if we insert an ingot of steel between the rollers of a rolling mill, we have each roller reacting to an exactly similar degree. But we have in addition, first the ingot, and then finally the sheet of excessively thin pen steel as the result of many hours rolling. Now imbedded in the very texture of that sheet of steel is a subtle quality which the ingot lacked, and which is at once the product of the firm, the workers, and the machine. It is this quality which establishes the reputation of the firm, and on which the business of the firm depends. This reputation constitutes the Dhurma of the firm, and conditions its conduct and attitude to and relations with the public. If the firm has a deservedly bad reputation it will transmit to the public, with its goods, a bad quality and will provoke a reaction of like nature on itself. The opposite will be equally true.

Now in an exactly similar way there arises from an individual action and its reaction a quality which did not exist before, but which now affects in a most decisive fashion the growth and development of the Soul. If, from this actional interplay, there results meanness, hatred, anger, the counsels of Dhurma are darkened and the soul possibly burdened with crime. But if the action induces helpfulness, charity, love that is rational, then the Dhurma is flooded with spiritual light and the soul is free to grow and develop, unburdened by the culpability and evil consequences of evil actions.

The effects of karmic interplay are always similar in quality to the motive, and the motive, good or bad, is always reinforced by the effects of the action

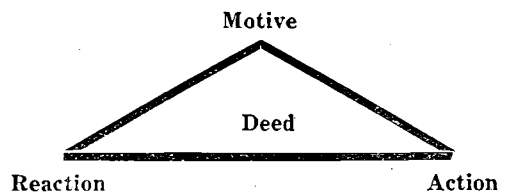
plus its reaction. The quality of a deed has a direct and inevitable effect upon the soul. This is clearly shown by triangular analysis of karmic influence.



Every influence is made up of motive, action-reaction and effect. There can be no effect without action, and no action without reaction and motive. *Effects* represent the stage of static influence. *Motive* represents the stage of purposive influence. *Reaction-Action* represents the stage of dynamic influence.

We shall now conclude with a summary of our findings. We started with an analysis of the simple dhurma of a primal unit of life and consciousness and found that in the initial stages, impulse, opportunity and action, were the three essential components of an experience. Next we found that the unit developed, only through experience, the various facultative structures which we grouped under the terms already shown. Then we finally realized that the universal product of the operation of all these was Dhurma. That while kurma was conduct and consequences, Dhurma was the standard which conditioned and motivated conduct.

We further realized that karmic action, working through the recurrent opportunities provided by reincarnation added to and reacted through qualitative karma on the constitution of our Dhurma, and so affected the growth and development of the soul. Every deed has its three components:



The motive reacts on the psychic plane, and in conjunction with the effects of

action, constitutes the variations in the texture and the pattern of our Dhurma.

Dhurma is the conscience of the Soul. It is the Ethical and Religious standard of the Soul, and every deed that falls short of this standard retards the progress and development of the Soul. Dharma provides the motive, Reincarnation provides the opportunity. Kurma transmutes the motive and the opportunity into action.

ECONOMIC THEOSOPHY

VIII.

It is obvious, therefore, that bank loans and overdrafts since they do not reduce previous existing bank deposits, are, in effect, fresh currency. They are largely, however, a currency with a restricted circulation and as such, not acceptable to the entire public. As their control is thus limited, they can be used to manipulate a shortage of acceptable currency. This manipulation is effected, mainly, through lack of price control in the public's interest and the process of inflation and deflation.

The absurdity of the gold standard myth was shown in Great Britain in 1914. Faced with bankruptcy, because of the huge amount of bank deposits against a relatively small amount of general currency, the Bank of England appealed to the government for assistance. In short, it surrendered the monopoly of issuing money granted under the Bank Act of 1844 and the government resumed that function. The issue of One Pound and of Ten Shilling sterling notes saved the situation. Incidentally this was the fourth failure of the Bank of England since the inception of its monopoly.

But because of lack of price control this new issue of general currency had less purchasing value than it should have had, i.e., inflation took place. Still, with the drag of the bank monopoly removed, production—even although largely for purposes of destruction—went up by leaps and bounds and everybody was prosperous, simply because the consuming demand was enormously increased by the gain in general currency. Con-

versely in 1920, when the bankers to regain their monopoly advised deflation of the general currency and resumption of banker's currency behind the mythical gold standard, we had once more poverty and unemployment and, finally, the general strike.

Currency clearly then exists for the sake of goods or real credit and is, thus, merely goods-tickets. It may be of any form—paper or metallic—provided the goods actually exist. The orthodox financier or economist would define money as a "medium of exchange" and a "measure of value." As regards the latter, due to manipulation of inflation and deflation, it is nothing of the sort. For instance the British "debt" to the States was largely contracted when the gold pound was, because of inflation, worth eleven shillings. Yet because of the post-war deflation Eighteen Shillings or thereabouts is being repaid for that Eleven Shillings quite apart from the interest question.

If the yard was at one time 40 inches and at another 32 inches everybody would at once see the point and laugh at the terms "yard premium" and "yard discount." Consequently the gold standard is a myth, nay worse, it never existed save as a weapon of legalized robbery. Goods are the only possible basis and measure of wealth. Wealth only exists for consumption and, as Professor Soddy has pointed out (Cartesian Economics) cannot be saved.

There never is, of course, sufficient gold in the banks to cover a fraction of the claims against it in the shape of bank deposits. Hence Walkinshaw remarks: "so that when, in spite of Mr. McKenna's dignified dismissal of the gold standard fallacy, one still reads bankers' pleas for a return to the gold standard, it is difficult to estimate which of the two is predominant, their knavery or their muddleheadedness."

"This conclusively disposes then of the theory that Goods-tickets should be of some material with its own 'intrinsic' value such as gold. It leads almost inevitably, to an attempt at monopoly and, also, to confusion in men's minds, as today, in thinking that Tickets must be gold

THE TINGLEY SUCCESSION

or related thereto, instead of being based solely on Goods and public credit. The criterion of money is its ordered acceptance: not the material of its manufacture. Moreover, as the returns of the British Clearing House show, the fraction of the country's trade there being carried on in legal tender has been a diminishing one, and in 1922 the proportion was only 0.7 per cent (i.e. seven tenths of one per cent.)."

There are, therefore, two grave faults in the indictment of Banker's currency. In the first place the consumer is charged through prices the total costs of production for each article consumed. On top of that he has also to pay profits and interest. To meet these charges he has only the partial costs of production. By reason of this manipulation the consumer pays for his share in the productive processes of the community although he never secures delivery. At the same time his consuming ability is lowered despite the fact that production is useless without consumers. Secondly, because of the bulk of banker's currency becoming a charge against the general currency for which no new issue of general currency is forthcoming, the ability of the consumer, already too low through prices of commodities, is still further reduced.

If money is, then, adequately to fulfil its purpose, it must be at all times sufficient to purchase the goods on the market. This, of course, necessitates price fixing. To those who would say that is an impossible thing to do, I would remind them that we already have controlled prices; but prices controlled in the interest of the producers and not the consumers.

In this and previous articles criticism of the existing financial system has been undertaken. In the next a description of the remedy for the faults of that system will be taken up. C. V. Craik.

* * *

An Occultist or a Theosophist addresses his prayer to *his Father which is in secret* (read, and try to understand, ch. vi. v. 6, Matthew), not to an extra-cosmic and therefore finite God; and that "Father" is in man himself.—Key to Theosophy, v.

Editor Canadian Theosophist: Will you forgive me for addressing you again on this subject? Let my excuse be that I consider the elucidation and interpretation of the course of events in 1894-96 to be of vital importance to an understanding of the history of the Theosophical Movement of 1875 and seq. We cannot form a just opinion about the present state of the Movement unless we have some accurate knowledge of that particular period of its past, for it was then that those tendencies came into the open that have made us what we are to-day.

Now the problem of 1894-96 is the problem of W. Q. Judge. There are two parts of it: (a) did he, or did he not wrongfully use the Masters' names and handwritings to serve his own ends? (b) did he, or did he not appoint Mrs. Tingley as his successor?

The true answers to these questions will be of value to us corporately and individually merely because true, however they may conflict with our preconceptions. To find such answers we have to employ the method employed by historians, i.e. the critical examination of contemporary documents. The reminiscences, written 30 or 40 years after the event, of men and women, now growing old, are so subject to defects of memory and to the colouring of prejudice (conscious or unconscious) as to be of use only so far as they are consistent with contemporary records which alone can afford a criterion by which we may assess their value.

Because it is a contemporary document I appreciate your action in publishing in the "Canadian Theosophist" for July, Mrs. Keightley's 1896 statement anent Mrs. Tingley. I say this, although the document is on the face of it an argument against the view that I myself hold to be correct, for I am one of those who would reply to both questions (a) and (b) in the negative.

However, whichever view be right, its protagonists must be prepared to meet the strongest statement of the case for the other side. I am accordingly going to attempt to estimate the real bearing

of the Keightley document on the point at issue.

You do not mention the exact date of the statement, and I have no access to the file of "Search-Light." I can only guess that the document was written sometime during the months which followed the T.S.A. Convention in April, when, as you doubtless remember, nearly all the members of T.S.A. and T.S.E. were keyed up to a feverish pitch of excitement and enthusiasm, under the stress of which many things were spoken and written about Mrs. Tingley which had to be unsaid in the ensuing years. It would be superfluous to mention instances of this to you who had a close up view of the whole thing at the time. Mrs. Keightley was no exception to the general rule, and it is obvious that her pen was red-hot when she wrote the statement we are discussing. Neither she nor any of the rest of us were in the mood in 1896 to weigh our phrases nicely when speaking of Mrs. Tingley: in fact from what I recollect of the atmosphere of the period, I imagine that a would-be critical member would have been promptly dubbed a traitor.

There is something a little peculiar about the form of the statement that suggests questions as to its object and the circumstances in which it was written. It reads like a gage of faith thrown in the face of doubt. Such superlatives of affirmation could have been evoked only by denial and opposition. Or, can it have been that doubts had begun to arise in Mrs. Keightley's own mind, and that she was writing to convince herself, like one, who compelled to sleep in a haunted room, assures himself that he does not believe in ghosts?

A careful study of the document itself shows that it consists of a series of statements of which two only express the direct, first-hand knowledge of the writer. With these I will deal later. The others are all prefaced by such phrases as "it is well known to members of the Council that," "there is absolutely no doubt of all these things are sure," "all the Council believe." The sentences so introduced are evidence that these things

were believed at the time by Mrs. Keightley and her fellow councillors; but they are no proof at all of the objective truth of the matters believed in.

Mrs. Keightley says: "of his (Mr. Judge's) appointment of the present Outer Head (Mrs. Tingley) there is absolutely no doubt; and there is also no doubt of her entire ability to fill the appointment."

Now Mrs. Tingley's ability to fill the appointment and act as Mr. Judge's successor could only have been a matter of opinion with Mrs. Keightley—an opinion she very soon saw reason to change—and yet she employs the same words in propounding it as she uses when asserting that Mr. Judge appointed Mrs. Tingley. The one statement carries exactly the same weight and is of the same nature as the other, i.e. each is the expression of a strongly held opinion. In other words, Mrs. Keightley's affirmations mean no more than that, at the time she made them, she and others held certain beliefs.

Of her two first-hand statements, the first, viz. "I have lately met in America with some hundreds of Esotericists and I have not met a single one who would not agree with what I say here." This is merely to say that Mrs. Keightley's beliefs about Mrs. Tingley were shared by hundreds of other Esotericists.

The second statement is somewhat more to the point: "For myself," Mrs. Keightley says, "I may say that as early as June, 1894, Mr. Judge told me of the standing of the present Outer Head in the School, and spoke of her work at that time and for the future."

Even this is not very explicit when we remember that Mrs. Keightley is speaking as strongly and emphatically as she can. If Mr. Judge had told her that Mrs. Tingley was to succeed him as Outer Head, or was his equal or superior, or was a great occultist, Mrs. Keightley would certainly have put it on record at this point. As it is, however, her narrative is in fair accord with that of C. F. Wright who describes Mr. Judge as having spoken of Mrs. Tingley to him in somewhat guarded terms (see "The

Theosophical Movement: a History and a Survey," page 666).

Mr. Judge does appear to have introduced or called the attention of various people to Mrs. Tingley in 1894-95. No one will deny that she is a somewhat remarkable character with a strong will and dominant personality; and when she first came into touch with Mr. Judge, he doubtless saw in her great potentialities for good (or harm) to the movement; and not unnaturally called the attention of his friends to her. It may even be true, as Mrs. Keightley states, that Mr. Judge gave Mrs. Tingley work to do in conjunction with some members of the Council. But what has all this to do with his alleged appointment of her as his successor?

Having regard to these considerations, I venture to assert that Mrs. Keightley's statement in reality adds practically nothing to the evidence dealt with in chapter 35 of "The Theosophical Movement;" and I think that the authors must be acquitted of the charge of *suppressio veri* in connection with it. On the other hand the story that Mr. Judge appointed Mrs. Tingley as his successor originated with E. T. Hargrove, whose explicit and detailed statement on pages 18-21 of the pamphlet, headed "E.S.T.," which was issued by him on 19th February, 1898, would appear to be conclusive on the point.

In case you have not got a copy of this pamphlet available for reference, the following is the gist of E.T.H.'s statement, as it bears on this particular matter:

He quotes a letter he had addressed to H. T. Patterson on 18 February, 1898, calling him to attend an E.S.T. meeting at Palmer House, Chicago. In this letter appeared the following sentence: "I am to remind you that it was by and through me that you first heard who was to be O.H. after Judge's death."

H. T. Patterson replied, challenging the truth of this assertion, and adding "I knew Mrs. Tingley's position more than a year before Mr. Judge's death but was cautioned not to reveal my knowledge."

Commenting on this, E.T.H. quotes

from the "original Council minutes" as follows: "After some speculation we finally, through E.T.H., were told that the Outer Head was Purple (Mrs. Tingley)."

Hargrove comments on this as follows: ". Mr. Patterson was one of the chief 'speculators' as to the identity of the Outer Head, guessing at more than one person present in the room before it fell to my lot to name 'Purple' as the individual. I readily grant that he (Mr. Patterson) 'knew her position more than a year before Mr. Judge's death,' if by that he means that he knew her, or believed he knew her to be a disciple of the Lodge. . . . If he had known that Mrs. Tingley was to be Outer Head, why did he not state it at the time to the Council—before I did? Why did he 'speculate' as to the individual's identity?"

(You will note that neither Hargrove nor Patterson makes any mention of any 'occult will' or other document left by Mr. Judge or in his handwriting).

There follows more, to much the same effect with regard to the position as between Hargrove on the one hand and E. A. Neresheimer and James Pryse on the other, from which I will quote only the following: ". . . . I dimly remembered his (J.M.P.'s) having told me afterwards that before I announced who was to be the O.H. at the first Council meeting, he had felt certain it would be Mrs. Tingley, or words to that effect."

Another important piece of contemporary evidence is to be found in "An Interview with Mrs. A. L. Cleather," which appeared in your own magazine, "The Lamp," Feb. 15th, 1900. The interviewer asked: "Have you any evidence that Mr. Judge appointed a successor?" to which Mrs. Cleather replied:

"No, I never saw any of the documents said to exist."

"You accepted the 'Leader' then simply on faith?"

"Entirely."

I know that Mrs. Cleather takes a different view of the matter now, but that is what she said at the time, before the passage of years had played tricks

with her memory as it does with all of us.

To sum the whole matter up—if it cannot be *proved* that W.Q.J. did not appoint Mrs. Tingley as his successor, it is at least quite certain that the contrary view never has been proved; and the burden of proof is surely on those who assert rather than those who deny in such a case.

Even if we regard both opinions merely as hypotheses pending complete demonstration one way or the other, I for one find it easier to believe that Hargrove, admittedly a mere student, made a blunder in which he was followed by his over enthusiastic colleagues, than that W.Q.J. took a course wholly inconsistent with the principles he had publicly avowed—a course destined swiftly to wreak dire injury to the movement in whose service he had spent his life. But I would go a step further than this: Thirty-one years have passed since it was first asserted that Mr. Judge appointed a successor, and in all that time not one solitary piece of evidence, that would be admitted as such in any Court of Law, has been produced; moreover the charge is quite inconsistent with what we know of the defendant's (Mr. Judge's) opinions and character. In the circumstances I claim that an unequivocal and decisive verdict of "not guilty" should be returned.

Yours fraternally,
R. A. V. Morris.

376 New Church Road,
Hove, Sussex, England.

TOO MANY IRONS!

The Lady Emily Lutyens, granddaughter of the first Lord Lytton, and familiar with Madam Blavatsky when she was a guest at the Governor General, Lady Emily's father's residence in India, has a useful article in "The Theosophist" for November, in which she records reflections that occurred to us in Canada years ago. "Many members are, I am sure," she says, "a good deal troubled at the present time by the various and many claims made upon them both for work and money by the many organizations which exist side by side, all with an equal-

ly good object and all claiming special donations and work." Then she details the various activities and funds to which she has to spare what she can of time and money, including The Theosophical Society, with subscription to the Theosophist, and The Theosophical Review, the Order of the Star in the East, with subscriptions to The Herald and The Day-spring; The Co-Masonic fraternity and its journal; the Liberal Catholic Church and its periodical; the Happy Valley Foundation, the 80-year Young Fund, the General Purposes Fund, etc. Without offering criticism she remarks—"I am sure that the moment has come to pause and ask: Are we dissipating our energies and our resources by undertaking too many things, and would it not be wiser to choose the way that accords best with our particular temperament and the goal which we have set for ourselves, and throw all our energies into the organization which best furthers that goal rather than become bankrupt, financially, mentally and physically, by attempting to support too many activities? I have found the answer to my own question and think that my solution may help to clarify the minds of others."

Very briefly, and we commend our readers to Lady Emily's article in full, she assumes that the Theosophical Society is the parent of all these organizations and it was the door through which she entered on the path of peace, and she hopes always to remain a member of it and to support it with what time she can spare for it from the work of the Order of the Star of the East which for her will come first. She purposes to withdraw from Co-Masonry, as she is not a ceremonialist. The Liberal Catholic Church at best, is but a commemoration of the past, and now, as she believes that the Lord has come, there seems no longer a need to look backwards. "I know that Liberation is only to be won from within, that no outside form can bind the soul that is free. I know that one can belong to any Church, or Society, or sect and yet be free; that one can belong to none and yet be bound." She expects to devote her life chiefly to the Star and "to follow Krishnaji into Liberation."

It must have struck a host of others, and Lady Emily's courageous statement will be of assistance in helping still more to meditate upon this situation. The dissipation of energy over such a host of activities is obviously silly. We have felt that in Canada from the first. It was the means taken by Mrs. Tingley to pauperize and break up the American Section at the close of the last century, and it operated successfully to that end. Unless something is done soon to halt the present madness the T.S. as a whole is in imminent danger of going to pieces.

Had Lady Emily placed the T.S. first in her affections she might find in a few years that it was all that still survived among the off-shoots she has enumerated. While we cling to any outward manifestation we are always in jeopardy. H.P.B. herself was always trying to prevent people placing their trust in her. They must seek in the Higher Self and in That alone their refuge. That is the true, the only, and the enduring message of Theosophy. It never disappoints.

A NEW DICTIONARY

The New Universities Dictionary, published by the World Syndicate, New York City, will commend itself to Theosophists on account of the fairly accurate definitions of Theosophical terms which it gives. One cannot expect perfection in such a book, but this one aims high. In view of radio broadcasting, it is suggested that its most valuable feature is its pronunciation code. This is claimed to be the best according to all recognized authorities. It is believed by the publishers that with radio broadcasting English is to become the universal language in a comparatively short time. It is essential therefore that there should be a standard. But why should the cockney i-urn take precedence of the Irish and Scottish i-ron in the name of the common metal? A correspondent writes in this connection wondering why members of the American Theosophical Society in pronouncing Ego say egg-o instead of e-go. The Century, the Worcester, the Winston, the New Universities, and Webster's all agree about the

second method. Mrs. Besant, against their authority says egg-o. There are some excellent novelties in this new Dictionary. At the end are several groups of words of modern usage adopted in various sciences and sports and also a list of American slang words which will assist the English traveller to know his way about. But as much slang has a double entendre he should not use any of it until he is thoroughly familiar with the new language. In the same way English slang should not be used here, as it often has an obscene meaning on this side of the Atlantic, and is exceedingly embarrassing to the innocent Englishman when he discovers the meaning he has been innocently conveying. Plain English is good enough for any one, and this Dictionary will help the novice in trade, or golf or baseball or almost any line of talk to become an adept.

DANGER IN BLIND FAITH

A high initiate of the Western tradition once said to me, "Two things are necessary for safety in occult work—right motives, and right associates," and anyone who has had experience of practical occultism knows how true this is. Some writers declare that good intentions are sufficient for safety in occult studies, but experience proves this to be far from the case. The man who, relying on nothing but the strength of his aspirations, invokes the Highest, is safe, but the man who, having read something of magic and alchemy, starts to experiment, is not safe. A little knowledge is a more dangerous thing in occultism than anywhere else. The solitary worker, depending on aspiration and meditation, and unguided save by his intuition, although his progress may be slower, is in much better position than the blind follower of a blind leader.

—Dion Fortune in *The Occult Review*.

Unusual Books

are my specialty, on any subject from modern sports to "The Ancient Mysteries." Let me know what you want, and I will let you know what can be had.

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