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EDITED BY ALBERT E. S. SMYTHE
FOR
THE THEOSOPHICAL SOCIETY IN CANADA

Friends and foes! Criticism is the sole salvation from intellectual stagnation. It is the beneficent goad which stimulates to life and action—hence to healthy changes—the heavy ruminants called Routine and Prejudice, in private as in social life. Adverse opinions are like conflicting winds which brush from the quiet surface of a lake the green scum that tends to settle upon still waters.

—H. P. B. in *Lucifer*, Sept. 1892.

TORONTO: THE T. S. IN CANADA
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REMINISCENCES OF EARLY DAYS OF THE THEOSOPHICAL SOCIETY

By John W. Lovell, F. T. S.

These personal reminiscences are in no sense a history of the early days of the Theosophical Society. Col. Olcott has so fully described all the events of the early days in his "Old Diary Leaves" and Dr. Jinarajadasa has so ably summarized them in "The Golden Book of the Theosophical Society," published in commemoration of its Jubilee in 1925, that those of our members who have not read these books are referred to them for the Society's history.

What I have to say relates mainly to experiences of my own that led me first to join the Society, at its inception, and because of the great truths given to us by Mme. H. P. Blavatsky in her "Isis Unveiled," "The Secret Doctrine" and other works, to remain a member through the 53 years that have passed, though many of the earliest members and founders, in fact all but four or five, dropped out. It was my good fortune to know personally, in some cases intimately, a number of the first members, and some things about them, not told in the above mentioned works, may be of interest.

Of these first Members and Founders, besides Col. Olcott and Mme. Blavatsky, there were:

Emma Hardinge Britten, a member of the Council.

Henry J. Newton, its first Treasurer.

George H. Felt, its first Vice-President.

Charles Sotheran, Librarian.

William Q. Judge, Counsel to the Society.

It is mainly of these I would speak, as with all I was personally acquainted, as well as of those who came in later:

Mabel Collins (Mrs. Keningale Cook), writer of "Light on the Path".

Mrs. Annie Besant, our present honoured and beloved President.

General Abner Doubleday, Acting President in this country in Col. Olcott's absence.

Mrs. Mary Hollis Billing, spoken of by Master K. H., in his letter to Mr. Sinnett.

James Pryse, a member of H. P. B.'s household.

Laura C. Holloway, afterwards Mrs. Langford, also spoken of by the Master K. H.

Mrs. Julia Campbell Ver Planck (Jasper Niemand), later Mrs. Archibald Keightley.

And a few words of E. Gerry Brown, editor of the "Spiritual Scientist," Boston, whom the Masters had selected to be the Associate of Col. Olcott and Mme. Blavatsky.

This will cover the period from 1875 to 1896, up to the time of Mr. Judge's death.

From 1875 to 1885 the work of the Society in this country was practically dormant. My own interest was largely in the investigation of what was called "Spiritualistic Phenomena," a subject more or less related to one object of our

Society, in fact the Society was really formed for the investigation of psychic phenomena as its three declared objects were only stated at a later date. Besides, at its formation, all of the earliest members and founders, excepting possibly Mme. Blavatsky, but including Col. Olcott, were avowed Spiritualists.

It was only in 1885 the first Lodge in this city was organized under the name of "The Aryan Theosophical Society." In the ten years following I was more or less active in its work, and I will tell something of those years, including Mrs. Besant's first visit to this country in 1891, not told of in Col. Olcott's work.

I was born in the City of Montreal, Canada, and though I had declared my intention of becoming a citizen of the United States, in 1873, under the law I had to wait five years, before becoming fully naturalized, and therefore at the formation of the Society in 1875, I was still a British Subject. I mention this because it was what happened in Montreal in 1873 that brought about the meeting of Madam Blavatsky and Col. Olcott, and as a result of that meeting the foundation of the Theosophical Society.

It was in 1873 that a Mr. George E. Desbarats living in Montreal conceived the idea of starting a daily illustrated paper, to be published in New York City and, needing capital, enlisted a Mr. John Rankin, a wealthy merchant there, in the enterprise. Mr. Rankin was married to a cousin of mine, a Miss Wurtele. (My full name is John Wurtele Lovell.) This fact is only interesting in that those who have read Col. Olcott's "Old Diary Leaves" will remember that it was because of the publication of this daily illustrated paper called "The New York Daily Illustrated Graphic," Col. Olcott was employed by its editor to visit Chittenden, Vt., and report for it some very wonderful materializations through the mediumship of the Eddy Brothers. Madam Blavatsky read of these in "The Graphic" and decided she would

go to Chittenden as she was at that time much interested in spiritualistic phenomena. There she met Col. Olcott and, as you know, from that day they became life-long friends and devoted to the cause of Theosophy. It was in September, 1875, that I first heard of the proposal to start the Theosophical Society. I was living at that time at Rouses Point in the Northern part of New York State, where I had a large printing office and book manufactory; doing work for publishers in New York, Boston and Philadelphia. Amongst these was the firm of J. Sabin & Sons, who published a small magazine I printed for them. This was edited by Mr. Charles Sotheran, and necessarily I was brought in close relations with him. I must have told him I had become interested in psychic phenomena for, on calling on him on the 23rd day of September, 1875, in connection with the work I was doing for his firm, he told me that he and some of his friends were getting up a Society for the investigation of psychic phenomena to be called the Theosophical Society, and invited me to become a member.

I told him I would be very glad to do so though, living so far away, it was doubtful if I could be present at many of its meetings. On asking about dues, he said that an initiation fee of \$5.00 was all that had been decided on. I handed him this for which he gave me the receipt, a fac simile of which appears on page 39 of "The Golden Book of the Theosophical Society" and he said he would have me elected a member at the next meeting, October 8th. At that meeting, I think it was, Col. Olcott had a resolution passed that all those who became members previous to final organization should, with the sixteen who attended the first meeting on September 8th, be considered Founders of the Society. So, in this way, I became one of the Founders, though in later years the name was only used to apply to Col. Olcott, Madam Blavatsky and William Q. Judge.

Mr. Sotheran gave me a card of introduction to Col. Olcott, who I would find

either at his office, 5 Beekman Street, or residence, 46 Irving Place. I called at his office and there met him and was introduced to Mr. Judge, of whom I will speak later.

As giving somewhat more in detail than Col. Olcott has in "Old Diary Leaves," of the Society's first meeting, I find the following that appeared in the "Spiritual Scientist," a paper published in Boston for which I subscribed, edited by Mr. E. Gerry Brown. Of Mr. Brown, who I met at this time and of what the Master K. H. tells of him in the Mahatma Letters, I will speak later. The account in that paper is as follows:

"One movement of great importance has just been inaugurated in New York, under the lead of Col. Henry S. Olcott, in the organization of a Society to be known as 'The Theosophical Society.' The suggestion was entirely unpremeditated and was made on the evening of the 7th, inst., in the parlour of Madam Blavatsky, where a company of seventeen ladies and gentlemen had assembled to meet Mr. George Henry Felt, whose discovery of the geometrical figures of the Egyptian Cabbala may be regarded as among the most surprising feats of the human intellect. The company included several persons of great learning and some of wide personal influence; the managing editors of two religious papers, the co-editor of two literary magazines, an Oxford LL.D., a venerable Jewish scholar and traveller of repute, an editorial writer of one of the New York morning dailies, the President of the New York Society of Spiritualists, Mr. C. C. Massey, an English visitor, Mrs. Emma Hardinge Britten, two New York lawyers, besides Col. Olcott, a partner in a Philadelphia publishing house, a well known physician and, most notable of all, Mme. Blavatsky herself.

"After Mr. Felt's discourse an animated discussion ensued. During a convenient pause in the conversation Col. Olcott arose and after briefly sketching the present condition of the Spiritualistic movement, the attitude of its antagonists, the materi-

alists, the irrepressible conflict between science and the religious sectaries, the philosophical character of the Ancient Theosophies, and their sufficing to reconcile all existing antagonisms, and the apparently sublime achievement of Mr. Felt in extracting the key to the architecture of nature from the scanty fragments of ancient lore left us by the devastating hands of the Moslem and Christian fanatics of the early centuries, he proposed to form a nucleus around which might gather all the enlightened and brave souls who were willing to work together for the collection and diffusion of knowledge. His plan was to organize a Society of occultists and begin at once to collect a library and diffuse information concerning those secret laws of nature which were so familiar to the Chaldeans and Egyptians, but are totally unknown by our modern world of science.

"Mr. Felt said, in reply to questions, that communication of mortals with the dead and the reciprocal intervention of each in the affairs of the other, was not a mere conjecture among the Ancient Egyptians but reduced to a positive science, and he himself had been able to cause the materialization of human forms in full daylight by magical appliance.

"It was unanimously voted to organize the proposed Society forthwith. Col. Olcott was elected temporary President, and a committee was appointed to draft a Constitution and By-Laws.

"We hail the movement with great satisfaction as likely to bring order out of our present chaos, furnish us a true philosophy of spirit-intercourse, and afford a neutral ground upon which the tired wrestlers of the church and college may rest from their cruel and illogical strife."

As Col. Olcott and Mr. Jinarajadasa have only told us that Mme. Blavatsky was a Russian, the following brief biographical sketch may be of interest:

Helena Petrovna Blavatsky, daughter of Colonel Hahn and granddaughter of General Hahn von Rottenstern Hahn, was born

in Southern Russia in 1831. Her mother was Helene Fadeef, the daughter of Privy Councillor Andrew Fadeef and Princess Helene Dolgourouky. She married at an early age Nicephore Blavatsky, Councillor of State and once Vice-Governor of the Province of Erivan, Caucasus. She was also a cousin of Count Witte, the famous Russian Statesman, who, at the request of President Roosevelt, at the time of the Russian-Japanese war, was sent by his government to this country to negotiate a treaty of peace with Japan; the other Commissioner from Japan being Baron Komura. I was the more interested in this as I had met Baron Komura while in Japan some few years previously in connection with a proposition to colonize the five northern states of Mexico with Japanese. For some years previously I had taken an active part in what I thought was to help forward the evolution of our world in the establishment of a Socialistic (model) Colony at Topolobampo, in the state of Sinaloa, Mexico. Connected with this movement was Mr. Davitt D. Chidester, later for many years President of the Philadelphia Lodge, T. S. It was while on a visit to our house that I was asked by Mr. Judge to initiate Mr. Chidester into our Society, as at that time it was still a secret one with grip and password.

James and John Pryse, later so closely associated with Mme. Blavatsky, were also, for a time, interested in this Colony. Another was Marie Howland, author of a book I published entitled "Papa's Own Girl." Mrs. Howland had spent a year with Mr. Godin, founder of the Familistere in France, and on her return wrote an account of this visit and also translated Godin's great book "Social Solutions" which I also published. Mrs. Howland was the editor of the Colony's paper called "The Credit Foncier of Sinaloa" and one of the first to go to Topolobampo, Mexico, the place selected for this altruistic experiment. About 1,000 people joined this colony, mostly from California and Colorado, a few from Maine and other parts of

the East. Later Mrs. Howland joined the Henry George Colony at Fairhope, Alabama, where she was the librarian and assistant editor of "The Fairhope Courier" and organized the first Theosophical Lodge in that place. She had often visited us at our home, was very fond of us both and especially of Mrs. Lovell, who later visited her in Fairhope and I think it was from talks with me that she became interested in Theosophy, later joining the Society as did our mutual friend, Mr. Chidester.

Returning to Japan — Both Count Okuma, then Minister of Agriculture and of Foreign Affairs, and Count Kabayama, Vice-Admiral of the Japanese Navy and Minister of Home Affairs, strongly favoured the project, but as they could not speak English, my negotiations were carried on with Mr. Komura, then assistant Minister to Count Okuma and afterwards was the Baron Komura, then Minister of Foreign Affairs, who signed the treaty of peace with Russia at Portsmouth, New Hampshire. If my mission had been successful, no doubt the history of our country in the later years would have been very different as to Mexico.

Returning to the year 1875. Living so far away, I was unable to attend the few meetings, several of which were held in the home of Mrs. Emma Hardinge Britten, in the few years that elapsed before Col. Olcott and Mme. Blavatsky left for Europe. This was on December 17th, 1878, and appropriately perhaps, in view of their first meeting, on the S. S. Canada.

As a matter of fact, Mme. Blavatsky herself did not attend any of these meetings, going to Philadelphia for a time, and on her return devoting all her time to the writing of "Isis Unveiled." Nearly all the early members had then left the Society. Mr. Charles Sotheran, its librarian, as early as in January 1876, and the others mostly after the publication of "Isis Unveiled" because, being Spiritualists, they could not agree with the position then taken by Mme. Blavatsky, and later em-

phatically stated in her "Key to Theosophy" in which she says:

"We assert that the spirits of the dead cannot return to earth, save in rare and exceptional cases."

This was so contrary to the evidence and in a way so insulting to the intelligence of hundreds of thousands who were in communication with their loved ones who had passed over to the other side, that the great body of Spiritualists were antagonized. It is of interest to know that Mr. Sinnett, who was brought so close to the Masters as we find in "The Mahatma Letters to A. P. Sinnett" in a pamphlet, a recast of a lecture delivered on the 8th of June, 1918, entitled, "Expanded Theosophical Knowledge", says:

"The pity of it, looking back, is intense. The Theosophical movement ought to have been recruited wholesale from the ranks of the Spiritualists. But now, forgetting all this, let us turn to the accurate information which in later years some of us have been able to obtain from lofty sources of information concerning that Astral World which thirty or forty years ago the Spiritualists understood better than the first writers on Theosophy."

"But in indicating the necessary imperfections of the Spiritualistic method as a means of acquiring knowledge, let me bear testimony to the magnificent work that has been done in the world by Spiritualism in its relations with religious thinking. The growth of materialistic belief in the middle of the last century was so powerful that if entirely unchecked it would probably have extinguished religious thinking altogether. Spiritualism, by proving that there was another life after this, and one with which we could get in touch, broke up the domination of the materialistic school in a way which no theological influence could possibly have accomplished."

Coming from such an authority as Mr. Sinnett, then Vice-President of our Society, and these statements confirmed by such eminent men as Sir William

Crookes, at one time a member of the T. S., Sir Oliver Lodge, Sir Conan Doyle, the eminent Astronomer Flammarion, and so many others, necessarily outweigh the statement as made by H. P. B., given without any demonstrable proof. I will have to refer to this again when speaking of Mrs. Britten and other early members.

(To be Continued.)

THE EXILE OF THE SOUL

By Zadok

III. The Mathematical Problem.

Something peculiarly enlightening for the student of the occult sciences has occurred in these recent years of the steady materialization of thought under the influence of positive science. There has been a revolution against materialism and strangely enough the rebel has been the most exact of all scientists—indeed the only scientist who has never had a doubt cast upon his exactitude—the mathematician.

The mathematician has been the factotum of his fellow, and less scientific, scientists. They brought him their sums to do. They enlisted him to work out their formulae. They engaged him to impart to their young men enough of his science to enable them to carry on the simpler operations of their own. He was a sort of slave-pedagogue, regarded as vague and unpractical in his preoccupations but none the less useful.

The mathematician has always been more or less of a mystic. He is constantly engaged in meditation on abstractions like those archetypal ideas of Plato's. The nature of his work compels him to remember what less scientific inquirers forget, that all the major assumptions of scientific research are intuitions and are unprovable by mental process. He is used to remembering that the mind of the seeker, while it is an instrument, is none the less in itself a severe limitation. The mathematician

knows that you can never have a science until you have posited a number of things you are entirely incapable of proving. These he calls axioms. If he is a bit shaky about whether his intuition is accurate he is honest and calls them postulates. Consciousness, for example, is an axiom. Space is only a postulate. So is time. Matter is only a postulate, Motion is a postulate. The mathematician is strict. If he is not it must show in his result.

I have said the exponents of positive science bring their formulae to the mathematician for solution, and like the good auditor he is, he reproves the evils of their book-keeping. He objects, for instance, to their trick of trying to explain one unknown by another. When, to take a classical example, they say motion is change in the relations of matter, and when they are then asked what matter is, they say matter is the field in which motion makes changes, the mathematician is reproachful. He reminds them that they cannot define one postulate by another.

They can get nowhere, he has reminded them, until they make up their minds on the whole subject of knowledge. What is knowable? What is not knowable? How is anything knowable? He does not demand with Berkeley that they believe only in consciousness and deny that anything has actual existence outside of the spectator's idea of it. Neither would he let them take their stand with Buchner and Haeckel and go to the extreme of saying that matter and motion are the only truth and that consciousness is merely a sensation arising out of their operation.

The mathematician votes with Kant. He says the only sound position is the critical one—that each of us is a consciousness, that there exists outside of us a world of causes. A tree is something that causes me to think of a tree, but a real tree is vastly different from what I think it is and if I do not know all about a tree, it is because I have not brought to bear on it an adequate perceptive equipment. Or as the occultist would say, I am not seeing

the tree on a high enough plane to know its high plane truths. Or as Ouspensky has stated it in his *Tertium Organum*, it is not because I have a confused perception of a real world, but because I have a very acute perception of an entirely unreal world. Or again, as Hinton would have said it, I am not seeing a real tree but the thinnest possible three-dimensional section of a real tree. Or as Kant would have said, the space-sense I bring to bear on the tree is inadequate: it is a limitation of my mind. In the far older *Voice of the Silence* the parallel saying is, "Mind is the great slayer of the real."

The modern restoration of the idea that our sense of a three-dimensional world is not ultimate, begins with Kant. His philosophical successors promptly lost the idea or never knew he had it. His mystical successors, carried it on. The academic philosopher's ideas only have to be accurate enough to get into a book or a student's notes. The mathematician's and the mystic's ideas have to work. K. F. Gauss and N. I. Lobachevsky were the first continuators. Then came C. H. Hinton, who in a remarkable series of works developed a mechanism of cubes for the education of the space-sense. He declared that diagrams on paper were quite useless because the solid itself being a symbol, the diagram is a symbol of a symbol. His mechanism is an equipment of coloured cubes by which to make the transition from three-space into four-space perceptions. After Hinton the most notable figure in the same phase of the inquiry has been the Russian P. D. Ouspensky who has worked out a remarkable relation of the ideas of two—, three—, and four-space consciousness to mysticism and occultism. More recently and in the field of physics, Einstein, Eddington and their group have made the mathematical formulae that demonstrate the concept of time as being a limited understanding of a fourth way in space. They have also developed Kant's relation of the observer to the object observed, into their theory of relativity.

For my present purpose I require only the straightest line through the subject.

The line represents one-dimensional space. It is generated by the motion of a point. It has no "up or down" and no "across". It has only "along." A line moved in a direction at right angles to its length generates a surface. It has the dimensions of length and breadth but no "up and down", no thickness. This is two-space. A surface moved in a direction which is at right angles to both its length and breadth generates a solid. This is three space. Can this solid—imagine it a cube—be moved in a fourth direction which is none of the three others but perpendicular to all of them and thus generate a four-space shape—a tesseract?

Mind cannot grasp it. The positive scientist says emphatically, "No." Mathematicians say "Yes, it is puzzling and paradoxical but we must say it can." There is a dimension of space (perhaps several) that eludes our mental space-sense but is none the less real on that account. It is probably more real than our limited mental concept".

The mathematician has a constantly recurring problem. When a physicist, let us say, brings the mathematician a sum to do, and it is one that involves linear dimensions carried into surfaces, the mathematician writes alongside and above the quantity a little $2-x^2$ —meaning the quantity is to be squared. If it is a problem running into solids, the mathematician writes x^3 . But occasions arise when he must write x^4 . You can imagine a colloquy between the mathematician and his client. The physicist says:

"But there is no such thing as four ways in space."

"I am sorry," says the mathematician, "but there are the processes. I'd like to make the result easier for you but I cannot tell a lie."

"But I cannot imagine such a thing."

"That is a defect certainly," says the mathematician, "but it is your defect. The calculation is all right."

Which is precisely what Kant said. Mind shackles us to an adequate concept of the world and therefore precludes our knowing the truth about it.

Hinton said that by observation and reflection we can know three dimensions. By intuition we can know four dimensions. This intuition he called direct apprehension. It has been called by the occultist direct cognition, and is said to be an attribute of Buddhi, the fourth level of the manifested world, and the plane next above Manas or mind, which is the third. In his posthumous book, *A New Era of Thought*, Hinton has, curiously enough, related this direct apprehension of four-space to love and sympathy and brotherhood which are also attributes of Buddhi and the indications are that his realization of the relation arose out of his own experience as he developed by means of his cubes the power of seeing the tesseract.

After Hinton came Ouspensky who built on Hinton, but carried the experiments into many other fields. The phase of his research that means most to us at the present moment, is that which has to do with the higher animals. Ouspensky says the dog and the horse, for instance, have no consciousness of three-space. All their actions in and reactions to the world around them show that they are under a two-space limitation. They see the same objects—or causes—as we do but they cannot convert what they see into three dimensions. He advances a great many demonstrations of this. For most of them I must refer the reader to his *Tertium Organum*.

Ouspensky's work stirred resentment and unbelief among some lovers of animals. They were chiefly the people who anthropomorphize their pets and attribute to animals thought processes like their own. They believed it involved some degradation of the animal to impute to it a limited space sense. The better animal lovers welcomed a profound insight into age-old problems of animal behaviour. It offered the explanation of why a dog, going round an unfamiliar tree, for example, is startled

when he sees a previously unseen branch and swerves as if the tree had thrust it out at him suddenly in hostile demonstration. His master knowing a third dimension of trees knows that the branch extends another way in space and has been there all the time. Ouspensky offers the only valid explanation of dogs barking at the turning wheels of vehicles in the notion that they are alive. He explains also the animal's inability to use the principle of the lever, a fundamental mechanism of all three dimensional concepts.

Occult science offers a continuation of Ouspensky's thesis. It says that the Ego is living in the body of an animal and is compelled to see the world through the sensory and sensational mechanism of an animal. It will be unnecessary, therefore, to go to the dog and the horse for assurance of the two-dimensionality of animal consciousness. If what Ouspensky says is true, the whole series of phenomena will be observable in the complex of organisms which we call man. If all knowledge of the physical world must pass to the Ego through the eyes and consciousness of an animal nature, there must be a stage in every percept when it will be two dimensional.

And is it not so? The reader must test it for himself. Our first view of everything is two dimensional. We see a surface. Depth, the third dimension, has to be reasoned out by an effort of thought. Look at the moulding on the door or window before you. It appears as a flat surface with light and shade. You examine it more carefully and analyze the shadows into a third dimension, saying, "It goes back there, it comes forward here, it curves towards, it curves away". Pick up a perspective drawing in, let us say, a text book of solid geometry, or look at a mechanical drawing in line. It presents itself at first as an arrangement of lines on a surface. Then you reason it out, setting back this plane and advancing that one, recognizing this as receding, that as approaching, this plane as foreground, that as middle ground,

a third as distance. Or, wake up in an unfamiliar or half lighted room and watch the tricks your animal vision will play on you before you resolve the flat impressions into their successive planes by effort of will. Or, come around the corner and see unexpectedly a coat thrown over a chair and observe how you start like the dog did as he ran around the tree, until your mind asserts itself and assures you there is nothing hostile in what at first seemed so. You say in such cases that you got a start. Of course you did not. The animal got a start.

Evidently Hinton left out a step. His formula should have been: By observation we know two-space; by reflection we know three-space; by direct apprehension we know four-space.

Let us return now to the direct apprehension of four-dimensionality. Is it a function of a higher soul than the thinking soul we identify with ourselves, or is it a higher function of the thinking soul? Hinton's experiments prove conclusively, and so do Ouspensky's, as also do those of Einstein, that the apprehension of objects in their four-dimensionality, is the removal of a limitation. It is a function of the soul in a level just above mind. When Hinton sets about his space-education discipline, he shows that the vision comes first in glimpses that can be made increasingly permanent. Each time he wants to make the transition into four-space, he starts by making the transition from two-space to three-space as a means of knowing what the three—to four—transition would be. The two-space to three-space transition is easy because we make it more or less unconsciously every minute of the day. Since the transition from two—to three—is a resumption each time of a power of thought we have long possessed, the transition from three—to four—is similarly a *resumption*. It is not a new acquirement but a renewal of an old power.

We are back again with the occultists! Occult science takes count of seven dimensions in space, of which The Divine Ego,

by virtue of evolution in past world periods has made himself master of four. In his present anomalous state of limitation and bewilderment he has "fallen" from his four-dimensional consciousness into a three-dimensional one. Presently, the occult traditions say, unless he consolidates his forces and reasserts his divinity he can fall another stage and come under the limitation of two-dimensionality.

Two dimensions mark the present apex of the evolution of the animal soul. The dog cannot himself make the transition from two to three. Two are for him what four seem to be for us. (I offer here because it will come up later, the suggestion that the Ego has really touched a fifth dimension in his past but has not fully mastered it.) Our task, the occult tradition would indicate, is to help the animal soul to make his necessary transition into the three-space consciousness of mind. We must first recover our own apex and then lift him. We cannot stand still. If we will not go up we must go down. The descent into Avernus manifests itself in its incipient stages as psychism, which, unless it is resisted, must degenerate into two-space consciousness. The psychic is one who cannot resolve his perceptions into their necessary planes, either of time or of space. With this process of degeneration I shall deal more fully later in the series.

Here then is another contribution to the necessary picture of the Exile in his relation to the worlds above and below him. Again his position is anomalous. He sees surfaces, he thinks them into solids. He could go on and resolve them into vastly more potent four-space forms but he faints and grows weary. He is the user of a power of vision above that of the animal in which he dwells and is the possessor of a dormant power of vision higher than that he uses. Resumption of his high vision does not seem to wait on evolution or any cyclic process. It seems to be available when the Ego wills it. The animal soul, on the other hand, is a creature of cycles.

It is evolving. Is this perhaps what the *Secret Doctrine* means when it says the Ego is not evolving; it has emanated?

(To Be Continued.)

MODERN THEOSOPHY

By Claude Falls Wright

(Continued from Page 366, Vol. IX.)

The Constitution of Man (Continued).

In order to familiarize the student with the seven-fold classification, it will be well to preface with a tabulated statement:

Leaving aside any consideration of the nature of the *root* principles in man for the present, let us first examine the four which compose his terrestrial personality, dealing afterwards with the more permanent elements.

	Sanskrit Terms,	English Equivalents.
Transitory Elements.	1. <i>Sthula Sharira.</i>	Physical Body.
	2. <i>Linga Sharira.</i>	Astral Body.
	3. <i>Prâna.</i>	Vital Essence.
	4. <i>Kama.</i>	Animal Soul.
Permanent Elements.	5. <i>Manas.</i>	Human Soul.
	6. <i>Buddhi.</i>	Spiritual Soul.
	7. <i>Âtmâ.</i>	Spirit.

These four are: (1) physical body; (2) its ethereal double, or wraith, the astral body; (3) the vital essence; (4) the principle of desire, or the animal soul.

(1) *Physical Body.*—This is simply the gross material frame, composed of bones, flesh and blood; the individual man as he appears on the lowest plane. It is called in Sanskrit, *Sthula Sharira*, literally, a "sheath" of differentiated and conditioned matter, which sheath according to occult philosophy is constructed by nature solely for use as the *instrument* of the incarnating intelligence, dissolving directly the latter is withdrawn. For this reason, and because of its exceedingly transitory nature, it never was regarded by the ancient philosophers as worthy of much investigation—its double or wraith being, according to them, the real vital body, and

the one for study. As will be seen later, this "double" is the true basis or mould of the physical body, the latter being simply an appearance produced by the molecules or particles of matter massed around the said mould; hence the constant change which physiologists observe in the "life-atoms" of the body, some schools affirming that—apart from the bone structure—every man has a completely new frame, through which to function, every three months, while only seven years are considered necessary for a renewal of the bones. However this may be, we are well aware of the constant loss of substance undergone by our bodies, and of the need of replenishment; the whole process of physical life being little more than a matter of *rebuilding*.

(2) The *Astral Body*, double, *doppelgänger*, or wraith, is, counting from below, the first principle of importance in occult philosophy. In Sanskrit terminology it is called *Linga Sharira*. As the lingam is little else than a symbol of creation, the *Linga Sharira* (or creative sheath) may be regarded as the creator of the physical form, being the mould, as said, upon which are thrown the innumerable "life-atoms" which build up and constitute the body. It is therefore the true "vital body," the *eidolon* of the Greeks, and is an exact counterpart of the physical body, growing and developing with the latter. It is formed out of the astral stuff which is the basis of all manifested nature. It is born before the terrestrial frame is formed about it, and only entirely fades away into the ethereal elements of the earth, upon the complete dissolution of that frame. Owing again to the fact that it has the property of enormous extension—being, according to the Hindus, capable of assuming any size or shape—it has been called the "protean" or "plastic" body; it exists in the womb while the foetus is being created or built around it, as well as in the full grown man. It is also capable, to some extent, of separation from the physical body during life—an occurrence usually the result of weakness—but even then it can only stray

a few yards away. It is well known that persons in the last stages of consumption often see themselves, as it were, from the other side of the room in which they are lying, and numerous cases of like nature are on record as occurring in moments of great fatigue. Theosophists hold this to be merely the partial separation of the *Linga Sharira* from the body, persons in such instances maintaining their consciousness in the "double" instead of in the physical frame. The astral form may nevertheless leave the body without the consciousness of the individual. But in any such cases, it is liable to injury of one sort or another through accidents to it, which, of course, at once impress themselves upon the body, and thus we have an explanation for those accidents to the body which sometimes occur to weak persons when they are asleep, the astral in these instances having probably separated from the physical frame, and received a cut or puncture. The astral body again is the basis of the materialized forms which appear at spiritualistic *seances*. However much the phenomena of these *seances* may be coloured by fraud and deception, no one can doubt the genuineness of many of them; the others being but imitations of the real article. It is concerning these very materializations that Theosophists differ from Spiritualists; the latter maintaining them to be the actual "Spirits" of persons passed away, the former teaching that they are but the shades or doubles of the deceased, galvanized into life by the astral body of any one present who may be in a sufficiently weak and passive condition to allow of its separation from his body; such a person being technically termed a "medium".

The *double* has thus two principal aspects: one, that which constitutes the mould or form of the physical, and the other that which can be separated from it. It is not, however, to be understood that these are two different bodies, but merely two aspects of the one. To make this clear, it may be said that, owing to its plastic

nature, the Linga Sharira has been called the "fluidic body," being capable of almost infinite extension. A portion of its substance "drawn off," so to speak, from the main body, will assume the form of the whole, unless it goes to strengthen the *eidolon* of another individual, dead or alive, in which case it takes on the form it inspires. Thus it *oozes out* from the physical frame, the organ through which this is accomplished being the spleen, where the Linga Sharira is said to be "curled up." The Linga Sharira proper, however, must not be confounded with the body in which a person may, consciously or unconsciously, travel invisibly to places far distant, and observe what is going on there, without, apparently, having himself moved. This is called the *Mayavi Rupa*, or thought-body, and is not a "principle" at all, but is a combination of two principles.

At death the astral body separates entirely from the physical form finally dissolving with the disappearance of the last vestige of the decaying body. In certain atmospheric conditions it may be seen hanging over the graves of the dead; from this have arisen all the stories concerning ghosts and ghouls. The luminosity of its appearance under such circumstances being probably one reason for its name, the astral—or starry—body.

(3) *The Vital Essence*.—This is the third element necessary for the composition of the human body. Having endowed it with substance and form, if we would have it a living thing we must add vitality. But *life* is inherent in all things, and Theosophy recognizes no such thing as dead substance, therefore the reader must understand by this third principle, *individual* as opposed to universal life, or that which distinguishes organic from inorganic matter. Prana is the name given to it by the Hindus, Jiva being the name for the universal essence, the great ocean of life in which all things are plunged. Madame Blavatsky used to draw the distinction between Jiva and Prana by the analogy of a sponge in water; the sponge being held to

represent an individual, the water—Jiva, or the universal ocean of life, while that portion of the water which flowed through the sponge indicated Prana or individual vitality. Thus it will be seen that, as the sponge can contain a greater or less supply of water, so we can be filled to a greater or less extent with the vital essence, and here it is that Occultism advances a theory, not known to Science. It holds that death is the result of *too much life*. The atoms carried by the life-waves into the mould of the physical body constitute its material structure, but owing to the fact that these waves rush with constantly increasing intensity a time comes when we are not any longer able to endure their power, and nature then comes to our aid and we do what is usually called "falling asleep." During sleep the excess of vitality is allowed to escape, and the waking stage is arrived at when the life-waves have re-adjusted themselves to the molecules of the body. But when the life-waves become too powerful for us to stave them off, death results; and with the dissolving body Prana once more becomes Jiva. For this reason it is that the Occultists say that the body would be kept alive much longer, if we could avoid the necessity for sleep; in other words, if we were better able to battle with the life-waves, we could live longer. And, accordingly, the greater our degree of strength, the less sleep we require.

(4) *Kama*.—The three foregoing principles are those which are common to all living forms on the terrestrial globe, whether of the vegetable or the animal kingdoms. But the animal has something which renders it quite distinct from the plant; this is the element of desire, instinct or the animal soul, called in Theosophy—Kama. It is this principle which man has in common with the brute, and to which must be traced all such instincts as eating, sleeping, procreation and the like. Owing to the fact, however, that man has something in him which no animal possesses, namely, mind, or the mental fire—the fifth principle—he is able by thought or "sug-

gestion" to govern or control the animal soul, and becomes in consequence responsible for its deeds. If left entirely to itself, the physical body of man will act as any other animal; but directly the mind functions in it, it at once makes obeisance to the higher power. Hence man is the only animal that has the power at any time to call into play his animal passions, first on the mental plane, and afterwards for physical gratification. In such case they are not the outcome of natural instincts, but constitute indulgence and lust; it is the prostitution of this power that has caused all the suffering of the age, arising as it does out of greed, drunkenness and sexuality.

It will now be seen that a perfect animal has been formed, of substance, form and vitality; and the soul having been added, we must imagine the whole composition evolved to the highest point possible in this age, and having the most perfect of nature's forms. It then becomes a fitting tabernacle for the dwelling of a god, whom we shall now see in the three higher principles of man.

The four transitory, mortal elements having been considered, it next becomes our duty to speak of the *root nature* of man; the latter being permanent and immortal.

In this case we shall for good reasons begin with the most transcendental of the divine trinity which constitutes man's higher parts, ending with the third of these, the fifth principle. These three are (7) Atma, pure spirit; (6) Buddhi, spiritual soul; and (5) Manas, human soul.

(7) *Atma*, or pure spirit: of this little can be said without once again returning to the metaphysics of the second chapter. Neither spirit nor matter *per se* can be held really to enter into the constitution of man, and can therefore hardly be called "principles" at all, but as they are the basis of his make-up they are tabulated. *Atma* is the name given by Theosophists for the pure spiritual essence, the light, as it were, from which the higher rays of his being

spring: it is his HIGHER SELF—the god *above* rather than within him.

(6) *Buddhi*, or spiritual soul, is the first emanation from this light and is its vehicle or body. In spiritual clairvoyance it is impossible to ascend higher than this, or rather than Buddhi in conjunction with Manas—the *causal body*—or divine consciousness. It is the spiritual soul as distinguished from pure spirit.

Atma and Buddhi together constitute what has been called the Monad, or the spiritual part of man which experiences; the "Pilgrim."

(5) *Manas*, the human soul, the fifth principle, is by far the most important of the seven. It is the ego *per se*, the "I am I" consciousness within us, and it is the link between spirit and matter in the human individual, the point where heaven and earth may be said to kiss one another. Man is greater than any being on earth because he is able to understand both spiritual and material life, although in this age the latter alone is comprehended.

Soul is a generic name: we have spoken of the spiritual and animal souls, and likewise soul has been applied to the Monad or Atma-Buddhi, the Pilgrim which has to experience individual existence. Now we shall have to mention another—the human soul, Manas. As neither Atma (pure spirit) nor Buddhi, its vehicle or soul, can comprehend matter, and as on the other hand matter has no power to understand spirit, a link is wanted before true experience is possible. This link is Manas, possessed on this earth by man alone. He, of all creatures, is the only one who can dwell either among the gods or with the brutes, who in the self-consciousness of his mentality can grasp, draw together, study and understand all sides of nature. Verily an incarnate god, in this age he has permitted himself to degenerate almost to the level of the brute.

Manas is a Sanskrit word derived from *man*, the root of the verb "to think," and therefore conveys essentially the idea of a

thinker.* It is the perception of egoity within, and according to Occultism it is alone the heirloom of man, the animals being conscious, but not self-conscious. So that Manas is not simply the mind, but it is rather the perception of "I am-ness," that from which the faculty of comparison, analysis or thought proceeds. It is the direct emanation from Mahat.

Now if we suppose the root of man's nature—the spiritual trinity out of which he springs, to be prepared to experience earthly life for a period, we shall see the manasic portion of it about to incarnate in the animal child born of terrestrial parentage. But it has not the power of fully entering into the life on earth; only the lowest phase of its being can be said to really do so, and *this* enters the man-child and forthwith assumes the lordship over it. And from the moment of his birth, every human being has two selves, his "ego and alter ego," one of which reigns on earth, the other dwelling in the heavenly abodes; these being apparently divorced from one another, but really forming one individual. At night, when his body is sleeping, if undistracted by the dreams of the deva-world, his terrestrial self may once again become "one with the Father in Heaven;" it is said, however, that he can recall but little memory of such conjunction unless he has passed through an *Initiation*.†

Manas is, for these reasons, to be considered as divided into two, or as having two aspects, called respectively Higher and Lower Manas. The link between them, the mode of consciousness by which the self changes from one to the other is called

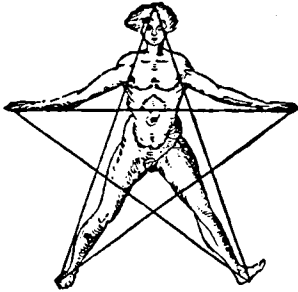
*Our word "man" has its root in this.

† i. e., been initiated into some of the mysteries of his own nature. The word is here used in the mystic sense familiar to all Kabalists, Neoplatonists and other students of the soul-sciences. Derived from the Latin *initio*, meaning literally to go into, or to enter upon, a new condition, it hence signifies here, and in theosophical literature, a change of being, through a clearer perception of the soul and of the essentials of nature. In the ancient Temple-Mysteries of Egypt, India and Greece, various ceremonies were attended by the Candidate for Initiation, symbolic of the changes of state experienced by his soul.

Antaskarana, which can only be said to exist for the lower self when it is conscious of higher aspirations than those which are drawn from its contact with earthly objects. So that the Theosophist holds that nothing of a spiritual nature, no matter of what kind, can reach man save as an influence sent by his Higher Manas to him. However badly such messages may be translated because of the veil of earthly nature through which they must filter, yet we owe to them *anything* of an order higher than animality which enters the heart of man. Thus we see that the Lower Manas, our own conscious self, suffers through being bound in the animal frame, unless it succeed in fully dominating the brute to which it is tied. It is the old story of the two thieves: Jesus, the soul—Lower Manas—is crucified between the two thieves, the brute and the god, each of which would fain steal him for himself, but only to *one* can he say "thou shalt be with me in Paradise."

This must complete our description of the seven principles for the present; as the work proceeds it will be seen how important a part they play in explanation of the phenomena of the birth, life, and death of the creature we call human. One point, however, needs elucidation. It is not to be imagined that the perfect seven-principled man could be produced at nature's first effort. Man is the flower of his planet, and it has taken ages to evolve him even to the height of imperfect development he has reached. All the different forces that play in this system—all the "gods"—had to combine together to produce man; he had, as will be seen, not one, but many "creators," being literally *built up* by the power of the different energizing essences. These, however, have been educated or instilled into him gradually—one additional principle alone becoming active during each of the seven races—first as a natural effect, but afterwards as the result of his own self-devised efforts. Now at present man is—on this planet (the earth) and in this Round (the fourth)—in the

fifth of these races, and therefore, without recognizing his development as a whole, we shall find him to be generally in possession of five-fold attributes. We see him a creature of five extremities, a veritable "five pointed star," as the Rosicrucians symbolized him—with five fingers, five toes, five senses, five organs of sense. His development is not therefore above the fifth stage—that of the human soul or the



mind—having as yet as little perception of the sixth, or spiritual soul, as he has of a sixth sense. To put it in other words; the Monad or true ego has succeeded, after many ages of effort, in evolving, or perceiving in itself, those qualities pertaining to the first five "principles," and it has yet, before it can claim permanent rest after its toils, to evolve the other two. But man is only in the fourth Round on this planet, and although a partial development of the whole seven principles is made in each Round, yet the key-note for the period will be the principle corresponding to that Round. Therefore, as this is the fourth, so also the fourth principle, that of *Desire*—for good or for bad—is the real key-note of man's being at present. Great indeed is he who can surmount it, and, passing ahead of his time, become a Buddha!

From all this it will be evident that with a full comprehension of each of the "seven men" which are bound together in the human being, an understanding of their nature, and a knowledge of their heredity, man becomes a god, having dominion over the seven elements of nature—each of which is powerfully related to a "principle"—and reflecting in himself the whole cosmos. For "as man is a seven-fold being,

so is the universe; the septenary microcosm being to the septenary macrocosm but as the drop of rain-water to the cloud from which it has dropped, and to which in the course of time it will return. In the One are embraced or included so many tendencies for the evolution of air, fire, water, etc. (from the purely abstract down to their concrete conditions), and when those latter are called elements, it is to indicate their productive potentialities for numberless form-changes or evolutions of being.

"Let us represent the unknown quantity as X : that quantity is the one eternal, immutable principle; and a, b, c, d, e , five of the six minor principles or components of the same—viz., the principles of earth, water, air, fire and ether (*akasha*), following the order of their spirituality, and beginning with the lowest. There is a sixth principle answering to the sixth principle (called in the east *Buddhi*) in man (to avoid confusion, remember that in viewing the question from the side of the descending scale, the abstract All, or eternal principle, would be numerically designated as the first, and the phenomenal universe as the seventh, whether belonging to man or the universe—viewed from the other side, the numerical order will be reversed); but we are not permitted to name it except among the Initiates. I may, however, hint that it is connected with the process of the highest intellection. Let us call it N ; and besides there is, under all the activities of the phenomenal universe, an energizing impulse from X —call this Y . Algebraically stated, our equation will therefore read: $a + b + c + d + e + N + Y = X$. Each of the first six letters represents, so to speak, the spirit or abstraction of what you call elements (your meagre English gives me no other word). Thus spirit controls the entire line of evolution around the entire cycle of cosmic activity, in its own department, the informing, vivifying, evolving cause, behind the countless manifestations in that department of nature.

"Let us work out the idea with a single example. Take fire: *D*, the primal igneous principle resident in *X*, is the ultimate cause of every phenomenal manifestation of fire on all the globes of the chain. The proximate causes are the evolved secondary igneous agencies which severally control the seven descents of fire on each planet, every element having its seven principles, and every principle its seven sub-principles, and so these secondary agencies have in their turn to become primary causes.

"*D* is a septenary compound, of which the highest fraction is pure spirit. As we see it on our globe, it is in its coarsest, most material condition, as gross in its way as is man in his physical encasement. In the next preceding globe to ours, fire was less gross than here; on the one before that, less still. So the body of flame was more and more pure, and less and less material, on each antecedent planet. On the first of all in the cyclic chain, it appeared as an almost pure objective *shining*—the Maha Buddhi, the sixth principle of the *eternal light*. . . . On each globe of the chain there are seven manifestations of fire, of which the first in order will compare, as to its spiritual quality, with the last manifested on the next preceding planet; the process being reversed, as you will infer, with the opposite arc. The myriad specific manifestations of these six universal elements are in their turn but the offshoots, branches, or branchlets of the one single primordial tree of life."*

*Letter from an adept, quoted in "Man; Fragments of Forgotten History."

(To be Continued.)



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

THE ANNUAL ELECTIONS

Nominations for the office of General Secretary and seven members of the General Executive should be made by the Lodges during the month of March, so that returns may all be in by the 1st day of April. Experience has shown that it is impossible otherwise to issue voting papers, carry on the elections, get returns made, and scrutinize the ballots in time for a declaration in June magazine. Secretaries of Lodges will please see that the matter is brought before their respective Lodges, and when nominations are made, have them sent at once to the General Secretary. Nominations must be made through a Lodge and consent of parties nominated must have been previously obtained. Nominations must reach the General Secretary by April 1, when the nominations will close. They should be made at least a week before. This will enable ballots to be sent out, should an election be necessary, on or before April 30, and the voting to close on June 1. Nomination returns must be sent in a separate letter addressed to the General Secretary, at 71 Sanford Avenue South, Hamilton, Ont.

MARCH

March,
Whose blue, wind-swept skies o'er-arch,
On our hills,
Daffodils,
(Every slender chalice spills
Heady wine
For a sign
Of the coming of the spring,
Of the coming of a King,
Hail!
Hail, thou pursuivant of spring!
Kingly tribute earth is bringing,
Golden goblets, heavy-swinging,
Daffodils.

Margaret A. Mathewson.

THE CANADIAN THEOSOPHIST

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IN CANADA

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GENERAL SECRETARY

Albert E. S. Smythe, 71 Sanford Avenue South,
Hamilton, Ontario, Canada.

OFFICIAL NOTES

No one can vote in the approaching elections who is not in good standing by the payment of annual dues for the year beginning July 1, last.

We have several times requested our subscribers not to send cheques for \$1 unless they mark exchange paid, as we lose from 15c to 25c in collections on each of them. It is so easy to enclose a dollar bill, it is difficult to know why this is not done. If risk is feared then a post office order is the proper way to remit.

Secretaries and officials generally will please note that nominations for the General Executive should reach the General Secretary by April 1, when the nominations will close. If no more are nominated than are required, the seven then nominated will be declared elected. If more than seven are nominated the election will at

once be proceeded with provided all the candidates consent to stand, and ballots will be issued as in former years. These must be returned so as to reach the General Secretary by June 1. Should a new General Secretary be elected, he will take office on July 1.

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Elaborate preparations are being made for the Theosophical Congress to be held in Chicago on August 24 and following days. Members from all over the world have reported their intention of being present. Arrangements are being made with the railways on the usual terms and it is hoped that the greatest advantages permissible will be available. This depends largely on the number attending, so that all who intend to be present are requested to notify the Secretary at Wheaton, Ill., as early as possible. A fee of \$5 it is understood will be payable by those attending the Congress. It is not clear yet who will attend of the more prominent members of the Society. Mrs. Besant's health is rather precarious at present. Mr. Krishnamurti says he will be unable to be present. Full information can be had from Ray W. Harden at Wheaton.

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The minutes of the meeting of the General Council held at Benares, December 25th last have come to hand. The treasurer reported a deficit of 18,544 rupees in the Headquarters budget, and of 7,150 rupees in the library budget, or something like \$9,500 in all. The nomination of Mr. A. P. Warrington as vice-president was confirmed. Mr. D. K. Telang was elected as additional member. Khan Bahadur N. D. Khandalavala and Rao Sahib G. Soobiah Chetty were re-elected for the three-year term. The new legislation enabling the President to forfeit the property of any Lodge which withdraws from the Society or from any National Society was confirmed. I, for one, object to this conception of the duty of the Society to seceding members. If a Lodge be unanimous in such withdrawal they should be permitted to

take the property they have amassed. If there be a division the property should be divided pro rata. This is justice. The whole delusion of vested rights have given rise to much unfairness in business and society, and Theosophists should not perpetuate it. Since the meeting, Mr. Ernest Wood has been appointed Recording Secretary in the room of the late Mr. J. R. Aria.

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Senora Esther Nicolai has recently been appointed General Secretary of the T. S. in Spain. She sends greetings of all the members of that Section and asks them to be conveyed to their friends in this country. She asks for news of our National Society, of our principal activities, and news of any important event in Canada whether in politics, economics or social developments. In politics our most important event is the new Budget with its huge surplus to be devoted to reduction of the National debt, our adhesion to the Kellogg League of Peace; our development of the St. Lawrence waterways, a beginning in which is being made by the letting of a canal franchise for a cut fourteen miles long and 600 feet wide with the aim of developing 1,500,000 horse power in electricity. In economics, the most important thing is our National ownership of the Canadian National Railway, the western wheat pool and the Ontario Hydro-Electric system. In social developments the big International Education Conference being held in Vancouver next month at which ten nations are to be represented is the most important. Theosophists should take a profound interest in this movement and identify themselves with it. It has the key note of all progress in its coöperative policy, and promises well for future achievements. We congratulate Spain on her great opportunities as the mother land of the Southern Americas.

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It is little short of phenomenal that The Canadian Theosophist should be entering on its tenth year with this month's issue. Those who are aware of the intense desire

that some have had to see the magazine suppressed, and the earnest efforts that have been made to have that desire realized, will perhaps be able to assume a conception of the vitality of the cause it represents which would otherwise not easily be intelligible. Liberty of thought and speech is one of the most important phases of our social and racial evolution. The extent to which it is permitted is a fair standard of the progress of any civilization. The same is true of any movement or body which professes to stand for these principles. The Canadian Theosophist has always stood for open discussion of principles and opinions while avoiding personalities. That some personalities have been identified with certain views or opinions has led some of our readers to regard the magazine as taking personal issue with those who hold them. That, of course, only indicates the lack of experience in debate of such misguided readers. Lincoln's dictum of "malice for none and charity for all" can never be forgotten by anyone with a spark of Theosophical feeling. But this does not mean that we can permit the truth to be distorted or glossed over, however strongly some may think that it would be proper to do so. When we say truth we mean easily ascertainable facts and evidence on record. It is a crime and nothing less to alter the record, and no one with any idea of the operation of Karmic Law would attempt to do so. These being the principles of the Magazine the readers can estimate their own breadth and tolerance by the feelings that a perusal of its pages arouses in them. We have been favoured by the wildest outbursts of fury, the most cutting sarcasm and insinuation, the most violent abuse, and the sneers and jeers of the omnific critics. On the other hand we have had many grateful and approving letters which we have refrained from printing though the temptation to do so is considerable. But we prefer to rely on the unprompted and unaided judgment of our readers in their inward search for Truth, a quest which must result in many failures, but in which

every failure is a success, as we have been told, when it is used as a stepping-stone to further effort. The Occult Review for March, in a highly competent review of Mr. William Kingsland's new life of Madam Blavatsky, quotes her words on the Path. We commend them to all our readers for their consolation, their comfort, their inspiration. "There is a road, steep and thorny, beset with perils of every kind—but yet a road; and it leads to the Heart of the Universe. I can tell you how to find Those who will show you the secret gateway that leads inward only, and closes fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer. There is no trial that spotless purity cannot pass through. There is no difficulty that strong intellect cannot surmount. For those who win onwards, there is reward past all telling, the power to bless and save humanity. For those who fail there are other lives in which success may come."

A. E. S. S.

MR. CLARK'S TOUR

It is with very great pleasure that the General Secretary has to announce that Mr. William C. Clark has at last agreed to undertake a missionary tour of the Lodges. Mr. Clark is one of the finest Secret Doctrine scholars in the west. He has done much class work and taken some lecture work among the British Columbia centres. Much is hoped from this more extended trip throughout the Section, and we believe that his earnest work and lucid instruction will mean much to the members in every Lodge he visits. Mr. Clark's proposals are exceedingly modest. He does not wish to pose as a lecturer but we can assure the Lodges that his talks will convey much of the greatest importance to them and that his appeal will be most impressive to the student members who wish to advance themselves as teachers and propagandists with the public. It is his desire to be en-

tertained by private members wherever he goes if this is at all possible, as he does not wish to put the Lodges or the Section to any expense beyond the actual cost of railway travelling. Mr. Clark's plan is to begin in the west and work eastwards, so as to be able to return over the same ground and wherever there proved to be a few intelligent and devoted students, make another contact with them. His idea primarily, is to encourage and help to establish the Lodges on a secure foundation of principles utterly apart from personalities. It will not be necessary to carry on an expensive advertising campaign or to spend much in hiring halls. Members, ex-members and their friends can be drawn together and Mr. Clark will be willing to discuss with them from any and every angle these principles upon which the whole philosophy rests. Controversial topics would be unlikely to arise in such work, and Mr. Clark is not anxious to raise them. William Blake held that Truth carries its own inherent conviction when it is stated *so as to be understood*. This clear, lucid statement is, of course, the whole difficulty, and the reason why argument and disputation are usually so futile is because of foggy thinking and confused connotations. Mr. Clark will begin with Victoria and Nanaimo which can be reached at any time, and we hope that he will be able to set out shortly after the reception of this Magazine. Then will come Summerland, Salmon Arm, Banff, Vulcan, Calgary, Creelman and Winnipeg. Beyond that, arrangements will be left to the Ontario centres. Those who wish to coöperate with Mr. Clark should write to him at once at 3566 20th Avenue West, Vancouver, B.C., and let him know what they are prepared to do for his entertainment and for the organization of his meetings. Mr. Clark will make a point of explaining to all the Lodges that Theosophical lecturers who have anything of any value to tell will neither expect nor accept money; and thus help to break the pernicious custom which some have imposed upon the Canadian

Lodges. As he states it himself, here is his idea:

"Briefly, then, my plan is to get in touch with—if possible—every Lodge and study centre in Canada with a view to enlisting their active and intelligent coöperation in a united, resolute, and very definite effort at this critical juncture to uphold Theosophy as it was originally established, against every influence that would pervert or destroy it. And let us make this effort one of mutual endeavour and helpfulness. I will contribute my time, energy, and whatever knowledge I possess. The Section will provide the actual travelling expenses, and the Lodges will give their earnest coöperation in this attempt to clear up the whole Theosophical situation in Canada and establish Theosophy on a firm, unshakable foundation. And as a united body of resolute men and women, resolved to vindicate before the world the great Aryan philosophy originally entrusted to the Theosophical Society, we can with complete confidence count upon the powerful aid and protection of the great Mother Lodge itself."

Mr. Clark expects to start for Summerland not later than March 30, and allowing an average of three days for each place, it will be easy to figure approximately when he shall arrive at each point. He will advise the Lodge a few days ahead definitely of the time of his arrival. The list of lectures he has prepared for whatever audiences the Lodges arrange for, is as follows:

Theosophy and Brotherhood.

Spiritual Values and Their Imitations.

The Minimum that Theosophy Requires of us.

The Aryan Attitude.

What is the Function of a Theosophical Lodge?

Spiritual Dynamics.

Has Asceticism a Place in Theosophy?

How We Build Our Destiny.

What are the Seven Principles?

The Masters.

COMMITTEES ON UNION

The Committees appointed to consider the Resolution proposed by Mr. F. E. Titus suggesting an effort towards uniting all the Theosophical Lodges in Canada in a common effort in one organization consist of Mrs. Margaret McKone, R. R. No. 4, London, Ontario; Mr. James Taylor, 789 18th Avenue West, Vancouver, B.C., and Mr. Harry Lorimer, 176 Aubrey Street, Winnipeg, Man., representing the Canadian Theosophical Federation; Miss Mae Fleming, 66 Manor Road East; Mr. Arthur Hawkes, 248 Beach Avenue; and Mr. F. E. Titus, 80 Grosvenor Street, all of Toronto, representing the Adyar H. P. B. Lodge; Messrs. F. A. Belcher, 250 Lisgar Street, G. C. McIntyre, 20 Shannon Street, and Fred B. Housser, 17th floor Star Building, representing the Theosophical Society in Canada. We are informed that correspondence and discussions are being carried on, and that the members of the Committees have been invited to send in suggestions to Miss Eurith Goold, a member of the Canadian Federation residing in Toronto, at 530 St. Clair Avenue West. The resolution from which a line was dropped out by the printer last month, was as follows:

"That in the judgment of the individual members of The Theosophical Society resident in Canada, now assembled and voting in favour of this resolution, an effort should be made to unite, within one national organization, all members of The Theosophical Society resident in Canada upon the basis that each individual member of the Society shall have the fullest measure of freedom possible to a member of The Theosophical Society consistent with similar freedom to every other member of the Society."

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It is announced in the British "News and Notes" that Mrs. Besant, president of the T. S., will speak in London, in the Queen's Hall, on the Sunday evenings of June 2, 9, 16, 23, and 30 on "The Life After Death".

AMONG THE LODGES

The annual meeting of the Toronto Theosophical Society was held on February 20, and the following were nominated for the General Executive: Kartar Singh, F. B. Housser, George C. McIntyre, and George I. Kinman. No report of the affairs of the Society has reached us.



The celebrated architect, author, essayist, poet and artist in light and colour, Mr. Claude Bragdon, spoke on Sunday evening, February 17, in The Theosophical Hall, Toronto, to a large audience on "Meditation." No more valuable, illuminating and practical address has been given in Toronto. Concentration on material objects was merely for the purpose, he said, of controlling the mind and shutting out what was not wanted there so that spiritual wisdom could fill it.



FELLOWS AND FRIENDS

The death of Mrs. Mary L. Jacobs, wife of William H. Jacobs, on January 4, has removed one of the most earnest workers for Theosophy in Massachusetts. For over 25 years she had been a very enthusiastic and devoted worker for the cause. In 1904 she organized and was president of a Theosophic Lodge in Peabody. A few years later she organized Danvers Lodge. Mrs. Jacobs always followed the teachings of Madame Blavatsky and her life was a fine exposition of the simple truths and the law of Brotherhood.



Mr. N. W. J. Haydon of the Toronto Lodge had an opportunity to visit Owen Sound on Wednesday, 20th February, and Mrs. C. Johnson of that city arranged a meeting at which he gave an address. This was done in the Public Library when nearly fifty attended. Mr. Haydon spoke with acceptance and many pamphlets were distributed. Mr. Haydon also addressed a private group in the afternoon, and Mrs. Johnson writes that she is confident some seeds were sown in fertile ground.

THE MITCHELLS IN NEW YORK

The following tribute to our old friends Mr. and Mrs. Roy Mitchell has been paid by a New York writer who naturally does not wish to spoil the compliment by making it a personal one. It expresses the views evidently of a wide circle from the confirmation we have had from other sources.

"The Canadian Section has rendered inestimable service, the ultimate influence of which will not be determined, at least not in this Manvantara. A group of students in and around New York City will never cease to be grateful for the privilege of association with Roy and Jocelyn Mitchell. Unheralded they took up their abode, some months ago, at the rim of an ancient volcanic crater, in Northern New Jersey. Quietly our genial long haired friend in the Norfolk coat settled down to the business of his 'scrivening.'

"Such men as 'Zadok' are not permitted to remain in seclusion for long. In a round-about way his whereabouts were ascertained and he was requested to come to New York to deliver a series of Theosophical lectures. His code left him but one course—that of promptly accepting the invitation without regard to his personal interests. As a result of these lectures a group of students gathered around him. Removal to New York soon became necessary to meet the steadily increasing demands for private and public Theosophical instruction. This entailed great sacrifice because the Mitchells thrive not at all on the noises, smells and hurley-burley of city life; they suffer under them.

"Later Mr. Mitchell was requested to deliver a series of lectures on Sunday evenings at Rumford Hall for the New York Metropolitan Federation. This led to increasing demands for lectures in the surrounding communities as well as for the conduct of Secret Doctrine classes and various other study groups. The number of individual students desiring specialized tutelage steadily increased. He gave willingly and unstintingly of his time helping

them in their various lines of research covering a wide range of subjects.

"Recently a New York publishing house contracted to print a book from his pen, also magazines began making requests for articles pertaining to the Theatre. The task of preparing the book and articles is proceeding under most trying circumstances. The establishment of a most exacting and rigorous programme has been necessary to make it possible for him to prepare his manuscripts without curtailment of his Theosophical activities. At midnight when the day's teaching and lecturing is finished, he turns to his writing and does not lay down his pen until the sun is well above the horizon. He retires for a few hours' sleep until midday and then embarks upon another eighteen hours of strenuous, uninterrupted routine and so it goes for the full seven days of each week.

"To know Roy Mitchell is to love him, to study and work with him is to acquire a great respect for his profound knowledge and a deep regard for his tolerance and refreshing simplicity—but never to worship him. This he does not permit. Never by suggestion, innuendo or veiled glance does he give the slightest impression that he is by any chance a messenger of the Great Ones or that he is superior in the slightest degree. The merest tendency towards worship would probably result in his parading some minor, so-called vice, frowned on by those seeking to enter the Path by the practice of austerities; for the purpose of proving conclusively that he is 100% human and still a captive in an animal body which he has not yet succeeded in lifting out of itself.

"Roy Mitchell and dear faithful Jocelyn are most remarkable people. Our love for them is boundless and we can never adequately thank the Canadian Section for sharing them with us."

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Pure primeval magic does not consist in superstitious practices and vain ceremonies, but in the imperial will of man.

—Isis Unveiled, I., 170.

A RECENT VISITOR FROM INDIA

Between February 12th and 14th Toronto was visited by C. F. Andrews, a teacher at Tagore's university in India, a man who is playing a big part in the nationalist movement in that country. Unfortunately the Toronto Star which interviewed Mr. Andrews, described him as being, along with Tagore and Gandhi, one of the leaders of the anti-British movement in India. This is not true and on the following day the Star was good enough to publish a correction, but first impressions are sometimes hard to dissipate.

Far from being a leader of an anti-British movement, Mr. Andrews and his close friends and associates, Tagore and Gandhi are devoting their efforts to obtaining home rule for India similar to the sort of home rule enjoyed by Canada. They admit the problems are formidable, but believe that only by such a step can India discover who are her own leaders. India they believe should be given a chance to work out responsible government in her own way just as England, Canada, Australia and the United States have worked it out. The throes of its birth into democracy may be painful and Mr. Andrews even admits that it may mean bloodshed but, he would maintain, Britain's presence in the capacity she now holds is only complicating the problem and if civil war must be, she is only postponing the evil day. India's spiritual leaders have hopes, however, that bloodshed may be averted and the genius of the Indian people solve the problems peaceably. If Home Rule is not granted this year Gandhi has said he would lead another non-co-operative movement without violence against the present rulers. Under no circumstances however will Gandhi condone or sanction violence.

At a meeting of writers, at the Writers' Club, Mr. Andrews drew a picture of India's political problems in his quiet forceful way. He is an Englishman who has lived in India for twenty-two years,

ever since, as a graduate of Cambridge, he went to the east with the Cambridge Mission and, falling in love with India, its people and its ancient wisdom, became as it were converted to India, he who had gone to help convert India to Christianity. In an article in the October number of *The Visva-Bharati Quarterly*, Tagore's magazine, he tells how at Boro-budur in Java (the hill of the Great Buddha) a spiritual revolution took place which has affected his life ever since. Mr. Andrews writes "In the days spent there in solitude and meditation, the panorama of history as it had been lived in the past ages on this planet, seemed to rise into view before me. Once and for all from that time forward, the purely western perspective was left behind. There came to me a new vision of humanity, in its suffering and sorrow, its sacrifice and love of service, intimately bound up with the personality of the Buddha himself."

Those who had the pleasure of meeting and talking to Mr. Andrews while he was in Toronto will bear witness that there is about him as much of the east as of the west,—a meditative mood that springs from much meditation and that undercurrent of rippling laughter and detachment which one always senses in really spiritual people. There has been no figure like him visit Toronto since A. E., who has something of the same mood.

India, Mr. Andrews explained, has three principal problems, her 150,000,000 Muslims who regard themselves not as part of India but as part of Islam; her 50,000,000 untouchables who are in a state similar to that of the American negro before the American civil war; and her 200 independent states, still in a condition of medieval feudalism ruled over by separate rulers. All of these parties must in some way be cemented together in a common end for the good of India. How it is to be done challenges human ingenuity. If it is done it will have to come from within. No outside power who,—to use an Andrews' phrase,—is not in an Indian

skin, can successfully make and keep them one.

According to Mr. Andrews, Tagore and his friends believe that unity can most effectively and permanently come to India through the creative arts allied of course to a tolerant and religious spirit. It was inspiring to hear Mr. Andrews' discourse upon the art movements of India, two of which are apparently being influenced by Tagore's two nephews with Indian names, which I do not remember. One of them is a follower of an ancient Indian school of painting, the other has been influenced by the European cubist movement.

An Indian artist does not paint direct from nature, but meditates on the object he wishes to paint until its essence and rhythm are incorporated into his being. Then he goes away and paints,—not a memory picture,—but a creative projection of what he has been studying. Thus, when it is said that one of Tagore's nephews has been influenced by cubism, we do not mean that he paints like the cubists, but that he has apprehended the essence or principle of the cubist's idea and applied it in his own way to the subjects of his choice.

There are some forty students studying painting under one of Tagore's nephews at Tagore's college. These young artists have come from all parts of India, mostly from the villages. There is even one untouchable amongst them showing the democratic leveling process of creative art. They are nearly all poor and are there because they love to paint. All look upon their teacher as a master-painter, but in some miraculous way the teacher leads them to themselves so that each one's work is individual and creative as it must be to be of value to themselves or to others.

Naturally one of the questions put to Mr. Andrews was "What about Kathleen Mayo's book *Mother India*?" "It is very inaccurate", was Mr. Andrews' reply, and one could see that this was a restrained summing up of this man's opinion of Miss Mayo's book. "I went to see Miss Mayo"

got some of the quotations she makes from Tagore. She could not answer me, but said she had been told that he believed this or that. I happen to know from my personal acquaintance with Tagore that the thought expressed in these quotations is the exact opposite of his real views. Tagore is very open to western ideas especially along certain medical lines."

The speaker went on to intimate that Miss Mayo's harsh judgment of the women of India was unfair. Contrary to her statements, the women of India are themselves aroused to the state to which long tradition has bound them and are taking steps to free themselves from it. Purdah,—which came with the Mussulman,—is gradually disappearing and progress is being made in other directions.

On the other hand Mr. Andrews feels that Dhan Mukerji's books like "My Brother's Face" somewhat overstress the more attractive side of Indian life and are inclined to be a little sentimentally idealistic. In short, people in India are like people in every country,—some are more advanced and enlightened than others. One sees human nature at its worst and at its best just as we do in Canada.

It is unfortunate that the shortness of Mr. Andrews' visit did not permit more Theosophists to have a chance to meet or hear him. Although he is not, so far as I know, a member of the Theosophical Society, he is a living example of the finest Theosophical type, and Toronto is the better for his having been here. He may return in April, but it is uncertain, as he must go from here to British Guiana before making his long journey to the land of his adoption.

Fred. B. Housser.

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The true Adept, the developed man, must, we are always told, *become*—he cannot be made. The process is, therefore, one of growth through evolution, and this must necessarily involve a certain amount of pain. H.P.B. in *The Theosophist*, May, 1885.

THE IMMORTALITY OF THE SOUL

I. Memory.

B.—We talk glibly about the immortality of the soul, but few, I fear, have examined the question as closely as it deserves.

A.—I am afraid you are right. With most people predilection determines belief.

B.—You, of course, consider the soul to be immortal?

A.—I do.

B.—I would like to hear your reasons.

A.—Well, you know, Plato argued, in the Republic, that everything had a tendency towards evil or good. In the case of the body the evil was disease; in the case of the soul, injustice, or, as we would say, wrongdoing. Disease, unless checked, brought death to the body, but wrongdoing did not cause death—unless others brought the unjust person to book, when they might kill the body but not the soul. Therefore, he said, the soul cannot be destroyed by the evil of the body nor by its own evil, therefore, it is immortal.

B.—That is a brilliant argument.

A.—Then Plotinus (in the Enneades) argues that a thing which is a unit is not subject to the disintegration of a composite thing, therefore cannot be destroyed. A modern analogy of this argument would be that an electron is not subject to the disintegration which comes to atoms and molecules, and so an electron possesses a quality of permanence which atoms and molecules do not.

B.—I see.

A.—So, Plotinus says, the soul is, as it were, a centre, a point, the senses extending to it as lines from a circumference. There are not several souls, one of which receives sensations through the eyes, another through the ears, and so on.

B.—Of course not.

A.—Therefore, Plotinus said, the soul, the perceiving thing, was one; the body, composite; and the soul, being a unit, was not subject to the disintegration of the body. Therefore, the soul is immortal. he continued, "and I asked her where she

B.—That appears reasonable.

A.—Plotinus argued that the soul is immortal because it is a unit; Leibnitz that a thing, a monad, which is a unit is immortal. A thing possessing true unity, the latter said, cannot begin nor end except by miracle, and it is evident that he gropes after our Theosophical idea of a manvantara (its beginning and ending) to explain what he means by "miracle."

B.—So.

A.—Aristotle, however, (in Psychology), called the faculty of discriminating between the sense of white (sight) and sweet (taste) the common sense. He discriminated between the common sense and perception, but made it clear that he did not consider the common sense to be physical. He compared the common sense to a *philosophical* point, which could be considered as single or dual; single, when one with the perception of one thing; dual, when distinguishing, in addition to the one thing, its opposite. To take his own example. In perceiving white your common sense is one with your perception. When you think of black in perceiving white your common sense is dual, and not one with perception.

B.—What a curious argument!

A.—Yes, but a suggestive one; suggestive, for one thing, of Aristotle's confusion of thought, for how can you *sense* the thing,—black,—which is not there? You can understand Leibnitz when he speaks with evident relief of "having freed himself from the yoke of Aristotle." But what is *your* argument for immortality?

B.—Mine? I have no arguments like those.

A.—I think you have; but let us see. We have not considered what the soul is, but let us say it is mind or consciousness. We have the authority of Mr. John Watson, the Behaviourist, for saying consciousness is the soul, and as he objects to both terms we shall not be far wrong. You will agree that the soul is mind?

B.—Consciousness is the soul, yes.

A.—All right. We have agreed that the mind has (at least) three attributes: those of attention, memory and image—creation.

B.—We have.

A.—Suppose we abstracted the quality of attention do you think the mind would be able to function?

B.—How could I think without paying attention?

A.—Let us take away the image-creating power then?

B.—We have already agreed that image-creation is necessary to thinking. (See Universal Mind in January Canadian Theosophist).

A.—Suppose we eliminate memory?

B.—If I lost my powers of memory I would not be able to cognize anything.

A.—You are sure of that? People lose their memories but they are not altogether helpless. They are able to do some things.

B.—That is because they have not lost it *completely*. If I lost all my memory I would not be able to walk, talk or do anything. I would not be able to perceive anything. I would have *no* conception of what the things I saw were unless I had some memory to compare them with.

A.—You would be able to compare them, one with another.

B.—If I had no memory I could not do that. To compare the second thing with the first I would have to remember the first.

A.—I think you are right, and judging from your argument, you would agree, I suppose, that each of these three attributes was essential to consciousness or mind?

B.—I would, certainly.

A.—All three are necessary to thinking and that which does not think is not mind?

B.—Exactly.

A.—But we do possess mind or consciousness, and memory being an essential of mind, memory cannot function unless the mind has something to remember?

B.—No, it can't.

A.—Then at what point did memory start to function?

B.—I don't see how it could start. I mean, unless there was something to remember, you couldn't have memory.

A.—What about birth?

B.—Why, a baby at birth, has *some* consciousness. It is able to open its eyes, for instance, how does it know how to do that unless it pays attention? And we cannot pay attention without memory.

A.—Oh, how is that?

B.—Well, if I look at that light. I know certain things about it from my memory. For instance, it is an electric bulb, it is such-and-such a shape, it will bother my eyes if I look at it for any length of time. All these things I know because I have experienced similar sensations. If my memory was obliterated to a particular point I would see,—what? A something, I would not know what. But supposing my memory was entirely wiped out, I would not be able to remember *how* to pay attention, how to look at the light, how to focus my eyes, for instance.

A.—But it might be an unconscious action on your part.

B.—If it were unconscious then I would know nothing about it. But as soon as I became conscious of the light then attention functions, and memory is essential to attention, so also is the image-creating faculty. I would not know the “something” was there unless I formed a mental image of it, however vague it might be.

A.—You say memory is essential to attention. Do you mean it is essential to general attention? A baby opening its eyes to the light may be able to attend to the light because of its contrast with previous darkness.

B.—Then it must have been conscious of darkness, and so, attending to the light, must remember the darkness.

A.—Well, suppose it pays attention to the darkness what did it then remember.

B.—Darkness, continued darkness, perhaps. But my point is this, how does a baby know how to open its eyes, unless it had previous experience, and remembered?

A.—I am sure I don't know. Memory

is essential, as you say, to even this simple action, but that implies that mind exists previous to birth.

B.—Exactly.

A.—Well, when did mind start?

B.—I don't see how it could have started. The mind must have always had something to remember, or memory would not be possible, and memory is essential to mind.

A.—Mind, or the soul, is then immortal?

B.—I do not see how we can reach any other conclusion.

A.—I told you you had an argument for immortality. But we have only seen that the soul is immortal as far as the past is concerned. We have yet to consider whether it is immortal as regards the future.

Cecil Williams.

Hamilton.

VOCATION

III.

The contempt felt by the toiler, the wielder of axe or hammer, for the “white-collar” man is possibly only equaled by the contempt of the intellectual for the “dirty workman”, while the Psychic, filled with feeling, emotions and thrills, stands between them with an equal contempt for both. It has been said frequently, and truly said, that the all-round man is the finest specimen; that specialists are indeed required in every line, but the man who combines in himself the greatest number of contrasting elements, is the greatest man, provided he is able to keep these contrasting elements in balance, getting the best from them all, allowing none to be neglected or unused. Such a man is the Manager, and he will come under the inspirational triad, but there is a tremendous field for the intellectual man; the man who toils without sweat of brow, but rather with the burning up of tissue from mental exertion, creating thought forms of efficiency, bringing the plans and ideas and inspirations of others into workable form, of

recording, assembling and classifying these forms, and bringing them into at least the first stages of physical being.

The intellectual triad of airy signs does not admit of being headed by one sign. Libra, however, would seem to be the balance between the two others not because it is in any sense superior, but rather as a sort of halfway house between the coldly intellectual Gemini, and the warm and bright Aquarius.

In business we find three classes of men who each think themselves vitally important, and at least two of them join in considering the third as a useless expense and interfering drag on progress. These three are first, the producer whose work it is to deliver the finished article for consumption, and who considers the salesman as being idle, bombastic, and ignorant. Then the salesman who does not hesitate to say that without him the finished goods would only cumber the ground, and further that if the producer would but turn out a first class article, he could bring greater business and greater rewards. These two however, join in denunciation of the book-keeper, the cost accountant, the draughtsman, and the record keeper. They say he produces nothing but friction, and speak scathingly on the one hand of his interference and trouble making, and on the other deride his "book-learning" and impracticability.

The person with Libra on the tenth house has a very important work to perform. Libra is not energetic, but is soothing and harmonizing. These people make good accountants. They are usually observant, neat, orderly, systematic, and from their natural affability and tact, are able to deal successfully with many types. The quiet of an office is best suited to this temperament, for being naturally refined they cannot stand noise, rush, commotion or dirt.

With Aquarius on the second house, the money question is not likely to be very pressing. They are more concerned with life and people than with possessions. Any occupation then, which is not too energetic,

but quiet and refined, requiring thought and care is suitable for those with Libra on the tenth. They can occupy positions where many conflicting forces meet which they will balance, classify and systematize. In the higher octaves they become judges and arbitrators, and at times may occupy high positions of very great responsibility. Saturn exalted in Libra is the symbol of this responsibility and judgment.

Gemini is the investigator; the coldly logical and shrewd arranger of facts or apparent facts. He may be the sharper, the confidence man, the schemer whose plausibility is only equalled by his heartless frauds. This being a double-bodied sign, the character may present two very contrasting sides. He may have high ideals, but feel that the pressure of ordinary business life is too great for him to use them. Gemini people are usually very dexterous, so that any sort of work which requires quick, sure action of hand or arm, will find them able and willing to take it. Stenographers, secretaries, milliners or those who do plain or fancy sewing or embroidery, also designers, if the art sense is strong.

In the higher octaves, we find lawyers, solicitors, conveyancers, writers and others who are able to look at a subject and critically examine it from two opposing sides. So we will find a lawyer who cares little which side he takes in a dispute, for unfortunately, the sign Gemini (unassisted) has but little of the milk of human kindness, and may have morals of a very convenient sort.

Yet it is undoubted that this is a sign of initiation. The two pillars mark the door of the Temple of Wisdom, and as the mind develops it is made to see that there is something more in life than mere selfishness, that back of it all is a tremendous plan with which it behooves us all to align ourselves. So then work demanding quickness of hand, eye or brain, and shrewd and careful thought and foresight, are suitable for this class.

Aquarius is a sign but little understood.

It is the only sign having a human symbol, and has been called therefore a "Human sign". Certain it is, that these people are possessed of great sympathy with kindly feeling for, and understanding of the human family, so any occupation which calls for close association with people in the mass, will commend itself to the one with Aquarius on the tenth house. Altruistic work of almost any description is suitable because Aquarians are naturally optimistic and joyful. They feel for and sympathize with sufferers from disease, accident or physical or mental limitations, and are especially helpful to those in sorrow and affliction. It would seem that they had an inner knowledge of the illusionary nature of suffering, and a perfect conviction of the inevitable and rapid advance of the sorrowing soul into a period of bliss and of rest.

They will comprise those who are engaged in humanitarian work in the mass. Service Club workers, labour leaders and workers, organizers of uplift movements, possibly labour agitators; socialists and anarchists of the "direct action" type. With the appearance of Aquarian influences, we find associations for the promotion of Orthopedics (ankles), care of crippled children, care of mental defectives and sub-normal individuals. We also find workers in air-craft and flyers, though in this other influences must assist. The distinguishing characteristic of those employed under Aquarius, is high mentality and ability combined with a very broad humanitarianism, an unselfish aspiration to stay with men and help them on their way to perfection.

With Libra on the second house, they will do more to produce harmony than wealth, while Gemini on the sixth, will make them liable to pulmonary complaints. They will make valuable workers because their reward is in the work done rather than something earned, and their health will be greatly benefited and preserved by their happy optimism.

George C. McIntyre.

WHERE TO STICK

Much of the confusion that is rampant in the Theosophical Society today has been caused by self-appointed writers and lecturers who have blossomed into interpreters. Their attempts to "simplify" Theosophy have resulted in further bewilderment and misconception. There is one thing about Theosophy that can readily be understood, but it is so easily comprehended that few ever think of trying to put it into actual practice, and that is—its pre-eminent insistence on the importance of aiming at a universal brotherhood. The society was formed for that purpose, and from the very first, the masters insisted that it was an indispensable condition. It was the divergence from and neglect of that particular teaching that caused the failure of the early Europeans who joined in the movement. If it was a fact then, that no real progress could be made in the understanding of Theosophy without practical application of its first fundamental principle, the same is true today.

The masters had great difficulty in finding a physical and psychological instrument to act as their messenger and interpreter. The selection of H. P. Blavatsky was made after long and serious contemplation on the part of her teachers and after long and serious sacrifice on the part of the messenger-to-be. She was a pledged chela of nearly twenty-five years' standing before she committed a line of the philosophy to writing. Where in the ranks of writers and interpreters today is there a pledged chela? We do not know, because a pledged chela does not, without permission, mention the fact that he has been accepted by a master. We would not be very far wrong in assuming that none of the present generation of instructors and interpreters, writers and lecturers on Theosophy, can even claim to be probationers.

To the student who is seriously interested in Theosophy it should be made clear that the place to look for instruction in the

philosophical and scientific side of Theosophy is in the writings of H. P. Blavatsky and her masters. They are voluminous and comprehensive and give out all of the esoteric ancient wisdom that can be assimilated by an exoteric western mind. No student should accept, without reserve, the interpretations of any living writer or lecturer. If the works of the masters and H. P. B. were not accessible, there might be some reason for sitting at the feet of these self-styled Theosophical authorities and swallowing delirious drivel, but with those sources available, why waste your valuable and limited time?

H. P. B. sized up the tribe of would-be leaders in very colourful language, in the last message she sent to the American convention of Theosophists. It was presented by that dazzling personality — Annie Besant. As subsequent events have proved, we might almost feel as if the observation of H. P. B. was directed to Mrs. Besant. The words of warning are; "Self watchfulness is never more necessary than when wounded vanity and a personal desire to lead, dress themselves in the peacock feathers of altruism and devotion." Every present-day interpreter of Theosophy should take unto himself that stirring warning. Most of the stuff that is appearing in the magazines today is petty and fault-finding, and satirical thrusts at misguided but well-meaning personalities are indulged in too freely with a vicious tone that hurts and wounds. Why should it be necessary to drag personalities into the columns of a Theosophical magazine? Why not keep them pure and wholesome for the writings of H. P. B. and her masters?

Insist and re-insist on all students looking to them for enlightenment. While, alas! it is true as H. P. B. says; "that to the mentally lazy and obtuse, Theosophy must always remain a riddle," we must remember that that admonition applies only to the scientific and philosophical side of the subject. As affecting the ethical teaching, no such warning is necessary, for, as

stated elsewhere in this article, it is too easily comprehended.

In the last five years there has been a decided swing and re-awakening of interest in the real Theosophy given to the western world in the last quarter of the last century. We are assured that in the Secret Doctrine was given out all that could be given out and sufficient to last those interested for many years to come. If that is true, we must assume that the so-called revelations of later writers are hatched from the brains of those who are, perhaps, unconsciously, psychically hallucinated. Stick to the masters and H. P. B. and you cannot go wrong.

W. M. W.

A NEW BASIS FOR UNITY

The Montreal Lodge has been highly successful in securing space in the local press for reports of their meetings, and the following from The Gazette of February 11, is a good example of what may be done by a judicious press committee.

"The whole world is becoming one country through scientific development, and we are fast approaching the day when we must find a basis of unity other than political," stated J. E. Dobbs in a lecture before the Theosophical Society on Saturday evening. "There is only one history—the history of man—and all national histories are merely chapters in the larger one. Those who believe in the evolving life of man will realize that every nation is part of the common body of humanity and has a unique contribution to give to the world. There need be nothing contradictory in the idea that a person can be a citizen of the world at the same time that he is a citizen of his own country, seeking to unite the life of humanity as a whole on the plane of practical affairs," stated the speaker. It was pointed out that this cultivating of friendship will alone cover the differences between one race and another, drawing peoples together into a brotherhood, where there will be no more war nor economic conflict.

Mr. Dobbs stated that only those people who have developed moral power and sympathetic insight, who can combine in fellowship with one another, will ultimately survive. "The most important fact of the present age is that all the different races of men have been drawn close together through the many marvellous means of inter-communication, and the problem is whether the different groups of peoples shall fight one another or find some true basis of conciliation and mutual help. The gigantic organizations for making war against others and defence against fear of attacks, the huge economic combinations for making money by impeding the progress of others, will not help us. On the contrary, by their excessive pressure, their enormous cost and their general deadening effect upon living humanity, they will seriously impede our freedom in the larger and more expansive life of a higher civilization."

"At present western peoples are spending most of their time and vital energy in merely producing things, and, being engaged in the perpetual pursuit of wealth, their appetites usually follow no other restrictions but those of supply and demand. After many bitter lessons we shall discover, however, that we have made a mistake in setting up the ideal of power over that of perfection, and that our real salvation lies in the world of ideals, rather than in the world of things. Our chief interest will then be in promoting the well-being of all, for in our complex civilization we shall find that our true interests are so closely allied, that to do an injury or injustice to one impairs the happiness and welfare of many other persons. In like manner, if we practice equity and render exact justice, the beneficial result of such a policy will accrue to the many."

Mr. Dobbs stated that these ideas of a nobler order are in harmony with the early Christian teachings, as well as the more ancient philosophies, in which man is regarded as fundamentally divine and immortal and possessed of wonderful latent

possibilities. "Human perfection, to the Theosophist, is a matter of working at this universe in order to transform it and bring out from it the hidden germ of idealism which is inherent in the very substance of which the universe is composed," he said, including the powers latent in man.

THEORY OF REINCARNATION

(Continued from Page 316, Vol. IX.)

So long as the Truth, which lies in the Hebrew and Greek Scriptures, is presented to the masses in its present incorrect translation, so long will they remain ignorant of it.

It is not the record of the actions of a physical man and woman known as Adam and Eve; it is the record of the action of the "mass mind" upon "mass matter".

These two words, "Adam" and "Eve," are the esoteric first principles mentioned in Hebrews, v., 12. Adam is a plural name, as is seen in Genesis v., 1 and 2, where we read:—"God made man, male and female, and blessed *them*, and called *their name Adam*, in the day when *they were created*." It is not easy to make the meaning of this plain in English owing to there being several words in Hebrew having the meaning "man". In this place it is "Adm," which is the same as the name of this "man". The Hebrew word for man as we use the word "homo" is "Aish" and is not used until the 2nd Genesis and 23rd verse.

All through the works of Philo Judæus, he asserts that the word Adam, and also all masculine names of the Old Testament, are allegorical symbols for the mass and group "mind". I will try and show this. The word "Adm" (Adam) is the masculine plural of the Hebrew word "Ad". This is a noun, and means "mist". In Genesis ii:6 we read:—"A mist went up from the earth, and watered the whole face of the ground".

The word "Admh" (ground) is the feminine plural of "Adm", and is the esoteric symbol word for the mass physical bodies of the total population of the

earth. Our bodies being a refined form of ground, and "Ad" (mist) is the symbol word for the life principle which waters this ground—that is, "the blood", and makes the ground (our physical bodies) fertile to bring forth.

The word Adm (Adam) is the masculine ruler of these two, the body which is matter, and the blood which is red water (mist). The word Adam has more than the meaning of just "man"; it also means "red". Adam is the allegorical symbolic word for the universal mass mind.

Concrete size does not exist, only the *appearance* of size exists. If we hold a foot rule, or any other thing, six inches from our eyes it *appears* so large that we cannot see the ends of it; but if we hold it three feet from our eyes it *appears* much less, and at thirty yards away it *appears* very small indeed. We cannot say definitely where to place it, so that we can see it concretely. Socrates saw this quite plainly, and says:—"Only smallness exists concrete".

These, however, are subjects too large for a small introductory essay on what will, some day, become a universal truth. We are, scientifically speaking, just a globule of mist, individually; and mist, in a universal sense, rising up from the earth. Our physical bodies are some seventy per cent. water and only about thirty per cent. solids.

Plato speaks true when he says that "Physical life is a bath for the soul in mud". He also states—"If there be any truth in divine prophecy, some phenomena must respond to some law; and a knowledge of that law enables the possessor to predict phenomena to which it refers".

To speak of this law would take too much space now, so I will close by endorsing what I have already said, by quoting the remark found in 2nd Peter, i., 20, where it reads, as a guide to the student of the allegory mentioned in Galatians, iv., 24:—"Knowing this first, that no prophecy of Scripture is of any *private* interpretation".

The Bible is the most wonderful book in the whole world, but must be read in the original Hebrew and Greek to secure the truth which it contains.—A Pythagorean.

May I again be permitted to express a further thought, and to add a final word on the question "When Life Ends". Turning to the New Testament, I find it in full accord with the Old Testament. The same answer is given to our question, and also the outworking of the remedy—the resurrection. We read the words of the Master, "Marvel not at this; for the hour is coming in which all that are in the graves shall hear His voice, and come forth," John 5:28.

According to the Scriptures, when man dies that will be his state until the resurrection. For though he has ceased to live, yet he is not forgotten, his identity is preserved in the mind of God. His power to live is returned to God, who gave it, and when our Lord calls forth all that are in the graves, each one will come forth to answer to his name, and as the Scriptures tell us, God will give each identity or character a new body, as it pleases Him (I. Cor., 15:38.)

Those Christians whose theology is corrupted by mixture of heathen philosophy and world wisdom vainly suppose (contrary to Scripture and the evidence of their senses) that the dead are not really dead, but on the contrary, are in a more enjoyable environment relieved from the incubus of this "mortal body". To them the resurrection appears a great disadvantage, because the weight of the cast off "mortal body" will again become a burden upon the now liberated soul. The soul or spirit does not, in fact cannot, live independent of a body, there is no such creature as a disembodied spirit. The dead souls are not living somewhere while the body moulders away.

Some years ago a Methodist Bishop defined a soul as "without interior or exterior, without body, shape, or parts, and you could put a million of them in a nutshell,"

which, in other words, was an excellent definition of nothing. The truth is, that if there be no resurrection of the dead, there is no ray of hope to lighten the future of mankind. The Scriptures alone give us the logic in case there be no resurrection—"If the dead rise not, then they which have fallen asleep (dead) in Christ are perished," (I. Cor., 15:19.).

The subject of resurrection then is one of the greatest importance concerning our questions, and on it alone hangs the hope of our loved ones dead. So let us hearken more to the beautiful words of cheer, as contained in the Bible, "God hath appointed a day" (Acts, 17:31) in which "He will raise each dead one with a new body" (I. Cor., 15:38.)—James Hogg.

Mr. James Hogg really has the answer to his question, "What takes place when this life ends?" under the title of "Theory of Reincarnation". But before he begins on that interesting subject, there are one or two points he might do well to consider in connection with his own question.

Having satisfied himself by seeing, hearing, and touch, that consciousness has left the physical body, what happens next? He need hardly be reminded that, according to the conditions of the disposal of the body, cremation or burial, it will disintegrate and soon be scattered to the four winds, and some dust may rest in Babylon, and some on the Braes o' Mar.

Let him forget for a moment some of the sayings of the old pessimistic tent-dwellers of the deserts, who might naturally wonder if life was worth living more than once, either spiritually or physically. Let him turn to the message of the wise king, who gives some practical advice to those seekers who are beginning to ask questions concerning the mysteries of life they see around them. He advises, "Get wisdom, get knowledge, get understanding; and with all thy getting, get understanding".

The natural question will be, "Where does Wisdom dwell?" And again the answer will be found in the old Book, "In

all thy ways acknowledge Him and He shall direct thy paths". Meantime, let him read the notes on reincarnation next his own letter, and if he finds them interesting, his bookseller can get *Reincarnation: A Study of Forgotten Truth*, by Walker, published by Rider & Co. He may be surprised to find who has written on the subject, and who have believed in it.

Let him cheer himself up with his namesake's song, "When the Kye comes Hame," which has a far more cheerful outlook on life than some notions of the dead which some folk are so fond of. There are no dead.—A. P. C.

(To be Continued.)

THE THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

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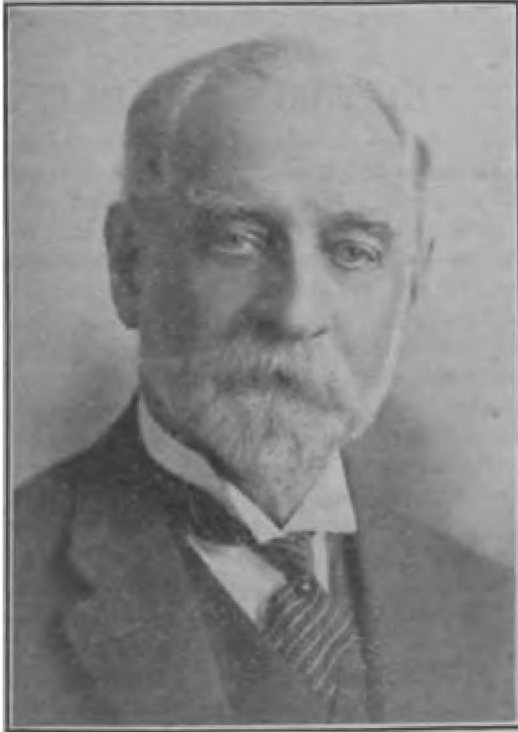
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JOHN WURTELE LOVELL

It is a great pleasure to us to be able to reproduce the address that Mr. John Wurtele Lovell gave to the New York Central Theosophical Society a few months ago. Mr. Lovell is a Canadian born, but has lived long in the United States. He is the only survivor of the little band of thirty-odd who established the Theosophical Society in 1875. He has been a devoted member ever since and through all the vicissitudes of the Society and its many changes he has never weakened in his loyalty to those first pioneers and their



object. He played a most important part in the nineties in publishing a series of Theosophical books at popular prices, cheaper than anything we could buy now, and yet better printed and on better paper than most of our books are at present. The series included Anna Kingsford's "The Perfect Way," "Clothed With the Sun," "Dreams and Dream Stories," "The Pil-

grim and the Shrine," by Edward Maitland, "The Idyll of the White Lotus," and "The Blossom and the Fruit," by Mabel Collins, "Paracelsus," by Franz Hartmann, A. P. Sinnett's "Occult World" and "Esoteric Buddhism," and those matchless books also by Dr. Franz Hartmann, "Magic White and Black" and "The Talking Image of Urur." If Mr. Lovell had done nothing else than this he had done enough to regenerate the world had the world been ready and willing to listen. Altogether these volumes gave the student of those days a grounding in Theosophy which is unfortunately not at the disposal of the student of today. They have other material, but not so reliable nor authentic. Probably there will be objection taken to some of Mr. Lovell's statements by those who have formed opinions on matters with which he must be better informed than they can possibly be. It is the custom for modern critics to accuse the memory of those who recall things that happened before the critics were born of being faulty. Parliamentary speakers accuse the reporters of having misquoted them. Human nature hates to forego its own opinions. But the Theosophical Society is not tied to any particular set of opinions, however profoundly some members may think so. Every member is entitled to his own opinion as long as he is willing to allow others to have perfect freedom regarding theirs. How often we say these things and how often we read the declaration of Freedom of thought and speech drawn up by Mrs. Besant and printed officially in every magazine, and how very little all these professions influence the membership at large. The great variety of views held in the beginning of the Society was an illustration of the eclectic character of the Society as it was intended to be. The Constitution of the T. S. in Canada has followed that ideal and calls for "the right of every member to believe or disbelieve any doctrine and the right to express that belief or disbelief." It is surprising how many balk at this freedom.