

# THE CANADIAN THEOSOPHIST

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## HEREDITY AND THE SOUL

By HUGH R. GILLESPIE

Heredity has not, as a rule, been kindly or even intelligently treated by Theosophists. When it was not ignored, it was generally dismissed with a pointless and ambiguous reference to the "stonewall of heredity." Few, indeed, have appeared to realize the importance of heredity in the scheme of things.

Now heredity can no more be ignored than can history, for, in fact, what is history but the record of the interplay and the operations of inherited tendencies, physical and super-physical, as they react and respond to environment.

History, in fact, can neither be written nor understood in the absence of a relatively accurate knowledge of the race or people that is being dealt with, and its hereditary characteristics.

Heredity is the most important branch of biology, and biology is the science of living organisms.

This is physical biology, but it should be realized, especially by Theosophists, that for every science on the physical plane, there is or should be, a corresponding science on the super-physical plane.

We ought to have a science of psychic biology to connect super-physical with physical plane heredity. Hereditary functions must exist in the psychic organism just as they do in the physical organism. And there must be, also, a continual contact, and a corresponding response between the various planes. Contact and response, in fact, are part of the

ordered plan of nature. Isolation is an impossibility as natural as it is absolute. The Monroe Doctrine has no place in the economy of nature.

On the physical plane, karma and heredity go hand and hand. They are complementary to one another. Because heredity simply provides and develops the attributes and instruments through which karma functions.

Heredity is simply the physical plane response to a super-physical demand for improved media for soul manifestation and development.

Physical heredity does not and cannot function without stimulus. It is continually subject to the impacts from, and responds to the stimuli of both physical and super-physical planes, at the same time, and it reacts to the interplay of the past, the present and the future, all three acting together.

Heredity, therefore, is not and cannot be self-motived. On the contrary, heredity is always motived by impulse, environment and desire, and looked at from this viewpoint, man is the maker of his phase of destiny.

I shall give three comprehensive definitions of heredity, all worded differently, but all meaning the same thing.

(1) Heredity is the total acquired capacities of the past functioning in the present.

(2) Heredity is the utilization, in the present, of the results of past experiences.

(3) Heredity is the capacities developed in past lives manifesting in the present life.

These are, of course, broad definitions, but they are correct, and at least serve to impress upon us the fact that the supreme function of heredity is to preserve and transmit attributes which have developed in response to experiences in past lives.

We must note, however, that heredity as applied to physical attributes is not fixed or continuous.

Hereditary qualities reappear, hereditary attributes recur, hereditary characteristics reincarnate, but always they are accretions, they are adjuncts of the form. They are periodic and not continuous.

Periodic contact with life and phenomena is absolutely essential to progressive development, and reincarnation is the mode by which that periodic contact is achieved. Repetition is the first essential of progressive development. Without resistance encountered again and again, there can be no development, no progress.

Development along the line of least resistance is an impossibility. The so-called line of least resistance is a scientific fallacy.

Heredity has two primary factors, which factors are the actual modes by which it operates.

These factors are Variation and Selection. And man or nature may select any variation and cultivate, fix and transmit it as an attribute of any particular animal or plant, and the animal or plant as we know it is the summation of those selected characteristics.

Few will gainsay this, for it is only necessary to observe our domestic animals, each of which is the product of artificially selective heredity. We can select and cultivate artificially almost any desirable tendency or variation and transmit it as a permanent characteristic.

There are two methods of Selection. Natural Selection and Artificial Selection. And we can find no better illustration of natural selection than the human thumb.

All considerations of heredity should be based on the postulate that function precedes structure, and therefore all struc-

tures should bear the impress of the functions they have performed in the past.

In the case of the thumb, the particular function which preceded and conditioned the structure, that is, the essential work for which the thumb structure was evolved to carry out was—opposability: a specialized capacity for opposing the fingers individually or collectively.

You will find this same function moulding the structure of the cat's claws for instance, but in this case all the claws have it in common. When a cat wishes to pick up anything it is compelled to claw it, and the claws must converge forcibly to enable it to do so.

In the case of man, however, the thumb has developed a specialized ability for opposition in particular; opposition to the fingers in fact, both individually and collectively. The structure of the thumb adapted itself to the necessities of man as occasion arose.

Man has thus evolved a specialized function from a generalized function and has modified that structure to meet the requirements of the function as specialized. Function ever precedes structure.

And so in the thumb, man has obtained an organ which is not only of unique importance in itself, but one which has reacted in significant fashion on the development of his mentality.

We thus see that natural selection is a response to functional stimuli, and has for its object the improvement of the response of the organism to its environment.

Perhaps the main characteristic that has distinguished man from other animals is the fact that he is a toolmaker, and this art could never have been evolved in the absence of the thumb. All culture, all civilization can be traced to the executive power of the thumb, and this executive power is but the actional aspect of the function, responding to a soul impulse or psychic urge, which in turn is transmitted through the instrumentality of the mental and emotional centres.

Artificial selection, on the other hand, differs considerably in object, method, and results. Artificial selection is a device by which man modifies an animal or a plant to suit his, man's own purpose. The ob-

ject is selfish on the part of man and regardless of the organism as such; the method is limited by the nature of the object, and the results are temporary instead of permanent. Natural selection fixes a modification irrevocably almost, while artificial selection requires ceaseless watchfulness to prevent the modification throwing back to the original.

The horse is another and perhaps more apposite illustration, of the reactions and modifications of hereditary attributes, and the development and improvement of one part of the structure through use, and the consequent and complementary alteration or deterioration and atrophy of other parts of the same structure through disease. Intensification of function in one direction impels a disappearance of alteration of function in another direction.

Our present horse is the result of very many modifications and developments which have spread over many millions of years.

An investigation of the evolution of the horse convinces us that the original ancestor of the horse was a little animal about the size of a fox, which, however, had five toes to each foot.

This is borne out by the testimony of geology, for in the early eocene we find the fossil remains of the same animal with four toes to the fore foot and three toes to the hind foot. Then as we rise stratum by stratum, until we reach the pliocene, there we find that the process of absorption has progressed so far that all the toes but one have been absorbed into the structure of the leg, while the middle toe has developed so as to carry the whole weight of the body, the nail being transformed into the hoof.

Further evidence is furnished by embryology for the embryo of the horse goes through, in miniature, all the stages above mentioned, from five toes to one.

(To be concluded).

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May the Blessed One, made manifest in the Spirit of Compassion and the Spirit of Wisdom, make you in all things obedient to the Law.—The Key of Dreams.

## THEOSOPHY IN ACTION

### V. STUDY

By ROY MITCHELL

Now, fixing our minds on the things which require to be done and looking back only to avoid repeating the mistakes of our past, I think we will find nothing wrong in the Theosophical Society which cannot be mended with a few years of right effort. The membership of the Society changes with great rapidity—far greater than persons unacquainted with its records would suppose—and a very short time is enough to recreate the spirit of any group. If, then, we assume our tasks, not as an end in themselves, but as laying down a charge and a culture for incoming members, the whole Society can be remade nearer to that first mood in which the work was begun.

The primary requirement will be to create fertile methods of study. Our greatest present disability is our shameful ignorance of the elements of occultism. Our people are not without the wish to know, but they come into the Society with a grave misapprehension of the nature of occult literature—the idea that somebody is going to tell them truth.

The Theosophical Society is not the custodian of truth, but of certain age-old means to the attainment of truth, and when we lose sight of this distinction and proffer to outsiders things we cannot give them, the best outsiders suspect us and refuse to come in, while those less than the best, who come in on such a promise, create so great a disturbance arguing about the right book and the right teacher, that we are in a constant turmoil—a turmoil in which study is extremely difficult.

It will be the duty of those who have found it out to make it clear to those who have not—inside as well as outside the Society—that esoteric truth is never written down exactly in any book. If it were it would cease to be esoteric. The great books in Theosophy are never explicit about anything except the moral steps to the attainment of truth. Regarding matters of fact they are evocative of

truth in the reader, not by a process of telling untruth, but by a method of presenting truth in a fragmentary form. A great Theosophical book is not solid nutriment to be broken off and carried away piecemeal, but a mesh requiring to be filled.

For years now we have had study groups engaged in poring over a single book, trying by intense scrutiny to acquire its treasure. If it has been a foolish book which professed to be explicit the effort has been vain, because the book has contained little truth. If it has been a great book the effort has been almost as vain, because the wealth of a great occult book is derived in exactly the same measure that the student takes something to it.

If we bolt an idea entire from a book we have not gained an idea. We have merely entertained an alien. But if the borrowed idea, obeying the same law of polarity as manifests here on the physical plane as sex, unites with one in our own minds, we have gained an idea. Ideas are not born outside of us, but inside of us, and our native-born will be the only ones we can use in the quest of truth.

The single-book Theosophists have given us a great deal of trouble and have seriously impaired our efficiency. If they have eaten a great book they mouth recondite phrases. They are not unlike the old-line Christians who bang the Bible with a positive fist and say, "All any man needs to know is in that Book!" Of course it is, but it will never give up its all until the student brings some wealth of his own with which to elicit it. The truth is all in a tree if we know how to read it. But these single-book and single-author people, when their attenuated arguments run out, fall back on issues of loyalty which have nothing to do with the matter. Then the pot boils again. For all they are getting out of their respective treasuries of truth they might trade books and be no better nor any worse off, as long as they think a single book can yield truth.

The solution is in that word I dwelt on in the second of these essays. Comparative study alone will nourish. The fool cleaves to a single exposition of truth, and is starved. The wise man reads two books

and is fed. He knows neither book can be complete and exact. He triangulates on his subject. Each book gives its own bearing and a parallax is established by which values can be measured. Once having learned the process, the wise man will go on taking new bearings on his problem until he sees it in the round. Then he possesses the factors out of which he can make truth in his own soul, and such truth is Theosophy.

The Masters Themselves do not offer truth gratuitously. When a disciple has pondered and comes to Them with his solution, asking if it be true, They are bound to answer "Yes" or "No."

That is what the books They have inspired will do. Students say they find The Secret Doctrine a hard book. For the person who comes to it empty-handed, expecting to be given something, it is the hardest book in the world, double-locked and bolted at every page. For the seeker who has gone as far as he can with his problem, and comes with a question, the Doctrine will fall open at the page he needs. My reader must not take this on any word of mine. Let him try it. It is a Master book, and it is bound to say "Yes" or "No."

So with all great books—ours and before our time. They elicit truth from the student. The silly books inform him, and when he gets something for nothing that way, he can take the testimony of the centuries that it is wrong. If it were right, it could not so be told. Exact truth on this plane is maya. Even  $2 \times 2 = 4$  is not quite right. It is the dim symbolic formula for something only the soul can know.

We will have to set up our study classes with these things in mind, and instead of a somnolent group listening to the droning voice of a reader, we will demand of each student that he carry on a research parallel to the subject in hand, and bring his gleanings to the class for the filling of the text. One will follow parallel indications in Buddhist, one in Hindu, one in Egyptian, another in Greek and another in Chinese tradition. One may have a scientific, one a philosophic, one a mystical inquiry, and so on. The text itself will suggest search, and the material will be

turned into the general store. So we will find out what texts paralyze study, and what ones energize it. Instead of having to fall back upon the bona fides of the writer of the book in hand, and argue about his authority, the students will know him by his fruits.

We will learn also that the source of *Theosophia* is in the soul, and we will develop by practice the faculty of eliciting it. We will learn how to ask ourselves a question again and again until the Ego creates the answer from the treasure house of his own high origin. Then we shall have an end, perhaps, of this nonsense about the evolution of the soul, and find out by definite experiment that the soul does not evolve, but, as the early books had it, it emanates.

Our real Theosophists will find such a method as fascinating as it is enduring. Our weaker students will not like it because they do not want work. They want alms, or at least a bargain. And since, as our records show, whatever they may do for the Theosophical movement, they are not long for the Theosophical Society anyway, we will be less upset when their karma runs out and they leave. The work firmly built on Theosophical principles can go on. (Next month, "Speakers.")

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A prayer, unless pronounced *mentally* and addressed to one's "Father" in the silence and solitude of one's "closet," must have more frequently disastrous than beneficial results, seeing that the masses are entirely ignorant of the potent effects which they thus produce. To produce good effects, the prayer must be uttered by "one who knows how to make himself heard in silence," when it is no longer a prayer, but becomes a command. Why is Jesus shown to have forbidden his hearers to go to the public synagogues? Surely every praying man was not a hypocrite and a liar, nor a Pharisee who loved to be seen praying by the people! He had a motive, we must suppose: the same motive which prompts the experienced Occultist to prevent his pupils from going into crowded places now as then, from entering churches, seance rooms, etc., unless they are in sympathy with the crowd.—Secret Doctrine, III., 451.

## A SECRET DOCTRINE PRIMER---II

Truth can never be killed. The efforts of the early Churchmen to sweep away every trace of the Secret Doctrine failed, in spite of the burning of countless manuscripts, and the destruction of every inscription that could be found on any monument, and of any sign which the new faith had adopted from the old. We suffer from the results of this vandalism, for it has left us in ignorance, and the zealots who brought it about, reborn into the darkness which they created, are the greatest sufferers. "Wise is he who holds to the eternal justice of things." What is necessary for us to do is not to keep on finding fault with the sinners of the past, but to try to learn the truths they obscured.

"A conviction founded upon seventy thousand years of experience, as they allege, has been entertained by hermetic philosophers of all periods that matter has become, through sin, more gross and dense than it was at man's first formation; that, at the beginning, the human body was of a half-ethereal nature; and that, before the fall, mankind communed freely with the now unseen universes. But since that time matter has become the formidable barrier between us and the world of spirits. The oldest esoteric traditions also teach that, before the mystic Adam, many races of human beings lived and died out, each giving place in its turn to another." The eastern occultists lay claim to an even older knowledge than this. "They divided the interminable periods of human existence on this planet into cycles, during each of which mankind gradually reached the culminating point of highest civilization and gradually relapsed into abject barbarism." Nor do the discoveries of modern science disagree with the traditions of an incredible antiquity for our race.

"The most ancient Hebrew document on ancient learning—the Siphra Dzeniouta—was compiled 'from the vastly older book already alluded to, and in the Hebrew book 'one of the illustrations represents the Divine Essence emanating from ADAM (Anthropos, MAN) like a luminous arc proceeding to form a circle;

and then, having attained the highest point of its circumference, the ineffable glory bends back again, and returns to earth, bringing a higher type of humanity in its vortex. As it approaches nearer and nearer to our planet, the Emanation becomes more and more shadowy, until upon touching the ground it is as black as night."

"The 'very old book' is the original work from which the many volumes of Kiu-ti were compiled. Not only this latter and the Siphrah Dzeniouta, but even the Sepher Jetzirah, the work attributed by the Hebrew Kabalists to their Patriarch Abraham, the book of Shu-King, China's primitive Bible, the sacred volumes of the Egyptian Thoth-Hermes, the Puranas in India, and the Chaldean Book of Numbers and the Pentateuch itself, are all derived from the one small parent volume. Tradition says it was taken down in Senzar, the secret sacerdotal tongue, from the words of the Divine Beings, who dictated it to the sons of Light, in central Asia, at the very beginning of the 5th (our Aryan) race; for there was a time when its language (the Senzar) was known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it in their turn from the sages of the 3rd race, the Manushis, who learnt it direct from the Devas of the 2nd and 1st races." This old book explains the origin of everything on earth, including physical man, and stops short at the death of Krishna, the bright "Sun-god," the once living hero and reformer, which is the beginning of the Kali Yuga, or Black Age, 5024 years ago. Grace Hill.

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"Gnosi," the Italian Theosophical magazine, has a reference to a new book by a well-known writer, "Il piano astrale." Can it be that we are to have psychic music added to the other phenomenal marvels of the far east? Perhaps it is time for a new tune.

Professor Einstein was recently asked how he happened to make his revolutionary discovery. He replied in half a sentence. "By challenging an axiom."

## THE KABBALAH AND MODERN SCIENTIFIC PHILOSOPHY

By B. M. GREENE

(Concluded from Page 84.)

The third part of M. Geley's first book is given over to the philosophic theories of evolution, which he examines under four headings:

- 1st. The philosophy of Providential evolution according to dogma.
- 2nd. Contemporary pantheistic or monistic theories.
- 3rd. M. Bergson's theory of "Creative Evolution."
- 4th. The philosophy of the Unconscious, according to Schopenhauer and von Hartmann.

A critical study of the first shows conclusively the impossibility of a reconciliation of such an hypothesis. His objections are based mainly on the evidence of gropings and errors in evolution and the prevalence of evil in the Universe.

He resolves the various theories under the second heading to the following notion: "That evolution of the universe is determined by the mechanical addition of new elements, these increments giving rise to a more and more perfect and complex whole." Against this theory he brings to bear the objections of the established facts of fission and dissociation of the development of an embryo, as well as the manifest impossibility of the greater proceeding from the less unless potentially contained within it.

He devotes considerable space and attention to M. Bergson's theory developed in "Creative Evolution," and finally resolves his teachings into three categories: Those which are in accord with and reduced from fact, such as proofs of evolution and the principle of the essential causality in evolution, about which Mr. Geley says that it "is truly a work of genius and ensures him an unique place in the higher walks of contemporary thought"; second, those teachings which are not deduced from facts and are not demonstrable, under which he groups the teachings on God, non-existence of a void,

the nature of matter and spirit, the relation of consciousness to the organism, the independence of consciousness and matter, on human liberty and the hope of survival. "These intuitive doctrines," says M. Geley, "show great ingenuity in the use of analogy and simile . . . but are given without being based on facts. . . . There is no need to demonstrate their impotence"; third, those teachings which are opposed to well established fact and are, therefore, erroneous, in which are some of M. Bergson's principal doctrines, such as the distinction between animal and man being one of nature and not of degree, and that divergent lines of evolution have produced animal instinct and human intelligence, that animal instinct has retained "fringes of intelligence," and human intelligence has kept a residue of instinct; that instinct and intelligence are separated by an impassable abyss. M. Geley proves conclusively by established facts that these theories are fundamentally wrong and by demonstration invalidates the whole Bergsonian system. This demonstration proves that, "animal instinct is but the first manifestation of unconscious psychism and is of an inferior kind; that human subconsciousness is the animal instinct developed, expanded and enriched by progressive evolution; and that the degree of conscious realization in the animal and in man and from the animal to man, is purely a function (mathematical sense) of the Evolutionary level attained."

The conclusion drawn after a critical study of M. Bergson's philosophy in his "Creative Evolution" is that his principal error consists in his total disregard of the subconscious or unconscious psychology.

In the concluding chapter of book I, M. Geley examines a philosophy of the unconscious as set forth in Schopenhauer's demonstration and the material added to it by von Hartmann.

I have been tempted on more than one occasion during this brief digest of M. Geley's work to draw parallels between his conclusions and those contained in the Kabbalistic system, but refrained from doing so until I had outlined his general syntheses in his second book. I shall hold

to this idea, but I must point out with reference to his next quotation, that were he familiar with the Kabbalistic system, he would have found a perfect presentation of the idea of "The One, the Real, as opposed to the many and the illusory."

M. Geley maintains that the foundation of the philosophy of the unconscious, or the notion of a creative, immanent and omnipresent unconsciousness belongs to all ages and all civilizations; that there were always thinkers who considered

"That the universe of matter, energy, and mind is made up of 'representations' or 'objectifications' of the creative immanence, but that these do not necessarily proceed from a deliberately willed design, because consciousness does not appear as a *primordial attribute of Unity*. The one, the Real, as opposed to the many and the illusory, is the divine principle of the religions of India. It is the single principle of pantheism and Monism. It is the 'Idea of Plato,' the 'Active Intellect' of Averroes, the 'Natura Naturans' of Spinoza, the 'Thing in Itself' of Kant; it is the 'Will' as understood by Schopenhauer, and it is the 'Unconscious' of von Hartmann."

M. Geley claims for Schopenhauer's system in "The World as Will and Representations," the high merit of being the greatest concept in the domain of scientific philosophy despite its serious errors due to the insufficiency of biological and psychological data. In the summary he makes of the Schopenhauer demonstration he apologizes for its inevitable insufficiency and considers such a digest a profanation in that practically every word used is necessary. He takes for granted that the instructed reader will be able to understand his motives and realize the necessity for its abridgement. I shall content myself with M. Geley's conclusions arrived at after his examination insofar as they apply to the second book in which M. Geley attempts to outline a general theory of collective and individual evolution based on all facts at present known.

Schopenhauer's "Will" is a designation to describe the real essence of things,

(CONTINUED ON PAGE 110)

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## OFFICIAL NOTES

Bound up volumes of The Canadian Theosophist can be had at \$2 each. Only a limited number of copies are available. Indexes for volumes I, II, and III may be had for a two-cent stamp.

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Mr. J. R. Aria, Recording Secretary of the T. S., Adyar, by direction of the President returned the charter of Victoria Lodge to the General Secretary last month, and it has been sent on to the Secretary of the reorganized Victoria Lodge.

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Senora Annie Menie Gowland writes to say that at the Annual Convention of the Argentine Section of the T. S., held at Rosario on July 9, she was re-elected General Secretary for the year. "I send you the warmest greetings of the members of the Argentine Section," she says, "and our hope that the closest co-operation will continue to exist between us all throughout the world in the Cause which we all have so much at heart."

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Notices of the members' dues have been sent out to the various Lodge Secretaries,

and they are requested to note that these are not to be issued to the members, but preserved as a guide to the members' standing. When dues are sent in the slip should be sent to the General Secretary at the same time with changes of address, or other observations marked upon them. When dues are paid they will be returned receipted to the Lodge Secretary, so that a proper check may be kept between the Lodge and the Section books.

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Members of the General Executive residing in Toronto and vicinity have met and deliberated. The resolutions to be sent out to those elsewhere include the continuance of the present editor in charge of the magazine, the appointment of an assistant, if possible, to take over the routine work of the General Secretary's office, and the endorsement of the policy hitherto followed. A letter from Mr. Jinarajadasa was considered, and it was decided to recommend the Lodges that desired to obtain his services next year to apply direct to Mr. L. W. Rogers, National president of the American Section, 826 Oakdale Avenue, Chicago, Ills., who is in charge of Mr. Jinarajadasa's lecture tour. Mr. Jinarajadasa, who is vice-president of the T. S., would not be able to visit all the Lodges in Canada, and as our funds are restricted, it was not considered fair to use what was available for the benefit of the strong Lodges only. They will be able to pay whatever expense is necessary to assure a visit from Mr. Jinarajadasa, and the Section funds will be applied to sending a lecturer to the weaker Lodges which are unable to do this. What is needed is propaganda work in districts where little or nothing has been done, and in the districts where weak Lodges find it difficult to make an impression with their local forces.

## FELLOWS AND FRIENDS

Miss Florence Papps, of the Toronto Lodge, has recently returned from London, England, for a short visit. She has been assisting at the Headquarters in Bedford Square, and is returning soon. She gives a most promising account of the



work in England, where she has determined to reside in future, and hopes to take part in the work arranged in connection with the great Exhibition at Wembley Park next year, where the Theosophical Society is to have a special booth.

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Service, the bi-monthly edited by Arthur Burgess, has an article on "Individual and Social Morality" by Laurance Housman, and answers to the question "What Say Ye of Brotherhood?" from, among others, Sir Oliver Lodge, Rev. R. J. Campbell, Sir Robert Baden-Powell, and George Lansbury. George Bernard Shaw declares, "As the relations of brothers under our family and property system are seldom cordial, I think the use of the word 'brotherhood' in social movements unfortunate."

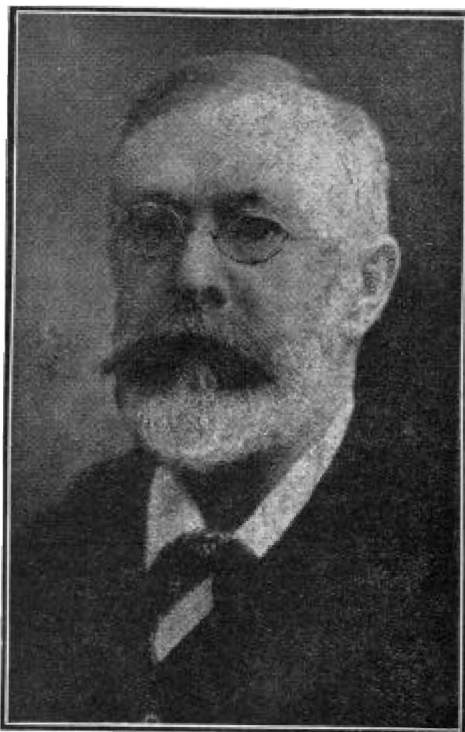
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Mrs. A. M. Stephen, of Julian Lodge, Vancouver, has modelled and had cast some unique and very beautiful plaques after a photograph of the death mask of H. P. B. They are tinted in antique ivory and have won especial mention at art exhibits in Vancouver. The local Lodges have ordered one apiece for their Lodge room walls. Lodges wishing to obtain a casting can do so for the sum of ten dollars. This amount of money just covers the cost of the casting and boxing for shipment. The frame about the modelled head is cast as a part of the plaque in old ivory.

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Knut Yensen Nysater, a member of the Ottawa Lodge for a number of years, and more recently connected with the Fellowship Lodge of the capital city, died on July 9th in his 49th year. He was born in Christiana, and emigrated to Canada in 1907, and has lived in Ottawa ever since. His widow and four daughters survive him. He was an earnest and devoted member and will be much missed in the Fellowship circle. The Fellowship Lodge Bulletin makes the following reference to the event: "Since the last issue of our Bulletin a valued member of our little circle has passed over. The first news of our brother's serious illness, and a little later the news of his departure came as a great shock to us all, for we found it

difficult to associate the apparent strong physique and smiling face of Brother Nysater with disease, and the quick surrender of the physical vehicle, but the quick change mercifully ended our brother's sufferings. We are assured by the members of his sorrowing family that he was very much cheered by the visits of the members of the Lodge during his brief illness. The very large number of people at the funeral service testify to the esteem in which our brother was held in many circles, but perhaps in none, outside the circle of his own hearth, will he be missed so much as in the little circle of Fellowship Lodge, which he attended so regularly and took so much interest in. The heartiest sympathy of our Lodge goes out to our brother's home circle in their sad physical loss."



MR. CLARK THURSTON

Clark Thurston died at Point Loma on Thursday, Sept. 6, in his 82nd year. Mr. Thurston was formerly president of the American Screw Company and of the

Canadian Screw Company. In his early years he had been an engineer, and was at one time in the United States Navy. During the Civil War he came in contact with Col. Olcott, with whom he became very intimate. Since he joined the Theosophical Society, many years ago, he was always wholly devoted to the cause. At the time of the formation of The Theosophical Society in America he supported the movement, and met Col. Olcott in London at that time. His account of Col. Olcott's attitude then, after intimate conversation with him, weighed with all who knew Mr. Thurston as a wise and conscientious adviser. After Mr. Judge's death, however, and the introduction of Mrs. Tingley by E. August Neresheimer and Ernest Temple Hargrove as his successor, Mr. Thurston fell under Mrs. Tingley's influence. Her policy was to destroy the Society as a propagandist body, and she carried this out by concentrating all the prominent workers she could influence in the colony at Point Loma, and procuring the investment of all the money she could obtain in that property, which was placed under her absolute control. Those who joined the Colony were cut off from all their friends and were forbidden to correspond with them, or even to shake hands with them when they met. Mr. Thurston she induced to abandon all his large business interests, and since his residence at Point Loma he had practically severed all communication with his family. There survive him his son Fred, of Hamilton, Ont.; Mrs. Jean Sheldon, of Providence, R.I., president of a Theosophical group there; and Mrs. Charles G. Knott, of Toronto, also a devoted Theosophist and a member of the Theosophical Society under the leadership of Mr. Charles Johnston. Mr. Thurston's kindly and benevolent nature endeared him to all who knew him, and on his frequent visits to Toronto, during the period twenty-five to thirty years ago, his talks to the local Society were always listened to with pleasure, and the instruction and inspiration of his words are remembered as evidence of much that might

have been done in the fallow years since then. The harvest of the heavy Karma invoked by the Purple Mother of Point Loma is due in the Saturnian cycle in two years, and among the debts that have to be paid are those which belong to the separation of comrades and loyal friends when co-operation and expansion of the work of the Theosophical Movement was most needed. One by one the old workers are being called away, but they will come again with clearer vision and renewed devotion, in the spirit that "casts no one out of your heart," and which sets up no barrier of caste or creed among all the sons of men.

### MR. JINARAJADASA'S NOTE

A correspondent from London, England, writes as follows: "In the June number of your magazine, under the heading, 'Mr. Jinarajadasa's Note,' you quote a letter from that gentleman to you. To an old member like myself, who was one of H. P. B.'s E.S. pupils, that letter reads somewhat misleading, as it implies that the writer was *personally* in touch with the situation of the time, which the gentleman mentioned certainly could not have been. In December, 1889, Mr. C. W. Leadbeater arrived in London, bringing with him from Ceylon Jinarajadasa, then a boy approaching his 14th birthday, whom he had smuggled out of the island against the wish of his mother, the widow of a coastal fisherman (N.B., the fishing-tribe is Christian), who was too late in her appeal to the police, as the boat had started before they could act. It is hardly necessary to point out to you that a Cingalese boy of 14 years of age could not have belonged to 'the inner circle of the London Lodge,' and could not have been one of those included in what he designates to 'all who were in touch with the situation at the time and its later developments.' The dedication by H. P. B. on the fly-leaf of the 'Voice of the Silence' contains nothing more than she would have written for any other F. T. S., who was working in the T. S. and in personal contact with her, for we were all 'Brothers' in those days."

## MR. MARTYN AND THE MASTERS

Mr. T. H. Martyn, in an address on The Masters, and in refuting some of the popular errors that have grown up about them, mentioned some of these slanders in order to deny their correctness. He recalled the passage in Chapter XIV. of "The Key to Theosophy" by Madam Blavatsky, in which she says she "once heard one outsider say to another that they were a sort of 'male mermaids,' whatever such a creature may be. But if you listen to what people say you will never have a true conception of them. In the first place, they are *living men*, born as we are born, and doomed to die like every other mortal." One of the Masters has Himself written, as it appears in "The Occult World," I hope that at least you will understand that we (or most of us) are far from being the heartless dried-up mummies some would fancy us to be. Mejnour is very well where he is—as an ideal character of a thrilling, in many respects truthful, story. Yet, believe me, few of us would care to play the part in life of a desiccated pansy between the leaves of a volume of solemn poetry. We may not be quite "the boys," to quote —'s irreverent expression when speaking of us, yet none of *our* degree are like the stern hero of Bulwer's romance."

## MADAM BLAVATSKY

An interesting criticism of Mr. A. P. Sinnett's posthumous volume appears in the May number of The Occult Review. The editor, Hon. Ralph Shirley, writes as an outsider, and his estimate of the founder of the Theosophical Society is not perhaps as high as some of us would like. But he does justice to her real qualities, the powers that enabled her to influence the world of thought, whatever he may think of the other minor and phenomenal powers by which she drew attention to her invaluable message. He places her among the mediums, in spite of the universal testimony that she performed her phenomenal feats at will and in full consciousness, instead of under the trance conditions usual with mediums who are also unable to command the

powers that manifest through them. He confuses Dr. J. D. Buck, author of "A Study of Man" and many other works, with Dr. R. M. Bucke, author of "Cosmic Consciousness," when quoting the former in support of Mrs. Alice Leighton Cleather's contention that Madam Blavatsky's scholarship, as shown in The Secret Doctrine and "Isis Unveiled," was far more important to the world than any of her phenomena, since in them she was "communicating knowledge far beyond what she herself possessed, for the benefit of the world at large, and illustrated with countless quotations from authorities to which she had no normal access." Dr. Buck is quoted as saying: "Fortunately I have one of the largest libraries of occult and rare books to be found in America, and as my studies progressed I kept buying books to which she referred in "Isis Unveiled" and in "The Secret Doctrine." Through the clues thus afforded by her writings I was almost unconsciously gathering a mass of testimony in support of the old Wisdom Religion. Given now an individual of fair intelligence, capable of estimating evidence, I could undertake to support the great bulk of H. P. B.'s teaching by outside and overwhelming testimony."

He quotes Dr. Carter Blake also, whose special field of research was anthropology and zoology, and who was "greatly impressed by the knowledge that Madam Blavatsky showed of these subjects, and admitted that he had found her correct where he himself has been in error." Dr. Blake stated: "Madam Blavatsky certainly had original sources of information transcending the knowledge of experts on their own lines."

Mr. Shirley remarks that "Madam Blavatsky had the most profound faith in the supreme importance of her mission, and she united with this an unassailable belief in the Great Masters who were her teachers, and who made her the channel of their revelations of the old and lost truths of occultism to the world at large. To deny these indubitable facts on account of the foibles and frailties which were part and parcel of her bewildering and fascinating personality is to fall into

the same error as was committed by Dr. Hodgson, who having—as he believed, and as I think was quite probably the case—caught her playing her foolish and childish pranks, put her down as merely a clever though peculiarly ingenious impostor.” He observes also: “The Hodgson report, in the nature of the case, was an extremely unsatisfactory one, as neither the committee of five to whom the inquiry was relegated, nor Mr. Hodgson himself, ever investigated, or attempted to investigate, the phenomena themselves.” How, then, it may be asked, could Dr. Hodgson have “Caught her playing her foolish and childish pranks?” Well, that is just one of the ways people get to writing about H. P. B. As Mr. Shirley writes as an outsider, it is impossible to complain because he does what some of the insiders like Mr. Sinnett have done. Two of his closing paragraphs may be reproduced:

“What Madam Blavatsky would have thought of many of the later developments in the Society of which she was the real if not the nominal founder, we can only speculate, but there are some at least of these which it is not difficult to see that she would have regarded with horror and reprobation, and we may be sure that in such cases she would have expressed her opinion with her usual vigour, not to say violence. The schisms that have arisen since her death and that of Colonel Olcott have rent the Society asunder, and it is small wonder that a ‘Back to Blavatsky’ movement has arisen, the object of which is to recall the minds of Theosophists to the Faith as it was in the early days of the Society’s existence, and away from the wild chimeras and unfounded dogmas which have brought it into disrepute.

“It is a matter for regret that some of the brightest spirits and most learned scholars and seekers after truth in the earlier days of Theosophy have been lost to the Society through what must appear to the outsider to have been serious errors of judgment on the part of its leaders and counsellors. Whatever view we may take of the action adopted in any specific instance, it is useless to shut our eyes to

the fact that a Society which thus forfeits the support of its most brilliant members, and is divided by internal schisms and dissensions, will inevitably fail to carry out efficiently the great task which it was designed to accomplish. As it seems to me, the Theosophical Society has drifted into narrower and more unfruitful channels, many of them outside the original scope of its activities, while its main objects have to a great extent been neglected or diverted, owing doubtless to the loss of the co-operation of those scholars and students who were best qualified to carry on the work. There have also been suspicions, not perhaps, altogether groundless, of a desire to sacrifice convictions in deference to orthodox susceptibilities. The S. P. R. has shown itself no less wanting in a capacity to live up to its ideals, and has become now little more than a coterie for the collection of evidence in connection with psychic phenomena, while the tradition of Frederic Myers and the high inspiration of his zeal for the truth seems to have been almost entirely forgotten.”

None but the most inept and narrow-minded will fail to value such healthy criticism, coming as it does from a sympathetic although an outside source. Considerable comment and correspondence has followed the publication of Mr. Shirley’s article. This remark by one correspondent is notable. “It is a fact of curious significance that the defenders of certain personalities never allow a sincere motive to those who feel compelled to warn of a danger to Humanity and to Truth.” And again: “The utter lack of sympathy in the professors of ‘Universal Brotherhood’ is not without significance.” Among correspondents of the Occult Review are Mrs. Alice Warren Hamaker, of the Montreal Lodge, and Mr. B. P. Wadia, who repudiates the position he had assumed in 1911 with regard to alleged astral revelations. Mrs. Violet Tweedale, author of “Ghosts I Have Seen,” writes an interesting letter which we take the liberty of repeating:

“As a very old and devoted friend of the late Madam Blavatsky, I want to thank you for the just manner in which

you defend her memory in reviewing Mr. Sinnett's book, 'The Early Days of Theosophy.' I deeply resent the tone of this book, and the T. P. H. shows scant respect for its founder in publishing such a work. I was the first British woman in London to join the Theosophical Society, when established there with H. P. B. at its head. I loved her, and owe her an eternal debt of gratitude. She picked me out of rank atheism, and put me in touch with the Ancient Wisdom. At once I found a logical explanation of the Universe which completely satisfied my intellect and my heart, and gave comfort to the many hundreds to whom I passed it on. I knew Mr. Sinnett intimately, and for many years saw him sitting at the feet of H. P. B. gathering what crumbs he could. I know how much he owed to her. Looking back on those early days of the Movement, I can remember the thousands who were simply lost in a wilderness until given Karma and Reincarnation in explanation of the awful and apparently insoluble problems of life. I have lived to see the teaching of H. P. B. accepted broadcast all over the world. Millions who never heard her name are reared now in the light she carried from East to West. To those who rushed to hear her preach her 'new religion' she said: 'My religion is the oldest in the Universe.' What she taught was 'The Word' which was in the beginning: the foundation of all faiths. Let us get back to Blavatsky. Blessed be her name and memory."

Another correspondent, writing as "Old Theosophist," once a member of Headquarters in Avenue Road, writes a much longer letter to which students may profitably refer, but two passages may be quoted:

"It seems to me that a great and pressing need of the near future is a revival of interest in and study of the old Theosophy—as she taught it. People forget that H. P. B., if she did anything at all, came at a highly critical moment of our modern history to readjust the trembling balance between Right and Wrong, Progress and Retrogression, between a

threatening tyranny of materialistic science plus narrow exoteric ritualistic religion on the one hand, and the nascent fraternal consciousness and psychic unfolding of a newer and better mentality, on the other. The soul of the Western world was struggling to break its shell and initiate a new Order of Things—and would assuredly have failed but for *her*."

"Now apart from the hidden, essentially spiritual side of her work, H. P. B.'s principal means of 'Destroying the moulds of mind' and simultaneously reminding us of what we had all inwardly forgotten, was by never-ceasing exposition of the Esoteric Philosophy. Hence works like 'Isis Unveiled,' the 'Key to Theosophy,' the magazines 'The Theosophist' and 'Lucifer,' and 'The Secret Doctrine.' And much else. These works, these teachings, constitute her gift to the world, her transmission of the inner teachings to the outer world. I write thus in no spirit of brainless fanaticism: each of my fellowmen chooses his own intellectual path and treads it whither it may lead him, but I address those who *know*. And I say that this invaluable heritage is being gradually lost sight of; that a new generation of so-called Theosophical students is arising who 'knew not Joseph,' nor his message; that we suffer—and have done so for some years—from the domination of little personalities in scattered groups immersed more or less in their own little fads—estimable people, interesting fads—but not *Theosophy*. Should not some effort be made at least to remind people of the existence of the *original teachings*? They cannot even exert their undoubted right to refuse such teachings if they remain unaware of their existence. It is true that the names of certain of H. P. B.'s books are kept before the interested public in a more or less perfunctory fashion but the occasional modern Theosophist I have met seems to have a far larger acquaintance with ephemeral speculations by amiable Theosophical amateurs than the definite and recondite ideas that thirty years ago formed our intellectual pabulum."

## THE KABBALAH AND MODERN SCIENTIFIC PHILOSOPHY

(CONTINUED FROM PAGE 103)

“A concept which comes from the depths of individual consciousness which recognizes itself essentially, directly, without any forms, even of subject and object, seeing that here that which knows and that which is known coincide.”

Will is the sole thing which really exists and that it is primitively and essentially unconscious; that it objectifies itself by producing diverse and innumerable appearances of things. Will shows itself as unconscious in the vast majority of its representations; that consciousness has nothing in itself of an essential nature and does not belong inseparably to will; that it is a temporary realization, ephemeral and vain; and that there is a vast chasm between the unconscious will and its conscious expression. Consciousness is attached only to cerebral psychism and is bound up with man's organic representation and is born and dies with it. Man's higher aspects, his real or eternal essence, genius, inspiration and creative power are all impersonal and belong to the unconscious.

M. Geley shows that Schopenhauer's pessimism is the natural logical outcome of his premise of an impassable abyss or essential difference between the unconscious and the conscious, but proves conclusively that this difference rests on nothing. He brings scientific data proving a steady evolutionary progression from the unconscious to the conscious and in the light of these new facts, the errors, contradictions, the artificial chasm and the heartbreaking pessimism all disappear.

The second book is given over to a sketch of a rational philosophy of the evolution of the Universe and the individual which according to M. Geley is

“Different in its development because it takes note of all the available facts and conforms strictly to reason while avoiding dogmatic assertions, it assigns a place to all that can be explained and

to that which necessarily transcends our powers of understanding and knowledge. Different in its conclusions, which are diametrically opposed to Schopenhauer's distressing pessimism, because it fills in the artificial chasm which he has made between the unconscious and the conscious.”

This concept which lends itself to exact demonstration supported by facts and sustained throughout can be designated as a scientific philosophical system based on two primordial postulates which I shall give later. This system will undoubtedly act as the foundation for all future philosophy, incorporating as it does the great fundamental truths of all ages and thought revived in the light of all known phenomena. On this material M. Geley brings to bear his genius as a scientist, philosopher and metapsychist producing a work that marks an epoch in world thought. He replaces such pure abstractions or metaphysical entities as the “Thing in Itself,” “Non-Being,” “Will,” the “Unconscious,” “Duration,” etc., which he says

“In the end are but empty words”—by a concrete thing which he verifies as a reality; the notion of an essential concrete dynamo-psychism, which conditions all and is essentially all.

It is not my object nor am I able to sum up the thought of M. Geley. I wish merely to outline his fundamental principles and show their striking parallelism with the doctrines in the Kabbalah.

M. Geley's first primordial postulate is:

“That which is essential in the universe and the individual is a single dynamo-psychism, primitively unconscious but having in itself all potentialities, the innumerable and diverse appearance of things being always its representations; and his second is: that the essential and creative dynamo-psychism passes by evolution from unconsciousness to consciousness.”

These postulates are proved, and rest on a scientific basis, demonstrated in the light of all known physiological and psychological phenomena. The demonstra-

tions establish that the notion of the psychological individual seeming to be merely the sum of the consciousness of its neurons and cerebral psychism is false, that in reality the whole organism has its origin, its end, and its most intimate conditions of function in a superior dynamo-psychism; that the self is essentially a dynamo-psychism and is distinct from its representations.

The single hypothesis of an essential dynamo-psychism objectified in representations and passing by those representations from unconsciousness to consciousness, M. Geley maintains,

“Suffices to explain everything, with no other limitations than those natural to the faculties we now actually possess.”

With a modesty common to genius M. Geley claims for his concept

“No more than a ground-plan, a plan which will need many amendments before the superstructure is complete. But it claims to indicate, and give a forecast of that which once completed will be a monument of scientific philosophy by the exactitude of its proportions, the harmony of its general effect and its own intrinsic beauty.”

The conclusions he arrives at can best be given in his own words. It is, of course, unfair to make bald statements without first going over the ground so ably covered by him. I trust the reader will understand that every conclusion reached is firmly based on fact and is supported by scientific demonstration. But it is manifestly impossible to give all the demonstrations which prove his conclusions in an article such as this.

M. Geley's hypothesis, as he sums it up, allows of:

“In Physiology by the demonstrated thesis of a centralizing and directing dynamism, it explains the building up of the organism, its specific form, its functions, its maintenance, its repair, its embryonic changes, the law of heredity, extra-corporeal dynamic action, the phenomena of exteriorisation and ideoplastic materialisation.

“In Psychology, by demonstration of a superior psychism independent of cerebral function and by distinguishing the Self from states of consciousness, it gives a clear interpretation of the complexities of mentality and differentiates between consciousness and unconsciousness; it explains the enigmas which arise from dissociations of personality, the various modes of subconscious psychism, innate proclivities, crypto-psychism, cryptomnesia, inspiration, genius, instinct and intuition. It interprets hypnotism, the subnormal mediumship, action from mind to mind, telepathy and lucidity. It even gives a clue to neuropathic states and essential dementia, states whose obscure pathology has been the reproach of medical science.

“In the natural sciences it reveals the primordial and essential factor of evolution and relegates to their proper places the classical factors of selection and adaptation. It explains the origin of species and disentangles the laws of natural from those of acquired finality.

“In Philosophy, it gives an interpretation of the universe and of the individual, of their destiny, and their purpose, which covers all the facts; disencumbered of verbalism and abstractions. It sketches out the demonstration of a great metaphysical hypothesis on the nature of things.

“To the problem of evil—that stone of stumbling to all theologies—it brings a solution which is simple, clear, and fully satisfying. While showing the individual the causes of his sufferings, it warrants his hopes of justice and happiness, and affirms their realization by the unlimited development of undying consciousness.”

I make claim for the Kabbalistic concept that the same conclusions might be drawn and as a matter of record are drawn from it. Fundamentally M. Geley's concept is based on the same system. The Kabbalah states conclusions or arrives at them by intuitive occult or mystical paths, while M. Geley does so by exact demonstrations. For the purpose of parallelism I will examine with care one of M. Geley's main superstructures in which he deals

with the synthesis of the individual, in which he states:

“According to our present knowledge the primordial representations are:—

1. The Purely Mental;
2. The Vital Dynamism;
3. The single organic substance.”

The Kabbalistic concept of the individual is as follows:

1. Neschamah—purely mental.
2. Ruach—moral, conditioned by ideas,
3. Nephesh—animal life, permeating organism.

He continues by demonstrating that:

“The primordial representations constitute themselves into secondary representations; the mental by states of consciousness and thoughts; the unique substance by cells and organs. These primordial representations are ‘cadres’ which remain the same from the birth to the death of the groupings which constitute the individual. The secondary representations, on the contrary, are perpetually renewed.”

The Kabbalistic concept of the Sephiroth sets forth the primordial and secondary representations assigning powers and attributes to each triad of the triple division of the soul or primordial representation. While conforming in every respect to the established fact postulated by M. Geley, its division is more complete and tangible. Scientific philosophy still has a long arduous road to make before it establishes fully and accepts the Kabbalistic concept of the division, harmony and balance, of the universe and the individual. That it will finally do so I have not the slightest doubt.

M. Geley further demonstrates that the purely mental is above time and space and remains the same from birth to death; that the vital dynamism apparently manifests its organizing, directing and repairing powers within narrow limits and probably does not extend beyond the birth and death of the organism which it conditions; that the cells of the organic complex are born and die and succeed each other very rapidly.

The Kabbalistic concept on the nature of the Neschamah or purely mental, is that it is progressive without forgetfulness and is indestructible; on the Ruach or vital dynamism that it is progressive through the evolution of ideas; that the Nephesh or single organic substance is immortal by renewal of itself through the destruction of forms or representations. Again this conception conforms to established fact, but is a good deal in advance of it.

M. Geley, in treating of the universe and its transition from unconscious to conscious, states:

“We can now, by a wide induction, refer back to the universe what we know of the individual; for what is demonstrated for the individual—the microcosm—cannot but appear true for the universe—the macrocosm.”

It does not seem necessary to parallel M. Geley’s statement on the universe. It expresses the very essence of Kabbalism.

In concluding this article, I feel the necessity for offering apologies and begging the indulgence of the reader for the disjointed and fragmentary manner in which I, of necessity, have been obliged to present my material. In dealing with subjects so vast, which, by their very nature require volumes for a proper presentation, an article such as this can but serve to arouse interest.

### A BROTHERHOOD MOTTO

In connection with the new Brotherhood movement which has been originated in the Theosophical Society in England, and which is being taken up in India, Mrs. Besant has written the following form, which she has asked to have distributed to those who would promise to repeat it mornings and evenings:

- O Hidden Life, vibrant in every atom;*  
*O Hidden Light, shining in every creature;*  
*O Hidden Love, embracing all in Oneness;*  
 May each, who feels himself at one with  
 Thee,  
 Know he is therefore one with every  
 other.