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## THE DESCENT OF MAN

The address of Sir Arthur Keith as president of the British Association for the Advancement of Science will arouse once more the discussions over the Darwinian theory of the origin of humanity. Sir Arthur spoke on *The Antiquity of Man*, and in many ways added much to the corroborations which are slowly coming to the support of Madam Blavatsky's statements in *The Secret Doctrine*. Sir Arthur noted the different attitude with which men listened to a discussion of these questions from that which greeted them in the nineteenth century. In this at least some progress has been made. The occult can scarcely agree with Sir Arthur when he says: "We are now able to fill in many pages which Darwin had perforce to leave blank, and we have found it necessary to alter details in his narrative, but the fundamentals of Darwin's outline of man's history remain unshaken." Then he continues:

"Why do I say so confidently that Darwin's position has become impregnable? It is because of what has happened since his death in 1882. Since then we have succeeded in tracing man by means of his fossil remains and by his stone implements backwards in time to the very beginning of that period of the earth's history to which the name Pleistocene is given. We thus reach a point in history which is distant from us at least 200,000 years, perhaps three times that amount. Nay, we have gone further, and traced him into the older

and longer period which preceded the Pleistocene—the Pliocene. It was in strata laid down by a stream in Java during the latter part of the Pliocene period that Dr. Eugene Dubois found, ten years after Darwin's death, the fossil remains of that remarkable representative of primitive humanity to which he gave the name of *Pithecanthropus*, or Ape-man; from Pliocene deposits of East Anglia Mr. Reid Moir has recovered rude stone implements.

"All the evidence now at our disposal supports the conclusion that man has arisen, as Lamarck and Darwin suspected, from an anthropoid ape not higher in the zoological scale than a chimpanzee, and that the date at which human and anthropoid lines of descent began to diverge lies near the beginning of the Miocene period. On our modest scale of reckoning, that gives man the respectable antiquity of about one million years."

An Eocene man is more than science can accept at present, but, as Madam Blavatsky remarks, "it is just as possible that the future should have in store for us the discovery of the giant skeleton of an Atlantean, 30 feet high, as the fossil of a pithecoïd 'missing link;' only the former is more *probable*."

"When one finds that not only was the 'primeval savage' (?) a reality in the Miocene times, but that, as de Mortillet shows, the flint relics he has left behind him were splintered *by fire* in that remote epoch; when we learn that the Dryopi-

thecus, *alone of the anthropoids*, appears in those strata, what is the natural inference? The Darwinians are in a quandary. The very manlike gibbon is *still in the same low grade of development, as it was when it co-existed with Man at the close of the Glacial Period*. It has not appreciably altered since the Pliocene times. Now there is little to choose between the Dryopithecus and the existing anthropoids—gibbon, gorilla, etc. If, then, the Darwinian theory is all sufficient, how are we to 'explain' the evolution of this ape into Man during the first half of the Miocene? The time is far too short for such a theoretical transformation. The extreme slowness with which variation in species supervenes renders the thing inconceivable—more especially on the Natural Selection hypothesis. The enormous mental and structural gulf between a savage acquainted with fire and the mode of kindling it, and a brutal anthropoid, is too much to bridge even in idea, during so contracted a period.

"Let the Evolutionists push back the process into the preceding, Eocene, if they prefer to do so; let them even trace both Man and Dryopithecus to a common ancestor; the unpleasant consideration has, nevertheless, to be faced that in Eocene strata the anthropoid fossils are as conspicuous by their absence, as is the fabulous *pithecanthropus* of Haeckel. . . . .

"Physical man, we say, existed before the first bed of the Cretaceous rocks were deposited. In the early part of the Tertiary age, the most brilliant civilization the world has ever known flourished at a period when the Haeckelian *man-ape* is conceived to have roamed through the primeval forests, and Mr. Grant Allen's putative ancestor to have swung himself from bough to bough with his hairy mates, the degenerated Liliths of the Third Race Adam. Yet there were no anthropoid apes in the brighter days of the civilization of the Fourth Race; but Karma is a mysterious law, and no respecter of persons. The monsters bred in sin and shame by the Atlantean giants, 'blurred copies' of their bestial sires, and hence of modern man (Huxley), now mislead and overwhelm with error the spec-

ulative Anthropologist of European Science."

Of the speculation that man has arisen from an anthropoid ape and that the anthropoid and the human began to diverge from this source near the beginning of the Miocene period, which Sir Arthur Posnansky, Madam Blavatsky has this to say: "This is where the Occult Sciences agree entirely with de Quatrefages. Owing to the very type of his development man *cannot descend* from either an ape or an ancestor common to both, but shows his origin from a type far superior to himself. And this type is the 'Heavenly man'—the Dhyani Chohans, or the *Pitris* so-called. . . . . On the other hand, the pithecoids, the orang-outang, the gorilla, and the chimpanzee *can*, and as the Occult Sciences teach, *do*, descend from the animalized Fourth human Root-Race, being the product of man and an extinct species of mammal—whose *remote* ancestors were themselves the product of Lemurian bestiality—which lived in the Miocene age."

The "unshaken" character of the Darwinian hypothesis may be judged from the admissions of such a staunch Evolutionist as Professor Sandiford in a recent statement on the subject. "Nobody knows what causes variation" he declares at the outset. "All the scientists say at the present time is, that living protoplasm has an inherent power of variability." The breeder uses these variations in domestic animals, and Luther Burbank used them botanically. Their permanence depends always upon human intelligence. Huxley admitted the necessity of intelligence in evolution. Professor Sandiford follows with this admission:

"Darwin believed that very slight variations might come to possess a survival value. What was difficult in his theory was to imagine why an almost infinitesimal variation should possess such surprising powers. This stumbling block in the way of the wholesale acceptance of the theory has remained to this day and most modern biologists have given up this part of his theory. They believe that instead of infinitesimally small changes in animals, rather marked jumps were made. . . . . The modern

belief, therefore, is, briefly, that a new variety or species arises, as it were, overnight. If the new variety possesses survival value then a new variety or species is well on the way." He concludes—"With these modifications Darwin's theory holds today." That is to say, after abandoning the characteristic features of Darwinism, we are to believe that it still remains intact!

The descent of man from the astral as taught by Occult Science is rather too steep a jump for science to take at the present time, but in due course it will be recognized that "the differentiating 'causes' known to modern science only come into operation after the *physicalization of the primeval animal root-types out of the astral*. Darwinism only meets Evolution at its midway point—that is to say, when astral evolution has given place to the play of the ordinary physical forces with which our present physical senses acquaint us. The underlying physiological variation in species—one to which all other laws are subordinate and secondary—is a subconscious Intelligence pervading matter, ultimately traceable to a REFLECTION of the Divine Wisdom and that of the Creative Powers."

### THE MAGIC INCANTATION OF SAN-FUN-HO

Lords of evolving night and day!  
Ye spirits of the spaceless dreams!  
O Souls of the reflected hills  
Embosomed in pellucid streams!  
Magicians of the morning haze  
Who weave anew the virgin veil  
That dews the blush of waking days  
With innocence! Ye Rishis, hail!  
I charge that whosoe'er may view  
This talisman, shall greet the dawn  
Degreed, arrayed and ranked, anew  
As he may wish to have been born!  
Prevail desire! A day and night  
Prevail ambition! Till they see  
They cannot set the world aright  
By being what they crave to be!  
Be time and space, and all save Karma  
stilled!  
Grant that each secret wish may be fulfilled!  
—From Talbot Mundy's Book, "Om."

## THE TRIANGLE OF EXPERIENCE OR "DHURMA"

Explained By Hugh R. Gillespie.

An old Presbyterian minister used to close his baptismal exhortations with the aphorism, "Experience teaches but example draws."

The minister was right as to the power of example, but he lacked justification for the implication that example, as such, possessed any inherent superiority over and apart from experience.

For an example, in fact, is but a factor or phase of an experience, and the effects of the example, good or bad, are not actually the fruits of the example as such. The effects accrue from the example as a factor of experience, and the example, therefore, is but a single link in the chain of experience, of cause and effect.

One may or may not follow an example, but one must participate, voluntarily or involuntarily, in an experience.

All our natural functions, for instance, are (now automatic) but responses to the stimuli of (past) experience. We do not actually feel a feeling, see a sight, or smell an odour. In feeling, we experience a physical or emotional mutation; in seeing, we experience a visual vibration; and in smelling, we experience an olfactory vibration.

But all these are subject to a mento-emotional transmutation before we can obtain a grasp of their significance. Whatever the type of vibration, it is transmitted to the brain, analysed by the mind, and instructions are issued, through the brain, for it to be responded to accordingly.

Each experience, instantaneous or extended, is dealt with in the same way. And it is by reiterated experiences, dealt with in this manner, that we learn to avoid or cultivate any quality, habit or attribute that may prove necessary or objectionable, useful or undesirable.

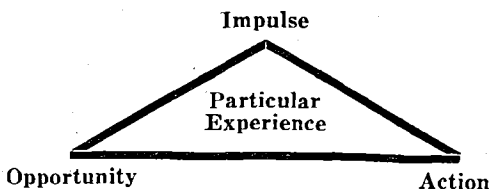
Similar reasoning applies to all the phenomena by which we are surrounded, and with which we make remote or intimate contact. Each occurrence is an experience for both the observers and the participants.

Now when an experience is analysed, we find that it has three essential components or factors. And unless these three factors are present, no experience, as such, is possible. It does not, in fact, take place. These three components are, Impulse, Opportunity and Action. Without impulse, no action can be initiated. In the absence of action all impulse is ineffective and opportunity wasted. And without opportunity impulse is impotent, and action is impossible.

Moreover, not only must these three factors exist, but they must exist simultaneously. There must be actual dynamic connexion which must be as continuous as the three lines which subtend and form a triangle. In point of fact, there is a close analogy between the lines that are necessary to form a triangle and the three components which form an experience. And it is this analogical relationship which warrants our title—"The Triangle of Experience."

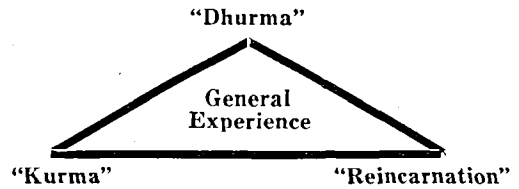
Our triangle, also, is more than a mere symbol, for it provides us with a method of analysis and exposition by means of which we can isolate and examine each one of the constituent parts of an experience, while, at the same time, we preserve the unitary relationship of the whole; and also retain our mental and psychological perspective.

The value of this lengthy parenthesis will become apparent later, when our examination of a particular experience will show it to have for components,



And a similar analysis of a general

experience will show it to have for components:



In other words, it will demonstrate that a particular experience is but the concrete and dynamic expression of the abstract and static principles embodied in "Dhurma" and "Kurma" and "Reincarnation." Let us attempt to define these terms.

"Dhurma" signifies inexhaustible Power. It is the term which implies the totality of the powers, static, potential, ethical, moral and religious, which have resulted from the interplay of experience from the "beginning," and which govern and condition the ethical attitude of God and man towards the Universe and universal phenomena. "Dhurma" is essentially qualitative, and it dictates and conditions the attitude of God and man to absolutely all that happens.

"Kurma" signifies "force" and it may be defined as the quantitative, or dynamic and kinetic expression of "Dhurma." It is the actual phase of "Dhurma." "Kurma" implies that all action is at once the effect of the past and the cause of the future. It is triune in content and operation, and contacts simultaneously, the past, the present, and the future.

"Kurma" is thus, pre-actional, actional, and re-actional. It is necessitarian and must operate on the three planes, the emotional, the mental and the physical. Consequently, any kurmic expression or experience must express itself on these three planes by three corresponding factors—'impulse,' on the emotional plane, 'opportunity,' on the mental plane, and 'action,' on the physical plane, just as our triangle analysis declared.

"Kurma" is past action operating in the present to cause action in the future. Note that the moral quality of an action does not affect the operation of kurmic law.

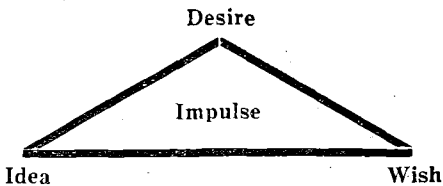
"Reincarnation" is the cyclical or per-

iodic expression (chronological) of the operation of kurma. Reincarnation brings about the re-birth of the parties to, and the factors of the action and provides the opportunity. In its personal aspect, reincarnation is the repeated and periodic return of the soul to the physical plane with the object of developing through experience. It is thus that the soul pays its kurmic debts through compensatory action as dictated by "Dhurma."

Let us now analyse and emphasise the importance of experience as a creative and formative force in the evolution and development, not only of the body but also of the soul of man. Deeds done in the body react on the soul, and arrest or assist in its development.

What is termed the causal body, is, so to speak, the permanent psychic repository of the individual, and the effects of every deed, good or bad, is therein registered and woven into the very texture of the individual Dhurma. The warp of kurma and the wool of Dhurma are woven on the loom of experience and both pattern and texture are the direct reflection of the influence of our deeds upon the soul. Experience is thus at once dynamic in its action and static in its effects.

Of the three components of an experience, *impulse* is essentially the first, *opportunity* the second, and *action* the third in importance. Minute examination, however, carries us further back still to an analysis of each and all of the factors, and we find that impulse has also its three components which are:—

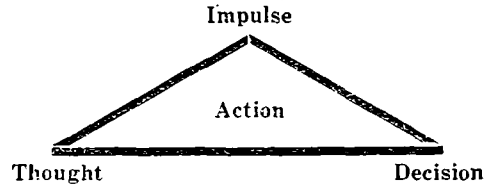


*Desire* is the first or unreasoning hunger stage. *Idea* is the second or formative stage. *Wish* is the third or sub-actional stage. We realise, therefore, that impulse is not by any means so crude as generally supposed.

Impulse is clear, impulse is definite,

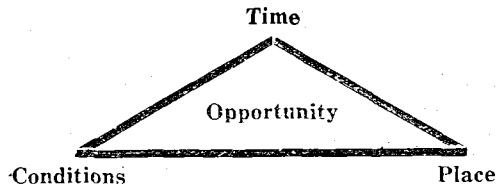
impulse is, above all, positive and assertive. And it is all these simply because it is primal and free from the complexities and complications that are the inevitable accompaniments of progress and development. Impulse is the direct expression of the ego seeking opportunity for action.

*Action* is also shown by analysis to have three components which are:—



Impulse is the initiatory stage. Thought is the constructive stage. Decision is the pending stage. Their corresponding planes are the emotional, the mental, and the physical.

*Opportunity* has for its three components:—



Time is the stage of chronological determination. Conditions represent the stage of psychological determination. Place represents the topographical stage.

It can now be realised that every deed is the actional response to an egoic impulse, and that a reaction of repercussion of a similar nature is the inevitable consequence of such impulse.

Let us now apply these principles and find how they operate and affect the growth and development of the soul.

In this pursuit we shall find that the most useful example with which to illustrate our investigations will be the birth and sentient development of a unit of physical consciousness. We shall thus benefit from the analogy, parallelism and correspondences which exist between the evolutionary processes on the various planes.

It will be remembered that, low down

in the scale of life, there are certain minute organisms which multiply their species by a process called gemination or budding. That is, the parent organism develops a wart or excrescence on various parts of its body, and each of these grows into a more minute semblance of its parent until the shred of skin attaching it thereto becomes so attenuated that it breaks, and then each little speck floats away, a separate living organism.

In some such way might the Universal Consciousness be conceived to throw off a globule of consciousness in response to a desire-impulse to multiply. The result would be a leap into life on the part of a unit of consciousness; a monad; a germ of immortality, as it is variously called. This monad would work its way in turn, through the mineral, the vegetal, and the animal kingdoms until it arrived at fruition in men. As the Hindu scriptures aptly declare:

"It sleeps in the mineral, dreams in the vegetable, wakes in the animal; and arrives at complete consciousness in man."

Each of these states or conditions of consciousness is therefore but a stage on the journey of the soul. Each stage is a grand comprehensive experience, the effects of which influences, adds to, and constitutes the Dhurma (individual and collective) of the Soul. Each stage is the result of experiences which preceded it, and the cause of experiences in the stage which follows.

Now this unit of consciousness of which we spoke, though it is almost entirely devoid of any organised physical structure, still manifests not only on the physical plane but also on the mental and the emotional planes, and it replies to impacts by reflex or response in accordance with the stage of its development. When, for instance, it contacts, in its physical form, any food substance, it simply absorbs it or amalgamates with it, just as one drop of water does with another drop.

This is the most elementary form of life and consciousness, and its method of receiving sustenance is equally elementary. Yet, simple though it be, this act

of amalgamating with a food particle is a complete experience and incorporates all three of the essential factors of an experience, though in the most rudimentary form possible. Desire, Idea, and Wish are followed in direct sequence, by Impulse, Opportunity, and Action. These are so elementary, however, so primal, that the action can only be expressed thus:—

A C T I O N  
 D E S I R E  
 I M P U L S E  
 O P P O R T U N I T Y

And in fact, many of our own impulses are made up of such mixed motives that we find it often impossible to explain or analyse them. But this conglomerate action is the first upward step of the primal unit.

(To Be Concluded)

However well fitted physically and physiologically to answer such *selection*, unless possessed of spiritual as well as of physical unselfishness a chela, whether selected or not, must perish, as a chela, in the long run. Self-personality, vanity and conceit harboured in the *higher* principles are enormously more dangerous than the same defect inherent only in the lower physical nature of man. They are the breakers against which the cause of chelaship, in its probationary stage, is sure to be dashed in pieces unless the would-be disciple carries with him the white shield of perfect confidence and trust in those he would seek out through mount and vale to guide him safely toward the light of knowledge.—The Mahatma Letters, p. 359.

## THE EVIDENCE OF IMMORTALITY

(Continued from page 112)

### V.

#### Effect of Death Upon The Consciousness of Life.

Having briefly studied the nature of the chief faculties of the soul, it remains to examine by the light of reason and logic the effect upon them of the death of the physical body.

At the very outset, the query meets us: Is consciousness annihilated absolutely by death, or does some portion of it escape this fate? And, if so, what portion?

Consciousness implies a cognizer, the thing cognized, and the act of consciousness itself. That which is conscious of life, in the case of primal, basic, life-consciousness, may be termed the first Manifested Logos, or Infinite Unity, which, being infinite, is certainly capable of manifesting itself in an infinite number of centres of consciousness, upon an infinite number of planes of consciousness and during an infinite succession of units of time. The thing of which it is conscious is motion—Infinite, Absolute, Motion—which is the material aspect of itself. The act of consciousness is that Infinite Volition by which it eternally cognizes its own being.

Motion is the material manifestation of life; recognition of that motion, the spiritual manifestation, or conscious aspect of life. A body in which motion ceases as a whole is dead as an independent body, although its constituent parts may be in violent motion. Thus we say the moon is dead because it has ceased to exhibit the two forms of motion by which we recognize planetary life—*independent motion about its own axis, and independent orbital motion about the sun.* Especially is the revolution upon its own axis evidence of volition in a planetary body, for it is a motion which astronomers have exhaust-

ed all possible theories in a vain attempt to explain. However satisfactorily their celestial mechanics may account for other motions, in the face of axial revolution they break hopelessly down. The moon, it is true, has an axial motion of twenty-eight days, but this is due to the attraction of the earth globe, and is in no sense volitional. For moons, earths, and suns revolve upon their own axis because they *will* to do so—a fact which astronomy will be driven to accept ere long. (Note.—That is, their Regents will to do this. The material molecules of their bodies no more will to act than do those of the body of man. In both cases it is the Regent, or soul.)

Absence of all motion is not only impossible, but inconceivable. A meaningless, senseless motion is unthinkable in an orderly cosmos. The effect can not be greater than the cause, and if we find order and plan at the periphery of being, we may be assumed it exists at its centre. Therefore, Absolute Motion is both planned and cognized by Absolute Wisdom, or Absolute Consciousness, and for this reason, the consciousness of life is infinite in both space and time.

The consciousness of life, then, pervades all space. It is the base, apparently, upon which all other states of consciousness exist, the source from which they spring. It is as incapable of annihilation as space itself. It is even independent of form, for it can equally well exist in the Formless. Therefore, death or the destruction of form can not destroy or annihilate the consciousness of life, or of being. But with this consciousness of existence in the human soul, is associated the added consciousness that I exist—I, a particular individual, a self-cognizing entity. Is this individualized consciousness annihilated at death?

This I-am-myself consciousness does seem to depend upon form. It is a differentiation which has arisen within the universe of life, and is a fact which must be recognized and explained—not blinked.

The I, or ego-consciousness, roots in the very Absolute itself. It is primal; it precedes and determines all subsequent evolution. From I-centres of conscious-

ness must proceed that Infinite Ideation whose wisdom results in cosmos. To such I-centres must run all the reports, so to speak, of the cosmic senses. It is possible, as we have seen, for the Absolute to manifest itself as an I at any point in space or time—a confused comprehension of which lies at the base of the Deism of Hegel. From these primal I-centres spring the I-am-myself—a reflected state of consciousness caused by embodiment in material forms. This manifestation of Divinity as a human soul, or self-recognizing centre of consciousness, is the most wonderful of all the dark mysteries of Being.

For in the human soul consciousness separates itself from the universe of which it is a portion, and then proceeds to study and analyze that other portion which is really itself, but from which it is apparently divided. But to separate itself, even apparently, requires a material basis, as the Secret Doctrine points out, and anything material must have form, though this be but that Primeval Chaos of which all olden philosophers speak. So that Form becomes a *sine qua non* of all soul manifestation.

It will be evident upon a moment's examination that this I-am-I which is at the base of the human soul does not depend for its existence upon the animal form of its body, however strange this assertion may seem to Western ears. But if it did, then would the sense of I-am-ness change with the changing body, which is never for any two consecutive moments precisely the same. The most radical and complete changes, as between the infant and the old man, are all accompanied by the same sense of I-am-myself. One can feel that that self has had experiences; that its opinions and beliefs have undergone many changes but the inner feeling that I am experiencing this, or changing my views into these or those, is always the same.

From the cradle to the grave, throughout infancy, childhood, adult life, and old age, the I has remained untouched by all the panorama which has passed before it. Character may change—it is the object of the ages and of evolution to change it—but that which recognizes

itself as I never changes. The form which reflects the cosmic I am, and causes the feeling of ego-hood in the human soul, is not that of the animal body, of this we may be assured. It is permanent; it is, perhaps, the noumenon of form, and capable of manifesting in any form, whatsoever.

But the soul, or I-am-myself, does depend upon the physical form for bringing it into relationship with this molecular plane, which is done through and by means of the senses. Without physical organs for receiving and transmitting vibrations the physical universe would be non-existent for it. It sits within, occupying a plane of the senses, almost exactly as a telegraph operator might receive reports of the doings of distant cities. It is evident that if the wires were cut the operator would be unable to communicate with those distant places, and it is also true that death must cut off all communication with this molecular plane, for the nerve-wires are completely destroyed by death.

This is the first and most important of the truths to learn from the death of the body—that it separates the soul effectually from this molecular world. It will throw a broad and bright light upon all so-called communications with the dead. It is possible to reach the dead, or, what is the same thing, for the dead to communicate with us, but it is the rare exception, and not the rule. A number of abnormal or unusual conditions must exist, which will be studied when dealing with this subject, in another chapter. It is enough for our present purpose to point out that the physical senses require physical peripheral cells to receive the impact of the vibrations coming from our physical universe, physical nerves and nerve fluids to convey those vibrations to the sense-centres, and physical cells to receive, record and preserve them until the inner ego can take cognizance of them. Death completely breaks this necessary sequence, and even deep sleep does so temporarily. Indeed, the latest, and probably correct, theory of the *modus operandum* of sleep supposes the actual physical interruption of this sequence by the separating, or actual



withdrawing, of the central nerve cells which are in contact when the ego is awake.

Sleep is the exact counterpart of death in that it cuts off the soul from communication with the external universe. To all intents and purposes, a man asleep is a man dead, the sole difference being in the power that the living man has to awaken. Let the sleep be profound enough, and the dulled senses convey no reports whatsoever to the sleeper. "Seeing, and hearing and feeling are done," for him who slumbers, until he again awakes. Sleep has been too little studied; with its blank lapses of consciousness may be found the most instructive and helpful analogies with death, did we but examine them in the proper spirit. For in sleep the body is exhausted temporarily; in death it is outworn altogether. The soul rests its body ten thousand times, but at last must lay it aside entirely, so that death is but a longer, more profound sleep. One is dead when asleep, and but asleep when dead.

Similarly, trance, unconsciousness from concussion, fainting, etc., all throw the light of analogy upon their great congener, death. The writer once questioned a particularly intelligent young man, dying from traumatic peritonitis, and in full possession of all his faculties, as to the nature of the sensation of dying. "I feel exactly as if I were going to faint," was the reply. And presently he did faint—into a swoon that will last him a thousand years, it may be. Had he awakened, by any chance, in his old body, he would have picked up from the record upon the brain cell the thread of this life, and gone on; when he awakens in a new one, he will have to renew all his associations with this molecular universe and again go through the slow process of building himself a habitation. However, complete and unbroken may be the web of life upon deeper planes in which the soul has its true home, the interregnum between earth lives is as real as a chasm between precipices, and can only be bridged by uniting the consciousness and memory of the soul while in the body to that inner thread upon which all its

molecular and transient personalities are strung.

For the body is not the home of the soul, however much it may appear to be. It is a continual struggle for it to maintain itself here, and the slightest break in the channels by means of which it reaches the earth is sufficient to annul all consciousness of earth-life and its concerns. Fatigue wearies the delicate wires daily, and the soul is compelled to relax its hold and to abandon, if but temporarily, its communication with earth. Sleep the brain must, or madness and death will quickly follow. Disease, accident—ten thousand things—surround the soul's avenues to this molecular universe, and all seeking to exclude it from this, to it, abnormal consciousness, either temporarily, by sleep, delirium, or trance, or to destroy these approaches permanently by death.

So that there can be nothing in the casting off of the physical body to warrant the apprehension that the I-am-myself consciousness will not survive the process. If it be, as it unquestionably is, independent of all change in the body; if it is unaltered by growth or age; if it remain the same when paralysis removes all knowledge or sensation of almost the whole of its habitation; if it survive the interregnums of sleep, delirium, trance or madness, during which the body is for it, at least temporarily, annihilated, then there can be no reason for alleging that death destroys or even changes this primal, individualizing and permanent consciousness of I AM MY-SELF!

(To be continued)

Evil is the exaggeration of the good, the progeny of human selfishness and greediness. Think profoundly and you will find that save death—which is no evil but a necessary law, and accidents which will always find their reward in a future life—the *origin* of every evil, whether small or great, is in human action, in man whose intelligence makes him the one free agent in nature.—The Mahatma Letters, p. 57.

## ASTROLOGY

In a group conversation recently the subject of Astrology was casually mentioned, when a young lady enquired in a mood of surprise—"Do you think that there is anything in it?" On the assurance of the writer that it contained all of the Divine Wisdom, she was able to do no more than look her incredulity. We are not to be surprised at this, for the present day scientific man, if he should ever have occasion to mention the term Astrology, never fails to couple with it the term Superstition, or the more offensive term of Idolatry.

Cults, Orders and even Social Customs have been unfailingly labelled by our dogmatic friends as religions, so with equal regularity and positiveness, the science of Astrology has been labelled as Superstition. Writers of encyclopedias and dictionaries or glossaries, have never missed the opportunity of giving a slap at it, the commotion of which slap may have been intended to cover the fact of their ignorance of the subject, and to draw the reader's attention away from their complete lack of attempt to investigate or study the question.

"A little learning is a dangerous thing" says the poet, and I surmise that he insinuates that it is only in a broad culture and information that safety lies.

Astrology is easily learned. Its only requirement is a keen and intuitive sense of weighing one influence against another. The mathematical requirements are all furnished to us ready made, and the feat of sorting them out and placing them on paper is not difficult. Once that is done the astrologer will size up his subject, weighing and balancing the good and evil influences, stressing the strong and pointing out the weak, neglecting nothing that may have a bearing on the character or life of the subject.

How is it possible to depict on a plane surface the zodiac with the planets revolving in it may puzzle anyone but it really is simplicity itself. The ecliptic is the path of the sun through the zodiac, and as the zodiac is contained within a few degrees of arc on each side of the ecliptic, it is quite possible to

draw a circle on paper placing the twelve zodiacal signs evenly around it, the position of the planets being found, they are quickly located, when the figure is complete. The declinations N. or S. of the ecliptic may be put as a notation at one side, as I do not believe that they are important except in a very few instances.

Several branches of astrology are known, but only one is worthy of study and attention, and that is Natal astrology. The figure is erected for the time of birth of the subject, and designed to tell his position in race evolution, some of his record of past lives, and the line along which he must progress in this incarnation.

There are arguments advanced for the Heliocentric system of astrology, with the Sun as the centre, but by far the most practitioners and students adopt the Geocentric system, with the Earth for the centre of the figure. If the life-wave in which we find ourselves is passing over this globe, it ought certainly to be the centre of planetary influence, and the point where these forces focus will be the exact point and exact time where the subject is born, therefore this point will be the centre of the figure, and the top of the figure will be the mid-heaven or zenith over that point.

The forces of the zodiacal signs pour into this focus and a special mechanical arrangement is necessary to indicate just where in the earth life these forces will express themselves. For this purpose are drawn what is called the Mundane Houses, twelve divisions of the circle of equal size, six above the horizon and six below; they are drawn in such a way that the first house extends from the Eastern or rising horizon to a point 30° below, while the seventh house is exactly opposite, the tenth house extends from the zenith to a point 30° east, while the fourth house is opposite. The remaining spaces are filled with the other eight houses, their numbers running from No. 1 at the horizon down to No. 3 at the nadir, up to six at the point just at the western horizon, and so on over the zenith to No. 12 which just reaches to the eastern horizon next to

No. 1. This is purely a mechanical and arbitrary arrangement, but centuries of observation and experiment have proved that this arrangement is correct, and always relates itself to the centre of the circle, to the zenith and to the horizon just as has been stated. They are called Mundane Houses, because they deal with mundane affairs.

Thus it follows that the sign on house No. 1 will give expression to the physical appearance and the personal characteristic of the native. No. 2 indicates his financial affairs and the extent of his creative mental forces; No. 3 tells of writings or of journeyings; No. 4 speaks of his environment, his home and the latter part of his life, No. 5 tells of his amusements and recreational life, also speculations and intuitions, No. 6 of health, No. 7 of marriage or business partners, of the one who sits across the desk from you, or across the breakfast table; No. 8 speaks of death, your own or your friends, and with death tells of legacies or inheritances, No. 9 is religious or philosophical, or, lacking in either or both, No. 10 gives the station in life, and the employment or vocation, No. 11 friends, No. 12 Secrets.

So all of our earthly activities are covered by these houses, and when we place on the houses the zodiacal sign, we find just how the force exerted by the sign will pour upon us through the channel indicated by the house.

The study of astrology and the examination of great numbers of these charts of different people, is one of the most convincing evidences of Reincarnation that could be offered. It is at once plain that each person born to earth brings with him certain accumulated characteristics which could only have been produced by himself in a life very similar to his present one. It also explodes the theory of the superiority of one sex over another, and teaches that the well balanced man must be the possessor of the feminine characteristics of tenderness and gentleness to round out his character, and women must possess masculine courage and initiative to become a queen among women.

The purpose of the planets in a figure is to strengthen or weaken the influence of the sign, and also to add their own peculiar value according to the location, and when one considers that each degree of a sign has its own peculiar significance, also that there are what is known as suspended signs, that the planets, nine in number, have the most uneven eccentricity or orbit, some clue may be found to the immense diversity of the human race.

In this short article I have not attempted to go into the occult significance of the signs, planets etc., or to speak of the twelve creative Logoi or the Logos of the sun or Gods of other planets. Such matters are to be found in many books which deal with the deeper occult significance of the turning of the great clock of the Universe. To me the great clock seems more like a great sorting machine, ever turning and ever forming new combinations, so that when the combination exactly fits your development, then you are born. This is the great machine of the Universe, before which man stands naked and alone.

It will destroy his earth life again and again, until he understands and overcomes it, and rules it on earth as well as in Heaven.

The twelve signs of the zodiac and the twelve labours of Hercules are a parallel.

George C. McIntyre.

And this I know: that when the gods have use for us they blind-fold us, because if we should see and comprehend the outcome we should grow so vain that not even the gods could preserve us from destruction. Vanity, self-righteousness and sin, these three are one, whose complements are meekness, self-will and indifference. Meekness is not modesty. Meekness is an insult to the Soul. But out of modesty comes wisdom, because in modesty the gods can find expression. The wise gods do not corrupt modesty with wealth or fame, but its reward is in well-doing and in a satisfying inner vision.—From Talbot Mundy's Book, "Om."

# THE CANADIAN THEOSOPHIST

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IN CANADA

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## OFFICERS OF THE T. S. IN CANADA.

### GENERAL EXECUTIVE

Felix A. Belcher, 250 North Lisgar Street, Toronto.  
Edwin E. Bridgen, 276 Prud'homme Avenue, Notre Dame de Grace, Montreal, P. Q.  
Miss Nellie Gates, 96 Rothesay Avenue, Hamilton.  
George I. Kinman, 87 Ravina Crescent, Toronto.  
George C. McIntyre, 20 Shannon Street, Toronto.  
Kartar Singh, 9 Toronto Street, Toronto.  
Joseph E. Wright, 5 Alexandra Apartments, West Court, London, Ont.

### GENERAL SECRETARY

Albert E. S. Smythe, 26 West Glen Grove Ave.  
Toronto 12.

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## OFFICIAL NOTES

Mrs. Annie Besant, P.T.S., D.Lit., will celebrate her 80th birthday on October 1.

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In the Occult Digest (Chicago) for September there is an article by Jocelyn Underhill "On Theosophical Authority," said to be reprinted from The Canadian Theosophist. We regret that we cannot claim this distinction, though we may merit the virtue of reprinting it in due course, and meanwhile recommend all who may have the opportunity to be sure to read it. The Occult Digest has some excellent material and has just finished republishing the late Dr. Hartmann's "In the Pronaos of the Temple of Wisdom" in the October number, which is issued nearly a month ahead of the calendar.

\* \* \*

Mr. N. K. Choksy, newly elected General Secretary of the T. S. in Ceylon, writes from Boyd Place, Colpetty, Col-

ombo, that the former General Secretary, Mr. H. Freihaan had resigned and had left the island. The first annual Convention of the Society is to be held in October. "I shall thank you to kindly send a Message from your Section to be read out at our Convention. It helps to keep the ideal of Brotherhood vividly before our eyes to know that we have the kindly thoughts and helpful wishes of our comrades across the waters in our efforts to build our Section into the very life of our Island." Mr. Choksy also asks for an account of the various activities carried on by the Society in Canada.

\* \* \*

## DR. ARUNDALE'S VISIT

A Chicago correspondent says that Dr. and Mrs. Arundale have been received with much enthusiasm. The good humour and fine wit displayed by him have been met with hearty response. Dr. Arundale is already in love with America. He says that he has "a half notion to settle down here." He says we are in position to live cleanly, that we are prosperous, and that prosperity is not incompatible with spirituality. He says that the American Section is in position to introduce a new departure in the affairs of the world in that we are about to demonstrate that it is possible to be prosperous and spiritual at the same time. Lodges everywhere will please note that Dr. Arundale is in America not only to give but to receive, and it is hoped that every centre will make every opportunity for contact with clubs, societies, industries, social welfare institutions, and what not. He wants to peep into every phase of American life, he wants to see everything. Rukmini is a charming and capable young lady. She has already won the heart of America. She dresses in her native costume and is very picturesque. The reporters everywhere are glad to have her as a background for a newspaper story. Both Dr. and Mrs. Arundale are indefatigable workers so that lodges need not hesitate to make engagements and plans within reason. It is hoped that all will make plans causing the least amount of delay and friction. Make everything as smooth as possible.

## THE CHICAGO CONVENTION

The Theosophical convention opened in Chicago on Saturday evening, August 27, at 8 o'clock with a reception to Dr. and Mrs. Arundale, who had arrived in Chicago at 4.30 that afternoon. We had a most delightful evening getting acquainted with our distinguished guests, says the official newsletter from Dr. Stone's office. The select gathering (709 registrations) and colourful Stevens Ballroom gave a distinctive note to the gathering. Dr. Arundale immediately won the hearts of his hearers, and Mrs. Arundale, likewise, won our hearts after speaking a few words and then singing while playing the vina. Mrs. Arundale is truly beautiful.

On Sunday morning there was an E. S. meeting, then church in another assembly room in the hotel, and separate from the convention proper, and at 3.30 in the afternoon a large delegation, having gone to Wheaton, witnessed the dedication ceremonies which were conducted under Masonic rights, the following co-Masons taking part in the services: Dr. Arundale, acting R. W. M., Rukmini Arundale, Senior Warden, Marie Poutz, L. W. Rogers, A. P. Warrington, Mina Ropp, Edith Armour, H. K. Campbell and myself and Marie Hotchener, Director of Ceremonies. Candle bearers were Elsie Atwood, Etha Snodgrass and Ernest Jackson. After the building had been duly dedicated the party and visitors were shown about the building and all agreed that the National Headquarters Building was a thing of beauty and a structure worthy to be the home of the National Centre.

Sunday evening Dr. Arundale gave a public lecture on "The Return of the Christ," which was very well attended, several thousand people being present, the message ringing with conviction.

Monday morning at 9.30 convention proper opened and from that minute until the close of the convention on Wednesday evening at the banquet there was one round of meetings and good work accomplished. Harmony reigned supreme and everybody agreed that this was the most harmonious, the most sat-

isfactory convention that the American Section had ever witnessed. "There are not enough adjectives in our language to describe the inimitable Dr. Arundale. There is no one like him. He is a law unto himself. He stands on solid rock. His wisdom is of the ages. His humour and ready wit are delightful and he has a way of shaking stupid humanity out of its complacent and narrow modes of life. He gives elbow room to the spirit and is the apotheosis of common sense. Frankly, he is my ideal—the greatest man that I have ever met in this incarnation, without exception," says Dr. Stone.

On Tuesday night Dr. Arundale spoke on "America, Her Power and Purpose." It was a magnificent lecture, well attended and well received. The banquet on Wednesday evening was a most delightful affair. Wit and humour sparkled amid the more serious strain of Theosophical duty. I cannot recall a time when I have laughed so long and so whole-heartedly as I did at Dr. Arundale, active Toast Master, and his humorous wit. Mr. Rogers was presented by Dr. Arundale in most glowing terms and gave a talk, the like of which I have never heard from the lips of our President. So moved were all present that Dr. Arundale, at the conclusion, arose to say that Mr. Rogers' remarks were a fitting farewell whereupon all stood and sang that delightful song composed by Gail Wilson, after which Rukmini chanted three Sanskrit songs. This officially closed the convention.

The Young Theosophists had provided a five-piece orchestra and about 9.30 the music came on and dancing was in order until midnight. Three professional solo dancers entertained. A large number stayed, including Dr. and Mrs. Arundale, and there was a general feeling of good will and fellowship ringing through the reception hall. Thus came to a close one of the most remarkable and most profitable conventions in the history of the Theosophical movement in America.

After a few days rest Dr. and Mrs. Arundale start West on their circuit tour, opening in Spokane on September 6. They return to Chicago October 8

after which they will make the Southern tour and go Eastward after returning to Chicago the second time. They sail from New York City on November 19, on the Olympic.

Dr. and Mrs. Arundale will be in Toronto on Saturday and Sunday, November 5 and 6, and will speak under the auspices of the Toronto Theosophical Society in the Theosophical Hall, 52 Isabella Street, on those evenings. Other meetings will be arranged for during the days.

### AMONG THE LODGES

Toronto Lodge announces an Elementary Theosophy Class to continue for six weeks beginning Friday, October 7 and an "Isis Unveiled" Class beginning Wednesday, October 5, both these classes to be conducted by Mr. Smythe. Mr. Lauren Harris has consented to revive the class on Theosophy and Art which attracted so much attention last season.

\* \* \*

The execution of Sacco and Vanzetti by the Commonwealth of Massachusetts has been the subject of many meetings in various parts of the world. In Toronto there have been a number of such organized protests. Emma Goldman spoke at one in the Labour Temple on August 18 when Albert E. S. Smythe presided at the request of the Committee. The following resolution was adopted: "This mass meeting assembled in the Labour Temple, this 18th day of August, 1927, after hearing a review of the case and the testimony for and against Sacco and Vanzetti, hereby give expression in the name of our Western civilization to their heartfelt protest against what they feel to be an outrage upon our common humanity when, without yielding the right of a new trial in the face of a doubt which has held these men for seven years in the shadow of death, the almost universal appeal of fair-minded men and women that the tardy justice of a new trial be granted them has been ignored; and hereby renew this appeal and implore this act of justice to men who have already been subjected to a punishment intolerable and revolting to

reasonable people." This resolution was telegraphed to President Coolidge, Governor Fuller, the American Consul in Toronto and to the two men themselves. Mr. Smythe spoke on "Sacco, Vanzetti and Karma" on Sunday evening in the Theosophical Hall, September 4.

\* \* \*

The West End Lodge, Toronto, has adopted a resolution approving the suggestion of a study course to be written and published in The Canadian Theosophist. It is suggested that a Committee be appointed to write the course and submit it to the General Executive to be passed upon and published as may be authorized. It is suggested that the course be of a primary character; that Sanscrit terms be avoided; that it be limited to twelve lessons; that a certain specified number shall agree to enroll in the course and submit their work for valuation; that outstanding papers be published in the magazine; that the course be open to non-members as well as members; that a supervisor answer questions; that the course be free, and that voluntary donations cover the expenses. It will be remembered that the General Executive considered this matter on August 6 and laid it over for consideration.

\* \* \*

Montreal Lodge is resuming its usual activities after the summer recess. During the recess, several of the members have been busy with the lodge property, and have effected a considerable improvement in the appearance of the Lodge Room. The time and material were freely given by these members with a view to removing a cause for criticism, and it is to be hoped their efforts will be appreciated. In addition to the public meeting, the regular members' meeting will be held, commencing Tuesday, September 13th, and a few weeks later, an open class for all interested, on Thursdays. Public lectures will be given at eight o'clock each Saturday evening in Coronation Hall, 121 Bishop Street. The programme as arranged so far is as follows:—September 10, Harry Williams, Swedenborg, The Seer; 17, Dudley Barr, Reincarnation in the Bible; 24, R. A.

Uttley, The Marriage of Vice and Virtue; October 1, D. B. Thomas, Reincarnation; 8, Charles Fyfe, Hath Job served God for Naught?; 15, Harry Williams, Carlyle—Was He Inspired?; 22, R. A. Uttley, The Government of God; 29, E. E. Bridgen, The First Humanity; November 5, Miss C. Burroughs, Thought Forms; 12, J. E. Dobbs, Theosophy and Religion; 19, Harry Williams, Emerson—The Philosopher; 26, E. E. Bridgen, Atlantis—The Lost Continent; December 3, Mrs. W. A. Griffiths, Indian Yoga; 10, J. E. Dobbs, Theosophy and Society; 17, E. E. Bridgen, The Ancient American People; 24, Christmas Eve; 31, New Year's Eve; January 7, Dudley Barr, Theosophical Cycle in History; 14, J. E. Dobbs, Theosophy and Humanity; 21, Harry Williams, Whitman, The Poet; 28, E. E. Bridgen, Ancient Egypt.

\* \* \*

Ottawa Lodge reports that on Wednesday evening, August 24, Mr. E. E. Bridgen, Montreal, in accordance with policy decided on by the Executive of the T.S. in Canada paid the Lodge a visit. During the talk over the local difficulties two important points were brought out. The first had to do with the travelling library idea. It was felt that so far as Ottawa was concerned that, while we agreed in principle with the scheme, it would entail a great deal of time on the part of a librarian which would be somewhat of a difficulty for the Ottawa Lodge to put over for the present at least. In this connection, however, the Ottawa Lodge is considering the desirability of presenting certain books to the local library where they would obtain a wider circulation than they have at present. The other point made was an idea presented by Major D. H. Nelles. He stated that a local lodge might be studying and collecting information on some theosophical subject, such as the Chakras, for instance. Their ideas and books must of necessity be somewhat limited and before going very far they come against a blank beyond which they are unable to progress. The Major's idea was that at that stage other lodges could render assistance by contributing their ideas on the subject. A pool would then be

formed, say, at Toronto, and the combined information tabulated and copies supplied to all the lodges. Mr. Bridgen thought the idea a good one and noted it for discussion at the next executive meeting. In conclusion, it was thought that an interchange of similar visits to that of Mr. Bridgen's, where it can be arranged without too much financial burden on the local lodges, would be a good plan to foster. A new viewpoint is given all, and such a broadening outlook must be beneficial to all who participate.

### FELLOWS AND FRIENDS

Mr. and Mrs. Roy Mitchell have left Toronto for residence in New England or some such location convenient to New York. They expect to keep up their Theosophical work while engaging in literary occupations.

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Mr. W. H. A. Long, formerly of the Winnipeg Lodge, who has been travelling about for the last few years is settling in Victoria, B.C., where he writes from the Metropolis Hotel. Mr. Long will be a decided acquisition for the Victoria Lodge.

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It has been announced that Mr. Carroll Aikins is the new director of the Hart House Theatre in connection with the University of Toronto, the position held by Mr. Roy Mitchell in the opening years of the theatre. Mr. Aikins founded the Home Theatre at Naramata in the Okanagan Valley, B.C., and has been a pioneer in "Little Theatre" production. Mrs. Aikins, who is an accomplished actress, is a member of the Summerland Lodge, for which she conducted the Secret Doctrine Class.

\* \* \*

World's Archives of Religious Experiences have been established at Teocalli, North Yonkers, N.Y., and the Secretary may be addressed there. The first volume of experiences has been published at 60c. Contributions are invited and the conditions of co-operation may be had on application. The experience reports wants are of prayer answers,

providential guidances, coincidences; prognostications, verified dreams, anesthesia experiences, reincarnational reminiscences, parental memorials, inspiration, initiation. The prospectus states: "As we are interested in increase of consciousness, and not in its decrease, we throw out reports of mediumship, materializations, automatic writing, hypnotism, or any work of darkness."

\* \* \*

"Theosophy" for September (Metropolitan Building, Los Angeles) has an excellent article headed "Danger Signals." It is an article which may well be studied, not merely by students who are desirous of being warned of the hidden rocks and dangers of their voyaging, but also by those sturdy mariners who have gone out into the world and announced themselves as Teachers of the Law. It is not for the common or garden variety of student like ourselves to say whether all the warnings are of the same authority, but we can certify to the worth of the last paragraph particularly. "Beware following any person. Beware giving advice. Beware accepting any blindly." And of the "danger signals themselves, as of all teaching—"Test them by life and action for their worth, and then heed such as accords with your own already accumulated experience. . . . ."

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A more than usually interesting number of "The Theosophist" was issued in August. In the Watch Tower it is noted that the Sinhalese Buddhists are raising as a memorial to Colonel Olcott a Buddhist Headquarters for Ceylon in the capital city, Colombo. It is a three-storeyed building with a central dome and is to be finished next month. Colonel Olcott's splendid work in bringing into Sinhalese education the wonderful teachings of the Lord Buddha—to which the Sinhalese have a hereditary right—has gone on and prospered since his death, and now twenty years later, says the Theosophist, this fine building is rising up to add physical testimony to that pride in Buddhism which he helped to give back to the Buddhists of Ceylon, their birth-right—the illumination he shed in his

life and in his teachings. An article of striking interest is by Patrick Bowen on "The Ancient Wisdom in Africa," all rights in which are reserved so that we can only call attention to its value. Another contribution of real value is by Norris W. Rakestraw, Ph.D. Dr. Rakestraw takes his text, "As Others See Us," and taking Count Keyserling's "Travel Diary" as a basis he seizes the opportunity to re-direct the student to the original object of Theosophy, which is not to accept what other people tell us that we may believe to be true, but "must partake of the search for pure Truth." And this can only be found in ourselves and not in any other person.

\* \* \*

Mr. S. N. Chaturvedi, who was a delegate to the World Convention of Educational Associations held in Toronto during August, addressed the Toronto Lodge on Sunday evening, August 16, on the "Folk Songs of India." Mr. Chaturvedi is a high caste Brahmin who has been spending two years in the investigation of Western Educational methods. He is a member of the Committee of Educational Experts of the League of Nations at Geneva, and was thus delegated to attend the Toronto Convention. He professed himself in sympathy with the policy followed by the T.S. in Canada with its synthetic appeal and reliance on the basic principles of all the great faiths. Mr. Chaturvedi, who was formerly Principal of the K. I. College, Lucknow, is the author of half a dozen volumes of poetry. Among the interesting things he had with him were two exquisitely written and illuminated manuscripts, one of the Bhagavad Gita and four other mystical works, and one of ancient poems. These MSS. are several centuries old. Mr. Chaturvedi recommends Tilak's edition of the Gita and that issued by Swami Svaruparananda.

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Mr. and Mrs. A. E. Kantel, of Los Angeles, were in Toronto during the meeting of the World Federation of Educational Associations. Mrs. Kantel is chairman of the International Relations division of the California Federation of Women's Clubs, and a life member of the



Toronto Local Council of Women. Both she and Mr. Kantel maintain their interest in the Toronto Theosophical Society.

## ECONOMIC THEOSOPHY

### VII.

"Now the community's whole coinage is £10,000. With £5,000 of this in the bank, £2,000 always in and out, and with paper notes to substitute for any of the further £3,000, our philanthropic banker can give his noblest instincts full play. Human nature being what it is the greater part of the gold will never be required, either the permanent deposit or the current held against the notes. Hence he can print, shall we say, £2,000 of notes at a conservative estimate. Then again, a man may come to him, for example, the typical inventor or engineering genius, with some mechanical device or chemical process. This man, short of capital, and a mere child in money matters or any financial 'rigging,' may be provided with credit and actual notes by the banker and found an industry of vital value to his fellows."

In this case the banker is clearly advancing notes against future production, i.e., wealth. But, as the notes are provided and are consequently put in circulation, no harm is done unless the public refuses to accept the notes. This is the vital difference between note currency and cheque-credit currency which will be dealt with later.

"Hence limited only by the quantity of Goods the community can turn out to back the Goods-Tickets and maintain their relatively stable value, the banker can go on printing his paper Goods-Tickets or notes to any extent until numerically and quantitatively, with their increased production, the old metal Goods-Tickets are almost entirely negligible, provided the notes are inconvertible. If, however, they are not made inconvertible, with suitable other safeguards, there is always the peril of an appalling collapse in the machinery of distribution, as has happened constantly in the last hundred years, and will con-

tinue to happen until our bankers and the business community generally are educated into sound currency conceptions.

"Not to labour the point and making two further assumptions—that the community does not issue any more currency itself and that the banker still has a free rein—what is the position after, say, twenty years? With a relatively primitive community, as that we imagine, with no external threat or foreign trade, their constant increase of Goods-Tickets (coin and paper) enables constantly increasing supplies of Goods—given their scientific and productive adequacy and the fewness of the inter-dependent factors to permit the simplicity and reality of the principles to be readily understood by ourselves in analysing them.

"Clearly such a settlement might function for years with a currency varying from a high ratio of gold metallic coinage, to later a very low one with a high number of paper tickets, while in addition a credit cheque currency could be introduced, thus giving the three distinct grades and types of Goods Tickets."

In the first two grades of Goods-Tickets—cash currency and note currency, the issue of new currency gets into actual general circulation and where the credit cheque system differs is that it is not only more confined in circulation but actually destroys general currency. Here is the reason of instalment buying and its constant increase in volume—probably two-thirds or over of sales in the United States to-day are made on the instalment plan of deferred payments. Let us first of all state that whether a banker issues notes or credit that in either case he actually usurps a public function and establishes a monopoly. Illegal coinage is at once understood, as no goods are there to back it, and the state visits its displeasure on the counterfeiter if it gets its hands on him.

The credit cheque banker-made currency is counterfeiting, despite the legal protection it presently enjoys. But let us examine it in a hypothetical example.

A manufacture has secured a large order but has not the bank deposit to his name to complete the deal. He inter-

views his banker and as a result is granted a credit of say, \$10,000. In employing his overdraft he will use two different methods of payment. For his wages to his employees say, \$3,000, he will draw a cheque payable to himself and cash it at his bank, which will lend him from the general currency it has on hand. But for his trade accounts to his creditors he will simply make out cheques. These on presentation either at his bank or theirs are shown as increased deposits. Now neglecting profit and interest as they will only increase the adverse balance he collects from the public in prices the \$10,000 needed to pay his overdraft. That is he takes back \$7,000 more than he puts in circulation. But his creditors have in addition a further call on the depleted general currency of \$7,000.

Accordingly, as against coins and notes, cheques have perilous drawbacks. Once the coins or notes are in circulation, no matter if the latter are banker-made, they can penetrate anywhere in the community, and are acceptable to any member of it, thus vitalizing trade and industry everywhere. This the cheque cannot do, so that it is Goods-Ticket incomplete, the measure of its incompleteness being its control by the banker.

Ottawa.

C. V. Craik.

### "ISIS" AND "THE VOICE OF THE SILENCE"

"Another fine example of the habitual disorder in which Mrs. H.P.B.'s mental furniture is kept. She talks of 'Bardo' and does not even say to her readers what it means! As in her writing room confusion is ten times confounded, so in her mind are crowded ideas piled in such a chaos that when she wants to express them the tail peeps out before the head."—Master K. H. ("Mahatma Letters," p. 105).

"The author does not feel it necessary to ask the indulgence of her readers and critics for the many defects of literary style, and the imperfect English, which may be found in these pages. She is a foreigner, and her knowledge of the language

was acquired late in life."—H. P. Blavatsky. (Preface to S.D.).

For some time a number of misguided Theosophists (as also the members of an organization which has pirated the distinctive title of the T.S., and travesties the teachings and traditions of the genuine Society) have been inveighing against the two editors of the revised edition of the "Secret Doctrine." Were these caviling amateur critics cognizant of the processes to which H.P.B.'s manuscripts were subjected before reaching the printer they might quite as well include in their denunciations the two Keightleys, who revised the original manuscript of that work, and also Col. Olcott, Dr. Alexander Wilder, Mr. Charles Sotheran and others who helped in the production of "Isis." The book was brought out by J. W. Bouton, an experienced publisher, who employed Dr. Wilder to edit and index a number of his more important publications, including "Isis." Col. Olcott, who as H.P.B.'s assistant saw the work through the press, told me that after H.P.B. had run up a ruinous bill for changes and corrections in the proof-sheets Mr. Bouton rebelled, and thereafter H.P.B. was not allowed to see the proofs. Col. Olcott, who in those early days disbelieved in reincarnation, and wrote to his friend Stainton Moses, "Reincarnation is not a part of our programme," made some unwarranted changes in the text, and of these the Master M. wrote, "By-the-bye, I'll re-write for you pages 345 to 357, Vol. i., of "Isis"—much jumbled, and confused by Olcott, who thought he was improving it!" ("Mahatma Letters," p. 75). These are the pages in which reincarnation is repudiated; and there are passages elsewhere in the work which reveal how assiduously Col. Olcott deleted reincarnation from the pages of "Isis"—to the dismay of H.P.B. when she discovered, long afterward, that her colleague's editing had made it appear that when writing "Isis" she denied, and argued against, this cardinal doctrine of Occultism. In "My Books" she tried to explain how this happened; but, as she generously shielded Col. Olcott, her ex-

planations were wholly unconvincing.

Some years afterward I enjoyed the friendship of that eminent scholar, Dr. Wilder (a noble old "reincarnated Greek philosopher") and of the learned Mr. Charles Sotheran and his estimable wife, both professional writers, at whose home I often took tea while we talked of Theosophy, H.P.B., and secret societies—his favourite subject.

Though Mr. Bouton's literary experts could be depended upon to smooth out any wrinkles in the English of "Isis," it was beyond their province to make changes affecting the meaning. A Spiritualist in San Francisco, one Coleman, editor of the "Carrier Dove," contributed serially to the "Religio-Philosophical Journal" a list of mistakes in "Isis," which had run up to more than a thousand the last time I saw it. I spoke of it to Mr. Judge, and he said with a laugh that he was keeping a file of Coleman's articles, as they would be useful whenever a new and corrected edition of "Isis" might be brought out.

In view of these facts, it is not pleasing to read the statements made by Mr. W. P. Pease on p. 64 of the June "Canadian Theosophist." In his exposition of "Isis" he goes out of his way to disparage and deride Mr. Mead; and, being unaware of the fact that most manuscripts submitted to professional publishers are passed upon by critical readers and are expertly edited before being sent to the printer, he points to "Isis" as evidence of "H.P.B.'s unassisted ability to write good English." When he extols "the beauty of the diction and the phrasing of the S.D. and the Voice of the Silence" he is claiming for H.P.B. a mastery of literary English which she herself expressly disclaims.

Now, no one values the "Voice" more highly than I do; and it is not an agreeable duty, in refuting these uncritical estimates of H.P.B.'s literary achievements, to point out that the "Voice" (as also the "Stanzas of Dzyan"), while very beautiful as a whole, and sublime in many passages, is disfigured with many solecisms and other inaccuracies, even though it was revised in manuscript by Mrs. Besant and Mr. Mead.

It would seem that when revising the writings of their teacher they were too diffident to do the work thoroughly, and therefore indulgently passed over many of the errors in the text. Of these errors, which are indubitable, I note 112, including 17 "mixed metaphors;" and to a few of them I now call attention.

The "Voice" is appropriately "dedicated to the few;" yet it begins with the rather startling statement, "These instructions are for those ignorant of the dangers of the lower Iddhi" (psychic powers). This would apply to the mass of mankind! Here, to use the Master K.H.'s expression, "the tail peeps out before the head"—nay, worse than that, the "head" fails to peep out. H.P.B. evidently meant to say that the instructions are for those ("the few") who desire the spiritual occult powers but are ignorant of the dangers of the psychic powers; but, as is often the case in her writings, she put down on paper only part of what was in her mind.

"The living power made free in him, that power which is himself, can raise the tabernacle of illusion high above the Gods, above great Brahm and Indra." A "tabernacle" is, literally, a hut, a tent, a temporary habitation; the word is used metaphorically of the human body, as are skenos and skenoma in the N.T. Here "the tabernacle of illusion" can mean only one thing—the physical body of man, from the psychic substratum of which are woven "the three vestures of the Path." This passage is profoundly esoteric, and mantramically rhythmic; yet it is like a diamond with a flaw. For "Brahm" is the Absolute, whereas "Brahma," the exoteric God, is meant. I once asked Mrs. Besant why this error was left uncorrected, and she said that H.P.B. would not let her make the correction, because it would ruin the rhythm. But a slight change in the construction would have preserved the rhythm without sacrificing the sense.

"The wheel of the Good Law moves swiftly on. It grinds by night and day. The worthless husks it drives out from the golden grain, the refuse from the flour. The hand of Karma guides the wheel; the revolutions mark the beat-

ings of the karmic heart." A vehicular wheel is metamorphosed successively into an upper millstone, a threshing-machine, a sieve, a steering-wheel, and finally a stethoscope which marks the beatings of the steersman's heart.

"There is but one road to the Path; at its very end alone the Voice of the Silence can be heard." (Usually a "path" leads to a "road." Grammatically, "its" refers to the "road," not to the "Path;" "alone" is incorrectly used for "only," and "can" is dislocated. The meaning intended is, I take it, that there is but one way by which the Path can be found and only at the very end of that Path can the Voice of the Silence be heard.) "The ladder by which the candidate ascends is formed of rungs of suffering and pain; these can be silenced only by the voice of virtue." (The "Path" changes into a "ladder," the "rungs" of which are to be "silenced" by a virtuous "voice.") "Woe, then, to thee, Disciple, if there is one single vice thou hast not left behind; for then the ladder will give way and overthrow thee; its foot rests in the deep mire of thy sins and failings, and ere thou canst attempt to cross the wide abyss of matter thou hast to lave thy feet in Waters of Renunciation. Beware lest thou shouldst set a foot still soiled upon the ladder's lowest rung. Woe unto him who dares pollute one rung with miry feet. The foul and viscous mud will dry, become tenacious, then glue his feet unto the spot." The first "then" is ambiguous, and "one single" is tautologic. The "ladder," which will give way under the sinner's weight, is converted into a bridge spanning an abyss, and the sinner's feet will become glued to "the spot."

"The shadows cast can, as effects, no longer be." Here "cast can," necessarily caesuraed, is very harsh; and grammatically "no longer" refers adjectively to "the shadows," though it is intended to be taken adverbially in the temporal sense of "no more."

"Sow kindly acts and thou shalt reap their fruition." Here "fruition" is wrongly used for "fruitage" or "fruit." The

"fruition" of a thing is the possession, use or enjoyment of it.

"'Tis from the bud of Renunciation of the Self, that springeth the sweet fruit of final Liberation." Here "self-renunciation" is meant; "the Self," one's inner God, is not to be renounced.

"The midnight blossom of Buddha. . . . is the seed of freedom from rebirth. It isolates the Arhat both from strife and lust, it leads him through the fields of Being unto the peace and bliss known only in the land of Silence and Non-Being." A "blossom" becomes a "seed" that "isolates" the Arhat and "leads" him to the "land" of "Non-Being."

The disciple is said to "cross" three "Halls." The second "Hall" is described as "those mayavic regions." Beyond the third "Hall" stretch the shoreless waters" of a "Fount."

Blemishes of this kind, which may be found on nearly every page, should have been removed by careful editing before the little book was published. If a new edition with emended text were to be brought out now, it would not supersede the original edition which Mrs. Besant and Mr. Mead edited so timidly. Yet, despite its literary defects, the "Voice" is the most inspiring book in the English language.

James Morgan Pryse.

## LEST WE FORGET

H. P. Blavatsky never claimed to be the author of the Secret Doctrine. On the other hand she distinctly proclaimed she was merely the writer or amanuensis. In her introduction to the Secret Doctrine she makes the following statement in capitalized words: "I have here made only a nosegay of culled flowers and have brought nothing of my own but the string that ties them. Pull the string to pieces and cut it up in shreds if you will. As for the nosegay of facts you will never be able to make away with them. You can only ignore them and no more." Another statement in the same introduction is as follows: "It is above everything important to keep in mind that no Theosophical book ac-

quires the least additional value from pretended authority."

It was this generous and magnanimous attitude which encouraged smaller minds and puny pedants and intellectuals to take advantage of the great messenger. In 1885 A. P. Sinnett published his Esoteric Buddhism, which was his understanding of certain limited teachings of the ancient wisdom, which had been imparted to him through the agency of H.P.B. by two of the masters. For a certain period Sinnett with A. O. Hume, a noted European figure in the early days of the movement, were under a sort of probation. Neither of these men had ever heard of Theosophy or the Secret Doctrine before the advent of H.P.B. in India, and both deserted the teachings and H.P.B. in later years.

Mr. Sinnett proclaimed in the preface of that work that "Two years ago neither I nor any other European living knew the alphabet of the science, here for the first time put into scientific shape, etc." and yet at the time of that writing, H. P.B. a European, had been a student of the ancient science and an accepted Chela for thirty years. Yet again, with the same marvellous indulgence she observes that this error of Mr. Sinnett's must have crept in through "inadvertence." As a matter of fact, H.P.B. states that a considerable part of the philosophy expounded by Mr. Sinnett was taught in America even before Isis Unveiled was published in 1877, to two Europeans and to Colonel H. S. Olcott. She explains that Colonel Olcott had given out some of this teaching in various ways and if the other two Europeans had not "it was simply because they were not allowed, their time for public work having not yet come."

H.P.B. made no claims to infallibility; still her writings stand for their inherent worth. But the teachings she imparted and the language with which she clothed them, the quotations cited for illumination and illustration, so tremendous in their scope and knowledge, have all been more or less contemptuously received by intellectuals. The writer of this article does not pretend to be anything more than a very ordinary student of the

ancient doctrines, but has arrived at some fixed conclusions and convictions. These are that Isis Unveiled, the Key to Theosophy, the Voice of the Silence, were produced from mahatmic inspiration through the best instrument that was then available for their purposes, H.P.B. just as was the magnum opus, The Secret Doctrine.

In the storm of criticism that has arisen in recent years with regard to mutilations and alterations of the Secret Doctrine in subsequent editions, the superficiality of the critics and their amazing effrontery stand out in striking contrast to the sincerity and humility, the stupendous erudition, and the marvellous psychic and intellectual and spiritual powers of the great messenger—H.P.B.

An incident has recently come under the notice of the writer which illustrates and confirms to him the certainty of the correctness and accuracy of what came from the pen of H.P.B.

In the Key to Theosophy in the section devoted to reincarnation, or rebirth, she expresses the belief that the highest and grandest of poets have dimly perceived this truth of Truths. "Shelley believed in it, Shakspeare must have thought of it when writing on the worthlessness of Birth. Remember his words:

Why should my birth keep down  
my mounting spirit?

Are not all creatures subject unto  
time?

There's legions now of beggars on  
the earth,

That their original did spring from  
Kings,

And many monarchs now, whose  
fathers were

The riff-raff of their age. . . . .  
Alter the word 'fathers' into 'Egos'—and  
you will have the truth."

Not having met in his reading this quotation used by H.P.B. the writer looked up the usual reference dictionaries and concordances but was unable to locate the quotation. In appealing to scholars and authorities, he was not able to secure much definite information. Outstanding Theosophists could not locate the source and were of the opinion

that H.P.B. was "misinformed" in attributing this quotation to Shakspeare. Various authors were suggested but on investigation it was found that the lines did not emanate from any of these. After a search of several months, a facsimile of a folio of Shakspeare published in 1685 has come into the hands of the writer, and in the first act of a play called the Life and Death of Thomas, Lord Cromwell, the lines quoted are to be found. This play has been expunged in later editions as not being Shaksperian. The play itself does not measure up to Shaksperian standards as a whole but in that one speech of Cromwell's which H.P.B. quotes, Shakspeare's philosophy of life is on its face. This incident further establishes the confidence of the writer in H.P.B.'s knowledge and in her amazing sources of information. The trouble seems to be that the average person who is attracted by Theosophical philosophy prefers the later and pseudo interpretations to the original and the true.

Hamilton, Ont. W. M. W.

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This fine speech quoted above is taken from the drama "The Life and Death of Thomas Lord Cromwell," in Act I. Scene ii. The following text is taken from Sir Walter Scott's edition in three volumes of "The Ancient British Drama," published in London and printed for William Miller by James Ballantyne & Co., Edinburgh, 1810. In this volume the drama is considered unworthy of Shakspeare and is attributed to John Heywood, in 1602. This is the speech in full:

Why should my birth keep down my  
mounting spirit!  
Are not all creatures subject unto  
time,  
To time who doth abuse the cheated  
world,  
And fills it full of hodge-podge  
bastardy?  
There's legions now of beggars on  
the earth  
That their original did spring from  
kings;  
And many monarchs now, whose  
fathers were

The riff-raff of their age; for time  
and fortune  
Wears out a noble train to beggary;  
And from the dunghill minions do  
advance  
To state and mark in this admiring  
world.  
This is but course which in the name  
of fate  
Is seen as often as it wheels about.  
The River Thames, that by our door  
doth pass,  
His first beginning is but small and  
shallow;  
Yet, keeping on his course, grows  
to a sea.  
And likewise Wolsey, the wonder  
of our age,  
His birth as mean as mine, a butch-  
er's son;  
Now who within this land a greater  
man?  
Then, Cromwell, cheer thee up, and  
tell thy soul,  
That thou mayst live to flourish  
and control.

### KEYNOTES

My Brothers:—I appreciate the honour of being elected to the general executive of the Theosophical Society in Canada. It is a vitally important thing to be a member of the Theosophical Society. After attending the executive meeting which was held August 6th I found how much more important it is to be a member of the executive committee.

At times, perhaps, we do not recognize the responsibility that rests upon us, who as members of the T. S. are officially connected with the present movement launched by the Masters in 1875. That movement had one outstanding objective—to do something specific towards bringing about a universal Brotherhood. It is the keynote of the writings of the messenger, H. P. Blavatsky, and is never lost sight of in the midst of her astounding metaphysical knowledge.

All mankind's concern is charity, the charity expressed through the radiance of what we know in Theosophy as the Buddhic principle associated with the Higher Manas.

The technique of the scientific side of

Theosophy is not simple; it can be acquired only through persistent effort, and that angle of Theosophy must, as H. P. B. puts it, be ever a riddle to "the mentally lazy or obtuse."

But the ethical side does not require the aid of intellectualism; it needs only the desire to be unselfish, to be interested in others, to be helpful and thoughtful toward each unit in that collective humanity which, when its evolution is completed, will be wholly spiritualized.

I believe that as members of the T.S. we have a greater opportunity than can be found in any other organization. It is the chosen instrument of the Masters and if many members of the T.S. have deserted the Masters, the Masters have not and never will desert those who have remained faithful, no matter how few. Let us elevate and practice the first principle of Theosophy. With that before us we need neither leaders nor elaborate machinery, and we have assurance before hand that we must win.

Hamilton.

Nellie Gates.

### LANGUAGE OF THE INITIATES

Will I find comfort, travel-worn and weak?

Of labour, you will find the sum.  
Will there be room for me and all who seek?

Yes, room for all who come.

—Christina Rosetti.

In my endeavour to elucidate occult trigonometry and to canvass the aspect of the Trinity, of the One in three, manifesting in many angles and ramifications and in their relation to each other, I may seem to contradict.

The addition or subtraction of a very tiny aspect will give a totally different result in a conclusion. We must take into account whether it is a major or a minor cycle, whether planetary or cosmic, what round, what kingdom, what circle, what triad we are observing.

Most difficult is it to fit words to such thoughts. Our English language is not adapted to the occult. Our English language deals with the concrete, with the intellect.

If we are able to use the abstract mind,

through which the intuition works, just a hint will permit us to grasp the scheme. The intuition teaches the ego—the ego as the abstract mind is endeavouring to lift his shadow, the concrete mind. When we reach the consciousness of the abstract mind, we abandon the Western path and tread that of the East.

There is constant warfare between the East and the West. The West or intellect denies and tries to destroy the abstract. I have told you we are in the age of the cats—of the lower cat—the dugpa. Note the cat when it meets what it does not understand.

Our work is to think and to cause others to think. Growth is so very, very slow while the plant is growing—while the personalities flourish and building up their centre a thing apart. Quite different when the time of the blossom is near. What plane do we reach when the blossoming is near? The quickness with which the blossom opens might make us think we had reached a place where the vibrations are very rapid.

Concrete minds are stiff and slow in action—they seem muffled and it is sometimes painful to feel their working—their endeavour to grasp a new thought. If the new thought is much in advance of them, then a fury arouses. The spitting and hissing of the cat.

H.P.B. has told us that symbolism is the language of the initiate and that there are few initiates about. She tells us however, that we may begin now and the Secret Doctrine shows us how. By its study, a vehicle is builded within us. We abandon the red blood of lower manas. We ride the white horse—the white blood—we become Sattvic. We contact the white Fire.

Everything is symbolic. Everything may be read by the Good Law. When the sun moves Northward—when the sun rises above the equator—above the waist line, we begin to perceive—we begin to read. We acquire the apothecary measure, whereby we understand karma. We know that everybody is right in their conclusions—we learn their place in evolution and at that point we strive to be of service. We develop the inner radio and the birds of the Air bring their mes-

sages. We have been told to come into the world of the Master but we must leave the concrete mind behind.

There are initiates of the 9 and of the 7. Of the 9, the personality has reached its greatest growth and receives fame and power before the world. Of the 7, we become that which is as nothing in the eyes of men.

Few there be that speak the language of the Voice of the Silence. They all receive the sum of their labour, but the Eastern Path is for the few.

Mrs. E. C. Abbott.

14 West Elm St.,  
Chicago, Ill.

### LOVE AND LIFE

St. John says: "We know that we have passed from death unto life, because we love the brethren."

What a strange power is the power of love, that can mean the difference between life and death; and what an interesting proof St. John gives of what he conceives to be immortality. He does not say we have passed from death unto life because we are loved: or because we love anyone in particular—either God or man—but "*because we love the brethren.*"

This means disinterested emotion, and personal service; only to be found in people of rich and fine natures. Love of such a kind is not a question of morals or of sentiment; it may even be divorced from passion. It is an inner attitude of self-detachment connected with an apprehension of other people's feelings; an over-mastering sense of Pity; and a longing to put yourself at the service of all and sundry who are in any way troubled, lonely, or ashamed. People who are self-scanned, self-centred, and self-secure; or who have not suffered, will find it difficult to acquire this inner attitude, this acquaintance with life.

The word Tribulation covers many and varied forms of suffering, and usually has a more enduring effect than focussing pity upon yourself. Tribulation awakes compassion, begets understanding, and engenders tenderness—always a rare quality and oftener found in men than women. I myself am not very tolerant

of Patience; but without it it is certain that your comprehension of others will be limited and your influence curtailed. Patience precludes severity, and severity influences no one. Persuasion is a more powerful weapon than punishment.

—Margot Asquith in "Lay Sermons."

### DESCENT FROM THE CROSS

Here, now, and for all time,  
Simply, without scenery or masks,  
I break with the mystery of death,  
With the slow melody of death,  
To embrace my election.

My arms incline downward  
From the polished cross-bar,  
From the cross I have assigned  
To present their upturned palms  
As a sign to the elected.

My feet are released from the cushioned  
rest,  
From the carved block on the stem,  
(All being by me created) and,  
Looking through the breath-curdled  
mirror,  
My naked body steps to the floor.

Without shame for my presumption  
Or agony for lost years;  
Without happiness or unhappiness,  
Hope, desire, timidity or eagerness:  
In that only,  
I embrace my election.

Norman Hainsworth.

Treason, as between men, is considered worse than theft, for even thieves despise it. He who betrays his country is considered fit for death. But I tell you: he who betrays his own soul has no longer any link with honesty, and there is nothing sure concerning him, except that he will go from bad to worse. And evil grows little by little; he who is faithless in small things will ultimately lose all honour. Therefore, strive eternally to keep faith, not telling secrets nor inquiring into those of others; for the Great Offence is grounded in an infinite variety of little ones—exactly as Great Merit is the total of innumerable acts of self-control.—From Talbot Mundy's Book, "Om."