

THE CANADIAN THEOSOPHIST

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

VOL. VIIth No. 9

TORONTO, NOVEMBER 15th 1927

Price 10 Cents

The Study of the Secret Doctrine

Proficient in writing for newspapers and magazines, and having become accustomed to writing spontaneously and at top speed whatever happened to be uppermost in her mind, H.P.B. could not bring herself to the task of planning a compendious and systematic treatment of the subject-matter of a contemplated book, outlining its contents, and then keeping to the outline faithfully and coherently while writing the work. "Isis" is, in effect, a collection of magazine articles bound together in two volumes. Setting out to rewrite it (an undertaking for which she was temperamentally unqualified) she wound up by producing a new work, the S.D., which, again, is largely made up of monographs.

She made the S.D. a rich storehouse of occult teachings, but she put them into it somewhat higgledy-piggledy. Therefore, to pursue any particular topic systematically, the student must seek hither and thither through the three volumes. A workmanlike index would make it easier to do this; but, unfortunately, the pretentious index (which is merely an amateurish fragmentary concordance) furnished with the third edition is quite as worthless as the meagre index appended to the first edition. However, the "Stanzas," which serve as the backbone of the S.D., are (save for a few somewhat puzzling overlaps) consecutive in their treatment of the subject. But they are fragmentary, only portions of them being given by the

translator (I. 23); hence in the translation they are of very uneven length, varying from two to twelve verses. Stanza vi, of vol. I, consists of portions of two widely separated Stanzas; for between the fourth and the fifth verses eleven Stanzas have been omitted (I. 152). Between Stanza vii; of vol. I, and Stanza I, of vol. ii, there is "a gap of 43 verses" (I. 478). Sometimes the English is faulty and obscure; but usually in such passages the commentary gives the meaning.

The Stanzas are taken from a semi-esoteric poem, and are not to be regarded as an esoteric treatise; for the language is mainly figurative, abounding in poetic imagery, so that in studying them due allowance must be made for personification and other metaphorical forms. The Logos, for example, is variously personified; yet even the Manifested Logos should not be thought of as being in any way distinct from the Absolute (of which it is the cyclical aspect) or as being in any sense a personal God, for it is the aggregate of the Gods (Dhyan Chohans) and the lesser cosmic Intelligences (I. 278 *et seq.*) These Gods of the five transcendent and seven formative Hierarchies are of innumerable degrees; and each and every one of them was, is, or will be a human being (I. 275).

Therefore the Logos is Man, on all planes, from the gross material world up to the Absolute, the Incognizable.

The highest of the manifested Gods are called "Flames" and "Lights;" for Fire is the primal divine Element, and Light is the divine Substance whereof are formed the bodies of the Gods, their "Robes of Glory," and from them collectively the effulgence of their Glory streams downward through the worlds as the Divine Light, the Astral Light, and the Light of the physical world (I. 259, footnote). Light, even though invisible to us, is inherent in every element; and what we call "darkness" is really our own blindness, our inability to perceive with our physical eyes aught but the grosser forms of light.

Electricity, of which, say the modern chemists, the atoms of all the elements are composed, is itself but a form of Light, or *Daiviprakriti*, which H. P. B. also calls *Fohat*, "cosmic Electricity." Thus it is from Light, the radiance of the divine Forms of the Gods, that all the elements are derived. Since four of the Hierarchies are now manifested on the material plane, there are four Sacred Elements, Fire, Air, Water and Earth, and with the fifth Hierarchy the Element Ether will become manifested. These Elements are not the petty sub-elements known to modern chemistry, but are the Light-rays which proceed from the Hierarchies, and from which the subtle and gross elements become differentiated (I. 259). And let it be borne in mind that these *Dhyān Chohans*, who thus bring the Universe into existence, are the Supercelestial Selves of Mankind. They are the Architects and Builders of the World; it is they who supply the substance, from which it is formed. The Universe is their collective bodily habitation. Even as men on earth build for themselves houses and dwell therein, so the Gods, the primordial Divine Men, build the Universe for their dwelling; they "descend on radiant earth, and reign over men—who are themselves." "The Builders of the World incarnate here on earth again and again." Yet even when incarnated on earth the Gods still live, "as independently as they did before, in the infinitudes of Space" (I. 233). Man dwells, at one and the same time, in

all three worlds—physical, psychic and spiritual.

It should be noticed that all the references to the S.D. in this article are to vol. i, which is erroneously sub-titled "Cosmogogenesis." The occult origin of the Cosmos cannot be studied apart from the occult origin of Man, because, as shown above, the two are one. Referring to "the Japanese system, in the 'Beginnings' as taught by both the Shinto and the Buddhist sects," H.P.B. says, "In this system Anthropogenesis precedes Cosmogogenesis, as the Divine merges into the human, and creates—midway in its descent into matter—the visible Universe" (I. 213). The inaccuracy of this explanation is due to an attempted adjustment of the doctrine to the erroneous arbitrary division of it made by H.P.B.'s assistants; for elsewhere she states very clearly that "the Divine" (the *Logos*) is the aggregate of the Gods, all of whom either have been or will become men. The phrase "descent into matter" is misleading, since all forms and states of "matter" in the Universe are but manifestations of the Energy of the *Logos*—the Life-Light in which the Gods are gathered.

Neither in the Japanese system above referred to nor in the S.D. itself (notwithstanding the erroneous arrangement and misleading subtitles of the two first volumes) does "Anthropogenesis precede Cosmogogenesis," or reversely. The Universe is the manifestation of Divine Man, the *Logos*. Upon this truth rests the whole of Theosophy, the Occult Philosophy and its practical application. To consider Man apart from the Universe, or to regard him as but a creature living in the Cosmos, is as fallacious and contra-occult as the belief in an extra-cosmic Deity, the "Creator" of the world and of man. Even on earth, dwelling on the remotest outskirts of Being, man has not wholly lost his divine nature, and he is destined to rejoin, in the fulness of time, the God-Self of him, who throughout the ages abides with the Hosts of the *Logos*.

By studying the S.D. in a broad, comprehensive way, grasping extensive generalizations, as exemplified above, and

then fitting in the details, the student can gain an understanding of the principles of Theosophy and the workable instructions in Practical Occultism—which he will utterly fail to do if he takes the course pursued by many Theosophists, who worship the dead-letter of the S.D., including the typographical and other errors, making a fetish of a book which they study piecemeal as an assemblage of familiar and unfamiliar words, a concatenation of long and short sentences. Pitiful, truly, is “the conceit of knowledge which proceeds from ignorance.”

The references in this article are to the first edition of the S.D., to lay stress on the fact that the corrections in the revised edition merely improve the literary quality without changing the sense. The editors of the first edition, after working steadily for fifteen months at rearranging the manuscript and copying it for the printer, were unwilling, apparently, to delay further the publication of the work by painstakingly going over the text again and correcting literary lapses. Hence the text was revised in the later edition. A student who has a copy of the old edition need not lay it aside because the revised edition is preferable. Serious students fix their minds on the substance, and do not ascribe too much importance to literary technicalities. For, as Plato says, “He only is worthy to be called a philosopher who can attach himself to the contemplation of the essential principles of things.”

James Morgan Pryse.

* * *

The constant and increasing attention being given to astrology, largely due apparently to the more vivid and practical interest imparted to it by a knowledge of reincarnation, will commend to the student two little books—“Astrology: The Link between Two Worlds,” by S. Elizabeth Hall, M.A., (London: John M. Watkins. 1s. 6d.); and “Astrology and Foreknowledge,” by L. Protheroe Smith (London: T.P.H., Sixpence). A very practical, while poetic little book is “Astrology in Epigram” by Maud Margesson (London: T.P.H.)

GENIUS

By H. P. Blavatsky, first published in “Lucifer,” November 15, 1889.

“Genius! thou gift of Heaven, thou light divine!

Amid what dangers art thus doom'd to shine.

Oft will the body's weakness check thy force,

Oft dim thy vigour, and impede thy course;

And trembling nerves compel thee to restrain

Thy nobler efforts to contend with pain;

Or want, sad guest!

—Crabbe.

Among many problems hitherto unsolved in the Mystery of Mind, stands prominent the question of Genius. Whence, and what is genius, its *raison d'être*, the causes of its excessive rarity? Is it indeed “a gift of Heaven?” And if so, why such gifts to one, and dullness of intellect, or even idiocy, the doom of another? To regard the appearance of men and women of genius as a mere accident, a prize of blind chance, or, as dependent on physical causes alone, is only thinkable to a materialist. As an author truly says, there remains then, only this alternative: to agree with the believer in a *personal* god “to refer the appearance of every single individual to a *special act of divine will and creative energy*,” or “to recognize, in the whole succession of such individuals, one great act of some will, expressed in an eternal inviolable law.”

Genius, as Coleridge defined it, is certainly—to every outward appearance, at least—“the faculty of growth;” yet to the inward intuition of man, it is a question whether it is genius—an abnormal aptitude of mind—that develops and grows, or the physical brain, *its vehicle*, which becomes through some mysterious process fitter to receive and manifest *from within outwardly* the innate and divine nature of man's over-soul. Perchance, in their unsophisticated wisdom, the philosophers of old were nearer truth than are our modern wiseacres, when

they endowed man with a tutelary deity, a Spirit whom they called *genius*. The substance of this entity, to say nothing of its *essence*—observe the distinction, reader,—and the presence of both, manifests itself according to the organism of the person it informs. As Shakespeare says of the genius of great men—what we perceive of his substance “is not here”

For what you see is but the smaller
part

But were the whole frame here,
It is of such a spacious, lofty pitch,
Your roof were not sufficient to
contain it”

This is precisely what the Esoteric philosopher teaches. The flame of genius is lit by no anthropomorphic hand, save that of one's own Spirit. It is the very nature of the Spiritual Entity itself, of our *Ego*, which keeps on weaving new life-woofs into the web of reincarnation on the loom of time, from the beginnings to the ends of the great Life-Cycle (the period of one full *Manwantara* composed of Seven Rounds). This it is that asserts itself stronger than in the average man, through its personality; so that what we call “the manifestation of genius” in a person, are only the more or less successful efforts of that EGO to assert itself on the outward plane of its objective form—the man of clay—in the matter-of-fact, daily life of the latter. The EGOS of a Newton, an Æschylus, or a Shakespeare, are of the same essence as the Egos of a yokel, an ignorant, a fool, or even an idiot; and the self-assertion of their informing *genii* depends on the physiological and material construction of the physical man. No Ego differs from another Ego, in its primordial or original essence and nature. That which makes one mortal a great man and of another a vulgar, silly person is, as said, the quality and make-up of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, *Inner* man; and this aptness or inaptness is, in its turn, the result of Karma. Or, to use another simile, physical man is the musical in-

strument, and the Ego, the performing artist. The potentiality of perfect melody of sound, is in the former—the instrument—and no skill of the latter can awaken a faultless harmony out of a broken or badly made instrument. The harmony depends on the fidelity of transmission, by word or act, to the objective plane, of the unspoken divine thought in the very depths of man's subjective or inner nature. Physical man may—to follow our simile—be a priceless Stradivarius, or a cheap and cracked fiddle, or again a mediocrity between the two, in the hands of the Paganini who ensouls him.

All ancient nations knew this. But though all had their Mysteries and their Hierophants, not all could be equally taught the great metaphysical doctrine; and while a few elect received such truths at their initiation, the masses were allowed to approach them with the greatest caution and only within the farthest limits of fact. “From the DIVINE ALL proceeded Amun, the Divine Wisdom give it not to the unworthy,” says a Book of Hermes. Paul, the “wise *Master-Builder*,” I. Cor. iii. 10, (a term absolutely theurgic, masonic and occult. Paul by using it, declares himself an Initiator having the right to initiate others) but echoes Thoth Hermes when telling the Corinthians “We speak Wisdom among them that are perfect (the initiated) *divine* Wisdom in a MYSTERY even the *hidden* Wisdom,” (Ibid. ii. 7).

Yet, to this day the Ancients are accused of blasphemy and fetishism for their “hero worship.” But have the modern historians ever fathomed the cause of such “worship?” We believe not. Otherwise they would be the first to become aware that that which was “worshipped,” or rather that to which honours were rendered was neither the man of clay, nor the *personality*—the Hero or Saint So-and-So, which still prevails in the Roman Church, a church which beatifies the body rather than the soul—but the divine imprisoned Spirit, the *exiled* “god” *within* that personality. Who, in the profane world, is aware that

even the majority of the magistrates (the Archons of Athens, mistranslated in the Bible as "Princes")—whose duty it was to prepare the city for such processions, were ignorant of the true significance of the alleged "worship?" Verily was Paul right in declaring that "we speak wisdom . . . not the wisdom of this world . . . which none of the *Archons* of this (profane) world knew," but the *hidden wisdom* of the MYSTERIES. For, as again the Epistle of the apostle implies the language of the Initiates and their secrets no *profane*, not even an "Archon" or ruler *outside the fane* of the sacred Mysteries, knoweth; none "save the Spirit of man (the *Ego*) which is *in him*." (Ibid. v. 11).

Were Chapters ii. and iii. of I. Corinthians ever translated in the Spirit in which they were written—even their dead letter is now disfigured—the world might receive strange revelations. Among other things it would have a key to many, hitherto unexplained, rites of ancient Paganism, one of which is the mystery of this same Hero-worship. And it would learn that if the streets of the city that honoured one such man, were strewn with roses for the passage of the Hero of the day; if every citizen was called to bow in reverence to him who was so feasted; and if both priest and poet vied in their zeal to immortalize the hero's name after his death—occult philosophy tells us the reason why this was done.

"Behold," it saith, "in every manifestation of genius"—*when combined with virtue*—in the warrior or the Bard, the great painter, artist, statesman or man of Science, who soars high above the heads of the vulgar herd, "the undeniable presence of the celestial exile, the divine *Ego* whose jailer thou art, Oh man of matter!" Thus, that which we call *deification* applied to the immortal God within, not to the dead walls or the human tabernacle that contained him. And this was done in tacit and silent recognition of the efforts made by the divine captive who, under the most adverse circumstances of incarnation, still succeeded in manifesting himself.

Occultism, therefore, teaches nothing new in asserting the above philosophi-

cal axiom. Enlarging upon the broad metaphysical truism, it only gives it a finishing touch by explaining certain details. It teaches, for instance, that the presence in man of various creative powers—called genius in their collectivity—is due to no blind chance, to no innate qualities through hereditary tendencies—though that which is known as atavism may often intensify these faculties—but to an accumulation of individual antecedent experiences of the *Ego* in its preceding life, and lives. For, though omniscient in its essence and nature, it still requires experience through its *personalities* of the things of earth, earthy on the objective plane, in order to apply the fruition of that abstract omniscience to them. And, adds our philosophy—the cultivation of certain aptitudes throughout a long series of past incarnations must finally culminate in some one life, in a blooming forth as *genius*, in one or another direction.

Great Genius, therefore, if true and innate, and not merely an abnormal expansion of our human intellect—can never copy or condescend to imitate, but will ever be original, *sui generis* in its creative impulses and realizations. Like those gigantic Indian lilies that shoot out from the clefts and fissures of the cloud-nursing and bare rocks on the highest plateaux of the Nilgiri Hills, true Genius needs but an opportunity to spring forth into existence and blossom in the sight of all on the most arid soil, for its stamp is always unmistakable. To use a popular saying, innate genius, like murder, will out sooner or later, and the more it will have been suppressed and hidden, the greater will be the flood of light thrown by the sudden irruption. On the other hand, artificial genius, so often confused with the former, and which in truth, is but the outcome of long strides and training, will never be more than, so to say, the flame of a lamp burning outside the portal of the fane; it may throw a long trail of light across the road, but it leaves the inside of the building in darkness. And, as every faculty and property in Nature is dual—*i. e.* each may be made to serve two ends, evil as well as good—

so will artificial genius betray itself. Born out of the chaos of terrestrial sensations, of perceptive and retentive faculties, yet of finite memory, it will ever remain the slave of the body; and that body, owing to its unreliability and the natural tendency of matter to confusion, will not fail to lead even the greatest *genius*, so called, back into its own primordial element, which is chaos again, or *evil*, or earth.

Thus between the true and the artificial genius, one born from the light of the immortal Ego, the other from the evanescent will-o'-the-wisp of the terrestrial or purely human intellect and the animal soul, there is a chasm, to be spanned only by him who aspires ever onward; who never loses sight, even when in the depths of matter, of that guiding star the Divine Soul and mind, or what we call *Buddhi-Manas*. The latter does not require, as does the former, cultivation. The words of the poet who asserts that the lamp of genius—

“If not protected, pruned, and fed
with care,
Soon dies, or runs to waste with fitful
glare—”

can apply only to artificial genius, the outcome of culture and purely intellectual acuteness. It is not the direct light of the *Manasa putra*, the “Sons of Wisdom,” for true genius lit at the flame of our higher nature, or the EGO, cannot die. This is why it is so very rare. Lavater calculated that “the proportion of genius (in general) to the vulgar, is like one to a million; but genius without tyranny, without pretension, that judges the weak with equity, the superior with humanity, is like one in ten millions.” This is indeed interesting, though not too complimentary to human nature, if, by “genius,” Lavater had in mind only the higher sort of human intellect, unfolded by cultivation, “protected, proved and fed,” and not the genius we speak of. Moreover, such genius is always apt to lead, to the extremes of weal or woe, him, through whom this artificial light of the terrestrial mind manifests. Like the good and bad genii of old with whom human genius is made so appropriately to share the name,

it takes its helpless possessor by the hand and leads him one day to the pinnacles of fame, fortune, and glory, but to plunge him on the following day into an abyss of shame, despair, often of crime.

But as according to the great Physiognomist, there is more of the former than of the latter kind of genius in this our world, because, as Occultism teaches us, it is easier for the personality with its acute physical senses and *tatwas* to gravitate toward the lower quaternary than to soar to its triad—modern philosophy, though quite proficient in treating this lower phase of genius, knows nothing of its higher spiritual form—the “one in ten millions.” Thus it is only natural that confusing one with the other, the best modern writers should have failed to define *true* genius. As a consequence, we continually hear and read a good deal of that which to the Occultist seems quite paradoxical. “Genius requires cultivation,” says one; “Genius is vain and self-sufficient,” declares another; while a third will go on defining the *divine light* but to dwarf it on the Procrustean bed of his own intellectual narrow-mindedness. He will talk of the great eccentricity of genius, and allying it as a general rule with an “inflammable constitution,” will even show it “a prey to every passion but seldom delicacy of taste!” (Lord Kaimes.) It is useless to argue with such, or tell them that, original, and great genius puts out the most dazzling rays of human intellectuality, as the sun quenches the flame-light of a fire in an open field; that it is never eccentric, though always *sui generis*; and that no man endowed with true genius can ever give way to his physical animal passions. In view of an humble Occultist, only such a grand altruistic character as that of Buddha or Jesus, and of their few close imitators, can be regarded in our historical cycle, as fully developed GENIUS.

Hence, true genius has small chance indeed of receiving its due in our age of conventionalities, hypocrisy and time-serving. As the world grows in civilization, it expands in fierce selfishness, and stones its true prophets and geniuses for the benefit of its apeing shadows. Alone

the surging masses of the ignorant millions, the great people's heart, are capable of sensing intuitively a true "great soul" full of divine love for mankind, of god-like compassion for suffering man. Hence the populace alone is still capable of recognizing a genius, as without such qualities no man has a right to the name. No genius can now be found in Church or State, and this is proved on their own admission. It seems a long time since in the xiii. century the "Angelic Doctor" snubbed Pope Innocent iv. who, boasting of the millions got by him from the sale of absolutions and indulgences, remarked to Aquinas that "the age of the Church is past in which she said 'Silver and gold have I none!'" "True," was the ready reply; "But the age is also past when she could say to a paralytic, 'Rise up and walk.'" And yet from that time, and far, far earlier, to our own day hourly crucifixion of their ideal Master both by the Church and State has never ceased. While every Christian State breaks with its laws and customs, with every commandment given in the Sermon of the Mount, the Christian Church justifies and approves of this through her own Bishops who despairingly proclaim "A Christian State *impossible* on Christian Principles." (This refers to the statement of the Bishop of Peterborough on October 25, 1889, at the Diocesan Conference at Leicester, when he said "he hoped he would be understood when he said plainly that it was his firm belief that any Christian State carrying out in all its relations the Sermon on the Mount could not exist a week.") Hence—no Christ-like (or "Buddha-like") way of life is possible in civilized States.

The Occultist then, to whom, "true genius is a synonym of self-existent and infinite mind," mirrored more or less faithfully by man, fails to find in the modern definitions of the term anything approaching correctness. In its turn the esoteric interpretation of Theosophy is sure to be received with derision. The very idea that every man with a "soul" in him, is the vehicle of (a) genius, will appear supremely absurd, even to believers, while the materialist will fall foul of it as a

"crass superstition." As to the popular feeling—the only approximately correct one because purely intuitional, it will not be even taken into account. The same elastic and convenient epithet "superstition" will, once more, be made to explain why there never was yet a universally recognized genius—whether of one or the other kind—without a certain amount of wierd, fantastic and often uncanny, tales and legends attaching themselves to so unique a character, dogging and even surviving Him. Yet it is the unsophisticated alone, and therefore only the so-called *uneducated* masses, just because of that lack of sophistical reasoning in them, who feel, whenever coming in contact with an abnormal, out-of-the-way character, that there is in him something more than the mere mortal man of flesh and intellectual attributes. And feeling themselves in the presence of that which in the enormous majority is ever hidden, of something incomprehensible to their matter-of-fact minds, they experience the same awe that popular masses felt in days of old when their fancy, often more unerring than cultured reason, created of their heroes gods, teaching:

. . . . "The weak to bend, the proud
to pray
To powers unseen and mightier than
they."

This is now called SUPERSTITION. But what is Superstition? True, we dread that which we cannot clearly explain to ourselves. Like children in the dark, we are all of us apt, the educated equally with the ignorant, to people that darkness with phantoms of our own creation; but these "phantoms" prove in no wise that "darkness"—which is only another term for the *invisible and unseen*—is really empty of any *Presence* save our own. So that if in its exaggerated form, "superstition" is a wierd incubus, as a belief in things *above* and *beyond* our physical senses, yet it is also a modest acknowledgement that there are beings in the universe, and around us, of which we knew nothing. In this sense "superstition" becomes not an unreasonable feeling of half wonder and half dread, mixed

with admiration and reverence, or with fear, according to the dictates of our intuition. And this is far more reasonable than to repeat with the too-learned wiseacres that there is nothing, "nothing whatever, in that darkness," nor can there be anything since they, the wiseacres, have failed to discern it.

E pur se muove! Where there is smoke there must be fire; where there is steamy vapour there must be water. Our claim rests but upon one eternal axiomatic truth: *nihil sine causa*. Genius and undeserved suffering prove an immortal Ego and Reincarnation in our world. As for the rest, *i. e.* the obloquy and derision with which such Theosophical doctrines are met, Fielding—a sort of Genius in his way, too—has covered our answer over a century ago. Never did he utter a greater truth than on the day he wrote that "*If superstition makes a man a fool, SCEPTICISM MAKES HIM MAD.*"
H.P.B.

* * *

Geoffrey Hodson, who wrote "Fairies at Work and at Play," has written another book on "The Kingdom of Faerie." The disconcerting thing about these books for the reader not equipped with clairvoyance is that no two observers appear to have the same experience or see the same things. "Do you see what I see?" is an old question. Corroborative testimony is the long felt want. Irish artists agree in their portrayal of Irish fairies, but an English list of parallel evidence would be welcomed. The accounts given of Devas in this book may stimulate others to record their testimony and perhaps furnish desirable corroboration. As long as it is possible for every seer to create a world of his own and to people it with forms of his own imagination it will be difficult to persuade the scientific researcher to accept such varying and often contradictory accounts. These remarks must not be regarded as skeptical of Mr. Hodson's observations, but as an appeal for corroboration from other and independent witnesses. (London T.P.H. 3s. 6d.)

THE EVIDENCE OF IMMORTALITY

By Dr. J. A. Anderson

VII.

Effect of Death Upon the Desire
Consciousness.

Desire of some nature would seem to be at the basis of all manifestation. It is as universal, as omnipresent, as the consciousness of life itself. It cannot be destroyed. Like all forms of force it may be changed into other expressions, but that which reappears must be the exact equivalent of that which disappeared; it is under, and exemplifies, the law of the conservation of force and the correlation of energy. The object of desire may be changed; one may transmute, by hard and long continued effort, his selfish into unselfish desires, but the force will not be lessened. On the contrary, it will be apparently increased, for selfish desire stands alone and is inharmonic; while when unselfish it tends to become harmonic and cosmic; the entity draws upon and becomes in desire one with the great, infinite source of all desire and exhibits all the desire-force that its organism permits.

It follows, then, that desire persists beyond the grave, and we must endeavour, by analogy and logical inference, to determine its nature, mode of manifestation, and vehicle. We have seen (chapter ii.) that it is impossible to deprive the soul of a material body, even though this be as tenuous as space itself, and that there can be no reason for doubting that when the physical is thrown off, the soul is still clothed with an inner and more ethereal form. But we may go still farther with our reasoning, and declare that inasmuch as the physical body is undoubtedly the result of thought, and may be, and is, changed at all times under the force of thought, this inner body is also thought-constructed. More than this; by the facility with which this inner matter takes form under the chaotic stimulus of drama, we have every reason

for believing that the soul instantly constructs for itself, under the stress of its desire to live, a body in every respect resembling in form and appearance that which is out-worn.

Reason is in abeyance; imagination comes to the rescue, and from the long association with the old body, together with the knowledge and feeling of the soul that it is still alive, the new form takes automatically, so to speak, the semblance of the old. Besides, the germs of the centres of sensation must be preserved, that they may expand and blossom in the next physical body, so that there is every reason why this inner form should be the counterpart of the one cast off. And there is ample evidence in the shape of doppelgangers, or double appearances of the same person in two apparently identical bodies, to warrant the assertion above made as to the nature of the body which persists beyond the grave. It is physical; and, while not so gross as that with which the soul is now clothed, conserves every purpose, at least so far as preserving the sense of identity and I-am-ness, which the physical body accomplishes.

The nature of the desires which follow the soul beyond the grave can but be a continuation and conservation of those which dominate it while in the physical body. Life is a continuous sequence; each successive state the legitimate offspring of those which preceded it. While it is true that this sequence may be interrupted and entirely new directions given it by the will, yet it is also true that the human will is almost a negative factor at the present stage of human evolution. The animal will, or that which arises in the lower sensual desires, almost entirely dominates man, and this is that whose origin is in each fleeting moment, and as unstable as water. It is entirely incompetent to control and divert the intense desires of a long life of animal enjoyment into any new or different channel. The automatic habit of desiring certain things will of itself carry the soul far beyond the gates of the mere death of the body.

But at death beneficent nature interrupts the succession of events by entirely

depriving the soul of any new sense-enjoyments. There is, as we have seen, no seeing, hearing, or tasting, because the organs are destroyed by death, and the most active mind will weary at length of internal desire when external gratification no longer follows. So that, little by little, these material, earthly desires die out from want of new stimulus, and inner and more spiritual ones begin to be active. Underneath the most stolid exterior, benumbed by the most selfish, and perhaps bestial, gratification of the animal nature, lie the dormant powers of a soul which is really divine. However tainted we may be with the personal equation, there are few who have not dreamed dreams of benefitting their fellow-men; who have not seen visions, however dimly, of the dawning of universal brotherhood; of an era of peace and good-will upon this sin-cursed earth. All these must have their time of activity; every longing of the soul must be satisfied; all desire, except that unquenchable one to live, must have attained fruition in the imagination, and have died out ere the soul returns to earth to again take its part in the grand harmony of Being. So after death one by one the desires will tend to become higher and purer, until the soul wearies and turns aside from the very last of them, and, breathing out its wordless prayer to its own divine Father in heaven, "Let me live again," returns to active self-conscious life, amid the old environments, and again takes up the task of the Ages—to transmute, in the crucible of sorrow and suffering, the baser metals of earthly life into the gold of spiritual existence.

Desire, then, and desire alone, creates our life beyond the grave. Each will construct for himself the place which he has prepared while in the body, and if it be a hell or a heaven, he may rest content with the assurance that he alone has been its architect.

VIII.

Effect of Death Upon Thought and Imagination.

We have now to examine more fully

into the effect of death upon thought. By separating it into its two poles, reason and imagination, our task has become comparatively easy. Thought, *as reason*, is almost completely destroyed by death as an active process in the ordinary man. The potentiality of thinking remains, but its provocative, sense-stimuli, no longer exist. For the chief use of reason upon any plane of manifested being is to predicate from the known the nature of the unknown: and the unknown is contacted through exteriorizing any new plane by means of sense-organs constructed of the matter of that plane. Upon this molecular plane the sense-consciousness acting through molecular sense-organs must furnish the data which reason examines and from which it draws more or less correct conclusions. Our senses also furnish the data with which the imagination must chiefly occupy itself until man has attained the power to soar beyond reason into the certainty of intuition and feeling. They can, of course, furnish no immediate data for the evolution of pity, compassion, love, etc., but the observation which they render imperative arouses through reason these latent faculties of the soul.

Indeed, it will be well to remember at all times that the soul does not evolve, in the scientific sense of the term. All which it can even become, all that the eternal ages have in store for it, lies locked up in the infinite potentialities of its own being, and the passing panorama of physical phenomena only draws this into manifestation upon the finite side of life. Upon the infinite, unmanifested, subjective side of Being, may be all knowledge, all wisdom and all power, but it can only exist, as it seems to the writer, as one Infinite Whole or Unity. THAT is utterly unconscious by our standards, for these only begin with differentiation and consequent manifestation. The evolution (so-called) of the soul consists but in the transfer of the potentialities of the great undivided, subjective SELF into the potencies of the manifested, differentiated separate selves. And it may be that the sense of isolation and separation which now so saddens these separated

selves will disappear when once the soul truly recognizes this fact of its basic Oneness with the Whole.

Let him who thinks the soul evolves in the scientific sense of the word pause, and reflect. How many millions of years would it take for the wind and rain to produce a plant or for the sun to grow an eye upon the face of some granite boulder exposed directly to its rays? Evolution is from within without, and the potentiality lies ever within, else not all the forces of the eternal universe acting through the eternal ages could call it forth. The wind and the rain, the sun's rays and the darkness, force evolution, to be sure, but it is an evolution of something quite foreign to their own qualities—something to be found within the life-germ alone. So that the phenomena of life do not produce, *de nova*, pity, hope or compassion, but they do stimulate these qualities of the soul itself into activity, just as the warmth and moisture compel the acorn to produce out of the germ *within itself* the mighty oak.

The germ-soul, whether of the oak or the man, seizes upon the elements of that plane within which it is forced into activity, and constructs for itself a body which truly belongs to that particular plane, and which body as a *form* may be said to evolve, but it is always the inner force which guides the construction of the form; not the outer. Forms evolve under the stress of the necessities of the soul; not the soul itself. The so-called forces of nature only afford the soul opportunity to transfer the potencies of the unmanifested to the manifested side of Being to arouse from latency into activity the wondrous faculties and powers concealed within itself.

For reason to persist, it must be supplied with new data almost continuously. No doubt, the soul does reason in a dazed sort of way during that interval after death for which its fading memory affords food. But this must be soon exhausted with even the strongest minds. Isolate a man from all contact with his fellows—from all sources of new phenomena in nature about him, as is done in solitary confinement in certain penal

institutions—and what happens? First the weakening and then the total destruction of the reasoning powers. The man is driven into the excessive use of his imagination, and soon fails to distinguish the real from the unreal.

Let him who thinks that he has laid in a sufficient stock of knowledge in one short life to afford occupation for the rest of eternity sit down and endeavour to anticipate that eternity by dwelling in his remembrance for even one hour and he will perceive his mistake. So, after death, however vivid the remembrances of earth-life may be, the shutting out of new stimuli in the shape of new experiences, will soon cause reasoning upon the old to grow distasteful, and they will no longer command the attention of the reason, although the imagination might find in them food for long centuries of activity during a purely subjective existence after death.

There are, of course, certain stimuli which flow in from the higher pole of man's being which may be truly termed subjective. But these are very rare in the ordinary man, and consist only in the more or less feeble attempts of the conscience to force reason to consider the purport and effects of evil acts. These stimuli are no doubt very active for a short period after death, and may prove a source of much suffering for a time. But the totally different conditions from those which it has been taught to anticipate, which meet the soul at death must soon dissipate all fear of hell, and with the disappearance of fear (but too often the only means of commanding the attention which conscience possesses) these stimuli are no longer heeded and the imagination assumes full control.

Like all force, that of the imagination takes the direction of least resistance, which in this case is that of the greatest desires, and so each soul, when it falls completely under the dominion of the imagination, will construct for itself such environments as afford it the greatest satisfaction. As pointed out by Madam H. P. Blavatsky, if this be the Christian heaven, the soul will imagine itself to be there; if it be a Mussalman Paradise, this will be constructed. And

no doubt the sincere Methodist will spend much of his subjective existence before again reincarnating in a long, large and enthusiastic protracted meeting, during which innumerable sinners will be converted.

If one be advanced so far as to be unable to be deluded by his imagination, his reason will be exercised upon these inner stimuli, as well as from the stimuli coming from the exterior of his plane of thought, for the power to exteriorize inner conditions of matter keeps step with the widening of the area of consciousness. Such a one will use his imagination consciously in actual creation, and not be left to the vagaries of its unconscious exercise—a good example of which latter we see in dreams. For just as our reason is very imperfect, so also is our imagination, and neither give scarcely a hint of what their perfected powers really are. This universe, for example, is brought into existence by the *creative imagination* of high beings who were once men; whom we may reverence but not worship, for they are of the same essence as ourselves, and are our brothers—not our gods. Where they are we must, in the eons of eternity, surely arrive.

These higher stimuli flow into the mind at all times during life, and constitute, as we have seen, the source in which arises the higher mentality as contra-distinguished from the lower. They consist of the reproofs of conscience, flashes of intuition, feelings of pity and compassion, etc., but they are so few and so little heeded, that they are hardly worth considering in the ordinary man. "Do unto others as they do unto you," is good enough ethics for him, and his after-death life will be according to his thought and desire. He who is seeking honestly to explore the beyond will take facts as he finds them and reason accordingly, and will not promise an eternity of happiness to one who, out of cowardice perhaps, repents at his last gasp. The future of the ordinary man will be constructed out of the same material, and in the same manner—as are his ordinary dreams, and if they are at first unpleasant, he may be consoled by the fact that, with the cessation of his earth-desires, he will con-

struct the best heaven which he is capable of enjoying.

At any rate, it has been made plain that the soul can not hope to take its ordinary reasoning powers with it beyond the grave until it has crossed many wide and deep abysses in its evolutionary pathway. Reason will cease for the simple and logical cause that there will be nothing to think about. No new stimuli can reach the soul because of the destruction of the sense organs, and because it has not constructed, nor evolved those which will enable it to exteriorize the next inner, ordinarily termed the astral or ethereal according to the bent of the mind. That these organs are beginning to be evolved, the phenomena of trance, clairvoyance, etc., prove beyond peradventure, but if they were evolved to any large extent all would undoubtedly be clairvoyant and clairaudient, or be able to see and hear upon the astral planes. Those souls who have, by turning their attention to them, stimulated abnormally the evolution of their astral organs will have an unhappy time after death, for reasons which will be pointed out in their proper place.

The imagination is, as we have asserted, a native faculty of the soul and one of the most important which it possesses. Within its mysteries lie unlimited potentialities. During life, and especially during waking life, its powers are seldom appealed to, and never to create upon the physical plane. Yet the hour must come to every soul when it shall create physically by the power of imagination—else is evolution a snare and this material universe an unreal nightmare oppressing the sleep of material monsters. For though this universe was planned by divine Ideation, yet the models upon which are built its wilderness of forms, were constructed by the creative imagination of entities which, while divine, are almost infinitely lower than those in whose thought the cosmic plan originated.

Blind force taking the direction of the least resistance never did, nor never will, produce form; its efforts can only end in chaos. Yet it would be absurd to suppose the Absolute, or whatever we choose

to term Creative Deity, to occupy itself with arranging and unfolding the petals of a daisy, as it would be to suppose a supervising architect to occupy himself in actually laying the bricks of the building he had planned.

But the architect must know the office and nature of the bricks, and be able to determine whether or not the work has been well done. Therefore, as those lower cosmocreations are also divine—are a portion of the Divine Mind, even as man is himself—so, through this lower portion of itself, is Divine Ideation conscious of even the tracings upon the most delicate fern. But neither the tracings nor the fern itself are *reasoned* into existence—they are imagined to be, and lo! they ARE.

Reason is but one-half of thought, just as the negative current is but one-half of electricity. Indeed, the office of reason and that of imagination are so different that while unquestionably interdependent faculties of the soul, their action may be profitably studied independently of each other. Reason is of necessity constantly occupied with the problems of an unknown universe and its labours therefore placed upon the pinnacle of useful human attainment, while imagination is as constantly but foolishly relegated to the domain of the false and the unreal. It is assigned, half contemptuously, to the poet, or artist, who is himself looked upon as a visionary and unprofitable member of the community. Yet imagination revenges herself upon her self-appointed master by yielding to thought and vagaries, when her powers, enfeebled by disuse, are called by some unforeseen necessity into active operation.

Still, how perfect is a perfect dream! Yet every detail is the work of imagination alone, for reason only interferes here to spoil, and causes but an unwelcome awakening. The mingling with the loved and lost, but who by the alchemy of the imagination are no longer lost but gloriously present; the perfect peace and harmony; the assembly or landscape with not one detail marred or absent—ought not these things to awaken us to the wonderful faculty of the soul which lies ready

to our hand when we shall become wise enough to use it?

And *this* glorious faculty is untouched by death! Indeed, the perfect stilling of the roar of the senses which follows upon the separation of the soul from its physical encasement afford it ideal conditions for the exercise of its wonderful powers. As we have seen, it is an entirely interior faculty, the soul, even though awake, abandoning externals completely when exercising the imagination in its purity. To think a thing out—a common expression—is slow and laborious, but to imagine it—how different is the process! Those who have enabled it by use to throw off its partial paralysis and are thus able to exteriorize, or to see its creations pass before their eyes, are alone capable of appreciating what its full, unfolded potencies may contain. With eyes closed to all but its perfect visions, with ears dulled to all but its magical sounds, the subject life of the soul under the beneficent administration of the imagination may and does become the very highest bliss.

Its exercise during the waking life is marred by a sense of unreality caused by the presence of the taint of reason. Death removes all this. He who has suffered the amputation of a limb believes that he feels the presence of the severed toes because the apparatus for conveying impressions has been divided and not completely destroyed. Much more perfectly will the inner sense-centres left after the destruction of the body by death continue to reproduce the scenes and impressions of the last life, and all under the guidance of the dominant desires of that life.

Indeed this is so faithfully done that for a time it constitutes the means by which karma adjusts effect to cause, and bestows upon each one the kind of a subject life which he deserves. (Karma—that truly infinite and omniscient law which adjusts effects to causes, whether on the material or spiritual side of nature.) For he who has been low and vicious will have low and vicious imaginings, which will surely end with imaginary detection and punishment. And this must continue till the stock of sense-

impressions of this nature is exhausted and those of a deeper stratum are uncovered, when his happy, or devachanic, imaginings will begin.

That which was to be shown, however, is the persistence of the imagination after death, and the possibility of this has undoubtedly been established. Sleeping is but a shorter death, and in its states of consciousness we have the warrant for the persistence of the imagination. Most dreams, it is true, are chaotic reproductions of the lowest sense-impressions, but they are none the less the work of the imagination. And if this faculty, at work in the unwieldy, molecular matter of the brain, can produce such perfect pictures, how much more must it be able to accomplish when its vehicle is that ethereal, perfected substance which is the vesture of the soul! For it will be admitted by all but those who deny its existence altogether, that the soul uses this material, molecular body as a vehicle to express its innate powers, and to bring it into sensuous relation with the earth. It is also plain that the matter of which the body is constituted is gross and unwieldy, and that the soul with difficulty enforces obedience. Man's life is a continuous warfare with the passions and appetites of the body, thus showing to all but the wilfully blind that the soul is the transient tenant of its tenement of clay.

Can not the soul, then, exhibit its divine qualities in other bodies, and exhibit them with all the greater freedom, if those bodies be composed of matter more plastic and yielding? Nor can it be deprived by death of any but those faculties which depend for expression entirely upon the matter of the grossly physical body—in other words, it will be deprived of sense-impressions only. And it will only be deprived of these until it shall have built for itself a new body, when, after having assimilated all the wisdom possible out of the experiences of the past life during its subjective rest after death, it returns again to the physical earth to renew its old search for wisdom.

(To be continued)

A GREAT BRIDGE BUILDER

A record in bridge-building has been achieved in the construction of the new East York-Leaside Viaduct whose completion was celebrated on October 29th, when the great bridge was opened with a dedication ceremony by the Lieutenant-Governor of Ontario. The event is of interest to the Theosophical world, as the engineer and designer of the bridge, Mr. Frank Barber, as well as his wife, is a member of the Toronto Theosophical Society. The bridge will carry three distinct lines of traffic and will open up a territory of a thousand acres in the town of Leaside, and 5.8 square miles in East York, besides bringing the sixty square miles of Toronto into closer relationship. Toronto, it may be said, has a population with its suburban connections of nearly a million. The great ravines which adjoin the city require huge viaducts leading east and west and north.

Mr. Barber was first requested to report on the project in 1921, but nothing was done at the time. In 1925 he reported in detail estimating the cost at \$666,000. The actual cost has been about \$630,000. In May, 1926, Mr. Barber was appointed engineer and ordered to design the bridge as a deck steel truss bridge with a 56 foot roadway to carry double lines of electric cars. In four months he reported his plans and specifications complete. The plans were approved on October 1, and a month later the contract was let to Roger Miller and Sons, Limited. The first sod was turned on December 13, active construction begun on January 1, 1927, and the bridge was opened for traffic on October 29, constituting a world's record for rapid bridge construction.

Doubts of the possibility of winter work in Toronto were set aside, and the contractors had no difficulty in carrying out the programme. Steam shovels cut through some 80,000 cubic yards of grading by continuous night and day shifts and easily kept ahead of the frost. In excavating for the piers there was the advantage, after the surface frost was cut through, that the vertical sides at once

froze and remained plumb. The materials for concrete were warmed before being mixed, by the condensation of steam blown through the sand and gravel and through the water. Steam was blown under tarpaulins thrown around the piers to keep the concrete from freezing until it set. These heating processes were the principal additional expenses caused by the winter work, and they were slight. Upon the whole the advantages outweighed the disadvantages to the contractors and were so reflected in their price; and of course it was acceptable to craftsmen and labourers. The winter work was a factor in enabling the contractors to complete the construction in ten months.

The concrete piers of this viaduct are probably the first that have been designed entirely for calculated stress. There is a great saving in concrete and generally in economy and efficiency. The finished piers have been admired by architects and the general public for their beauty of form. They are at once slender and graceful and also have the appearance of strength. The engineer's aim was not primarily for this effect. It was in a different direction, that of efficiency.

A well-known architect explains this result as follows: "I've always noticed that an increase in fitness invariably an increase in beauty. There's an occult law in these things. Here is another illustration of it. Your mind was intent on achieving the best thing structurally, and you have obtained an effect of great beauty. You have made a real contribution to bridge architecture."

The piers are tall, 115 feet in height from the river to the bridge seats, and unusually slender. They were designed in the form of I-beams, with varying sections decreasing in size toward the top according to the strength required at the different elevations. Special forms were devised for the protection of the carpenters working on these tall piers, and the chief engineer of the Guarantee company which bonded the contractors said that the false work for the piers was the

safest and best for the workmen that he had ever seen.

This was one of the first large works in the country in which the materials for concrete were measured by weight. The sand and gravel were unloaded from cars on one of the contractor's sidings into a large container. These aggregates fell through chutes into a hopper and the amount of each aggregate for a batch was weighed accurately and almost automatically. The water required was also measured. The most economical mixtures for the different strengths of concrete required for various parts of the works were determined so that the strengths that would result from various cement-water ratios and sand and gravel ratios were known beforehand. Concrete of very uniform strength resulted, and with the use of minimum quantities of cement. Only one and one-tenth barrels of cement per cubic yard of concrete were used in the reinforced concrete piers. The numerous concrete samples taken in the field crushed at 2500 lbs. to the square inch at 28 days with little variation.

Perhaps the most spectacular feature of the construction was the erection of the steel superstructure without false work. Cantilever bridges, such as the Quebec Bridge, are always erected by this method. But the erection of a truss bridge such as the East York-Leaside Viaduct without false work had not been previously attempted here.

No ornamentation, not even panelling, is used on any part of the work, except only the handrail. The exposed concrete is rubbed smooth by carborundum, and encaustic tiles are set in the panels. The handrail is of unusual design and consequently it was very necessary that it should be planned with great care and understanding. The designer was Claude Bragdon of New York, the consulting architect, one of the best known in America, and famed for the successful use of colours. Mr. Bragdon is also a well-known Theosophist, and his co-operation with Mr. Barber is not fortuitous.

This great work was completed in 261

working days—a record. The length of the bridge is 1400 feet, and the length over all of the Viaduct with its approaches is 4,500 feet. The height of the bridge is 135 feet and the width 56 feet. The total cost including approaches was \$975,000. Mr. Barber is well-known as a bridge builder, having erected many fine structures.

* * *

A prodigiously fine edition of "At the Feet of the Master" has been issued by the T.P.H., London, illustrated in colour, and in large type, the book being 6½ x 8½ inches in size and the price seven shillings and sixpence. It is to be doubted that art can add anything to the vitality of the text.

* * *

Daisy E. Grove has prepared the syllabus of a ten weeks' course for a study of Esoteric Christianity, founded on Mrs. Besant's book of that title. It is a little booklet of 46 pages costing a shilling, and is chiefly valuable for its bibliography, the list of books at the end of each chapter including nearly everything good, bad and indifferent that is available. The student should read them all, and if he has any common sense to start with he will probably reject all but the dozen or so which appeal both to his reason and his devotional faculty. The book is misleading in its suggestion that the Sacraments are esoteric. They are an exoteric lure calculated to mislead the unwary. Miss Grover's book, "The Mystery-Teaching of the Bible," will serve to give the student a start on Bible study from a new angle if he has not already gained it. Some of the most valuable suggestions in the book are taken from the works of Mr. J. M. Pryse. A list of books recommended for study is appended to this volume also, about a dozen of which are worth while. Miss Grover's books are decidedly better than a recent volume, "Theosophy and Christianity Harmonized." Church Christianity as generally preached cannot be harmonized with the Wisdom Religion. They travel in opposite directions.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Edito.—Albert E. S. Smythe.

Entered at Toronto General Postoffice as second-class matter.

Subscription, One Dollar a Year.

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 Rothersey 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.

OFFICIAL NOTES

A pathetic little note appears on page 81 of The Theosophist for October, in a notice of the centenary of William Blake. It says: "August 12th (1831) was also the birthday of Madam Blavatsky: many of us do not forget."

The Spectator, *mirabile dictu*, published an article on October 29 by Mrs. Besant on "The Idea of Reincarnation." It is a masterly summary and should carry this transfiguring idea far in Britain. We shall hope to share the good Karma of the Spectator by republishing it next month.

Cordial and courteous acknowledgements were received from Wayfarers Lodge, Winnipeg, Krishna Lodge, Calgary, Harmony Lodge, London, and Hermes Lodge, Vancouver of the Federated Lodges in reply to the letter of greeting sent out by the General Executive of the T. S. in Canada.

Owing to a break-down in the printing plant last month's issue was very late in being mailed. As a consequence little time was given members to send in their dues or Magazine subscriptions, and we therefore repeat the notice this month. After this notice no member in arrears will receive the Magazine until the dues are paid.

* * *

The General Executive will meet in Toronto on Sunday, December 4, at two o'clock, at 52 Isabella Street. It had been intended to meet on November 6, when Dr. Arundale's visit had been expected, but as it was Thanksgiving week it was inconvenient for some, and the visit of Mr. and Mrs. Foster Bailey offered an excellent alternative date.

* * *

In a report of the Scottish Astrological Lodge it is stated: "In Scotland many deep-rooted prejudices present obstacles to the reception of new ideas, and as Astrology, sanely studied and reasonably presented, can be of use in breaking some of these hindrances to the progress of the message of the New Day, all interested in this subject are invited to cooperate with the Lodge in its work." The articles by Mr. George C. McIntyre are subject to the same recommendation, and any who have been interested or who would like further information from him, are at liberty to communicate with him on the subject.

* * *

The attention of members is directed to the letter of Mrs. Edith Fielding, secretary for Canada of the International Correspondence League. She states that not one single response has been received from Canada in reply to the appeal made for correspondents some months ago. Here is an opportunity for some pleasant and useful work to be done. Are there no Theosophists with a little time on their hands who would undertake this work, or are we all too busy shovelling snow? It makes a bad impression on the rest of the world when we cannot spend a few postage stamps on the cause of Brotherhood.

Hon. Mrs. Davey wrote requesting the publication of her letter "in the cause of fair play." It is to be hoped that we do not need such an appeal. We are willing to publish all sides of any question so long as the communications are couched in courtesy, and obviously sent in good faith and in harmony with the spirit of the Movement. Mr. Pryse writes over his own name, and is not afraid of analysis. We shall never get anywhere without full, free and open discussion. Madam Blavatsky followed this policy in her Magazine, and it is only when the promoters of a cause are afraid of criticism that they smother discussion. The Constitution of the T. S. in Canada calls for freedom to believe or to disbelieve any doctrine or thesis and for the right to express such belief or disbelief. Liberty and Truth stand or fall together.

* * *

The Cuban National Society has decided to carry out an active propaganda campaign throughout the country. It is intended to strive for a membership equal to two per cent. of the population, or approximately 6000 members altogether. The country is being divided into districts for intensive work, and these workers will be grouped under provincial workers. Special propaganda days are being organized also, and other steps are being taken to Theosophize the Island. On a similar basis, our 9,000,000 Canadians should yield 180,000 members to the Society, which will to some appear, as Euclid would say, absurd. Two per cent. of the United States population would be about 250,000. These figures make us feel that we are doing very little, and exercising but a paltry influence. Are Canadians really awake to their Theosophy, or are they just leaving it to the next Messenger to assume the burden?

* * *

The 52nd anniversary of the founding of The Theosophical Society occurs in the present week. This is the official anniversary, celebrating the date on which Colonel Olcott gave his inaugural address. The Colonel was wont to regard himself as the centre of things Theosophical, and he ignored the previous meetings during

which the Society was organized. The copy of the minutes of the original meeting on September 7, 1875, which we print elsewhere, is of historic interest, containing as it does the Colonel's own signature, and the names of the two who more than any others fulfilled in their lives the ideals of the Masters. H.P.B. sits beyond our criticism. She was the Messenger, however the outer world or the uninitiated may regard her. Of W. Q. J. there are mixed opinions. A correspondent expresses the views of the editor in a recent letter. "I have never doubted Judge's sincerity. He was emphatically 'all right' up to the time when he made strange errors of judgment in the matter of sending out those messages and associating with mediums. Even then he was not faking but was deluded. H.P.B. referred to him as 'the greatest of the Exiles.' When a man is admitted to one of the Secret Schools he must remain there *for life*. When reincarnated outside the School it is up to him to find his way back, and until he does so he is an 'exile.' But even if he knows the way back he may choose to remain outside as an 'exile' in order to do some important work, such as helping H.P.B. in the T.S. H.P.B. reached a place of initiation, and was sent back into the world for her special mission. Judge made two attempts to 'get back', but his failure may have meant merely that the Masters preferred to have him outside where he could help H.P.B. Hilarion probably was, but his work was in a different field. So much for good old Judge."

* * *

Another exceedingly welcome and remarkably able publication has come to hand in the analysis of the Report by the Society for Psychical Research "on the Phenomena connected with Mme. H.P. Blavatsky;" by Mr. William Kingsland under the title "Was She a Charlatan?" There is no one better, if so well qualified in the Theosophical Movement as Mr. Kingsland to undertake this work, and the manner in which he has completed it should do much to lead men like Sir Arthur Conan Doyle and other members of the S.P.R. to revise their previously ac-

cepted opinions based upon a report which had not been completed when the conclusions generally accepted had been drawn up. But even though the older members of the S.P.R. remain obdurate, it will be impossible to force those premature conclusions on younger and enquiring minds which desire to know the grounds on which the founder of such a vital force as The Theosophical Movement had been condemned by their fathers. This is an age of revision and Madam Blavatsky merits a new trial as surely as Newton or Darwin. As Mr. Kingsland says, "the prophecies which the Committee who drew it (the Report) up ventured to make, are already falsified; whilst psychic research has itself made such progress as to place the phenomena on a much more credible basis to-day than was the case forty years ago." Among other pregnant passages in the Preface, Mr. Kingsland remarks that the Report has only an indirect bearing on the teachings of Theosophy. He makes the plea also that "it may be as well for the sake of posterity, as also for our present purpose, since Mme. Blavatsky will undoubtedly be for posterity one of the most notable characters of the nineteenth century"—the sphinx of the nineteenth century—to place on record in a concise form a critical survey of this damnatory Report." And again, when her "detractors have been challenged to show—a part from the promulgation of the teachings which they dislike—what *evil* Mme. Blavatsky did, they have been silent." The last three pages of this brilliant 60-page survey will be a delight to all true Theosophists. Here Mr. Kingsland considers what wise purpose may have been served in the rebuff which the T. S. unquestionably received by the action of the S.P.R. "We must perhaps not regret on the whole that the S.P.R. Report served to turn aside from this deeper quest what we might call the orthodox or academic investigator; and that in doing so it perhaps saved the world—from the time being at all events—from the appalling disasters which result, both to the individual and to the race, from the misuse of occult forces." One rises from

reading the analysis with a feeling of thankfulness that this work has been so worthily done; that the Messenger of our cycle has been so completely justified; that the Masters have been so faithfully recognized; and that we still have with us one who so worthily upholds the tradition of his Teacher. We are grateful too, to the Blavatsky Association which has published the work; and from whom it may be had for one shilling and sixpence. The Book Steward of the Toronto T.S. has ordered fifty copies and they may be had from him at 52 Isabella Street, Toronto.

AMONG THE LODGES

The Edmonton Lodge again opened the regular meetings the first Wednesday in September after a two months holiday. There was also started an Elementary Class on Monday nights. This class is being looked after by the President Mr. R. D. Taylor and is very well attended and it is expected that the Lodge will be benefitted by it.

* * *

Montreal reports the Lodge activities well maintained since opening for the Fall and Winter. Interest in matters Theosophical really seems to be increasing, both among members and non-members, not in any spectacular way, but in the manner which indicates real growth. The public meetings are certainly much better attended than formerly; they attract a goodly proportion of non-members, and there have been several new members lately.

* * *

Vancouver Lodge carries a large stock of books and the Book Concern of the Lodge will be glad to supply purchasers. Mrs. Emily Macdonald, who was manager of the Book Concern, has left for New Zealand, but will retain her membership in the Canadian National Society so long as it stands—as it does—for the Theosophy of the Masters. She may be addressed at Invercargill, N. Z. Mr. Ruh spoke in the Lodge Rooms on the occasion of his last address in Vancouver, on "Energy and Matter." It was intensely

and strictly Theosophical. Mr. Ruh is learned, a forceful speaker, and altogether a remarkable man.

* * *

Mr. Claude Bragdon, the celebrated architect and writer on occult subjects, and translator of Ouspensky's great work, "The Tertium Organum," supplemented Mr. Smythe's address on "Some Omissions from the Creeds" on Sunday evening, October 30 at the Toronto Lodge. Mr. Bragdon emphasized the need for human sympathy and the interpretation of occult truths in terms of ordinary life. "May you all know God's love, and have one human soul to interpret it to you," he concluded. In private conversation Mr. Bragdon spoke sympathetically of Mr. Krishnamurti as a young man who had greatly improved in the last three or four years. He said that he had been striving to put away from him the idolatry and adulation which had been lavished upon him, and had evidently desired to escape from its embarrassing effects.

* * *

The Toronto Lodge has arranged for a visit from Mr. and Mrs. Foster Bailey on December 4—7, when Mrs. Bailey will lecture each evening. The lectures will constitute a course, the first being on Occultism, Philosophy or Phenomena; the second, Mysticism, The Heritage of the West; the third, Esoteric Christianity, The Christian Mysteries; and the last, Raja Yoga, The Path of Personal Progress. A members' meeting will be held on Sunday morning at 11. The Toronto Lodge had a Carnival-Bazaar last month and over \$800 resulted for the Building Fund. On Sunday, November 6, Dr. Knight, F.G.R.S., gave a highly interesting lecture, illustrated, on Tibet. Mr. Charles Lazenby spoke on November 13 to a large audience, and Mr. Arthur Singer gave a magical performance of Chopin's Fantasia in F Minor. The musical programmes for the past year, for which Mrs. Coyne has been responsible, have been of a most artistic character.

* * *

Major Douglas Nelles, Librarian of the Ottawa Lodge, writes concerning his pro-

posal for study and study records:—My idea as reported in the Canadian Theosophist is not exactly correct in detail. I have noticed that student groups in different cities can keep the interest of their members up better if the different Lodges correspond as well as visit each other, the letters being read in lodge meetings. Each lodge will probably be more interested in one phase of theosophy than another. For instance, Mr. Bridgen, as shown in his lecture list, is interested in Ancient History. In Ottawa we spent some time in studying the Chakras and we have the result in typewritten form, but we were not able to dig out the whole story. The idea I have worked out is this; we will send you our tabulated information (it is in condensed form) on Chakras, you publish it in the Theosophist and ask all Canadian Lodges to send in any information which they can find that will supplement that already published. Then every Lodge should be asked to send in condensed results of their special studies, asking for supplementary information from other Lodges. In this way a more general interest and more active work may be stimulated. Of course in regard to Chakras it is only their outer aspects that could be published, the inner aspects can only be obtained when one has become an accepted Chela.—Semper Praesta Servire.

* * *

The first week of October saw the commencement of the winter study class of the Hamilton Lodge. The methods adopted this year are, in some respects, a little out of the ordinary, and the aims are to obtain a clear, thorough and deeper understanding of the principles of the Divine Wisdom as outlined in H.P.B.'s Key to Theosophy, and to develop the mental powers with the intent to awaken the intuition. It is too early as yet to speak of the success of the attempt; for as yet the students have been "finding their way." It is not too much to say, however, that all have discovered that there is much more in the Key than they had hitherto suspected; and in some an enthusiasm for the study of Theosophy has been aroused. Mr. Cecil Williams

is the leader of the class. Only two of the Sunday night lectures were given by Toronto members this month. Mr. Leslie Floyd brought down the lantern and his slides and gave an interesting address on The Mithraic Saviours; and Miss M. N. Roebuck spoke on The Emotional Nature. The president Mr. W. R. Hick, lectured on Eliphaz Levi, and Mr. Cecil Williams on Invocation. Mr. G. P. Williamson of Ingersoll was to have lectured on The Mystical Writings of William Blake on the last Sunday of the month, but as for some unknown reason he did not appear, Mr. H. H. McKinney, late of Calgary and Pasadena, California, recited some of his Theosophical poetry, and the president gave an outline of the Theosophical teachings. Mr. McKinney's presentation of Theosophy in verse was greatly appreciated.

FELLOWS AND FRIENDS

Mr. John W. Lovell, one of the oldest Theosophists in America, writes to The Canadian Theosophist enclosing a subscription, and recalling old times in New York when W. Q. Judge was alive. He was leaving when he wrote for California where he is to spend the winter, but promises on his return to spend a few days in Toronto on his way back.

* * *

Winnipeg Lodge held its annual meeting in September, but the report arrived too late for last month. The roll showed only 17 members, as compared with 24 the previous year. The furniture and library of the Lodge are placed at Mrs. McRae's residence. No public meetings had been held. The private meetings were sparsely attended, and the members feel, as one writes, "that there is great need for us as Theosophists to let our Light shine among men and to help humanity more instead of just selfishly thinking of only our own little selves." The private meetings are continued on Thursday evenings. No president was elected. Miss Violet Wood is Secretary and Mr. Stokes, librarian.

* * *

Miss Olive M. Durant, who has been

carrying on the class work in Regina since the visit of the General Secretary last year, has left for England. A balance from the Collections at evening meetings has been forwarded by her to Headquarters, amounting to \$11, which will be held for any future activity in Regina under the T.S. Mr. John Hawkes, who has long been associated with Theosophical work in Regina, is also in England, but in rather poor health. Is there no one in Regina to take the torch from failing hands?

* * *

In connection with the withdrawal of the London Lodge from the T.S. in England, the English "News and Notes" gives the official account. "The beginnings of the T.S. in Europe were in 1878, and according to Col. Olcott, the first organized body was the London Lodge—founded in 1883. The Lodge has had many vicissitudes, occasionally finding itself at variance with the National Society, and always with a more or less independent status. It was once closely related to Mr. A. P. Sinnett till his death, and since then has taken very much a line of its own. In numbers it has varied greatly and the roll last year contained about thirty names only. Recently at a meeting called to discuss the future, a majority voted its discontinuance. More than an adequate number, however, have applied to the President for the Charter, and this is being granted to them. Mr. F. Ferrier is the new President, and Mrs. Garnett, 5, Shepherd's Market, Curzon Street, London, W. 1, is the Hon. Secretary. The London Lodge continues. We congratulate it on its renewed youth." Not a word about the London Lodge that still "Continues." Perhaps Col. Peacock will give us the unamputated history of the transfer of the Charter.

* * *

Mr. David Ellison, a young Welshman, who recently joined the Montreal Lodge, has removed to Toronto, and has undertaken to represent Miss Mary Watson and her work for the Order of the Star. Mr. Ellison points to the address given by Mr. Krishnamurti recently at Ommen as evidence that he does not wish to

assume any position of authority, and Mr. Ellison stated that Mrs. Besant was forbidden to attend the meeting at which Mr. Krishnamurti made his deliverance. This address is printed in a small pamphlet, entitled "Who brings the Truth?" As "News and Notes" reports him—"he told us he had never been able to read through a Theosophical book in his life,—could not understand our theosophical 'jargon' and although he had heard many theosophical lecturers, none had convinced him of their knowledge of the truth." This report appeared in the Welsh Section of News and Notes, and no doubt was an accurate report. But in the November issue just to hand it is evident that Mrs. Besant was much annoyed at this divulging of actual facts. Mr. Peter Freeman, General Secretary for Wales, has been admonished, and "While naturally disclaiming any intention of being either 'flippant or sarcastic,' can but sincerely and publicly apologize to Dr. Besant and Mr. Krishnamurti for anything which gave rise to this impression, having already done so in private immediately." Mrs. Besant, in her letter of protest against the report that Krishnaji was nervous, says: "May I express my deep regret for the appearance in your columns of the flippant and somewhat sarcastic note which appeared in the October issue of our revered Krishnaji's address to the Theosophical Order of Service at Ommen. The nervousness which the writer mentioned has passed away completely since the consciousness of Krishnamurti was merged in that of the World Teacher. It was natural to a young man, essentially modest and reserved, when speaking before one whom he regards as Mother. No trace of this is now visible, as all know who heard his Camp Fire talks this year." This perhaps will corroborate the cable despatch from Bombay, of Nov. 9th, in which Krishnaji informed the reporters that he had seen Buddha. "I have communed with Buddha. I am Buddha," he declared. The despatch further adds that he had grown side-whiskers, and wore a magnificent rajah's uniform. "I no longer am Krishnamurti," he said, raising

his hand aloft. "I have renounced everything. I could have been a rich man. I was offered \$10,000 a week to appear in the movies in America, but, of course, I turned down the offer."

A CHURCH WITHOUT DOGMA

"For myself," said Rev. H. R. L. Sheppard, until recently rector of St. Martin's-in-the-Fields, London, in a sermon in which he advocated the disestablishment of the Church of England, "not inside this Church, but outside, if ever I get a chance, in church, or chapel or village green, if God gives me ever my health again, I will preach this great religion, greater than that which exists today, a religion that will welcome all who really dare to follow Christ into the great Universal Church for which the world waits in travail, and without which there is nothing except disaster, and a collapse of this civilization, followed, since Christ cannot die, by some attempt by some one to make Christ real to the people."

Would Christ, asked Mr. Sheppard, ever have put to the returning prodigal such intellectual tests as that of a belief in the Virgin Birth?

"Before you serve me, tell me what you think of my Mother?"

"I know all that the Cross means to me who am a sinner," he said in his Good Friday sermon, "but I know little else about it. I cannot repeat the accepted phrases, not because I disbelieve in them, but because they are unreal to me."

* * *

Mrs. Hallie Watters has published through the Adyar Press her thesis submitted to Leland Stanford University for the M.A. degree, on "The Pythagorean Way of Life." It is commenced in a Foreword by Professor Meautis, of Neuchatel. The discussion, which includes a consideration of the "Golden Verses," may very well form an introduction for the student to the philosophy of the Samian Master. The sanity of the real occultists is manifested in these pages. It is priced at Two Shillings.

AN INTRODUCTION

TO PATANJALI

By Edith Fielding

II.

Book I.

The literal meaning of the word Yoga is Union, and its object is the fusion of the threefold man; the self, the Self, and the SELF.

The Self is the link between the other two, the lower and the higher natures, and we find man sometimes spoken of as a bridge, and sometimes as the Way. This divine union is the Mystical Marriage, and a fleeting glimpse of this ecstatic possibility has been sufficient to inspire some to gain almost incredible heights. But, unfortunately, a merely intellectual conception of this has driven many into unwise and even foolish practices, with the idea of forcing a premature development.

The subject of Yoga must not be considered as something completely outside of our ordinary affairs, as something strange and unreal, but rather as a natural development at a certain stage, as a *moreness* of something with which we are really quite familiar.

The Yoga Sutras of Patanjali deal almost completely with the teaching of Raja Yoga, only the minimum of Hatha Yoga practices being mentioned, which minimum, as will be seen, is a necessity.

But Hatha Yoga proper is a purely physical Science and over-emphasizes the importance of the body. Its practices are extremely dangerous, and usually result in ill-health, if not worse, particularly for Western people, who lack even the physical heredity necessary.

On the other hand, for want of careful thought and mind training, Raja-Yoga, from its apparent simplicity has perhaps proved the more subtle snare.

It has seemed comparatively easy to take a virtue and concentrate on it, this having been a customary exercise given by those who affect to have some knowledge of Yoga. But it must be remembered that a vice is but an excess of a virtue. We concentrate on a certain virtue, at the same time possessing an ex-

cess of that virtue, calling it a vice. And we immediately strengthen that thing. Very often the powers of endurance are over-estimated, and either the physical body or the moral nature or possibly the mind fails to stand the increased strain put upon it. Many people have so concentrated on unselfishness that they have become too selfish to allow anyone else to be unselfish.

As a rule the people who fall into the above error are the ones who think it possible to reach the goal without the development of mind, and cite as instance the Bhakti Yoga, or Mystic. But the mystic who is not also the occultist has not reached the goal, and the ordinary student must beware of mistaking an emotional orgy for spiritual ecstasy. There is always this danger where the intellectual faculty is undeveloped.

The place of mind in the growth of the spiritual nature should be thoroughly understood. Mind is a most necessary means to the end, the mistake lies in making it an end.

The realm of illusion is not confined to the physical plane but envelops also the psychic plane, and in a much more subtle and dangerous manner.

Only by the light of reason can these illusions be recognized for what they are. Never does the spiritual or intuitional power offend reason, but side by side the two travel together, as far as reason can go. Where reason halts, intuition takes up the trail alone.

But emotionalism, belonging as it does to the psychic nature unless directed by mind, will be affected and swayed by every passing impulse. Attraction, repulsion, prejudice, the results of pre-conceived ideas, all surge up and blur the vision.

The image making faculty is peculiar to the mind, which, when its attention is directed towards any object, takes the form of that thing. How necessary then that the image should be clear. Without clarity of vision we cannot approach Truth.

In "The Voice of the Silence" we find this written: "The Mind is the Great Slayer of the Real, let the Disciple lay

the Slayer." But a little farther on in the book is this: "Do not let the senses make a playground of the Mind." And this will hold most of us for the present.

The second "Sutra" of Patanjali, Book I, has been variously translated as follows:

1. Yoga is the suppression of the transformations of the thinking principle. Dvivedi.

2. Yoga is the restriction of the fluctuations or mind-stuff. Wood.

3. Yoga is restraining the mind-stuff (Chitta) from taking various forms. (Vrittis). Vivekananda.

4. Concentration, or Yoga, is the hindering of the modification of the thinking principle. Judge.

5. Union, spiritual consciousness, is gained through control of the versatile psychic nature. Johnston.

It will be noticed that the Johnston translation is a little different from the others, but it was surely a rare spiritual insight that prompted this rendering.

The mind, lying as it does between the two poles of man's nature, first becomes servant to the lower, or animal part of that nature, and for long centuries works merely at the bidding of body, making pleasurable images of things desired, or unpleasant images of things feared. It must be remembered however, that the Seer is neither body nor mind; both are instruments for use, and the object of Yoga is first to use the mind to control the body senses; then to train the image making faculty to dwell on things eternal instead of things perishable; and finally, to reach that stage where there is a complete cessation of the image making process.

But these stages must be taken in their proper order, and there need be no discouragement at the apparent magnitude of the task, for there is so much ordinary preliminary training, that those of us who may essay the work will find ourselves fully occupied for the rest of this incarnation.

The first book of Patanjali deals generally with the theory of Yoga, showing the gradual stages of the unfoldment of the spiritual man. The barriers to pro-

gress are stated, but the actual means of practice are left to the second book.

It will be found that this theory is Galley Four — SHR

built upon that ethical basis that has been stressed by all spiritual teachers, and which has appeared so simple it has been overlooked. That is what was meant by the previous remark that Yoga is not something strange but a *moreness* of something with which we are familiar.

It is of first importance to realize that the chief barrier to progress is the psychic nature. In his commentary to Patanjali, I. 2, Johnston states that "The psychical powers are spiritual powers run wild, perverted, drawn from their proper channel."

Obviously, then, the difficulty cannot be overcome by killing the lower self. A little thought will reveal the fact that actually this lower self represents the accumulated experience of all the lower kingdoms, plus the experiences up to date of previous human incarnations.

It is surely not in the scheme of things that all this should be ruthlessly swept away. It is this perverted viewpoint which is at the back of all religious austerities, and this entity of the personality, call it what you will, which is in truth a glorious thing in the making, has been distorted into a wicked and malicious devil, which must at all costs be destroyed. That is how the idea of Satan, the Adversary, arose.

Not destruction but transmutation, is the key to the problem. This is no enemy for us to fight, but rather a child in want of training, a child, moreover, who can yield us a rich harvest of past experiences, if we only approach it in the right way. A child whose ultimate state will be self-conscious Godhood.

The individual problem will become much clearer if this point is properly understood. In fact, without an understanding of it the student will continually labour against difficulties and perplexities.

The whole purpose of this present evolution is to raise this lower, animal, childlike, elemental, and mortal entity to immortality, to Divinity.

(To be continued.) 221

The Astrological Houses

II.

The working out of the functions, or perhaps better named, spheres of control of the Mundane Houses, is wonderful to observe and study, the scheme so thoroughly covers all one's activities on the physical plane, and gradually merges into the realms of the mental and spiritual. Indeed any one of these houses may be interpreted in the three worlds of body, mind and spirit.

House No. 3 has particularly to do with activity, activity of body and of mind, therefore it governs travelling, particularly short journeys, and has also to do with writing, the strength of the house as shown by the sign on the cusp, and the ruling planet, providing the clue as to whether the writing is bookkeeping or newspaperwork or serious authorship of books and poetry.

The most effective sign to be on the cusp of house No. 3 is sign No. 3—Gemini, which is ruled by the planet Mercury, the distinguishing features of which planet are a nervous restlessness, an unquenchable curiosity, and an adaptability to circumstances and surroundings, Gemini people generally are active with both hands and feet, and while usually they do not achieve any great distinction, yet Queen Victoria was a Gemini subject. Some of the occult significance of the sign is indicated by its symbol which is II. linked closely with the number eleven. Number eleven is the number of initiation, its symbol (11) and the symbol of Gemini (II) bear a relation to the two great pillars set up at the entrance of Solomon's Temple, between which all must pass in order to enter.

Mutability and activity are the two notable characteristics of Gemini, and when this sign is on House No. 3, you may expect to find these qualities in the native. The stronger Mercury is in the chart, and the more it is supported by other good planets, or planets in the house, the higher will be the plane of activity. A subject studied has four planets in the house, so he is a Public Accountant and a prolific writer for pa-

pers and magazines, and has travelled across the continent.

Proceeding onward in our inspection of the houses we come to House No. 4, dealing with the earthly environment of the native, environment or surroundings both physical and social. What a world of difference there may be in the environments of people? Some located in the far off outposts of civilization, others clinging to the maelstroms of the cities; some preferring the quiet of rural scenes and the simplicity of country life, others running about the world, plunging into the strife and turmoil of life, battling with men or the elements, whichever comes first to hand. Some being born, living their lives and dying in the same place, even the same house, while others roam the world over without rest, and between these extremes there is room for an almost endless variety.

Sign No. 4 (Cancer) is not a good sign for House No. 4 unless it is very strongly supported by good planets or good aspects to its ruler (Moon). The Moon is a wanderer, psychic and changeable, also being a cardinal sign, Cancer indicates change and instability. With a cardinal sign on the cusp of House No. 4, assisted by powerful planets it might indicate a moving from place to place which would be profitable and an advance in financial or social position or both. Such as being given control of a business in a distant city or foreign country, or being called to an educational position in a distant College or University. All influences being fairly balanced a fixed sign is best for this house.

Taurus is a fixed sign, and being also an earthy sign would tend to keep the residence stable during lifetime, and if other influences were good, a peaceful and happy environment in one locality, assisted by congenial and helpful surroundings and friends, would be the lot of this native as long as he lived.

House No. 4 also influences the end of life, the father of the native, and from its connection with environment has a strong influence on any real property coming into the native's possession. Real Estate dealers are influenced by the

power of this house, but in this matter it demands a coordination with the fifth (Speculations) and the tenth (Occupations) houses. A description of the native's father may be drawn from House No. 4, and a deduction made as to whether the parental home is congenial or otherwise. Do you wish to know if the later years of your life will be full of honours and distinction or end in poverty and despair? Then consult House No. 4.

Bear in mind always that these zodiacal and planetary influences which surround you during this present incarnation are due to neglect of principles not of actions, and strength is due to the encouragement and cultivation of strong characteristics tending to poise and balance, and no environment however mean but will lend itself to the cultivation of great virtues.

George C. McIntyre.

ECONOMIC THEOSOPHY

IX.

The great fault of the present financial system is that consumption is unable to keep pace with production with the result that the latter is not nearly so efficient as it could be. We have the industrial plant capable of turning out many times the present volume of goods. There is also the huge waste of the bulk of modern advertising. This expenditure alone acts like a millstone round the neck of consumption since it also figures in production costs. It leads to adulteration of goods and shortage of quantity. -The fallacious idea of saving still further reduces the disparity between production and consumption. Our present ideas of charity are likewise unsound as they merely make a different distribution of, and do not increase, an already insufficient consuming power. No wonder we have the poor always with us. In fact, lacking economic freedom they are a fixture.

Since, then, part costs of production cannot equal total cost of commodities, we require to recognize that goods must be sold not at the apparent cost but at the real cost of production. The real cost of production is, of course, the actual consumed value. This must, of necessity,

be less than the total or apparent cost. Such a procedure would mean bankruptcy for the seller under orthodox finance.

To-day when financial credits are issued the receivers become automatically collectors for the bank in their withdrawal or recall. The method of recall is, of course through prices, i.e. prices are actually credit withdrawal. Now there is no use of goods without consumers or what is the same things' currency or goods-tickets to distribute or consume the goods. Our present system by progressively stripping the consumers of consuming demand thus slays its own goose and receives no golden eggs.

It is obvious, therefore, that financial credit is based solely on the ability of the community not only to produce goods but to consume them. In the new economics this is called real credit. It is not a private function however and can only be a public one. It cannot be a monopoly as it is an ever enlarging heritage which the public inherits from its forebears. As it has been allowed to become a private monopoly we have the deplorable social conditions as a consequence.

The sale price of any commodity should, then, bear the same proportion to its total cost that the total consumption bears to the total production of all commodities. This can be set out thus:—S.P.: C.P.: T.C.: T.P. For instance, let us examine a hypothetical example. Take the total production in Canada during the past three months as \$1,000,000,000; the total consumption during that period we will assume at \$250,000,000; then, if it was agreed that the new system was to be used in Canada, the sale price of any commodity would be $\frac{1}{4}$ of the cost price for the next quarter, if the periodical revision of fixed prices was to be adjusted quarterly.

In total consumption would, of course, be included an allowance for depreciation of existing producing plant and, likewise, any appreciation or net increase in wealth would be credited to total production for the period. Thus the consumer would no longer be called to pay for more than the value of actual consumption and would now have what he

pays for non-consumed portions of the producing plant at present as a new consuming demand.

On the part of the average consumer there would be no more need to understand the system than he does the existing one. He would just find himself with an increased consuming power and would indulge himself accordingly. That this is so was easily observable during the boom of war and early post-war period. Having the wherewithal to obtain something more than mere food and shelter with the increased prosperity made available then, most of the workers indulged in luxuries to make their lives more pleasant. Hence the great consumption of gramophones, silk shirts, automobiles, etc. It is a striking commentary on the economic ignorance displayed by our social and religious leaders that they actually condemned this overflow of a long pent-up desire as extravagance. That condition obtained without controlled prices in the consumers' interest, which gives a glimpse of the possibilities which would be unleashed with economic freedom *un fait accompli*.

How would the retailer be affected under this scheme? After selling at twenty-five cents on the dollar as required by law, he would deposit with his cash at the bank slips certifying that he had sold at the reduced rate. The bank would then credit him with his full deposit as formerly. His cheque in payment of trade obligations to his wholesaler would thus be exactly the same as previously. Thus the retailer beyond a little more care in his bookkeeping would have no extra clerical work involved. But as his consumers would now have an increased demand for commodities to unleash he would benefit by increased turnover accordingly.

Ottawa.

C. V. Craik.

THEOSOPHICAL, OCCULT and METAPHYSICAL BOOKS FOR SALE

Books of this nature traced, inquiries are invited. Large stock on hand.

J. E. Mcreedy, Vancouver Lodge Theosophical Book Concern, 337 Hastings St. W., Vancouver, B.C.

CORRESPONDENCE

EDITING AND PROOFREADING

Editor Canadian Theosophist: Referring to Mr. James Morgan Pryse's article published in your September issue in which the last paragraph of my article on "Isis" (page 64, June Canadian Theosophist) is criticized: I admit that I know very little about the way in which manuscripts are prepared for the printer, and that therefore perhaps I ought not to have rushed in where experts might fear to tread. I have been under the impression that the object of proof-reading was more to correct the errors of printers than to detect solecisms made by the author. What a pot of money any great author might make by publishing a version of one of his well known books with the foreword: "This edition of my book is just as I myself wrote it. Not one phrase has been improved by experts nor has a single solecism been corrected by readers." The 112 indubitable errors, even though they include 17 "mixed metaphors," do not trouble me in the least for, not being a literary critic, I can tranquilly enjoy the rhythmic flow of the author's thoughts and imagery, without being disturbed by the many blemishes so painful to Mr. Pryse. If she had stopped to consider literary canons this free outpouring from the "crowded ideas piled" in her mind would have been interrupted and the spontaneity of her expression stiffened and checked. I am therefore still prepared to extol the beauty of diction and phrasing of the S.D. and the Voice of the Silence in spite of the fact that their author expressly disclaims a mastery of literary English. But possibly there are other students of Blavatsky's works who do not agree with me and so I venture to suggest to Mr. Pryse that he should forthwith undertake to produce the "new edition with amended text" which he thinks would be so desirable. This could be done now without any difficulty arising from H.P.B. refusing her consent to his many improvements and we should then have versions of the S.D., "The Key" and the Voice of

the Silence not merely as their author permitted them to be published but more nearly as they ought to have been given to the world in the first place.

Victoria, B.C.

W. B. Pease.

THE THIRD VOLUME AGAIN

Editor Canadian Theosophist: Mr. Pryse's article on the Third Volume of the Secret Doctrine that appears in the August number of the "Canadian Theosophist" has just come to my notice. In it he refers to some items in a "News Letter" written by Mrs. Cleather in April, 1891 for the "Theosophist" as "quite inaccurate." The facts of the case are as follows:— When Col. Olcott was once in England before H.P.B. left Lansdowne Road he asked Mrs. Cleather to write a Monthly News-Letter for the "Theosophist" which she consented to do. As Mr. Pryse justly says Mrs. Cleather was not on the Headquarters Staff therefore any "news" she obtained about Headquarters, or Theosophical activities was given her by the workers living there, therefore if "news" was contributed about the Vol. iii. of the Secret Doctrine, it was because that information had been granted by those at Headquarters. As a matter of fact, that piece of information probably meant that Vol. iii. was being revised for the printer at that time. It must be remembered that Mrs. Cleather was constantly at Lansdowne Road from 1887, when the "Secret Doctrine" was being got out with the assistance of the two Keightleys and Mr. Douglas Fawcett before either Mr. Mead or Mr. Pryse appeared on the scene. Naturally they all knew, as the Keightleys most clearly testify that there were two more volumes in manuscript. We have definite proof that the third volume of the "Secret Doctrine" was written by 1889, notwithstanding all that Mr. Mead and Mr. Pryse can say to the contrary) for in the "Transactions of the Blavatsky Lodge" on page 51 (The Theosophy Company Edition) H. P. B. gives the following answer to a query in reference to Planetary Spirits:—"Fuller details on this subject have already been written in the third volume of the Secret

Doctrine"—Your readers will doubtless remember that these "Transactions" were the outcome of questions formulated by Students at Meetings of the Blavatsky Lodge during the first half of 1889, and answered by H.P.B. herself. They were stenographically reported and afterwards revised by her for their publication in two "Transactions."

Yours faithfully,

Iona Davey.

28 Bedford Gardens,
London, W. 8, England.

INTERNATIONAL CORRESPONDENCE LEAGUE

Editor Canadian Theosophist:—Some time ago, letters were sent out to several Lodges in Canada, requesting the names of those who would be willing to correspond with people abroad. Three Lodges replied, and five names were obtained, all five being from the West: two from Edmonton and three from Vancouver. These names were forwarded to England, from which country there was a definite request for twelve names. At present time there are requests from Holland, Ceylon and Bombay. Will anyone sufficiently interested to exchange viewpoints with people abroad please send their names to me as soon as possible? Yours fraternally, Edith Fielding, Sec. for Canada, 206 E. 27th St., North Vancouver, B.C.

MR. PRYSE'S STATEMENTS

Editor Canadian Theosophist:—There are certain facts bearing upon statements made by Mr. James M. Pryse in The Canadian Theosophist, that neither he nor anyone else can controvert or deny. These facts having been ignored by Mr. Pryse his picture of the entourage of H.P.B. is thrown into false perspective. I ask you, in common fairness, to allow me to supply the missing links, from which your readers may draw their own references. Notably, against his assertion (p. 114 Can. Theos. for August 1927) that Mrs. Alice L. Cleather was not upon the "working staff" ("work" here

refers to publications) at Avenue Road, it is interesting to note that at that moment she was a member of H. P. B.'s Inner Group of twelve personal pupils, trained by H.P.B. for Occult Work—to which Inner Group Mr. Pryse, up to the day of H.P.B.'s death, never belonged. Moreover, it is a fact that Mrs. Cleather, who joined the T.S. in 1885, was in close and intimate touch with H.P.B. and her assistants from 1887, all through the Lansdowne Road period when the 'Secret Doctrine' was first got out with the assistance of the two Keightleys and Douglas Fawcett, and before Mr. Mead (who succeeded Bertram Keightley as H.P.B.'s private secretary) or Mr. Pryse, or Mrs. Besant had come upon the scene. Mr. Pryse was, I think the latest comer of the three last named, Mr. Judge having recommended him as an expert printer to run the H.P.B. Press. When Col. Olcott was in England, before H.P.B. left Lansdowne Road, he deputed Mrs. Cleather to write a monthly News-Letter for 'The Theosophist.' Any news she gave about theosophical publications were given her by those living and working at Headquarters. I have 'The Theosophist for April 1891 before me as I write. Mrs. Cleather's letter therein, after announcing the advent of H.P.B.'s Glossary and the second part of "Transactions Blavatsky Lodge," goes on to say: "Another edition of "The Secret Doctrine," too, is in the course of preparation. This will be published with a new and exceedingly good Index (so sorely needed) H.P.B. has already started on Vol. iii. . . ." This reads clearly that the Vol. iii. referred to was part of the completed new edition, which, despite Mr. Pryse's remarkable memory I venture to think was planned out and owing to H.P.B.'s failing health came to nought. For the rest, this long letter of Mrs. Cleather's, cited by Mr. Pryse as "inaccurate," consists of reviews of magazines and books—but speaking of inaccuracy, I notice Mr. Pryse gives the date of H.P.B.'s death as April 8th, 1891, instead of May 8th of that year! It will be noticed by those who have read Mr. Pryse's late

articles in "The Canadian Theosophist" that he tries to make it appear that the Keightleys only account for the two vols. published and the collection of fragments now appearing in vol. iii.; whereas their statements quoted in Mrs. Cleather's "H. P. Blavatsky, a Great Betrayal," assert that they themselves divided the MSS into four parts, of which two were published, iii. was ready for the printer, and iv. nearly so, which is what H.P.B. herself says in the S.D. at least four times; but Mr. Pryse now explains that away on the ground of her "impulsive anticipation"! The facts about vols. iii. and iv. quoted in "The Great Betrayal" were written by the Keightleys specially for Countess Wachtmeister's "Reminiscences of H. P. Blavatsky and the Secret Doctrine," published in 1893. Were the Countess alive she would be able to completely rout the traducers of her beloved Teacher's intentions and work. In Mr. Pryse's account (Canadian Theosophist for August 1927) of H. P. B.'s trust in Mr. Mead, of whom he touchingly speaks as being "like a blood-brother" to himself, coupling Mr. Mead's name with that of the "Old Lady" who was, he says, "like a mother to me"—he omits to add that Mr. Mead's attitude towards H.P.B. has entirely changed from those days of mutual trust, and that he does not hesitate to belittle and cast doubt upon her. A completely reversed opinion may, after 35 years, also change, or colour, recollections, as Mr. H. N. Stokes has made clear in regard to Mr. Mead's assertions about W. Q. Judge (Occult Review for Oct. American Edition). I submit that Mr. Mead's testimony is no more reliable in regard to H. P. Blavatsky and her work—and that Mr. Pryse's affectionate regard being reserved for those who, would now with a superior air of good-nature, seek to depreciate H.P.B. and exalt themselves, is a poor recommendation to the trustworthiness of his own testimony. That he now writes of Mrs. Besant as his "staunch and dear old friend" suggests that the lady psychologised him when she was last in this country, the sequel being a reversal of his original and excellent review of her Preface to

vol. iii, Secret Doctrine. Believe me, Yours sincerely, H. Henderson, Victoria B. C., October 11th, 1927.

REVIEWS

THE LIGHT OF THE SOUL

A very notable piece of book-making has come to hand in Mrs. Alice Bailey's new volume on Patanjali. It is beautifully printed on real Bible paper, so that the 428 pages, binding and all are only half an inch thick. It is an exceedingly handsome volume outside, and its appearance heralds the contents worthily. The book is called "The Light of the Soul" and is a paraphrase and commentary upon the Yoga Sutras of Patanjali. The paraphrase of the sutras has been dictated by the Tibetan who is responsible for Mrs. Bailey's other books, but the commentary is her own subject to occasional revisions and suggestions from the Tibetan.

The book is being sent out in order to meet what has been long felt to be a very real need. There has been such a flood of teaching from the East and so much of it has been given in a way that some deplore, many will welcome a paraphrase of the sutras and a commentary which is not only mystical and spiritual, but endeavours to give the occult significance of the Raja Yoga teaching. We are overwhelmed with teachers from India, giving out to the general public the science of the breath, teachings on the centres, and how to raise the Kundalini Fire. The result has been that a lot of people have been dabbling in a form of occultism which deals entirely with phenomena, and undertaking practices which can be only safely undertaken when character essentials and the spiritual aspiration have been attended to first of all.

It is obvious that in this flood of teaching those who have hitherto preserved a reticence on this subject and refused to deal publicly with the subject of the centres and the breath, must now come forward with a sane and safe presentation and sound that note of warning which is omitted usually by these many teachers, whose work is founded largely on a commercial basis.

The commentary presents the teaching in such a way that the more orthodox Christian public may be interested in it, wherever possible the words of Christ and the Christian presentation being linked with the very ancient presentation of Truth by Patanjali which this volume will do much to make known more fully to the Western world. Those who have begun to follow Mrs. Fielding's articles on this subject will no doubt welcome the fuller treatment accorded it in this book. (Lucis Publishing Company, 452 Lexington Avenue, New York, \$5.).

WHO'S WHO IN OCCULTISM

A new edition is being issued of "Who's Who in Occultism, New Thought, Psychism and Spiritualism," compiled and edited by Wm. C. Hartmann. The new book runs into 368 pages, (6x9) and contains over 1600 biographical sketches of leading personalities; about 650 prominent Societies with names and addresses of officers, location, objects, etc.; names and addresses of thousands of Individual Workers; Bibliographies covering over 2000 volumes on thirty different separately indicated subjects; a Book List of 1200 different "Authors and Their Works;" over sixty descriptive articles relative to various societies and different movements; 93 metaphysical and psychic Libraries in 50 different cities; over 750 references to leading articles in leading magazines, etc.

The book contains separate indices to Contents; to Biographical sections; to Principal Societies; to Subjects; to Abbreviations.

* * *

"Gods in Exile" is a little book of 129 octavo pages dedicated to Mr. Leadbeater, who presumably is "one of which." The author states that the "pages are based on an awakening of Ego-consciousness which came to me some little time ago". The five chapters deal with "The Drama of the Soul in Exile," "The Way to the Ego," "The World of the Ego," "The Powers of the Ego," and "The Return of the Exile." Two shillings.

"A Renaissance in the Art of Healing" by Lawrence J. Bendit, M. A. Cantab., M.R.C.S., L.R.C.P., (London, the T.P. H., Two shillings) is an able little summary of the subject in three parts, one introductory, one dealing with various systems in vogue, allopathic, homeopathic, osteopathic, colour-cure, Kilner, Abrams, etc., and a synthetic chapter, but the reader must not expect more than a sketch in these 63 pages.

* * *

"Ivory Gates and Golden" is a collection or "budget" of wonder stories "for children young and old" and should delight the more youthful readers who favour such literature. The stories are drawn from India, Egypt, Japan, as well as from England and the Western Continent. These tales would give a child a very pleasant introduction to Theosophical ideas, and the book would be a happy Christmas gift. (Adyar T.P.H., One Rupee).

* * *

"Wayfarer" sends out a little book, "Seven Mysteries," with the "strong hope that those who have realized that they are at the beginning of their quest for Truth will find something therein that will be a stepping-stone to help them forward to a never-ending search for deeper Knowledge and fuller Light." It is largely based on "The Voice of the Silence." The first chapter is on "The Mystery of Pain," and may constitute a test for the reader. "The law of God demands it in mercy and justice," says this writer. It is one of the difficulties that must be wrestled with. If we suffer pain it is because we ourselves incurred it. Let us not blame anything else or imagine that it was necessary. (Published in Adyar; the price is One Rupee.)

* * *

"Progressive Mentalism" by M. Zuesteg, is an exceedingly useful study of the potentialities of the undeveloped who lack the understanding that would stimulate them to mental effort. "Over a million potential geniuses," he says, "walk this earth today who may never develop,

never do anything great in life, never touch the world's treasures, because they are mental apathists who lack the will to think. Their cherished slogan, 'Too brainy for me,' rises automatically to their lips every time a demand for serious mental effort confronts them." They "elect to remain pigmies when they might become giants." It is these who swell the ranks of the followers of the psychics, ex-mediums, false prophets and other "leaders" who prey upon people who are too indolent to guide themselves, too stupid to see how they are deceived, and too suspicious to listen to honest advice when they need it, or to associate with those who might best help them. There may be hope for such dreamers in a book like this. (London T.P.S. 3s.)

* * *

"The Temple of Labour" by Maud MacCarthy (London T.P.H., Five Shillings), will elicit sympathy for its account of an effort to establish a Labour Guild in London. "We had eight crafts going in a small way in a small house, and some forty pupils," she records. Ill health compelled the abandonment of the experiment. We are all prone to indulge in experiments of this kind, and apt to forget that Society at large is engaged in working out an experiment to which we should all give our most earnest attention. Nothing has so far excelled the Indian Village method, but the west is busy evolving a larger collectivity which will also maintain the individualistic progress that has been gained. Bureaucracy has a fascination for the psychic mind, and its pigeonholing propensities are difficult to escape. Nationalization of natural monopolies appears to be the way out leaving lesser activities to individualism. The limited liability company is an essay towards collectivism, and we have in the Ontario Hydro-Electric system with its hundreds of cooperating municipalities the most striking success in public (not government) ownership that has been achieved. The politicians are of course trying to wreck it. Miss MacCarthy's book will however, assist many to appreciate the problems that have to be solved.

LEARNING TO FLY

In the June number, under the heading Learning to Fly, a few paragraphs pointed out the advisability of beginners exchanging viewpoints. Undoubtedly this interchange of ideas would be helpful to many of us taking our first steps in the study. While our expressions may only fairly approximate the truth the very fact that the difficulties and their partial solutions are fresh in mind and presented from somewhat the standpoint of all beginners makes the individual's statement of some helpfulness, surely.

In this letter I wish to deal sketchily with one of these periods of difficulty—the period of transition from intellectual acceptance to inward belief.

At the opening of this period the student's memory holds a conglomeration of scientific, philosophical and religious ideas stored, it may be, without particular order or arrangement. When he first reads something of the Theosophical teachings he feels that he has now found an acceptable philosophy, at least—a skeletal form around which he may group his various ideas.

His first step is to go as deeply as possible into these written teachings, not for the purpose of acquiring facts so much as for the purpose of making his own outline of the doctrine in form and words best suited to himself. For the time being he may use his outline simply as an hypothesis. At this stage the work should be intellectual, separated as much as possible from belief, disbelief, and feeling.

The student's next step is to start a mental housecleaning among his formerly acquired beliefs, "facts" and opinions. Through conversation, reading, and personal inference he has admitted these many ideas. Some are true, some partly so, and some distinctly far from truth. As each of these old ideas comes to mind the student can fit them to his new-found hypothesis and in view of the comparison do one of three things, accept, reject, or withhold his judgment concerning that particular idea. The sorting and

unifying process may be carried on gradually. It is by no means so difficult as the student may at first imagine. Like all habits this one happily works automatically after a time. The beginner may greatly facilitate this work by studying some of the classifications of knowledge to be found in any public library. Each branch of knowledge should be followed to its finer divisions and a chart made of the whole scheme.

After the work of comparison and classification has proceeded for a while the student begins to experience far-reaching results from his efforts. The former complexity of life which gave him so much anxiety is all along the way resolving itself into a simple unity. At many points his hypothesis or outline is no longer a theory; it has become transformed into something approaching true belief (based on knowledge) through the weight of the many small confirmations it has received. He begins to plan his actions in conformity with that growing belief, not because he has read that certain actions carry benefit to himself but because he is beginning to respect higher laws, as we all respect the law of gravitation.

Our object in this work of cleaning up the mental storehouse should not be that of compressing knowledge into sardine-like packets for convenience in handling. We must keep this in mind throughout the process of sorting. Classification is for the purpose of ordering, not crystalizing, our beliefs.

Here is a summing up of the steps:

1. Make your own outline of Theosophical teachings. Make it as well-rounded, complete, and true, in the light of our present knowledge, as your time permits.
2. Classify the details of the physical environment, and while doing so—
3. Examine the facts classified in the light of your outline of Theosophy, accepting them, rejecting, or withholding judgment, as the case may be.

Beverly Station, Sask. J. H. J. Key.

MINUTES OF FIRST MEETING OF THE T. S.

Meeting held at
No 46 Irving Place

on
Wednesday Evening, September 8th. 1875.

In consequence of a proposal of Col. Henry J. Olcott, that a society be formed for the study and elucidation of Occultism, the Catalans, the ladies and gentlemen then and there present resolved themselves into a meeting, and upon motion of Mr W. D. Judge it was

Resolved, that Col. H. J. Olcott take the chair.

Upon motion it was also

Resolved, that Mr W. D. Judge act as secretary.

The Chair then called for the names of those persons present who would agree to found and belong to a society such as had been mentioned. The following persons handed their names to the Secretary:

Col. Olcott, Wm. H. P. Maxwell, Chas. Sotheran,
Dr. Chas. E. Hammond, N. D. Monaghan, C. C. Mearns
of London, W. L. Alden, G. H. Felt, D. E. DeLore,
Dr. Britten, Mrs. E. H. Britten, Henry J. Newton, John
Lewis Cobb, J. H. Taylor, W. D. Judge, W. D. Stevens

Upon motion of Herbert D. Monaghan it was

Resolved, that a committee of three be appointed by the chair, to draft a constitution and by laws and to report the same at the next meeting.

Upon motion it was

Resolved, that the chair be added to the committee.

The Chair then appointed Messrs H. J. Newton, H. H. Stevens and C. Sotheran to be such committee.

Upon motion it was

Resolved that we now adjourn until Monday
Sept 13th. at the same place at 8 P. M.

H. H. Stevens, Chairman.
W. D. Judge, Secretary.

Several meetings were held during which The Theosophical Society took form before that in which Colonel Olcott delivered his inaugural address, and from which on November 17, 1875, the foundation of the Society is usually dated. The actual first meeting and the names of those present are recorded in this minute.