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## A MOMENT IN MUSKOKA

By H. L. Huxtable

Over Muskoka's rocks and lakes,  
The sun shone through the floating flakes  
Of silv'ry snow—the first to tell  
Of siege upon that citadel  
Of loveliness, where every shade  
Of colour that fair nature made  
Still glowed in glory. But a shroud  
Was in the making for a cloud  
Hung low upon the distant rim,  
Making the highlands coldly dim  
And uninviting. Then a loon  
Laughed loud and long like some buffoon,  
Shaking the very air in scorn—  
'Twas then this mystic scene was born.  
It happened in a flash of time  
And useless are my words and rhyme;  
I know that I shall never tell  
The mystic wonders that befell  
The trees, the rocks I thought secure,  
So calm, so quiet and so pure.

A flash of fire

'Twixt breath and breath, and a desire  
For Life complete—laughing at Death,  
Held Life aquiver on my breath.  
Then soothing music reached my soul  
And echoed long, until the bowl—  
The valley where I stood seemed wise  
And answering echoed deep replies;  
Then, so it seemed, God rose from sleep—  
Arose from out the secret deep—  
Out of the past, till I could hear  
Music that echoed sphere to sphere  
In an ascending cord to crash  
In rays of light, flash after flash.

No words I heard

Yet throbbing on the cold pure breeze  
Seemed all the names of God, and these

Became but one.—In one bold blow  
Of wisdom thrust between the snow,  
I knew the trees, the stones and I,  
And everything beneath the sky,  
Were bound to God in links that bind—  
There was no severance of kind.  
I knew that when I touched the grass  
A tree or earth, my soul would pass  
Into the leaf, into the sod,  
Knowing still more of Love and God.  
It seemed an everlasting creed  
Vibrated with etheric speed,  
Until the Universe was spread  
Before my gaze. And I in dread  
Held to the stones and touched the lake,  
To certify I was awake.

Whence came the light,

And who gave voice to answer bold  
Like ancient oracle of old?  
I have no clue—'tis hid from me,  
I know not the identity.  
'Twas but a lone loon's laugh of scorn  
Became for me a mystic morn,  
Till I between the snowflakes saw  
Infinity around me fall:  
And then at last a breathless hush  
Came over me, and with a rush  
The snow veiling the mystery  
In peace, in love, in purity.  
And from the heavy laden sky  
A terror seemed to plunge and fly.

I came back,

Back to the homes and haunts of men,  
Whispering and wondering.

And then

A sense of loss, as noisily  
The mad unreal encircled me.

# MARRIAGE OF VICE AND VIRTUE

By R. A. Utley

What is here set down makes claim neither to educational nor to informative value. It is but an exposition of my recurrent and cumulative reflections for a number of years past. Hamlet's soliloquy expresses a problem common, in one form or another, to all the world. Mine, though lacking the rhetorical merit of Hamlet's, seeks to express a problem which may perhaps touch some more closely.

I say express: I seek rather to define.

To most it is not a problem—rather an overhanging shadow. Since tilting at shadows is a desultory pastime, I have spent much thought trying to discover what definite thing casts this vague unpleasant pall.

If you were to pursue the so-called Socratic method, and enquire of passers-by what is the greatest problem confronting Humanity to-day, you would probably get three general answers. To the majority, the necessity for earning a living would seem of outstanding importance. This is due to imaginary fears. People seldom starve. Bolder, less diffident souls would think of the necessity for getting on in the world. But, what is commonly called success is a delusion of achievement equally as futile as the delusion of impending starvation.

A few would tell you the truth. The cloud overhanging the world to-day is the need for adjustment.

This is, indeed, an everlasting problem, but to-day it is a specific one to an extent not so in the days of our fathers. The European War produced effects making necessary adjustments between nations who found themselves, willy-nilly, in the same boat. The emergence of new political parties has entailed upon the old ones a most unwelcome necessity for constant adjustments and readjustments, no matter whether they be in power or manoeuvring to get there. The triumph of Feminism has so altered the status of wedlock that the theme of marital adjustment has

ousted the old theme of courtship from first place in the novelist's repertory. We are living in one of those recurrent periods of flux during which, in every field, adjustment becomes not only necessary, but imperative.

Narrowing the scope of the problem, in order to get down to specific things, I shall consider the field of personal ethics. Personal ethics cannot actually be separated from social ethics, since the average person's code conforms, in general, to the code of his own community or class. Even the exceptional person has a code in common with his associates, the difference being that, whereas the associates of the average man are a matter of direct contact, those of the abnormal man are largely with others he has never seen but whose ideas, expressed in writing, he is well acquainted with. Nevertheless, it will be convenient to think in the narrowest personal terms.

Thus, in using the personal pronoun, first person singular, in lieu of the less wieldy expression, "Everyman and Everywoman," convenience is my object. I am assuming that what applies to me applies equally to others.

From time immemorial I have been the subject of criticism. Malicious opponents have exercised their legal right, and benevolent friends their moral duty to tell me what I should or should not do, and why I should or should not do it.

The immediate reaction to criticism is resentment, but when that has spent itself there comes a period of reflection, the inevitable consideration—should I mend my ways as suggested, or should I stick by my guns?

## Simpler to Stick

It would be simpler to stick by my guns, since, in the matter of my personal traits, one friend's meat is another friend's poison, and nothing I could do would please my opponents.

One may advise, "Discretion is the

better part of valour." Another will counter with "Nothing venture, nothing win." One may preach, "Look after the pennies and the dollars will look after themselves." Another says something about "penny wise and pound foolish." The contradictory nature of proverbs grouped together is a commonplace, but this very commonplace emphasizes the necessity for constant adjustment in my ethical code unless I have either an infallible conscience or no conscience at all.

I propose to classify the various ideals in a definite order based on many years' study of Astrology as a means of interpreting human nature. The object of this classification is to identify the various expressions of each basic disposition, to contrast them with their exact opposites, and, if possible, to discover and define the happy mean.

Aristotle, in his famous treatise on Ethics, undertook to do this, but I have the imprudence to disagree with his findings and belittle his capacity for handling the problem. I boldly claim that ethical problems, not to mention the wider problems of Metaphysics, are insoluble without the aid of Astrology. Conversely, I assert that where Science and Religion vie with one another in propounding falsehoods and sowing misconceptions and misunderstandings, Astrology, when its depths have been more fully plumbed, will prove the source of infallible Truth, and that even the little now known of it is more helpful than any or all other studies in enabling me to understand my fellow-men and to adapt myself to them.

I have spoken of ideals. It might be better to say points of view, since the word "ideals" is more often used to denote the so-called idealistic point of view than it is to connote the essentially good in all points of view, including the practical and materialistic.

Everything, from God to the atom, is triune. Thus there are three positive points of view, each with its complementary opposite or negative, making six, exoterically. The ramifications of these are so complex that I have not, thus far, been able to group them as simply and clearly as will eventually be possible. I

hope, however, to describe the types in such fashion that they will be immediately recognizable. In each case I shall picture the extreme of any given type. This may cause the picture to appear exaggerated, but when dealing with abstract ideas, exaggeration serves the useful purpose of throwing the important points into relief. In suggesting the treatment which I think proper for each type, I am endeavouring to establish certain points which, in formulating a code of conduct for myself, I believe should be taken into consideration.

### The Man of Action

First comes the man of action—not the energetic man, but the busy man. His basic urge is the need for constant occupation. It would be misleading to refer to him as the intellectual type, but it may pointedly be said that he sees everything in terms of consciousness. He is relatively insensible to the realms of desire and emotion, or of physical and spiritual sensation.

He is alert, wide-awake, always on the *qui vive*. When nothing happens he becomes restless, fidgety, nervous, and irritable. Want of sleep always produces those effects, and this type is so wedded to activity that he begrudges the time required for sleep. He cannot help it: it is his nature. Therefore irritability is his nature rather than his fault. You who were endowed at birth with a natural fund of good humour should make allowances for him. His fits of bad temper are not evidence of an evil disposition, but of overwork and tired nerves. And if you fail to see wherein he suffers from overwork, remember that, for him, the hardest work is to sit idle with nothing to do.

Never humour an irritable man. That makes him worse. If you are in a position to do so, find him an interesting, engrossing task. If you are yourself proof against irritability, argue with him, by all means. An argument or discussion is to him as food to a starving man. Do not agree with him. He likes you to see his point of view, but equally he likes you to have a point of view of your own, and he will try to see yours. In thus arousing his interest you will remove his irritation for a time

at least.

This man is extremely industrious, so much so that he cannot stand by and watch you doing something. He must interfere and show you how to do it. The reason for this trait is that he craves actual experience. He is like the cantankerous child who insists, "Go away, me do it own self."

Realizing that his intentions are good, do not resent his interference. Let him show you. But, on the other hand, do not stand idly by. Neither put on a bored air, nor co-operate so enthusiastically that you get in his way. Be attentive, and honestly try to learn how he thinks it should be done, for the chances are he is more skilful than you. Being so busy and industrious, accustomed to doing everything himself, naturally he has piled up a wealth of experience, which breeds skill and competency. And since cause and effect are ever one and the same, you will find this type is seemingly *born* skilful and dexterous.

Do not criticize this fellow for being a slave to his job, and do not try to entice him into play or pastime. The saying "All work and no play makes Jack a dull boy," may be true of Jack, but it is not true of the active boy, grown up. He dislikes play as much as the loafer dislikes work, and he has no need for recreation, and less than the average need for sleep.

This man, intensely practical, is a realist, and faces the facts of life. He cherishes no illusions, therefore he inevitably reaches a state of disillusionment, and as he grows older is apt to become a cynic. You may not like his cynicism, but do not deny that it is justified, for it is never without reason. He not only faces facts which you tend to dodge, but he sees more clearly than you do, at least where external realities are concerned.

### The Soul of Reason

He is the very soul of reason. Reason is nothing more nor less than the expression of an active mind, the corollary of an active body, hand and brain. Attentive and observant, he correlates industry and study, experience and knowledge. As he must do things for himself, so he must learn things for himself.

Dealing in facts which he can know, evidence he can see, ideas his reason can credit, he is naturally an agnostic, a skeptic, a disbeliever. As easy to inject blood into a stone as blind faith into the natural scientist, whose very name bespeaks knowledge, not belief. Preachers who rail at agnostics might as well save their words. And the preacher who combines intelligence with faith will realize that "man is not justified by Faith alone," and that the good works of an industrious realist must count with a ceaselessly active Creator, Himself "all-knowing."

Although an indefatigable student, this man is not essentially a reader. Thirsting for actual, abhorring vicarious experience, he cannot sit through either a movie or a novel. But he does love to write, since writing makes his ideas objective, and combines manual with mental action. To a lesser extent he loves to talk. He prefers to write, but in a dry matter of fact way he is an adept at description and testimony, the result of observation and knowledge.

His wit is dry, but on the other hand he is never silly.

His most disagreeable quality is sophistication. He is a know-it-all. He does not parade his knowledge, but in one way or another he manages to bring to your attention the fact that he knows more than you do.

Cats do not like dogs, but no dog ever tried to remedy the situation by cultivating cattish virtues. If you are of the active type, and, sharing its vices and virtues, find your acts and habits criticized, it might seem logical to try to cultivate the opposite virtues. But would that not be like an indifferent sort of dog trying to be a perfect cat? We have endless opportunities for developing our natural tendencies in the right direction; but how can we hope to create in ourselves tendencies which do not belong to our nature? An irritable man trying to assume a good-natured air is a pathetic figure. His effort cannot fail to be half-hearted. If, instead of trying to grow virtues upon which, in his innermost thoughts, he sets no value, he will busy himself with developing those he does value, then he will be more

apt to find himself at peace with his own conscience.

Is not this the real meaning of the occult admonition to "grow as the flower grows?"

I have spoken of the need for adjustment. Superficially, this adjustment would seem to be between ourselves and our neighbours, or between ourselves and our environment. But that is not really so. Human contacts are chiefly physical—that is to say we are chiefly concerned with what others do to us and say to us and how they look at us. We never know how others feel towards us unless they express their feeling by word or action or look.

Emotional contacts are more rare, being confined to those for whom we feel a natural sympathy or antipathy at first sight. Mental contacts are scarcely possible, since, even though I had a hundred tongues, each working independently, still I could not express the fulness of my thoughts to another. For how can I be sure that any given word or phrase or sentence means exactly the same thing to him that it means to me? I cannot, in a physical world, through physical instruments, know you as you know yourselves, or as you really are. I can only know my own thoughts and feelings about you. Hence my readjustments are really entirely within myself.

### Me and My Ancestors

The difference between me and my immediate ancestors is that present conditions provide the real me—which is my conscience—with problems that did not crop up in their experience. My conscience recognizes that my wife and children have rights which were never recognized by my great-grandfather. Conscience, then, is the field in which, for each of us, these imperative adjustments must take place.

In analyzing human character, and sorting out the types, I find that I have provided my conscience with certain landmarks which enable me to chart my course with more assurance than previously that I am headed in the right direction. The right course for me cannot possibly be the right course for you, any more than my

Destiny can be your Destiny. But, as the same lighthouse may guide any number of ships on as many different courses, so it may be with my figurative landmarks. By briefly and impartially criticizing each type, it is just possible that I may hold the mirror to each of you, as I have held it to myself, and that this criticism, entirely impersonal, may be of some slight assistance in this matter of adjustment.

The exact opposite of the industrious man is the good-natured one. He is not lazy in the sense of having no ambition, but he is indolent. He is so comfortable in his present condition that it seems folly to bestir himself and get a move on. He can so easily imagine a thing done that the actual doing of it seems a waste of time. The lazy man does not like being disturbed, but the indolent one does not mind it. Prod him, and he will agreeably find another resting place equally comfortable, just like a sleepy pup.

Did you ever notice how a sailor loves to sit in blissful inaction on some handy coil of rope? The true sailor, though a cross between the two types, is more closely akin to this one. For all his agility in keeping his footing on a slippery deck, his movements are essentially awkward. And the indolent type is not only clumsy by nature, but his resultant lack of experience makes him a bungler, inept at everything he tries to do.

His basic virtue is adaptability. Trimming his sails to suit the wind, taking everything as it comes, his imperturbable good humour keeps him contented. Do not hope to inculcate in him habits of alertness and industry, but you may prod him and mock him with impunity, for he is proof against vexation; and so doing, you will help him along the path, in that it will develop his virtue of adaptability.

His other great virtue is faith. No matter that he be credulous and gullible—the lesson of faith must be learned ere one is ready to drink at the fount of knowledge. Naturally he is ignorant, and to most people he will, at times, seem incredibly stupid and thick-headed. He is, however, very willing to be taught, and very impressive through his imagination or subconscious mind.

You may wonder what such people get out of life, ignorant loafers that they are; but their lives are as full as yours. Only, they do not live in a world of realities, but in a dream world of blissful illusions. There is an old saying which covers their case—"when ignorance is bliss, 'tis folly to be wise." Representing as they do the innocent child-like type, they are full of silly fancies, and they love to pretend—to make-believe. Dreamers ever, they build castles-in-the-air which *satisfy* them, whereas *your* houses of brick and wood are never quite all that you could wish.

The doctrine of the Vicarious Atonement was promulgated especially for them. "Let George do it" is their motto: vicarious experience is their forte. They can watch movie heroes being heroic and read about villains being villainous without tiring. They never wax enthusiastic, but equally they never become bored.

They are often silly, and giggle a lot, but at least they don't inflict wise-cracks upon you.

Incompetent and annoyingly helpless, especially in a crisis, they are handy to have around when you feel the urge to get some good advice off your chest, for they soak up advice, good or bad, like a sponge. That they are agreeable, and, for normal people, very easy to get along with, goes without saying. Extremely sympathetic themselves, ever ready to condole with you or congratulate you, they need sympathy and attention more than anything else. Do not grudge them at least a little time to listen to their little joys and sorrows, and do not forget that their imaginary ills are just as real to them as your actual ills are to you.

They are no more emotional than is the active type, but they are sentimental, and they are romantic in that sense, as distinct from the sense of adventure. They are incapable of either ardour or devotion, but they are fond of people, especially of children, and of young animals. They like fondling and being fondled. The mooning calf-love of callow youth is normal to them in their maturity.

Like the active type, they interpret life in terms of consciousness, but whereas for

the former it is waking consciousness, for them it is dream consciousness or the realm of the subconscious.

### The Martial Man

The second of the positive types is the energetic or martial. It is pre-eminently masculine, and women who belong to it are apt to be regarded askance, as unnaturally mannish.

The martial man, impelled by that dynamic energy which is his birthright, must have something to push against and struggle with, else he is like a steam-engine running wild. A pushful fellow, a go-getter, loud, noisy, rough and ready, his ways and manners are obnoxious to more sensitive souls. Bold, self-confident, possessed of an iron nerve, he goes after what he wants and usually gets it, for he has indomitable courage and determination.

As an individual, his aggressiveness may rouse in you a feeling of enmity, but try to remember that he represents a class which is ever fighting your battles for you. You have probably heard of the brutal tactics a lumber-jack employs in his fights. I have myself seen a lumber-jack, after knocking his opponent down, jump on his face with his heavy boots, and grind his lips into a bloody pulp, in addition to removing his front teeth, while the rest of the crew looked on. Such things are not nice, but neither is lumbering a nice job. You have to work from daylight to dark, often in bitter weather, you have to eat grub that would revolt a sensitive stomach, and for your constant companions you have the inescapable lice, the pleasure of whose attentions must be experienced to be appreciated. Having your front teeth knocked out is more bearable than being a living meal for vermin.

You would have no chairs to sit on, no houses to live in, no fires to warm you, were there no brutal miners and lumber-jacks to fight, for you, the age-old battle with nature. Not that all miners and lumber-jacks are brutes, but the brute virtues of bravery and readiness to face hardship and struggle are the qualities best suited to cope with such jobs.

Conversely, the exertions of this type are not confined to physical labour. They

must lead the strenuous life in some form or another, but you will find them in the highest places as well as in the lowest. The aggressive faculty in its higher forms shows forth as executive ability, the capacity for taking command and exercising authority. Roosevelt was a marked example of this type. His devotion to the strenuous life is well known.

In the exercise of authority, the energetic man is hard-boiled and coercive, for the simple reason that, just like the rest of us, he judges others by himself. And when, despite his desire to do the bossing, Fate places him in a subordinate position, he is apt to be disobedient, defiant, intractable. Crediting his inferiors with the same challenging spirit that would inspire him under similar circumstances, he aims to crush rebellion before it raises its head. He loves the "big stick" of Roosevelt fame.

His turbulence has in it the germ of that manly upstanding spirit which builds free nations, and his harsh, bullying tyranny has in it the germ of that masterful spirit which breeds great leaders of nations fighting for freedom. He is a boaster, a braggart, a cocky, swaggering fellow, but if there are glorious pages in the history of your country, it was he who won the glory—and paid the price.

He is rude and impolite. But did you ever know a man of burning honesty who had nice smooth manners?

In love he is passionate, often lustful and, as regards sex-relations, entirely shameless. For this he has been pilloried all through the centuries by church-Christians in whose pantheon of false gods prudery holds first place. A favourite remark of the bow-legged, long-skirted old-maid, in discussing the flapper with the shapely knees, is that she has no sense of shame. Let us be thankful that there are, in the world, people whose minds are so clean that shame never enters their consciousness.

The Christian code of morality has blinded people to the fact that lust, or passion, is essentially a clean thing, since its characteristic is fire, and fire is the element which purifies. Like fire, how-

ever, it is destructive, and this is true of it in its widest sense. The lust for power or wealth is psychologically the same urge as sex-desire, and both burn up and destroy the finer sensibilities of all who give them free rein.

One thing should be remembered about this type: He is constantly either in a furious rage over a temporary set-back, or exultant and triumphant over something achieved. Having achieved and crowed over it, his restless energy impels him to fresh efforts. Having vented his fury in blasphemous language or acts of violence, he immediately forgets its cause. He knows no permanency of feeling, so do not waste your time bearing him a grudge for some injury he has done you and already forgotten doing. Neither waste your time in thanking him profusely for an act of generosity. It is no sooner performed than out of his mind.

This type, as also its opposite, feels life in terms of passion and emotion. Insofar as these can be differentiated, the Martial type lives in a world of passions or desires, the opposite Venus type in a world of emotions or feelings.

Mentally, he is not only strong-minded, but, consonant with his mental development, he loves to wrestle with ideas, and master problems. His vigour is by no means limited to physical expression. Positive and opinionated, he welcomes a verbal dispute as well as any other sort, and you will find him often a master of compelling argument, for his sincerity has a most convincing quality.

Always outspoken, he likes to talk about himself, to advertise himself and his wares. None but he is capable of filling that newest of professions, dynamite salesmanship. Vehement and emphatic, in his desire for forcible expression he is likely to be loud, coarse, vulgar and profane. His profanity is also a mark of courage, for of him it may truly be said that he fears neither man, God, nor Devil.

#### Gentle Venus Type

The quiet, gentle Venus type, opposite of the martial, runs the gamut of characteristically feminine vices and virtues.

therefore it is more natural to use the generic term for woman in this case.

Because she loves ease she appears to her detractors as lazy, slothful and ambitionless. She is a shirker because to her there is something lamentably futile about unnecessary exertion. A sheltered life of tranquillity and safety is her ideal. A prudent soul, she shrinks from war's alarms, from every sort of conflict, and she will never meet trouble half-way. Timid as a mouse, she is undeniably a coward, for her body is too weak, her nerves too delicately adjusted to fit her for conflict even in its milder form of economic competition. Until humanity has outgrown both the Mars and Venus types, man will continue to fight for a living while woman remains in the shelter of the home. The present emergence of woman, which has barely begun, will last for two thousand years, but in the main, and in terms of long ages, the basic relations of man and woman will remain what they have been in the past.

Her nature is calm, placid, dispassionate. Entirely lacking the fiery temper of irascible Mars, a quarrel merely brings her to tears. Her apathetic calmness is bovine: she is the universal cow.

Where Mars knows no such word as can't, she hesitates to attempt anything, being diffident as to her own powers, and she quits at the first sign of difficulty, resigning herself to defeat. Where Mars is ever exultant over achievement, she is ever weeping and lamenting over failure, to which she is predisposed. Grief and sorrow—reining and regret are her meed. In the last analysis, her keynote is futility. "What's the use!" seems to be her motto. She is a wet blanket at a wild party.

Yet what could be more desirable than a wet blanket—than countless millions of wet blankets, when equally countless millions of hot-heads threaten to set the world on fire?

Says the poet: "The soul would have no rainbow, had the eyes no tears." And another declares, "Her tears were as a blessed rain from heaven."

Fire will not temper steel without water, and the lordly male who despises

tears is despising that which alone of all human capacities can transform the brute into the semblance of man—the capacity for sorrow. Expressions of joy are common amongst animals, and excite no comment, but when one of them expresses grief we instinctively recognize what we call "the human touch."

On the whole, despite many brilliant exceptions, women do not shine intellectually. Weak of body, they are weak of mind: physically averse to exertion, they are equally lazy mentally. Then why do girls so often lead their classes at school?

Here we have another paradox. The energetic Mars mind, vigorous and powerful, masters his subject, but he must struggle to learn. The Venus type, naturally receptive, is more susceptible to being taught, and learns with less effort, but since ambition is weak, rarely masters a subject to the extent of becoming an authority on it.

Emotional religion is her eminent domain. A devout soul, she has a sense of sacred things which man cannot approach. Alone by itself, this religious emotion is a beautiful thing, but mixed with and dominating intellect, it at once degenerates into hypocrisy. Most religious people are hypocrites because, lacking the mental capacity for sifting truth from error, nevertheless they try to justify their feelings on religious matters by diluting them with plausible sophistries. If they feel in their hearts that a certain thing is good, what more is needed? In trying to prove that it is so, by logic, they cannot hope to achieve sincerity, because their feelings, being the stronger, will distort their logic to agree with them.

In entering the field of scientific or philosophical discussion, the Church is selling its birthright for a mess of pottage. In the field of emotion it is supreme, for that is its rightful sphere. Is not the Church called "the Bride of Christ?" Then to the scientist I would say, "Never argue with a woman," and to the churchman I would recall those wise words of Jesus, "Render unto Caesar those things which are Caesar's." The Church would split upon no controversial rocks, would it but



stick to the deeps of religious emotional consciousness.

Never try to discuss religion with one of this religious type. As Mars loves noise, so does Venus love silence, and the measure of her reticence is also the measure of her emotional sincerity.

Essentially refined, her sense of delicacy is easily wounded. If you must discuss with her, not merely sexual things, but anything pertaining to the body, such as a pain in the abdomen, do not refer to it as a belly-ache. In kindness you should suggest, rather than speak out bluntly, especially if your natural tendency is to call a spade a spade.

Her pacific conciliatory disposition is ranked as a virtue, but her desire for peace is no less selfish than the desire of Mars for combat. It has, however, certain obvious advantages. Her modest unobtrusiveness is equally a virtue, but manifesting as an apologetic deprecatory manner, it very often fails of its purpose, and antagonizes where it seeks to placate.

Nothing can better illustrate the lack of any definite dividing line between vice and virtue than the quality of service and obedience belonging to this type. The faithful old family servitor and the obedient child have always been idealized: the obsequious, hand-rubbing waiter, or the cringing valet have ever been held up to ridicule and contempt. But where does service end and servility begin—where does spinelessness end and meekness begin?

Our ideas of what is virtuous and what is vicious are not dictated so much by reason and conscience as they are by desire and expediency. Most of us acclaim as virtues those qualities for which we have a personal preference, plus those qualities which the Christian mob has branded with the name for so many centuries that they go unquestioned.

If chastity is so great a virtue, why are not "old maids" happy and beloved beyond all others, and why have scape-grace princes, poets, and public entertainers ever been more secure in the hearts of the people than their better behaved confreres? The fact that so few people make a decided attempt to live up to the Christian virtues of chastity, meekness and humility

does not mean that we are inherently depraved, but that virtue and vice are relative, and that the ultimate criterion of all conduct is the motive behind it.

*(To be continued.)*

## CAN THE ABSOLUTE THINK?

*(The following is a report, somewhat modified, of a dialogue in a study class.)*

A. The Key to Theosophy says (page 47) that it is a philosophical and logical absurdity to conceive of the Absolute as thinking.

B. That is an arresting statement, but I do not quite understand it.

A. Well, we might by thinking ourselves, find out if God (that is, the Absolute) can or can not be "supposed to think."

B. How?

A. Let us see. The Absolute must be infinite, mustn't it?

B. Yes.

A. Can a finite thing be infinite?

B. Of course not. It would cease to be finite if it were infinite.

A. Conversely, can an infinite thing be finite?

B. Impossible!

A. Could it be infinite in one part and finite in another? Let us take space for example. It spreads around us in all directions. Suppose it ceased at one point, would not that limit it?

B. It would.

A. So it would cease to be infinite?

B. Yes.

A. H. P. B. says the Absolute is not conditioned, which means metaphysically that it is not relative to anything; not "placed or cognized under certain conditions or relations" as Annandale's dictionary says.

B. What does that mean?

A. It means that the Absolute is not dependent upon something else; has no essential connection with anything else. Let us clearly understand this. Take space again. Space is boundless, you agree?

B. Yes.

A. Is it related to matter?

B. Related to matter?

A. Yes. Suppose we could take all the

matter out of space, would it be affected?

B. Space would still be there.

A. As in vacuum?

B. Yes.

A. So absolute space is not dependent upon matter for its existence, nor is its nature changed by having matter in it or not?

B. No they are not related.

A. We speak of ties of relationship, by which we mean those things which bind us to our families. Space is not related to matter in this way?

B. Essentially, not.

A. Is it related in this essential or dependent way to time or motion?

B. Motion and time could cease and space could remain unaffected.

A. Space is really absolute then, "freed from limitation or condition," as Annandale says.

B. I agree.

A. If that is true of Absolute space, mustn't it be true of THE Absolute?

B. Most decidedly.

A. All right. Now let us consider thinking. Can you imagine an orange before you?

B. Yes.

A. Does it spread around you in all directions?

B. No, it is a round object.

A. Limited by its form?

B. Yes.

A. In other words, finite?

B. Yes.

A. Am I right in assuming that you are there, before you is the image of the orange, and that between you there is a relation; that is to say that if there were no image there you would not mentally visualize it, and if you were not there your mental image would not exist?

B. Quite true.

A. So that your mental image depends upon you and your conception of an orange depends upon the mental image?

B. Yes, but I don't see why I can't think of an orange without being dependent upon a form.

A. All right. Do so.

B. What?

A. Think of an orange without a form.

B. But I can think of the word, "orange."

A. But the orange and the word are not the same thing.

B. That's true.

A. Think of an orange without thinking of an orange!

B. Of course I can't.

A. To think of anything you *must* form a mental image?

B. Yes.

A. And without these mental images you cannot think?

B. No.

A. Well, we have agreed that the Absolute cannot be limited or it ceases to be absolute?

B. Correct.

A. And that the Absolute cannot be conditioned by anything?

B. Yes.

A. The Absolute must embrace all? You cannot have the Absolute here and something else there?

B. We have already agreed that the Absolute cannot be limited, and it would be if there were something outside it.

A. That is quite logical. Suppose the Absolute were to think would it not be essential that it should have a thought form—of a world, say—here, and it itself would be there?

B. Yes, but it would cease to be absolute then.

A. And moreover, if the Absolute were to think it would be dependent upon its thought forms? It could not think without a thought form?

B. I agree.

A. It would be related to the thought form, tied to it?

B. Yes.

A. Wouldn't that limit it?

B. Certainly it would.

A. It would cease to be absolute?

B. Of course.

A. So that H. P. B. is correct when she says that is a philosophical and logical absurdity to conceive of the Absolute as thinking?

B. She is absolutely right.

Cecil Williams.

Hamilton.

# THEOSOPHY OR NEO-THEOSOPHY

To H. P. B. and W. Q. J.

(Continued from page 141)

These quotations have been made by a British student from the works of Madam Blavatsky and the Mahatma Letters, representing Theosophy as originally presented to the West through the agency of The Theosophical Society; and in contrast with excerpts from the works of later writers since Madam Blavatsky's death, showing the marked divergencies in their views from those of the earlier writers.

## AFTER DEATH CONDITIONS KAMALOKA

In Kama Loka those who retain their remembrance will not enjoy it at the supreme hour of recollection. Those who *know* they are dead in their physical bodies—can only be either adepts or—sorcerers; and these two are the exceptions to the *general rule*.—Mahatma Letters, p. 128.

The good and pure sleep a quiet blissful sleep, full of happy visions of earth-life and have no consciousness of being already for ever beyond that life.

Every just disembodied four-fold entity whether it dies a natural or violent death, from suicide or accident, mentally sane or insane, young or old, good, bad or indifferent, loses at the instant of death all recollections, it is mentally—annihilated; it sleeps its akashic sleep in the Kamaloka. This state lasts from a few hours (rarely less), days, weeks, months:—sometimes to several years. All this according to the entity, to its mental status at the moment of death, to remembrance will return slowly and the character of its death, etc., that gradually towards the end of its gestation (to the entity or Ego), still more slowly but far more imperfectly and *incompletely to the shell*, and *fully* to the Ego at the moment of its entrance into Devachan.—Mahatma Letters, pp. 123 and 186-7.

Enq. In no case, then, do you admit the possibility of the communication of the living with the *disembodied* spirit?

Theo. Yes, there is a case, and even two exceptions to the rule. The first exception is during the few days that follow immediately the death of a person and before the *Ego* passes into the Devachanic state.

... The spirit is dazed after death and falls very soon into what we call "*pre-devachanic* unconsciousness." The second exception is found in the *Nirmanakayas* ...

The dead can see us, but it is our astral body that they see; consequently they are at once aware of our emotions, but not necessarily of the details of our physical condition. They know whether we are happy or miserable. . . . The dead man carries on with him his affections and hatreds; he knows his old friends when he meets them, and he also forms new friendships among new companions whom he meets for the first time on the astral plane.—C. W. Leadbeater, *Inner Life*, I. p. 83.

Many men arrive in the astral world in utter ignorance of its conditions, not realizing at first that they are dead, and when they do realize it fearing the fate that may be in store for them, because of false and wicked theological teaching.—C. W. Leadbeater, *Textbook of Theosophy*, pp. 77-8.

When an average man or woman reaches Kamaloka, the spiritual Intelligence is clothed with a desire body, which possesses considerable vigour and vitality; the lower Manas, closely interwoven with Kama during the earth-life just ended, having lived much in the enjoyment of objects of sense and in the pleasures of the emotions cannot quickly disentangle itself from the web of its own weaving, and return to its Parent Mind, the source of its own being. Hence a considerable delay in the world of transition, in Kamaloka, while the desires wear out and fade away to a point at which they can no longer detain the Soul with their clinging arms.

As said, during the period that the Immortal Triad and Kama remain together in Kamaloka, communications between the disembodied entity and the embodied entities on earth is possible.—Annie Besant, *Death—And After*, pp. 34-5.

adept, or Saint. . . . They have no material body, as they have left it behind.—Key to Theosophy, p. 118 (151).

In the Kama Loka (semi physical sphere) dwell the shells, the victims and suicides; and this sphere is divided into innumerable regions and sub-regions corresponding to the mental states of the comers at their hour of death. This is the glorious "summer land" of the Spiritualists, to whose horizons is limited the vision of their best seers—vision imperfect and deceptive because untrained and non-guided by *Alaya Vynyana* (hidden knowledge).—Mahatma Letters, pp. 198-9.

The average person passing into the heaven-life, for example, tends to float at a considerable distance above the surface of the earth, although on the other hand some of such men are drawn to our level. Still, broadly speaking, the inhabitants of the heaven-world may be thought of as living in a sphere or ring or zone round the earth. What spiritualists call the summer-land extends many miles above our heads. . . .—C. W. Leadbeater, *Inner Life*, I. p. 355.

## DEVACHAN

. . . All the greatest plans of moral reform, of intellectual and spiritual research into abstract principles of nature, all the divine aspirations, would, in devachan come to fruition, and the abstract entity previously known as the great Chancellor would occupy itself in this inner world of its own preparation, living, if not quite what one would call a *conscious* existence, at least a dream of such realistic vividness that nothing of the life-realities could ever match it.—Mahatma Letters, p. 191.

Enq. But what is *Devachan*?

Theo. The "land of gods" literally; a condition, a state of mental bliss. Philosophically a mental condition analogous to, but far more vivid and real than, the most vivid dream. It is the state after death of most mortals.—Key to Theosophy, p. 78 (100).

You postulate an intercourse of entities in devachan which applies only to the mutual relationship of physical existence. Two sympathetic souls will each work out its own devachanic sensations making the other a sharer in its subjective bliss, but yet each is dissociated from the other as regards actual mutual intercourse. For what companionship could there be between two subjective entities which are not even as material as that ethereal body-shadow—the *Mayavi rupa*?—Mahatma Letters, p. 198.

When the astral life is over, the man dies to that world in turn, and awakens in the mental world. . . . His mental body is by no means fully developed; only those parts of it are really in action to their fullest extent which he has used in this altruistic manner. When he awakens again after the second death, his first sense is one of indescribable bliss and vitality—a feeling of such utter joy in living that he needs for the time nothing but just to live. Such bliss is of the essence of life in all the higher worlds of the system. Even astral life has possibilities of happiness far greater than anything that we can know in the dense body; but the heaven-life in the mental world is out of all proportion more blissful than the astral.—C. W. Leadbeater, *Textbook of Theosophy*, pp. 88-9.

And with regard to the true communion, that of soul with soul? That is closer, nearer, dearer than anything we know here, for, as we have seen, there is no barrier on the mental plane between soul and soul; exactly in proportion to the reality of soul-life in us is the reality of soul-communion there; the mental image of our friend is our own creation; his form as we knew and loved it; and his soul breathes through that form to ours just to the extent that his soul and ours can throb in sympathetic vibration.—Annie Besant, *Ancient Wisdom*, p. 143.

A mother from a savage tribe is not less happy than a mother from a regal palace, with her lost child in her arms; and although as actual Egos, children prematurely dying before the perfection of their septenary Entity do not find their way to Devachan, yet all the same the mother's loving fancy finds her children there, without once missing what her heart yearns for. Say—it is but a dream, but after all what is objective life itself but a panorama of vivid unrealities? The pleasures realized by a Red Indian in his "happy hunting ground" in that Land of Dreams is not less intense than the ecstasy felt by a connoisseur who passes aeons in the wrapt delight of listening to Divine Symphonies by imaginary angelic choirs and orchestras.—Mahatma Letters, p. 103.

The fifth subdivision of Kamaloka offers many new characteristics. . . . Here are situated all the materialized heavens which play so large a part in popular religion all the world over. The happy hunting-grounds of the Red Indian. . . .—Annie Besant, *Ancient Wisdom*, p. 100.

(To be continued.)

## HAVE I LIVED BEFORE?

By Sir Kenneth MacKenzie, Bt.

Is reincarnation fact or fiction, truth or a supposition? Whenever I discuss it with those who are neither Occultists nor Theosophists, to whom it is a fact as certain as that one day follows another, the first question I ask is: "What do you mean by 'I' when you say 'I wonder if I have lived before?'" Not the 'I' you think yourself now, but the real 'I' which is YOU, your individuality which makes you something apart from anything else in the whole world? First let us understand that clearly, and then we can talk about 'Reincarnation' and whether you have ever had a previous existence."

Some who have read Rudyard Kipling's "Kim" may remember how that boy sat one day pondering over that question of individuality, wondering to himself—"Kim? Kim? Who is 'Kim'? I know I am 'Kim,' but is 'Kim' really me?"

The realisation of the answer eluded him, as it ever does those who seek to find it, just when it seems to be within our grasp; for in seeking to solve it we are trying to realize our Ego by bringing down to a lower mental plane something which belongs to a higher one.

That cannot be done, but the trained Initiate can rise to that higher plane of consciousness and there realize the Ego within himself, thus obtaining knowledge unattainable otherwise.

So, in discussing reincarnation, we must understand what it is that reincarnates or passes from one human body after death into that of another after a period of existence in another state.

Bear in mind that, when once an Ego has evolved sufficiently to incarnate in Man, it cannot retrogress into a body of the brute creation ("Metempsychosis") for it now contains a spark of the Divine Spirit which it had not before reaching the human stage, and can therefore only evolve afterwards through Man; how quickly or slowly depending upon the karma garnered by it during each successive incarnation.

Karma, which, briefly, means that we reap what we have sown, forms an integral part of evolution, and constitutes the chief factor in reincarnation.

Most people, when arguing about reincarnation, seem to think that "memory," as we know it, should play some part in it, and that we ought to have some recollection of our previous life or lives. Memory, however, is but a function of the brain,

acting we know not how, and as the brain perishes utterly after physical death it itself cannot carry on any remembrance of the life that has come to an end.

At seances "spirits" often remember facts connected with their recent lives and speak of them, or do so through automatic writings; but such recollections are probably but partial memories retained by the Ego which still forms part of the communicating astral body of the deceased person.

Spiritualists on the whole in this country seem more opposed to than in favour of the doctrine of reincarnation; it does not arise as a logical result of their certain knowledge of survival and communication. To the Continental mind, especially the French and German, it apparently does, and that great mystic and seer, the late Dr. Rudolf Steiner, taught unquestionably that reincarnation was an indisputable and proven fact.

What, however, is called the "Akashic Record" by occultists is a perfect chronicle of *everything* that has ever occurred, been done, said, or thought ever since this world was formed, being the Mind of the LOGOS, and may be read by those qualified to do so—few, indeed, in the present state of mankind's evolution. May not the Akashic Record be what the Western world has been taught to call "The Book kept by the Recording Angel?"

One may say with fairness that nearly all the great writers, poets and thinkers have believed in reincarnation, using that word in the widest sense. If they have not actually believed in it, they have shown they do not deny its probability.

Referring again to Rudyard Kipling, whose intimate knowledge of India and the Eastern mind renders him peculiarly able to understand the subject, his fascinating tale, "The Finest Story in the World," is a wonderful example of how the memory of the reincarnating Ego may revive recollections of various past lives in the subconscious mind of its present possessor, who is quite incapable psychically of dealing with them in a practical manner. It should be studied, not merely read, by all who take a true interest in reincarnation.

As karma is such an important factor in reincarnation, taken together it is a belief which mitigates many of the apparent hardships, inequalities, and adversities of life, and affords an explanation of much which seems unjust and cruel in what happens to us as individuals or nations, for national karma is as true as it is personal.

It accounts also for many anomalies, such as the birth of a genius in a very commonplace family, as well as for many things which seem quite inexplicable when viewed from the standpoint of ordinary experience.

But it must be clearly understood that this belief has not originated from the desire to explain what is otherwise inexplicable, for it is the doctrine of karma that "Whatsoever a man soweth, that shall he also reap." (Gal. vi., 7), which, when thoroughly understood and accepted, necessitates a belief in reincarnation as the means whereby such a balance of cause and effect may be attained.

The absolute certainty I myself feel in the truth of the doctrine of karma has been so often exemplified during my life and it has made reincarnation, as I am trying to describe it, an equal certainty to me personally.

In the attempt to understand karma the first principle to grasp is that we are dealing with force and its effects; the force of movement in the physical world, of feeling in the astral, and of thinking in the mental. All these comprise the energy of the LOGOS; we are but transformers of that energy, and, as we so transform and use it to help or hinder His Plan of Evolution, so are our actions "Good" or "Bad" accordingly.

The belief in reincarnation is slowly gaining ground in the Western mind, as was the case with evolution when first promulgated during the last century. But evolution is a cruel process when considered alone; careful of the type, but careless of the single life.

If, however, it be granted that Life, indestructible and undying, also evolves, then in the light of reincarnation the future of each individual is bright indeed,

for Death will have lost its sting as Man goes ever onward towards Deification, faster or slower as he regulates his karma, never losing touch with those he loves in each succeeding life, though he may not be cognisant of that fact until in time he becomes sufficiently evolved to recognize it.

When all lives are lived, all deaths died, freed from the necessity of reincarnation, the Soul may begin its spiritual destiny as a "Master of the Wisdom," as a Shadow of God on earth: a future that awaits us, one and all, even as some now are who have attained to "The Glory that shall be revealed."—From the London "Dispatch," April 17, 1927.

## SOURCE OF THEOSOPHY

Theosophy comes from those who know, its teachers are the *Initiated* of all ages. Every advance in knowledge, every fact which science brings to light, is so much clear gain in confirmation of its teachings; for it does not rest on special doctrines, but on universal principles.

Let us endeavour now, as far as is possible within the limits of this work, to elucidate some of those principles, as bearing upon the question of "Creation," and the Christian doctrine in general.

If we endeavour to realize broadly what it is in the growth of our experience and conceptions which forced us out of the old forms of faith, we find it to lie principally in connection with ideas of time and space. For it is just exactly in regard to such concepts that exoteric Christian doctrine, based upon its so-called history, is found to be utterly wanting in its premises and conclusions. Until it is clearly perceived that the now and the hereafter, the past, present and future, the natural and the spiritual, the real and the ideal, the objective and the subjective, are merely *relative* to our conceptions or state of consciousness; that they are imaginary lines of latitude and longitude, that they are not realities, but conditioned aspects of the One Reality: until this is understood and brought to bear upon Christian

doctrine there can be no revelation in the latter of *eternal* truth, of that TRUTH which is beyond the illusions of time and space.

To perceive the relativity of the relative, the finality of the finite, this is the first step into the arcane. Until this is perceived, no advance is possible into that region where lie the *realities*, the eternal verities. This is the root of all true mysticism; it is the key-note of the *esotericism* of all religions. It is the difference between the "world" and the "Kingdom of Heaven" in the teachings of Jesus of Nazareth. It is the difference between the *Maya* of the phenomenal world, and the *Nirvana* of the noumenal, in the teachings of Buddha.

All that pertains to our *external* life is transitory and illusive, it is not here, in the world of forms and phenomena that we can find the secret of our being. Nor can that secret be expressed in terms of the finite; therefore are all those religious conceptions found to be utterly wanting, which deal with a personal God and a personal Devil as the origin of good and evil; with creation and final judgment, with heaven and hell as localities, with time and eternity as successive periods, with a material here and a spiritual hereafter.—Kingsland's *Esoteric Basis of Christianity*, 59-61.

\* \* \*

Canadian Theosophists have a great task before them. Theosophy is the pearl of great price which they may present to the nation. The T. S. in Canada is a capable vehicle if the members will give as much effort to it as the average church member does to his church. The Law of Life assures us that we can get nothing we do not earn. If we do not teach others we shall not be taught. If we cannot speak we can lend books or tell people about our travelling library system. Or we can distribute pamphlets or get subscribers for the Canadian Theosophist. Brotherhood works.

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**OFFICIAL NOTES**

All members are now in arrears who have not paid their dues, \$2.50 for ordinary members, and \$5 for members-at-large, for the current term, 1928-29.

\* \* \*

Banff, Edmonton and West End Lodge, Toronto, are the first three to emulate the Montreal Lodge in turning in 100 per cent. of their members' dues.

\* \* \*

The first eight volumes of The Canadian Theosophist are almost out of print. Those desiring a set should send at once. The price is \$16. post free to any address.

\* \* \*

Correspondence should be send addressed to Albert E. S. Smythe, 71 Sanford Avenue South, Hamilton, Ontario, or 26 Glen Grove Avenue West, Toronto, 12, but not elsewhere.

During last year the publicity secretaries or their substitutes kept us fairly well supplied with Lodge news. This year, however, there has been a falling off in their contributions. There is always something going on in the Lodges. May we not be allowed to hear about it?

\* \* \*

The Beacon gives three pages of excerpts from Madam Blavatsky's writings under the heading, "First Steps in Occult Science." They would make a neat little leaflet, and should be read by all who wish to know what occultism implies. We hope to reproduce these quotations.

\* \* \*

A most interesting letter from Mr. Basil Crump, writing from China, appears in The Occult Review for August (English, July). He gives some details about Mabel Collins, the only daughter of Mortimer Collins, who was Mr. Crump's step-father.

\* \* \*

While our last edition was going through the press intelligence reached us from India that Mr. J. R. Aria, the Recording Secretary at Adyar, had died rather suddenly from cholera. Mr. Aria's long and faithful service at Headquarters should be borne in mind by members all over the world.

\* \* \*

The Atlantic Monthly having kindly accorded consent we will reprint the fine article by Mr. Charles Johnston, M.R.I.A., on "Ancient and Modern Thinking" next month. It is the most lucid popular account of the Secret Doctrine story of the human race and its history in archaic periods that we have seen.

\* \* \*

"The Gospel for Asia" by Kenneth Saunders, D. Litt., is an S.P.C.K. publication, in which the Bhagavad Gita and a Buddhist Scripture are taken and used as an introduction to the Gospel of John. It is recognized, almost for the first time that the best in the ancient religions cannot be ignored in promoting a knowledge of Christianity in the East.



A brief cable dispatch towards the end of July carried the news of Mrs. Besant's serious illness, through which she had to relinquish her London lectures. No further information has come to hand at the moment of writing. Mr. Jinarajadasa, writing from Wheaton, a few days later announced that he was going to England to see her, but that he would return for his lecture tour in central and southern America.

\* \* \*

It was highly gratifying to the General Secretary after all the help and hard work contributed by the members in Toronto, to find that members of the Hamilton Lodge were equally willing and obliging. To assist in preparing the magazine for mail Miss Gates, Mrs. Currey, Miss Mills and Mr. Hughes turned to and spent a torrid evening over the packing. Then Miss Gates dispensed ice cream with great satisfaction to all.

\* \* \*

In reply to an enquiry, the house which appeared in the last issue of the magazine was paid for as an advertisement. It is generally understood that no one connected with the magazine or the headquarters office receives anything for work done. Advertisements which appear in the magazine cost One Dollar an inch per column. We are always glad to have advertisements and if the members sent in enough to pay for the magazine all the better.

\* \* \*

The Secret Doctrine can now be had in several forms. The three volumes and index edition, four in all, can be had for \$16.50. The same edition, newly reprinted, in three volumes, handsomely produced, can be had for \$12.50. The single volume reprint of the two volume edition can be had for \$8.50. The Abridgment by Katherine Hillard costs \$3.50. Any one of these is worth all the books published since Madam Blavatsky's death as a guide to real Theosophy. Send orders to the Book Steward, 52 Isabella Street, Toronto.

In a circular letter the President asks that we encourage in the Section in every

way possible the Order of Service. As we understand it in Canada the Theosophical Society covers everything of that nature which we can attend to, and as all our energies and funds are thus occupied it only remains for individual members to specialize or concentrate on any particular line of work. The multiplying of officers and bureaus in the face of the real difficulties of the Theosophical Societies everywhere does not appear to show sound judgment, but we have no complaint to make as the work is optional.



Mr. F. B. Houser

New Member of the General Executive

The Editor of "Buddhism in England" asks for publicity for the new book "What is Buddhism," an answer from the western point of view, compiled and published by the Buddhist Lodge in London. It contains many quotations from the Buddhist scriptures and a bibliography and index, all in cloth for Three Shillings. The first edition is limited to 750 copies. There is a revival of interest in Buddhism at present in the west greater than at any time since the publication of Sir Edwin

Arnold's "Light of Asia." This book will do much to set at rest some of the problems due to the teaching of material forms of the Buddhist faith in America. The Hinayana and the Mahayana differ as much as Protestantism and Romanism.

\* \* \*

The O. E. Library Critic, besides a brief summary of the report of the Prison Association of New York, analyzes The Star Review for June and deduces therefrom that Mr. Krishnamurti has broken away from the Theosophical Society and its leaders and from all the subsidiary movements that have been associated with them and him. He also finds Mr. Judge guilty of altering the text of "The Voice of the Silence" on grounds similar to those on which he impeached Mrs. Besant and Mr. Mead for tampering with the Secret Doctrine. Everybody's doing it. The Australian "Path" has flagrantly altered "The Three Truths" from "The Idyll of the White Lotus." It is a conceit with some editors that they can improve the literature of the world. Mr. Stokes' own accuracy is meticulous, yet no doubt he would confess to errors.

\* \* \*

It will be observed from the table of the Standing of the Lodges that the membership has fallen away during the year to the extent of seventeen members. These are part of the greater loss of 65 by non-payment of dues for the year 1927-28, four dead and three resigned. Fewer members joined during the year than ever before, which may be accounted for by the fact that there was no lecture campaign during the period. Of the 36 new members, 20 came into the Toronto Lodge. We trust that no one will make the mistake that was made last year in supposing the inactive members were to be deducted from this year's totals. We are not sufficiently prophetic to be able to say who will become inactive during the course of the ensuing term, but we indulge the hope that there will be a smaller number than since July, 1927.

\* \* \*

"Herbert Booth: A Biography" is a book that Theosophists might read with

profit. It narrates the struggle that his sons had with their tyrannical father, General William Booth. The Salvation Army under Mrs. Booth set out with fine democratic ideals, with no dogmas, and only the sense of the divine love and mercy and sacrifice. As soon as Catherine Booth died the General showed his weakness by deliberately setting to centralize power in his own hands. Then he added dogmas and ritual and completed the destruction of the ideal of his wife. Since Madam Blavatsky's death a similar change has been going on in the Theosophical Society. We might have expected it. It has lost all its fine democracy and spirit of independence in its members and the strong characters which such a spirit attracts. An attempt is now being made to bring about a return to a democratic policy in the Army. Mr. Ottman says: "Unrestricted irresponsibility so wisely exercised by him, but so violated in its perpetuation, has been a source of enormous loss to the Army, has alienated much of public sympathy, has sapped the spiritual strength of the soldiers, and has driven from the ranks many noble adherents, who, but for that policy, would have given a life's devotion to the Army's advancement." These words might easily be applied to the T. S.

## EVERYBODY'S SISTER

Mrs. D. Christy Davies (formerly known in Central London as Sister Maggie, or "Everybody's Sister") gave a most unconventional missionary address in Bloomsbury Central Church on Sunday evening, as representing the B.M.S. work on the Congo, in which country she has been at work for nearly seven years, chiefly in the new capital of Kinshasa. In place of attempting to deliver a sermon—"I never preach," she said—she essayed to reply to three very pointed questions which had been sent in to her since her recent arrival in England: (1) Do you find in the Congo natives any capacity for religion? (2) Has the coming of the white man to the Congo helped or hindered? (3) Are not these people too low down to make good Christians and citizens? One

quaint point mentioned by Mrs. Davies was that amongst some of the Congo tribes there is a belief that the punishment for living a bad life is to come back again to live as a white man!

Sister Maggie's reply to question (1) was to indicate that undoubtedly there was the capacity for religion. As to question (2), she showed that the coming of the white man, while in some respects it had helped, had in other ways brought great hindrance and even moral devastation. Tribal laws and sanctions have been broken down, and there is nothing to take their place. In answer to question (3) she expressed her belief that Africa is bound to grow great leaders, who will want to run their own Africa or to know the reason why!—Christian World, England.

### A LECTURE TOUR

The following correspondence explains itself. Mr. William E. Duckering addressed the General Secretary as below and the General Secretary's reply will be found to follow. It is hoped that the arrangement suggested may be made, and the Lodges are requested to send in their decision as to having Mrs. Hampton visit them as early as possible. It takes a considerable time to arrange the details of a lecture tour and the sooner the wants of the Lodges are known the sooner it will be possible to conclude the formation of the programme.

Mr. Albert E. S. Smythe,  
Secretary, Theosophical Society in  
Canada,  
Toronto, Ont.

Dear Sir:

The Federation is arranging for a theosophical lecture tour of its lodges by Mrs. Charles Hampton. The tour will cover the territory between Vancouver and Winnipeg before the middle of November, and will probably reach London and Toronto late in February. It is possible that she will be able to go as far east as Ottawa if there is a demand.

Mrs. Hampton made a tour last spring and at several places members of Section Lodges complained that they had not been

notified of her prospective tour. Naturally I am not in a position to approach Section Lodges on such a matter, but on the other hand Canada is so terribly hard to cover, and so much in ignorance of the message of Theosophy, that I wish to provide through you the means of Section Lodges taking advantage of this tour if they so desire.

As a lecturer, Mrs. Hampton is one of the best. Highly educated, splendidly equipped mentally, speaking several languages fluently (she can lecture in French if necessary) having an extended experience in educational work, thoroughly familiar with social problems; she is eminently capable of reaching a wide range of audiences and delivers her lectures in an entertaining and inspiring manner.

It occurred to me that there are a number of Section Lodges within easy reach of the points she will touch, some of them being in the same cities. If you so desire, the Federation is willing and Mrs. Hampton pleased indeed to place her services at your disposal on the sole condition that no additional expense be placed upon either the Federation or Mrs. Hampton. She will rely entirely upon the generosity of the members of the lodges for assistance beyond her actual expenses.

The proposed tour includes Edmonton, Calgary and Winnipeg, travelling by the Canadian National Railway, and London, Ontario. It may be that side trips could be arranged, but of course we must know of these as soon as possible in order to make them an integral part of the tour.

The basis of meetings in places where there are both Federation and Section Lodges, might be made co-operative in every way. I can vouch for Mrs. Hampton that she will not in any way take advantage of her opportunities to carry on destructive or separate propaganda. She is entirely engaged in the sincere endeavour to deliver the message of Theosophy.

Kindly accept the above letter purely as information, and not in any sense as a suggestion.

I trust you to be utterly fair to Mrs.

Hampton in whatever course you pursue. She is, by the way, a British citizen, though most of her activities have been in the States during recent years.

Sincerely yours,

William E. Duckering,  
Federation Secretary.

Mr. William E. Duckering,  
Secretary, Canadian Theosophical  
Federation,  
5112 Maple Street, Vancouver, B.C.

Dear Mr. Duckering:

I am sorry your letter did not arrive two days earlier than it did, as it came just after the meeting of our General Executive, and I have delayed replying until I had consulted the members. I have suggested to them that we accept your proposal, and that, in order to make it easy for the Lodges to fall in with the idea, we should as a Section, assume the extra cost to which you might be put, leaving it to the Lodges to make such further contributions to Mrs. Hampton as they might desire. You understand, of course, that all our Lodges are autonomous and direct their own policies. There will be plenty of time, however, if we can come to an arrangement, for them to decide whether they will co-operate. We will recommend that they do, accepting your guarantee that the lectures will be confined to straight Theosophical teaching and free from politics. Our own position is acceptance of Mrs. Besant's ruling of 1920, that the subsidiary movements be kept entirely separate from the work of the T. S. Lodges. The members of the General Executive with one exception from whom I have not yet heard, but who is unlikely to dissent, have agreed to this suggestion, and if it meets with your approval we can proceed to arrange details of the tour. If it be convenient I think the Montreal Lodge would be glad to have Mrs. Hampton's services, and Ottawa would also likely fall in line. The Toronto Lodge will be glad to have Mrs. Hampton for, say a week, if convenient.

I will add nothing further now, except to express my pleasure that you have made this overture. I feel sure that if you knew us better what to us appear to be

obvious misunderstandings would be cleared away and the way left free to wider co-operation. We have tried to practice perfect liberty for all combined with the preservation of our own independence of action and judgment, the right as our Constitution has it, to believe or disbelieve any religious system or philosophy and the right to express such belief or disbelief. You can depend upon us within these limits to do all we can to make Mrs. Hampton's tour a success. Again thanking you for your courtesy, believe me fraternally and cordially yours,

Albert E. S. Smythe.

General Secretary, T. S. in Canada.

### THE THREE TRUTHS

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

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

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

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

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

\* \* \*

Objection may be taken to the statement (page 167) that "passion is a clean thing since its characteristic is fire." There are two fires, the upper and the nether, and passion is a nether fire. In the Book of Revelation a passage translated "fire and brimstone," is in the Greek, "tou puros kai theiou," that is "fire and divine fire," according to the lexicon. The "Lake" is a "stagnant pool." Theion, the divine fire, is that purifying flame before which no impurity can exist. The lower fire, if yielded to, is destructive of all approach to the higher life of the Atma-Buddhi-Manas.—Ed.

## THE SPIRAL STAIRWAY

(Continued from page 152.)

The symbol for Libra has been called "The Sun setting behind the Western horizon," but a better explanation has been given. It is that of the Sun of Individuality rising from the rock of Matter, elsewhere symbolized as the birth of Mithra from the rock. It is a sign of rebirth and would indicate a station of distinct advance, especially as it is Sign No. 7 and so the beginning of the second half of the Spiral. The particular significance of this symbol is the emergence of the Spiritual Sun from the tomb of matter.

Libra subjects, having reached a balance in their evolution, are now hesitating between two decisions, whether the soul requires still more of materialistic experiences or is ready to take the plunge into a new spiritual life. This balancing and indecision permeates every department of life. There is a hesitancy to act; a waiting to see what influences will appear to turn the scale one way or the other. This hesitancy has caused Libra natives to be termed lazy and inactive, but they are keenly alive, very analytical, and of a very fine discrimination. They are fond—too fond perhaps—of having all their surroundings of a pleasant and beautiful character. They do not like violence of either act or word, and always have a tendency to smooth over difficulties and adjust differences.

In spite of the fact that Libra subjects are fine characters, loving culture, art and literature, and lovers of Justice, their chief faults are indecision, inaction, maybe insincerity, and an indisposition to face disagreeable facts, or unpleasant circumstances. They should cultivate steadiness and moral courage.

Samples: President Wilson, Col. Olcott.

Scorpio following Libra seems a very great change from the fineness of disposition of Libra to the gross selfishness of Scorpio, but one can see how hesitancy and indecision may lead to the complete submersion of the Self in the hard shell of materialistic indifference. Evil is very

strong in this sign, and nothing short of the lightnings of Uranus is able to shatter the almost impenetrable shell of selfishness and materialism within which the self is now enclosed. Here, however, we find that facts are faced fearlessly, even vindictively. Some of the bad qualities exhibited by this sign are: obstinacy, selfishness, foolhardiness, and jealousy. He never compromises with his antipathies; he destroys them. He has no tact and so loses goodwill. Even the most ordinary acts are done outrageously.

Yet this nature has many powerfully good points. He has strong will power, and great foresight, organizing and preparing with great care. If he does not spare others, neither does he spare himself. He has courage, personal magnetism, and takes the lead. Patience, energy and concentration are also qualities of this sign. It is hardly necessary to suggest which to cultivate and which to restrain in this list, for there is nothing weak and trifling in the character, all qualities are strongly marked.

Samples: Martin Luther, Theodore Roosevelt.

Sagittarius represents a more or less transitory state following the release from Scorpio. By the figure of the centaur is represented the animal nature ruled and directed by man, but they are still united. The arrow is suggestive of the rod of mystery and power, the spinal column, about which are placed the power centres. The suggestion here is the Serpent Power which will presently make its appearance.

Natives of this sign are frequently very tall, witness Lincoln and Lindberg. They are people of vision and of ideals, which they endeavour to reach by direct, swift and accurate means. They are direct of speech, truthful and sincere.

They are mentally and bodily active, fond of all kinds of sport, and are always found with animal friends, horses, dogs or others. They have ability to make quick and active judgments, their thought and understanding going straight to the mark as an arrow to the target.

Being possessed of so many virtues, it might be hard to criticize such a character,

were it not possible for any or all of these virtues to be overdone to the extent of becoming vices.

He will tend to be too forward; to be impatient and unsympathetic; even at times his diplomacy and tact will become insincere, and his mental ability tend to cold reason without sympathy or feeling. He is an actor rather than a student and learns by doing. He must be careful that his truthfulness and frankness are not used to hurt or injure. The intellect should be quiet here.

In addition to those already named, King Edward VII and Henry M. Stanley are of this sign.

Capricorn is the sign of resurrection, through which the soul ascends to the Gods. It has also been called the Gateway of Liberation after all the tests of Saturn have been passed. Capricorn has also been known as the Cave of Rising. The symbol of the Goat indicates the climbing instinct leading to lonely heights. In certain zodiacs the symbol for this sign is the crocodile which lives both in and out of the water, or the man-fish, a creature of land and water. The explanation is that the soul is now able to penetrate the watery abyss or deep wisdom, while dwelling among men on the earth. It signifies the birth of a new soul body.

The Capricorn native has great ambition; he wishes always to go higher in the world scale, because he knows that, rightly sought, tremendous power is open to him. He works also as if the goal was far ahead, yet he never falters or hesitates or entertains the possibility that he may not reach it.

Saturn, the ruler of Capricorn, has been called Chronos, or time, and a peculiarity of those under this sign is their taking life very seriously at a very early age. They seem to develop or possess those serious characteristics belonging to age and to wisdom far earlier in life than those under other signs. They are solitary and self-contained, so we find high executives and political leaders among their number.

The chief weaknesses of this sign are a tendency to too great solitude and to a feeling of superiority, neither of which are

the best for proper growth. There is also a tendency to an undisturbed conservatism, to run into a settled groove, and to narrow the horizon of the soul or the mind. Mars is exalted in the sign, so that an increase of passion and temperament will tend to broaden and strengthen the character.

Aquarius, the Water Bearer, follows. As Capricorn is able to penetrate the watery realm of deep wisdom, Aquarius is able to bear this wisdom to others. This sign is the only one having a wholly human symbol, and has therefore been called the sign of the Man. From this comes also other names given to Aquarius, such as "The Thunder-bolt," which points out his possession of sovereignty and power. The pouring out of water was called the source of the celestial Nile in Egypt, and the power resided here to build a new soul body.

Aquarian natives do not stand out very markedly in any one direction, but are more evenly developed than natives of any other sign. Their humanity, their understanding of and sympathy with their fellows of the human race is their strongest characteristic. They are tolerant, commonsense and sympathetic, but being of such a broad and inclusive character, they may lack some of the personal touch which is so often required and so effective.

Aquarians are optimistic. Knowing that perfect justice is back of all the operations of the Universe, they fail to get excited at the recital of wrongs and evil. They are sympathetic to all in general, but often fail to be sentimental towards some in particular. Aquarians seem to understand that they are highly developed and are co-operating with the Logos to evolve the Cosmos.

Pisces or the Fishes is a difficult sign to understand. Some ancient records describe it as the place of Peace; a place of resting before a new birth. One thing is very certain, that the outer life of a Pisces native is not the true one. He is exceedingly docile and open to outside influences. Highly emotional and impressionable, he will live on the higher planes, and there will understand and appreciate

## ISIS UNVEILED

many circumstances and occasions which to others are not apparent. As the sign is a double one, so he leads a double life, the true and inward one being so deep as to be almost never manifested. It is just because of this that his outward life is so indefinite. Feeling and seeing inwardly the true course and end of all human affairs, he gives but little heed to what his outward life is. Frequently by the influences of others he will be led to do things which are far from good in taste or in morals. It might almost seem that the soul consciousness had withdrawn to the point of ignoring the contacts of physical life.

This is a fault of the Piscian character. He must bring himself forward and try to make his true character act on the material plane, without losing his peaceful, genial and helpful instincts.

Highly emotional, intuitional, and mystical, he must try and control these capacities, making them serve his fellowmen more actively. He must watch his disposition to indolence and to mere sociability, to prevent his good nature falling into laziness and sensuality. He must avoid as a pestilence anything which stimulates the emotional faculties, such as alcohol and drugs.

So we tread the twelve steps of the soul's spiral stairway to liberation. Round and round we must go until all its lessons are absorbed and the whole harmonized and balanced; until we become like to the pattern of the heavenly man,\* each sign developed and overcome, its essential nature, its force and influence all having been made part of the soul-consciousness. This is accomplished by reaching a point of harmony with the cycles of the planets where their influences are at the best, and the forces they convey are best transmitted to us, and by us to those who will follow after. This can only take place while we dwell in the twelve earthly houses. It is on the earth that our work must be done—and after that—Divinity.

\*This reference is to the Grand Man of the Cosmos, and to the signs of the zodiac applying to the various parts of the human body.

George C. McIntyre.

Among the works of H. P. Blavatsky, one of the most conspicuously neglected is *Isis Unveiled*. It was written for the use of Theosophists; and was dedicated to the Theosophical Society. On its publication in 1877, it created a tremendous sensation and received the laudations of the reviewers to the point almost of extravagance. For instance, this was the comment of Epes Sargent, one of the most eminent litterati of the day: "In nothing does Madame Blavatsky show her wonderful ability in more marked degree than in her use of the English language. Her style is singularly vigorous; perspicuous and piquant, her scholarship varied and comprehensive; in metaphysical keenness, she shows a power that few writers of our day have attained. We doubt if Mrs. Lewes (George Eliot) can be called her equal in this respect. Her critical insight is also most remarkable. It seems more like intuition than the result of study, and yet, that she has been the profound student the authorities referred to in her work, abundantly show. From the specimens we have seen of its pages we can vouch for its absorbing interest and for the strength and fascination of the style." Mr. Sargent was an American poet, dramatist and journalist of outstanding eminence. That was his unequivocal opinion of Madame Blavatsky's qualifications as a writer; even though his perceptions of the profundity of her metaphysical knowledge, were hazy and tenuous.

Madame Blavatsky relates that she had begun the writing of *Isis* before she was well acquainted with Col. Olcott. Olcott states in his "People from The Other World," that he first met H. P. B. on October 14, 1874. Until 1874, H. P. B. had never written one word in English, nor had she published any work in any language. When she came to America in 1873, she had not spoken English (which she had learned in her childhood, colloquially) for more than 30 years.

While she could understand when she read it, she could hardly speak the language. She had no knowledge of literary

rules or the art of writing books or preparing them for print and publication. In a pamphlet which was the last to come from her pen, dated April 27, 1891, just two weeks before her death, she makes it known that when she started to write what developed later into *Isis Unveiled*, she had no more idea than the man in the moon, what would become of it. She knew only that she had to write it.

In his *Old Diary Leaves*, Col. Olcott describes how *Isis* was written. She was at her desk from morning till night for more than two years, with a very limited number of reference books at her disposal, yet the erudition of that work can only be classed as stupendous. As in the case of the *Secret Doctrine*, she claims to be nothing more than the writer or amanuensis, not the author by any means. On page 208 of *Old Diary Leaves*, first series, Olcott asks "then whence did H. P. B. draw the materials which compose *Isis*, and which cannot be traced to accessible literary sources of quotation?" And he answers it in the following words "from the astral light and by her soul senses, from her teachers, the brothers, adepts, sages and masters as they have been variously called. How do I know it? By working two years with her on *Isis*, and many more years on other literary work."

Puny critics of those early days, saturated with the conventions and traditions of a narrow, academic pedantry tried in vain to destroy the book by denunciation, charges of plagiarism and satirical slamming of its imperfect literary technique.

In the pamphlet above referred to, while admitting the defects of hideous metamorphosis, misprints, wrong quotation marks, etc., she maintained "that *Isis Unveiled* contains a mass of original and hitherto never divulged information on occult subjects." "That this is so, is proved by the fact that the work has been fully appreciated by all those who have been intelligent enough to discern the kernel and pay little attention to the shell; to give preference to the idea and not to the form regardless of its minor shortcomings. I defend the ideas and teachings in it with no fear of being charged with conceit, since neither the

ideas nor the teachings are mine as I have always declared, and maintained; that both are of the greatest value to mystics and students of Theosophy.'

If this was the assured conviction of H. P. B. fifteen years after *Isis* was written, how can we account for the lack of interest of the students of to-day, in this treasure trove of mystic and occult information?

W. M. W.

Hamilton.

## AMONG THE LODGES

Miss Elfrida Ridgeway, secretary of the Ottawa Study Group, may be addressed at Laurentian View P.O., Ontario. It is a suburb of Ottawa.

\* \* \*

At the picnic of the Toronto Lodge held on July 7 a vote was taken to determine who had been of most service in preparing for the day's outing. The vote was for Mrs. Smythe and Mrs. Kershaw.

\* \* \*

In addition to the usual Sunday evening meetings the Hamilton Lodge had two lectures on Wednesday evenings from Mr. Roy Mitchell, when an excellent attendance attested the interest aroused. The papers declined to report the meetings as had formerly been the custom.

\* \* \*

Mr. Roy Mitchell paid a month's visit to Toronto during July and gave a morning and evening course of lectures each Sunday in the month. For hot weather attendances the interest was well sustained and it was demonstrated that a good lecturer on straight Theosophy will attract the public at any time.

## Unusual Books

I have numerous duplicate issues of H.P.B.'s magazine "*Lucifer*" (1887-1897) W. Q. Judge's "*The Path*" (1886-1896) which I would like to exchange for missing issues or sell. What issues do you want?

Book rarities sought on request.

N. W. J. HAYDON

564 Pape Ave.

Toronto



# STANDING OF THE LODGES

	New Members	Joined on Demit	Reinstated	Left on Demit	Dead	Resigned	Inactive	Total 1927	Total 1928
Banff .....	...	...	...	...	...	...	...	6	6
Calgary .....	1	...	1	2	...	...	3	15	12
Creelman .....	...	...	...	...	...	...	1	1	...
Edmonton .....	2	...	...	1	...	...	1	12	12
Hamilton .....	5	1	2	...	...	...	3	32	37
London .....	2	...	...	...	...	...	1	30	31
Montreal .....	4	...	...	1	2	...	8	53	46
Ottawa .....	...	...	...	...	...	...	5	11	6
Regina .....	...	...	...	...	...	...	...	2	2
Regina, Alcyone .....	...	...	...	...	...	...	1	1	...
St. Thomas .....	...	...	...	...	...	...	3	7	4
Summerland .....	...	...	...	...	...	...	...	5	5
Toronto .....	20	7	11	2	1	2	30	237	240
Toronto, West End .....	1	1	...	...	...	...	1	16	17
Vancouver .....	...	...	3	3	...	...	...	30	30
Vancouver, Orpheus .....	...	...	2	...	...	1	2	17	16
Victoria .....	...	...	...	...	...	...	1	4	4
Vulcan .....	1	...	...	...	...	...	...	4	5
Winnipeg .....	...	...	...	1	...	...	4	9	4
Winnipeg, Blavatsky .....	...	...	...	...	...	...	...	1	1
Members at Large .....	...	...	...	...	1	...	1	10	8
<b>Total .....</b>	<b>36</b>	<b>10</b>	<b>19</b>	<b>10</b>	<b>4</b>	<b>3</b>	<b>65</b>	<b>503</b>	<b>486</b>

## A TYPOGRAPHICAL ERROR

Fragment II of the *Voice of the Silence* begins with a misprint, "Upadya." H. P. B. no doubt wrote "Upasya," which she correctly defines, in a footnote, as "a spiritual preceptor, a Guru." "Upasya" (or "Upasyah," when spelled with the *visarga*) is a term applied in Buddhist literature (as in *Balabohini*) to "the Teacher who is worthy of reverence."

In Mr. Judge's edition the impossible "Upadya" is changed to "Upadhyaya," which means "sub-teacher," and is therefore inconsistent with the context. In the later London (revised) edition the emendation "Acharya" is likewise a misfit. In Mrs. Cleather's edition, printed in China, the original typographical error is reproduced with the fidelity shown by the

Chinese tailor who, when given an old pair of trousers for a pattern, faithfully copied in the new pair the patches in the seat of the old trousers. But she does not hesitate, out of deference to the susceptibilities of the Chinese, to change "Chinaman" to "Chinese," an unobjectionable emendation, though "Chinaman" is not a derogatory designation, any more than "Englishman" or "Frenchman."

For readers who are unversed in Sanskrit "Upadya," "Upadaya," or any similar meaningless combination of letters, when taken with H. P. B.'s explanatory footnote, may answer the purpose quite as well as the correct word, "Upasya." But in justice to H. P. B. the correction should be made.

James Morgan Pryse.

## ADYAR AND SABARMATI

By Lajpat Rai

It so happened that within less than a week I had occasion to be both at Sabarmati and Adyar. Adyar is the headquarters of the Theosophical Society and the centre of Mrs. Besant's world activities. At Sabarmati is located the Ashram where Mahatmaji lives and from where radiate the rays of light that he sends out for the illumination of his countrymen. Both Mrs. Besant and Mahatmaji are world figures. It is no exaggeration to say that both are remarkable personalities, unique each in her or his own way.

And yet how different the two places are! How different the personalities and how different their ideas and outlooks. Mrs. Besant is a born westerner who has in her own lifetime seen remarkable developments of thought and practice in both the hemispheres and played a by no means unimportant part in these developments. She is a European by birth who has adopted Indian ideals of thought and life without at the same time losing what was valuable in her own culture and thought. In her own person she combines the best of both. Her mode of life is eastern without being in any way substantially divorced from the west. Round her person she has built up a series of activities which bring into play the best and the noblest in her. I have not always been able to see eye to eye with her in religion and politics. Even now I am not able to subscribe to all that she stands for in the domains of philosophy, religion and sociology. Yet with all that I have always held her in deep respect almost amounting to veneration. She is the most picturesque and the most Indianised European world figure I know of. Above eighty, she still plays her part in the world with an enviable ease, dignity and energy which extort the unbounded admiration of much younger persons. Adyar is a beautiful spot which has been laid out with utmost care and with all the ideas of order, aesthetics, beauty and usefulness peculiar to the best of western culture. There is no indication of austerity in the

life at Adyar. Yet there is no ostentatious pomp and extravagance. It is a self-contained small area wherein reigns the goddess Saraswati, gathering round her Lakshmi and Shakti. In this small area there is peace and good will for all except the wicked and the evilminded. Some people may feel inclined to criticise some of the teachings of Mrs. Besant and their latest developments relating to a world Messiah. The place itself however stifles criticism and encourages faith.

How different, yet how similar, is Sabarmati! Here reigns Indian simplicity amounting to austerity and *tapasya* with all the orderliness, neatness and discipline that one can learn from the west. Its ruling thought and practice is purely Hindu—Hindu in conception and Hindu in execution. Mrs. Besant's room is well furnished, well stocked, in fact crowded with books and papers, and pictures. She squats on a *takht-posh* with a desk in front of her and does her work there in the serenity and comfort of her surroundings. Mahatmaji's room has practically no furniture except a cot, a small piece of *durree* which does not cover the whole room, with a small writing desk and nothing else. He always spreads the *durree* himself. Outside in the verandah is his office—a corner hardly more than 9 x 9—where Mahadeo Desai reigns with the barest implements of his trade. The same verandah, though not the same corner, serves as the Dining Hall of the Ashram where prayers are said and meals served at regular intervals to the call of a gong which shows no signs of relaxation in favour of any one. The kitchen is close by wherein rules Mrs. Gandhi. This practically forms Mahatmaji's own sanctuary. Near by at a much lower level flows Sabarmati which is generally the bath-room of the inmates and which may any day by overflowing engulf the Ashram in its bosom. The garden attached is only an apology for one, though the cotton tree stands there in all its majesty proclaiming to all who come and go Mahatmaji's devotion to all that has anything to do with khadi. Charkha is the dominating monarch of Sabarmati with all the activities

relating to khadi in full swing. Not far off is the cell of Miran Bai (Miss Slade) who is in charge of the sanitation of the Ashram. It is actually a cell with hardly any furniture and combines in itself the kitchen, the parlour, the drawing-room and the bed-room. It has a small verandah in front. That is its nearest approach to a bungalow. There are other buildings in this compound all characterised by the same kind of simplicity verging on austerity. Beyond the road is a big pucca building where the students of the Ashram study and spin and live. Herein I met two European young men and one American. The one that attracted me much was a very handsome young Hollander, of about 22 I suppose, who was sitting as naked as Mahatmaji, wearing Khaki Khaddar shorts in place of Mahatmaji's loin cloth. The other European was a German connected with some film producing concern who was busy taking photographs and unveiling the spirit of the Ashram. He was wearing a khaddar open front shirt, shorts and *chapeles*. The third one also wore the same dress. What these people learnt here is more than I can tell. But one thing is certain that it was something more than mere idle curiosity which had brought them here and made them conform to the rules of the Ashram as to living and food. They eat the food of the Ashram with hands and without any knives or forks. This may surprise those who hold that when we go to Europe we must observe the manners of Europeans and whenever the latter come to India they should be treated by Indians as if they were in Europe. However that is only by the way.—From "The People," Lahore, India.

\* \* \*

"Beneficent Magic," so called, is divine magic, devoid of selfishness, love of power, of ambition or lucre, and bent only on doing good to the world in general and one's neighbour in particular. The smallest attempt to use one's abnormal powers for the gratification of self makes of those powers sorcery or black magic.—Key to Theosophy.

## THE LOGOS IN SPACE

Toronto, July 18.—"God is a Spirit, infinite, eternal"—so the divines at Westminster phrased in part their conception of the Divine Being. Three millenniums before Christ the Chinese expressed this metaphysical idea of the great God of the universe in jade, more resisting than steel, more precious than fine gold. The idea is expressed in a double circle—and that double circle of jade is now in the Royal Ontario Museum.

It is a fascinating study, that piece of jade, translucent golden brown, with markings of darker brown and here and there showing white disintegration patina from its extreme age.

Perhaps it came from the ice-cold waters of the Kara Kash River in distant Turkestan. Who knows? Skilled craftsmen of 5,000 years ago wrought upon the block in Honan, then the centre of China. How long it took to fashion this ancient geometrical conception of the Supreme Being, C. T. Currelly, Curator of the Royal Ontario Museum, would not venture to say, but to bring it to perfection must have taken a long time, must have taken patience, surpassing patience, for, next to diamonds, rubies and emeralds, jade is the hardest substance known.

Fourteen inches and a half in diameter is the circular piece; three-quarters of an inch in thickness and weighing perhaps 10 or 15 pounds. At the centre a small circle has been cut, perfect as the cutting of the outer circle.

Yuan Shi Kai brought it out of the imperial palace and the silence which surrounds its coming to Toronto indicates a fascinating story within a story. It is a story one may not know. How long it lay in its honoured place in the emperor's palace Mr. Currelly cannot say. Perhaps some thousands of years—for a thousand years is but as yesterday—well-nigh, in China. For centuries before that perhaps it may have lain buried in the earth. And before that? Who knows?

There is a description, written in Chinese, some 600 years before Christ, of the great Chinese services in which the em-

peror lifts up the double circle high for all to see, as the host is lifted up before the altar by the priests of thousands of Roman Catholic churches to-day.

"After all there are very few motions by which we may express our ideas," Mr. Curelly remarked.

"In the general development of civilization, in the general development of religion, the peoples of the earth have developed for themselves ideas of gods—some of them not very attractive gods," the curator went on, the ancient jade upon his knee. "You will find the belief that the spirits take their abode in animals, not the idea, so much, that the animals are sacred in themselves. Then you have the old Greek idea of tremendous power of gods very like humans, but twice as powerful. Jupiter, for instance, was rather an old rake and his wife was a vicious character. Venus was not all that might be desired domestically. But they were powerful.

"Yet China as early as the third millennium before Christ had arrived at a conception of the Supreme God in purely geometrical form—a circle within a circle. This is an image of God, not a god.

"That was a tremendously high mental point to reach. Think! A thousand years before the Hebrews had arrived independently at their conception of God the Chinese had reached this high point of spirituality, this purely meta-physical idea.

"I cannot conceive of anything higher than this circle within a circle.

"Their idea of the God of the earth again was a cylinder within a cube," Curelly added.

The jade itself is a very fine piece. Different jades in China were assigned to different values and uses, explained the curator. Just what value the Chinese would put upon the piece under consideration in ancient days he did not know, but surely the idea the craftsman was working out was worthy of the most precious medium.

Men dived down into the icy, tumbling waters to the north of Thibet, feeling about for bits of jade. Perhaps two years might pass before a piece was found and

then it might be but a small piece, but such a block as now rests in the museum was worth waiting long for. From its icy bed it perchance was carried by camel to China.

China was then the nearest centre of civilization to the Thibetan fastnesses when the jade came. In primitive times man found in jade a most useful ally. Wonderful axes, for instance, were made therefrom. Flint and other known stones would shatter, but the jade axe was tremendously tough and held a good edge.

Though few know it, there is some jade in Canada, on the British Columbia coast. The Eskimo used it for knives and axes. Two or three good pieces are to be seen in Ottawa, Mr. Curelly says. The Canadian jade is a dull, dark green in color. There is quite a little in Mexico. Some years ago Mr. Curelly found a jade axe in Upper Egypt.

"Goodness knows how it got there," he added. It is now known also that there is some jade to be found in Switzerland and in Central Europe, but never has a jade axe been found in England.

But it was the Chinese who used jade to express his metaphysical conceptions. When the skilled craftsman or craftsmen worked with emery upon the cutting and polishing of the piece now in Mr. Curelly's possession China was getting her government into form and was seriously studying the problems of agriculture.

Of the art of that time very little has come down, though there is quite a bit of the art of the next millennium. From earliest times China has made much of her artists and skilled craftsmen.

Five thousand years have passed and the ancient China's conception of the infinite ruler of the universe remains—silent, yet eloquent, telling the story of China's spiritual greatness.

—From Newspaper Dispatch.

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

## REVIEW

### THE CASUAL BODY

For some years Lieut.-Colonel Arthur E. Powell has been making a study of the literature of what he calls "modern theosophy" and he has recently issued the fourth volume of a series which is to be a compendium of all that has been produced in the last thirty years of this cult. The last volume issued is styled "The Causal Body and the Ego." A list of authorities quoted fills a page. They are books by Mrs. Besant, C. W. Leadbeater, J. J. van der Leeuw, and G. S. Arundale. Madam Blavatsky is not mentioned in this list, but she is quoted a number of times when these quotations have been endorsed by the modern authorities by having appeared in their books. In two or three instances the quotations are made by Col. Powell himself for the purpose of explaining what Madam Blavatsky meant. The following paragraph is an example: "Again H. P. Blavatsky states that Manas, or the Ego, as 'part of the Universal Mind, is unconditionally omniscient on its own plane': the meaning, of course, is that this is so only when it has fully developed self-consciousness by its evolutionary experiences, and 'is the vehicle of all knowledge of the past and present, and the future.'" That is to say, Madam Blavatsky did not mean what she said, or in other words did not know what she was talking about. One is not surprised that Col. Powell does not go to Madam Blavatsky for his Theosophy. It would be impossible to reconcile what is taught in this volume with what she taught her students and those who read the Secret Doctrine. The present book is of value to the student who does not wish to wade through the "forty volumes" of which Col. Powell has made a precis in this series, the last of which is to deal with the "Scheme of Evolution in which man evolves." No wonder Madam Blavatsky is left out of the count. She says on page 487 of the Secret Doctrine, volume ii., "The first lesson taught in Esoteric philosophy is that the incognizable Cause does not put forth evolution, whether

consciously or unconsciously, but only exhibits periodically different aspects of itself to the perception of finite Minds." Col. Powell, following Mrs. Besant and her friends is still busy evolving the universe and no doubt the Absolute as well. His volume and its companion works can be commended to all who do not wish to understand Theosophy as it was communicated to the world in the Nineteenth Century by the Masters through Madam Blavatsky. "The Causal Body" is a large book of 355 pages and is published at 15 shillings.

## CORRESPONDENCE

### THE "TIBETAN"

To the Editor of the "Occult Review."

Sir,—May I request the privilege of sufficient space in your valuable magazine, the "Occult Review," in which to make clear my position with regard to the authorship of my latest book, *Light of the Soul*, which is commented upon by Mr. Herbert Adams in your issue of June, 1928, American edition, page 377?

The value of the study of the *Yoga Sutras* of Patanjali is so great, and the need for elucidation of the truths which they contain has been felt so keenly, that it is with real pleasure that I have seen the book mentioned in your pages. I am deeply desirous of having this book made available for all who may profit by it, and I am grateful to my friend, Mr. Herbert Adams, for his article about the book.

Mr. Adams is evidently under the personal opinion that the Tibetan Brother with whom I have co-operated in producing *A Treatise on Cosmic Fire, Letters on Occult Meditation and Initiation, Human and Solar*, and who co-operated in the production of the present volume, is one of the Masters of the Wisdom connected with the Trans-Himalayan group of Masters. This is a matter purely of his personal opinion, an opinion to which he is as much entitled as any other opinion which any person may form on this or any other matter. I am, however, reiterating publicly and in print, as I have previously

done on several occasions, that I myself do not make and never have made any such claim. It is the express wish of the Tibetan that his name be withheld. It is his desire that the books be studied and valued on the basis of their own intrinsic worth and by their appeal or non-appeal to the intuition, and not because any person presumes to claim authority for them. In February, 1923, I wrote for publication in *The Beacon*, the following paragraph, which I wish very much you would do me the courtesy of reprinting at this time.

"In this particular period of the history of the Theosophical Movement it should be apparent to all careful students that much of the trouble has been brought about through two factors: the blind credulity of a certain group who accept any statement provided it is backed by an Hierarchical claim of some kind, and the narrow sectarianism which would make a prophet out of H. P. B. and a Bible out of the *Secret Doctrine*. It is high time, therefore, that occult books should be put forth and judged because of their contents and not because this, that and the other Master is supposed to be responsible for them or because they agree or disagree with the *Secret Doctrine*. Only in this way will our people find their way out of the narrow rut of the credulous devotee or of the narrow sectarian follower, on to the broad road which leads a man to self-realization."

Thanking you for your courtesy in this matter.

Yours very truly,  
Alice Ann Bailey.

To the Editor of the "Occult Review"

Sir,—I am very much surprised to read the extravagant claims put forward for Mrs. Bailey's works by Mr. Herbert Adams in your May issue, p. 305. He appears to accept without question her statement that her works are imparted to her psychically or inspirationally by a "Tibetan brother," who has "dictated and paraphrased" the *Sutras* of Patanjali in her latest book and revised her commentary. On p. 306 he quotes from her introduction to the effect that a "second

Ray impulse" is coming, which "has no relation to the first Ray impulse which produced the work of H. P. B." He calls this statement "authoritative," and one would like to ask him on what evidence he bases his opinion. In the *Mahatma Letters* we are warned of the "unprogressed Planetaries who delight in personating gods and sometimes well-known characters who have lived on earth" (p. 462). Where is one to draw the line in these cases, and who but a trained seer or initiate, like H. P. B., could distinguish between a personation and the real thing? Mr. Adams goes on to assert that the book "emanates virtually from the Brotherhood," who, "ignoring all the petty issues, or, rather, answering them most effectively by the voice of an accredited messenger, declares once again in clear and solid English the Science of the Spirit hidden in the *Sutras*." I have just been looking through Mrs. Bailey's *Cosmic Fire*, and find it simply full of pure, unsupported assertion, not at all on the lines of the masters' teachings, but, on the other hand, containing most of the well-known terminology of the Neo-Theosophy and Adventism of the Besant-Leadbeater cult, such as "the World-Teacher — the Christ," "the Master Jesus," "Cosmic Rapture," "Rhythmic Bliss," "Sevenfold Love of God," "Coming of the Lord." As to the alleged "clear and solid English," perhaps Mr. Adams will enlighten us concerning the following: "The average man comes into incarnation through egoic impulse, based on desire, and on the relation of the second aspect to the third aspect of the Self to the Not-Self" (p. 767). And yet there are people who hail *Cosmic Fire* as a continuation and expansion of *The Secret Doctrine*!

Mr. Herbert Adams is in error when he says (p. 305) that *Light on the Path* "was communicated to the world through a disciple of the Masters within the present century." The writer was Mrs. Keningale Cook, *nee* Mabel Collins (only daughter of Mortimer Collins, the poet and novelist, who was my father's stepfather), and in an original copy before me is the autograph inscription: "Work done under Sri:

Hilarion. *Light on the Path*, begun October, 1884. *Karma* written December 27, 1884. Mabel Cook." H. P. B. wrote the *Voice of the Silence* in 1889, and she included the following warning (p. 17):

Do not believe that lust can ever be killed out if gratified or-satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.

This was done in order to counteract the following advice in *Light on the Path*, verse 20:

Seek it (the way) by testing all experience, by utilizing the senses in order to understand the growth and meaning of individuality. . . .

"Mistrust thy senses, they are false," says the *Voice*, and this is a cardinal doctrine of *Raja Yoga* (the Buddhist *Dhyana*). H. P. B. said that M.C.'s imperfectly controlled psychic organism had misinterpreted her teacher's thought.

My late step-aunt was well known in the family as a strong spiritualistic medium, and her literary talent inherited from her father made her a useful instrument at that time. She began her occult training under H. P. B., who made her co-editor of *Lucifer*, and placed her under the tutelage of Master Hilarion ("our semi-European Greek brother," *Mahatma Letters*, p. 64). In her *Letters to Sinnett*, H. P. B. spells the name "Illarion" and says (p. 153) that on her way back from India (1870, after her initiation in Tibet) she "first went to Greece and saw Illarion, in *what place* I cannot and must not say." H. P. B. says of her own training that it was only after "a terrible struggle and a supreme effort of will, with the help of initiated friends" (her Teachers in Tibet), that she gained control of her psychic organism. Mrs. Cook was not so fortunate, and very soon left the movement, subsequently denying that Hilarion had anything to do with her work. I only mention these details because they show the necessity for great caution in similar cases of psychic "inspiration," especially when there is no trained initiate like H. P. B. at hand who is competent to

judge the merits of the claims made. Our only guide in such cases is the material offered, and that in Mrs. Bailey's works, as I have indicated, is at least open to serious question.

I am, etc.,  
Basil Crump.

Peking, May 23.

HOBART T. S.

Editor Canadian Theosophist:

I would like, if you will pardon the presumption, to call your attention to a statement made by you in the "Canadian Theosophist" of March 15th, 1928, page 23, paragraph beginning "In Isis," which is not quite correct. The paragraph "One does not wonder that Madam Blavatsky's books are taboo among the present members of T. S. *outside Canada*."

*Outside Canada*. Our Lodge vetoes all other teaching, and we cling to the unrevised versions, as issued by H. P. B. and W. Q. J., together with a few of the old standard works of the good old writers. We have the three Founders portraits adorning our walls.

We have absolutely none of the excrescences of Neo-Theosophy, but strive to adhere to original principles.

Please allow me to congratulate you on the stand that you have taken and to tell you how much we appreciate your views as expressed in the C. T. I assure you that we look forward to its arrival each month with great pleasure and are most grateful to Mrs. H. Gillespie for contributing to it for us. The C. T. and Mr. Stokes "Critic" are the only magazines we have.

Should any of your members visit Hobart our poor little Lodge would be most grateful for lectures from them. We have quite a dearth of platform workers; it is a "red-letter day" for us when a visitor takes it.

With fraternal greetings to your Lodge, and I may say Section, from all our members and especially from myself.

Yours sincerely,  
E. Worth.

123 Collins Street,  
Hobart, Tasmania.  
May 5, 1928.

## THE INDEPENDENT THEOSOPHICAL SOCIETY

The General Secretary,  
T. S. in Canada.

Dear Sir and Brother:

I am directed, by resolution of the Fourth Annual Convention of this Society, held in Brisbane on April 9th, to convey to your members the best wishes and fraternal greetings of The Independent Theosophical Society and to congratulate you on the work you are doing for the Theosophy of H. P. Blavatsky and her Teachers.

On behalf of the Convention,  
Yours fraternally,  
J. E. Grieg,  
General Secretary.

69 Hunter Street,  
Sydney, N.S.W., Australia.

April 20, 1928.

## CANADIAN LODGES

### BANFF LODGE.

President, vacant; Secretary, George Harrison Paris, Banff, Alta.

### CALGARY LODGE.

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### CREELMAN, SASK.

Address Frederick C. Williams.

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President, Reginald D. Taylor; Secretary, Mrs. M. E. Dean, Lodge Room, 204 Chisholm Block.

### HAMILTON LODGE.

President, H. H. McKinney; Secretary, Miss Nellie Gates, 96 Rothsay Avenue. Lodge room, 121 North Hughson St. Meetings, Sundays, 7.15 p.m.

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### WINNIPEG LODGE.

President, \_\_\_\_\_; Secretary, Miss Violet Wood, 294 Rutland St., St. James, Man. Lodge Room, Bank of Nova Scotia Bldg., Portage Ave. and Garry St. Public meetings, Sunday, 3 p.m.

\* \* \*

Miss Elfrida Ridgeway, secretary of the Ottawa Study Group, may be addressed at Laurentian View P. O., Ontario. It is a suburb of Ottawa.

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The assertion that "Theosophy is not a Religion," by no means excludes the fact that "Theosophy is Religion" itself. A Religion in the true and only correct sense is a bond uniting men together—not a particular set of dogmas and beliefs. Now Religion, *per se*, in its widest meaning is that which binds not only *all* MEN but also *all* BEINGS and all *things* in the entire Universe into one grand whole.—Lucifer, November, 1888.