

# THE CANADIAN THEOSOPHIST

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## THE T. S. IN CANADA

We have been favoured with some astonishing views on alleged principles of brotherhood in the last little while. One of them is that it is a most unbrotherly thing to hurt the feelings of any person by telling him that he is wrong, and that he is heading for a dangerous fall. The theory is that it would be much more brotherly to assist him on his way, and when he comes to his awful smash to be properly sympathetic and pour in oil and wine after the manner of the Good Samaritan. It would never have done to warn the traveller that thieves and brigands were abroad. That might have alarmed him, and caused him to lose his faith in the beauty and love of the universe.

The theory overlooks the fact that the universe in which we dwell is the manifestation of the operation of two forces or principles, positive and negative, polar opposites, as distinct as the two currents by which we explain the phenomena of electricity. In the ordinary course of human affairs there are mingled together individuals who belong to either phase of manifestation, the disintegrative and the constructive. It is obvious that when the disintegrative units are associated with any organism in which the constructive element is at work, there is likely to be friction. The clash is not evil in itself, for it comes in the very nature of things, but the evil feelings which may be generated in the minds of either party are unnecessary, and belong to the darkness or ignorance of minds without experience. The disintegrative forces, being the less developed, often deem it neces-

sary to account for their action, and frequently invent reasons which have no existence in reality.

There should be no more feeling over matters of this kind than over the fact that a chameleon changes its colour according to its environment. The Lower Manas, as it is called technically, the brain mind concentrated on personal ends, is capable of supplying almost any quantity of plausible reasons for any desired action. The real difficulty in all such cases is to convince the actor that it is not reason but desire that inspires him. "The mind wavers," says the Gita; "it is turbulent, impetuous, forceful; as hard to hold as the wind." And the Master agrees. "Without doubt the restless mind is hard to hold, but through assiduous practice, and through detachment, it may be held firm. For him whose mind is uncontrolled union (or yoga) is hard to obtain." Another characteristic is mentioned in the Gita, xiv. 12, translated by Mrs. Besant: "Greed, outgoing energy, undertaking actions, restlessness, desire—these are born of the increase of Rajas." And Rajas is Desire in its Force aspect.

Fear of wounding the feelings of a brother by telling him that he has taken the wrong course, or that there is danger ahead in the way he has chosen, is not the product of a real understanding of brotherhood. But all such warnings should be couched in the friendliest language and all avoidable offence should be eliminated. With those who are darkened through inexperience or blunted by ignorance little can be done until they have "regained the child

state which they have lost." They must learn their lesson, and they prefer to learn it in their own way, as is their right. They have not attained humility, nor to know that the most despised may be a means of imparting wisdom. There is much significance in the warning about the blind leading the blind. The final test is brotherhood. Those who refuse it; those who cannot associate with others of a different opinion; in whom the restless mind is dominant; are still far from the peace of the Master.

About 100 members of the T. S. in Canada have declared their intention to change their affiliation from the National Society to the Adyar jurisdiction direct. This is not to be wondered at in a country like Canada, where the national spirit has not yet fully manifested itself and where the influence of the United States exerts a changing but powerful control. It is not so long since the Vancouver Lodge was the chief element in bringing about the formation of the T. S. in Canada. The restlessness which led to that change has not yet died out, and another change is sought. There is nothing in all this to object to, except that the true reason for such changes is rarely recognized by the inconstant mind. The utmost freedom is the privilege of every member of the Theosophical Society, and the privilege of changing one's mind or one's channel of action is unquestionable and assured.

For those who remain in the National Society it may not be out of place to recall the obvious reasons why there are National Societies at all, or why National Karma in this respect should not be ignored. We cannot escape the implications nor the obligations of the National Karma which, in many important respects, limits and at the same time emphasizes our activities. Those who are born into a nation have a natural destiny there. Those who adopt a nation as their habitat have a special duty of allegiance and consistency. They have asked a favour and they owe an obligation. They have included themselves with those who by spiritual and psychic heredity bring through their nation a special contribution to the world of their fellow-men.

What any nation owes to the world is a peculiar and unique accomplishment. Homogeneity cannot supply what heterogeneity provides. Otherwise there would be no excuse for differentiation. In the Divine Wisdom we have found ourselves in various associations and our loyalty to our own kind and country is no artificial assumption. Deep in the heart are the sources of those appeals that have brought us out of Space and Time and across the oceans to dwell together.

Now that we are together under one aegis and one sign, shall we ignore this special gift that Canada has to make to the world, or shall we spend our wits and our wealth in imitation of that which others are doing well in their own place for their own gift to the common altar? Are we to bury that which the genius of our country has endowed us with and seek the treasure of others while our own rusts and wastes? In this most ancient land of all the lands of earth are there no sacred streams in which to bathe, no shrines to hallow with our worship, no hills to climb for solitude, no saints or sages to set among the wise ones? If it be so then indeed are we desolate and bereft among men. But is it so? Surely our records have other suggestions for us, and even if we have to go back to the annals of our Red brothers, neither race nor creed should prevent us learning where learning may be found?

In the T. S. in Canada there are those who have the gift of devotion and there is none other needed to find the way to the Master. Let us be sure that Canada has her message for the world, and her service to render as well as any nation of them all. And let us remember too that Canada has her contribution to make to the Theosophical Society as well as to the world which that Society seeks to serve.

A. E. S. S.

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It is mankind which has become the "Serpent of Genesis," and thus causes daily and hourly the Fall and sin of the "Celestial Virgin"—which thus becomes the Mother of gods and devils at one and the same time; for she is the ever-loving, beneficent deity to all those who stir her *Soul and heart*.—*Secret Doctrine, II. 512.*

## THEOSOPHY IN ACTION

### IX. SPIRITUALITY

By ROY MITCHELL

I have spoken of intellect as the reward of courage and as a finely wrought tool for the evocation of spirituality. Of what sort will spirituality be when we evoke it and how will it show itself?

Of a certainty, because it is life itself and in its very name the play of breath, spirituality will not be something we have never had. It may easily, however, be something we have never had enough of. It must be a current, an energy. It cannot be what we call Buddhi, because Buddhi is a matter of subtle grade, and is on the form side of our world. Neither is Buddhi to be conceived as something within us as our charts are compelled to show it, but as something outside of us, a subtle body which we share with all mankind, and in which we as individuals are atoms, as the animal cells are atoms in us.

Spirituality, then, must represent a process by which the Divine Energy, which we are, breaks its bounds of the individual man, to play in the growing tendrils with which we contact those around us. Our means of increasing it will be to multiply and vivify our ties with mankind and, having thus enlarged our sense of a body of communion, we shall permit a fuller flow of the spirit. Or, to say it another way, having increased our efflux, we shall have increased our influx from our own In-dwelling God.

It is implicit in all religions that no one can increase spirituality in himself to himself, but only in himself for another. It would seem to live in the nexus between him and a second person, in a mesh, as it were, of that great body which is of the whole race. In each added link with the rest of mankind the mesh grows, and with it the flow of spirituality. It is never in men, but between men. "For," says Jesus, speaking in his Buddhist office, "when two or three of you are gathered together in My Name, there am I *in the midst.*"

We are prone to think of it as something in us which we can give, or refuse to give. No. It is something common to us all and we vitalize it by finding common ground with men. In the measure therefore that we fashion mind into a delicate instrument for the discernment of the things common to us and those about us, instead of occupying ourselves with differences; in the measure that we can make thought a quest of what we share and not of the things upon which we quarrel—in precisely that measure do we enlarge the body in which Atma can play.

So because an energy can only be answered by an energy it will come to pass that the play of spirit along the tendril of our contact will elicit a measure of spiritual flow in the one who has been contacted. This is the key to that spiritualized brooding of the Masters which is their most potent service to mankind. It is the clue also to the curious swirl or vortex we make among those around us when spirituality flows through us. We are not merely filling our own bodies with light but activating the spiritual bodies of all we contact.

Some may at first take it ill, but that will not matter. We can make our link with the highest in another and stir his Buddhist nature, and because his mind is not attuned to identities but to disparities he may repudiate the bond. He may become frantic in his denial of the contact, and if the swirl be great enough he may crucify the very man who has roused him. Or, having recognized the swirl for a time, a pall may descend upon him, a pall of his karma, an old habit of letting his mind feed his passional nature with differences. What shall I say of my brother if, having shown zest and enthusiasm with me because of That in the Midst, he become opposed to me? That he is wrong? Shall I too feed my passional nature with differences that will destroy the tendril between us or upon our communities that will strengthen it? Shall I too draw down my blind of the spirit and fight him in the dark? Or shall I strive harder than ever to keep the bond, knowing that when my blind is down he will in his turn do the like for me? And he will. If I stay his brother in Buddhist

the time must come when he will stay mine. The Masters play constantly at such a one-sided brotherhood.

We can posit it then of spirituality that it will live in community and die in separation; it will continue to flow when there is only one conscious party to it, that it is fluent, of the nature of life itself, and that by the training of the mind to the creation of images of similarity we can evoke and radiate it. How then will it show itself?

First of all in a sense of abundance, because it is of its very nature an overflowing beyond separate entity—an enlargement of the ramifications of life and a flow of life into the enlarged network. Conversely it will show itself in the generosity which must arise out of realization that the current thus made to flow is as inexhaustible as the God Itself; that there is more force where the last came from and that the pouring out of whatever we have to give—of ideas, of good will, of material aid, of commendation of precedence to others, of acknowledgment of benefits, of the energy that goes into work—will not beggar but enrich us as enriching that widening vehicle in which we learn more and more to focus life.

Spirituality will show itself also in a widened sense of space and time that will save its custodian from little flurries of immediacy and urgency, of righteous indignation, of feeling that the time has come to do something, or that it will soon be too late to do something else, the little precipitancies of life that betray us into treachery, meanness and sharp practice.

It will show itself in a deep unwillingness to break ties when once they are made—even in order to make new ties. That the man who cuts tendrils once formed is mutilating his body of the spirit as surely as he would mutilate his body of the flesh if he cut off fingers. Not figuratively. Literally. It is a great light to us the day we find how many of our weaknesses and inhibitions are the direct result of broken courses of the spirit.

It will show itself in a growing realization that these tendrils of spirit are the enduring things in the world and they must

remain when all else passes. They are our fruit at the end of life and our seed at the gate of birth.

Spirituality will also, I think, show itself as gayety and high spirits, as the ability to make and take laughter. Every religious quest, including our own, has suffered at the hands of its humourless saints who have not learned that truth can be conveyed from man to man in a whimsy, in the odd consorting of incongruous ideas, in reductions to absurdity, long after precise speech has failed to convey it. That higher than induction and deduction is analogy and a *jeu d'esprit* derives its life from analogy. The one thing hatred, fear, anger and malice and the enclosing passions cannot survive is laughter.

It will mean a great deal to us in our lodges if we can wrest this idea of spirituality clear of its later Christian ideas of austerity and piety, which are virtues of the separate man, and learn to identify it rather with the relations of one man with another. If we can think of it as zest, light-heartedness and vitality in personal contacts, more in a handshake than in a speech, as the ability to take adversity with a smile, the willingness to let things go by default, the willingness also to give odds, knowing there is more virtue in the effort than in the result, the instinct to proceed more upon bona fides than upon charters, constitutions, by-laws, resolutions and votes, and a confidence in the healing power of time, we will do vastly more for the world for which our Society exists.

Spirituality is the only true entrance to esotericism. Two persons who work together and are so bound can hold a closed meeting in the midst of a multitude. I sometimes think we hold no really closed meetings at all, but these communions of effort, endurance and sympathy. The others are merely symbols of something we must bring to pass.

(Next month—Rhythm.)

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It seems unreasonable, but the head never begins to swell until the mind stops growing.—*Elizabeth Journal*.

# THE WOMAN WHO FELL FROM THE SKY

## II. AATAENTSIC

By FRED B. HOUSSER

The Wyandot legend says that before the creation of the world the people lived in heaven, in the lodge of the Mighty Ruler.

The Ruler's daughter, Aataentsic, became sick and the wise men ordered that she eat of the roots of the tree that stood before the door of the lodge, for by doing so she might be healed. As she lay beneath the foliage of the tree the others dug to obtain the roots.

Presently the tree sank down, carrying Aataentsic with it as it fell. Below was only water on which two swans were swimming. Looking up, they saw the woman falling and Heno the Thunder God standing in the sky encircled with fire.

The swans caught Aataentsic on their backs and carried her to the turtle. The turtle called the other animals and commanded them to dive for a few grains of earth. Many of them dived, but only the toad, the grandmother of the Wyandots, succeeded in bringing up mud.

With the earth so obtained a great island was made upon the back of the turtle, on which the woman was lodged. She brought forth twins, one Tsesta, a Man of Fire, and Tawiscare, a Man of Flint. These two brothers between them created the works of the island.

Tsesta and Tawiscare made war on each other and the latter was slain with the horns of a deer, but the works of the island were destroyed.

In the meantime the people had come down from heaven and lived in an underground city, where Aataentsic ruled over them with the torch that had been given to her by Heno the Thunder God. The people were mindless and torpid, but under the rule of Aataentsic's torch they became enlivened until Tsesta, when his work was finished, was able to lead them forth in their order of procession and encampment.

One of the accounts states that Aataentsic died in giving birth to Tawiscare, who

entered the world by bursting open her side. From the head of Aataentsic grew the pumpkin vine; from her breasts the maize, from her limbs the bean and other esculents.

But it was believed she continued to live in a remote place ruling with her torch, and so it is that certain legends of the Wyandots speak of her.

I said last month that we are to find in North American Indian mythology the presence of the old occult tradition in symbols analogous to the symbology of other mythologies of antiquity.

What of Aataentsic?

In other Iroquois creation stories the woman who fell from the sky is the moon (See Spence's *Myths and Legends of the North American Indians*.) So likewise with other peoples of antiquity, are Proserpine, Melitta, Isis, Astarte and Venus moon goddesses. These moon deities were personified as female for exoteric purposes and as male in allegory and symbol, though occultly they are sexless (S.D.I.).

They represent the passive female potency in Nature and in man as does the ark. The ark was the emblem of the Druidic goddess to and along with the moon. It was intimately associated with her as with the Virgin Mother Goddess. (Williamson: *The Great Law*.)

Pryse in his *Magical Message of Ioannes* says: "The Cosmic Matrix or Womb of the World was symbolized by the crescent moon typical of the female generative power and by the ark or Ship of Life floating on the great deep or watery abyss of space, preserving the germ of all living things between periods of cosmic objectivity."

The Tree, as every student knows, is a common symbol in creation myths of nearly all peoples. "The trunk of Asvattha, the Tree of Being, the rod of Caduceus grows and descends at the beginning of every manvantara from the two dark wings of the swan Hansa. The roots of the Tree of Life are said to be struck at every beginning." (Vol. III., S.D.)

We find the tree in the myths of Babylonia, Palestine, Thibet, Persia, Mexico and elsewhere. The huge stone crosses found

in Mexico have been called "trees of life." They symbolize the birth of a new individual, of a race, of the world or of the entire Cosmos. (Williamson: *The Great Law*.)

The swans are Kalahansa, Space and Time. Students of eastern religions will recall that Brahma as a swan laid the golden egg typifying the circle of the universe. H. P. B. writes that the Ibis of Egypt is analogous to the mythical white swan, Eternity or Time (S.D. I.)

In the red man's mythology swans frequently personify the elements, or the wind, and this is in line with the symbolism of other religions. "The ibis, swan, goose and pelican symbolize the dual elements of air and water (the manasic and pranic principles in Man (S.D. I). In our story the swans carry Aataentsic, the seeds of life even as did the ark and the egg in other mythologies.

The toad of our Wyandot myth corresponds to the old Egyptian Goddess Hiquit, symbolized in the shape of a frog who rests on a lotus, one of the chief cosmic deities connected with creation. (S.D. II.)

This goddess is also connected with the resurrection. Christians adopted it in their churches. A Biblical analogy is Moses who "was drawn out of the water" and led the races out of Egypt.

It would be easier to go on and present voluminous analogies than it is to pick out but a few at random for want of space. Aataentsic is the Light Bearer. She might be shown to correspond to the planet Venus or Lucifer (Shukra and Ushanas), the Light Bearer of our earth in both the physical and mystic sense. She might be thought of as Noumenon or as the intellectual powers in Nature. The torch with which she ruled over the people and gave them the light of mind is the same light as that spoken of in St. John's gospel, the light that is the light of men.

We might go on to substantiate the claims and conclusions set down above, but, as explained last month, these articles can only be regarded as notes, not as any exhaustive study. The more you know of the Theosophic tradition, the more it illuminates these strange Indian myths as it does

the legends and religions of other peoples.

As we continue the course sidelights will be thrown upon Aataentsic and the symbols surrounding her. Next month we shall take up some of the lesser symbols of the story.

## OCCULT MASONRY RATIONALE OF SECRECY

By MATTHEW GIBSON

If we are to judge Masonry by the philosophy of life which prevails among the great majority of its members, it has one serious flaw. That is its insistence on secrecy.

A century ago, when Richard Carlile undertook to expose the Craft, he proceeded upon two quite valid assumptions: (1) that if Masons had the great and invaluable secrets they claim to possess, they should be forced to share them with all mankind, or (2) if Masons pretended to possess great secrets, which were really worthless, their fraud should be exposed and their pretensions unmasked.

Carlile's alternative argument is a dilemma which confronts all exponents of mystery systems who think of human existence in terms of a single life, and his conclusion is logically unescapable. If man spends a single life upon this earth, and is judged on the merits of it, then it is the duty of every possessor of knowledge to see that his knowledge is given the widest currency and made available for all who can possibly use the smallest fragment of it. Secrecy in any form becomes then an offence, and all the mystery systems of the world are unjust and cruel monopolies of truth.

Must we, therefore, arraign all arcane schools and secret orders on a charge of defying the rights of their fellow men? If so, we must accuse every person who has been a spiritual force in the history of the race, because none has proceeded a hand's breadth without secrecy in some form. At the head of the list in our western world stands the Founder of Christianity, Who taught the multitude in parables and then communicated to a few chosen ones His privy doctrine. Gautama

Buddha taught a handful of those near to him; so also did Krishna, Lao-tsze, Hermes, Zoroaster; so did Pythagoras; so Kapila, Patanjali, S'ankara, Plato; so did the founders and hierophants of the mysteries of Isis, Eleusis and Mithra; so did the Gnostics, the Neo-Platonists and the Rosicrucians; and so also do the Masons of to-day.

There is only one answer, and that is the one which is implicit or explicit in every esoteric organization—namely, that man lives on this earth, not once but many times, and each being in his due time and according to his need will eventually enter upon, and be instructed in, the privy teaching concerning his soul—its origin, its destiny and the means for awakening its powers.

Only this doctrine will justify esotericism of any kind. Unless the scheme of life provides equal opportunity for all, sooner or later, to share in whatever is secret, secrecy becomes a heinous crime against all who are excluded. The privy instruction given to a few chosen disciples whose time of birth and place of habitation coincide with the appearance of the Master, and whose characters commend them to His care, become monstrous, because they, by virtue of that same character, needed least of all the instruction He gave. Is it not equally remarkable that Masons reserve their system of morals for those of sound judgment and strict morals, when, if this be the only life on earth, and on its acts we are all to be beatified or damned, it is the men of unsound judgment and careless morals who stand most urgently in need of moral guidance? Moreover, if a single life upon earth be the fact, instead of tyling our lodges against women, minors, bondmen and the defective, it becomes the humane duty of every Mason to extend the beneficial qualities of Masonry to every brother of the dust.

Comparative research shows that modern Masonry is the only esoteric system whose initiates have endeavoured to carry on their work without some clear cut doctrine of reincarnation, and the marvel is that Masonry has come so far in our time without a general acceptance of the

only basis upon which it is ethically entitled to remain a secret order.

The fundamental doctrine of the ancient schools is that of the immortality of the soul in the past as well as in the future. Since the Dark Ages, when the torch of philosophy in Europe all but went out, we have adhered to the Traducian doctrine of the creation of the soul at birth. But the Ego cannot think of itself as beginning any more than it can think of itself as ending. When it tries to think of itself as being created it is compelled to say, "Where was I before that?" Ultimately we are forced to think of immortality as extending infinitely in both directions. What then are the modifications of this infinite life of the soul, of which the present earthly existence is not the beginning but the middle point? Does the soul but once in all this infinity contact the physical earth? Why at all? Why not many times in a rhythmic pulsation—the pulsation we find in flowers, in breathing, in the passage of the planets in their courses? There is nothing complete about this tattered, broken fragment which we call life. This one maimed, that insane, this dying in his prime, that scarcely living at all, this one a genius, that one dull and vicious.

And the reply of all the great mystery systems is: A life is only one of many contacts with earth, many days at school; one of many grips with matter, a recurrent episode in the pilgrimage of the soul, until knowing the fulness of its power it stands up in the complete stature of the god. The soul of man is the candidate, they said, who enters the world of labour, withdraws for refreshment and returns to labour again, properly clothed for his task, the building of a Temple for the Most High.

With this in mind, we must see humanity anew. It is no longer a welter of writhing, distorted bodies, but a stream of souls, and there comes a time, say the ancient mysteries, when the soul of a man, having reached mature age, having become free by birth, having attained sound judgment and strict morals, is passed into the vestibule of the arcane schools

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## OFFICIAL NOTES

Miss Catherine M. Menzies has resigned as member of the General Executive.

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Arthur Burgess, editor of Service, cables: "Brethren in Germany dying unless helped. Send donation to International Emergency Fund, 3 Upper Woburn Place, London."

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The Bombay Committee of the Universal Brotherhood Campaign have sent two dozen copies of their pamphlet, being selections from Standard English Authors, compiled by K. J. B. W. and containing extracts from Cowper, Shelley, Tennyson, Whittier, Kingsley and others, as well as from members of the T. S.

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From the sale of real estate at Krotona formerly dedicated to Theosophical work has been realized an amount which was referred to Mrs. Besant for division, and she has decided to provide an endowment fund of \$50,000 to give an income for the upkeep of the eight and a half acres known

as the Ternary, as a rent free home for the support of necessary workers who cannot support themselves, and for working expenses; the balance, estimated at \$65,000 to \$85,000, to go to the American Section, to be used as directed by the governing body.

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Mrs. Besant makes the following statement in The Theosophist: "It is necessary that I should repeat what I have many times said, that the signed articles in The Theosophist do not represent my opinions but the opinions of the signatories. I believe that differences of opinion are healthy, and should not be excluded from a Theosophical journal which goes all over the world. I strongly dissent from some of the opinions printed in these pages, but the readers of The Theosophist are grown-up persons, capable of forming their own opinions."

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Last August we copied a report which appeared in The Times of India and was reproduced in The Theosophist for June under date of May 19, to the effect that a Major Cross had met in Thibet an old priest 24 years of age who had been the teacher of Madam Blavatsky, with other details more or less plausible. It now turns out that Major Cross has no existence, but that a Major Cairncross, whose antecedents are said to be dubious, having made a bet that he could "pull the leg" of the Indian newspapers, the whole story was a hoax. The exposure has been made in The Occult Review.

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Dr. J. L. Buttner, vice-president of the Marseilles Lodge, has sent out an appeal on behalf of a committee which includes M. Ch. Blech, M. H. Leblais, Mme. E. Benditt and Mme. Blanot, for funds for the purpose of providing commodious headquarters for the three Marseilles Lodges. Considering that their city is a meeting place for people of many nations, they wish to establish the Society on a better basis for propaganda work. They hope thereby to be able to help the spread of Theosophy in a wider circle, and especially among Mediterranean peoples who are continuously passing within their gates. They are



forming a limited liability company with shares at 100 francs. Already 42,000 francs have been promised and 100,000 are required. The Lodges would rent rooms and other space would be rented to desirable tenants, and perhaps a small hotel would be possible.

## THE MAHATMA LETTERS

While preparing for press there has come to hand a review copy of "The Mahatma Letters to A. P. Sinnett from the Mahatmas, M. and K. H." (London, T. Fisher Unwin, Ltd., 21 shillings), transcribed and compiled by A. Trevor Barker, F. T. S. We hope to give an extended review of this important book later, but can only say at present that the contents have been arranged in seven sections and an appendix. The former, to quote the compiler, "contain nothing but the Mahatma letters, while in the latter some letters have been added from three pupils of the Mahatmas M. and K. H.: H. P. Blavatsky, T. Subba Row, and Damodar K. Malavankar, not only for their intrinsic merit, but because they help to make clear questions arising in the main part of the book which would otherwise be left obscure." Only the letters to Mr. Sinnett are included, except for the additions in the appendix, and none of the Mahatmas' letters is of later date, judging from a hasty glance, than 1884. It will be of interest to quote briefly from the Introduction. "It is remarkable, more than thirty years after her death, how Madam Blavatsky is justified at every point in these letters. Few people have been more unjustly reviled, and even some of those who knew her intimately preferred to believe that she had committed every kind of error rather than admit for an instant that they themselves could be wrong." A further passage deals with a point of urgent interest: "In nothing is Madam Blavatsky more completely vindicated than in the explanation and refutation she gave in the Secret Doctrine, of the misconceived theory in regard to Mars and Mercury, which was originally published in Esoteric Buddhism. . . . It is indeed amazing that Theosophists have continued to permit the promulgation of the idea that Mars and Mercury belonged to the same planetary chain as The Earth, for

the facts are evident that they do not." This point is fully dealt with in the appendix also. Many of the newer members of the T. S. may feel chagrined to hear that they have been misled in regard to the evidence in this matter, but those who have all along declined merely to follow authority and have insisted on using their reason and following the principles of analogy and common sense laid down by Madam Blavatsky as the sole reliable guides, must not think because they have been proven right that there is any cause for what Kipling calls "gloating" in this. They have overcome one barrier, but there are many others ahead, and not the least is egotism. The present volume is a gift from the gods. Whatever Mr. Sinnett may have done in later years and in his more recent volumes, he has cancelled many debts by providing for the publication in full of these letters. Mr. Barker is to be congratulated on the completion of such an epochal task, and even more on the spirit in which it has been done. We have never heard of Mr. Barker before, but his "Introduction" should win him many friends. He makes a significant quotation from the New Testament towards the close of this introduction, which places him squarely with regard to many issues that are prominent in the Theosophical Society to-day, and he closes with these words: "Out of the wreck that is inevitable a shape shall arise that may be worthy of immortality. Let those who have climbed the hill and seen the vision, and in that clean, sweet air have heard the key-note of the dawning cycle—hold fast—and remember in the days that are coming—the sweetness, and the beauty, and the truth they have seen." Mr. George McMurtrie, book steward of the Toronto T. S., 52 Isabella Street, Toronto, is accepting orders for the book when not otherwise procurable at \$6 each.

## MR. JINARAJADASA'S NOTE

Under this heading in our September issue there was published a letter from a valued English correspondent in which certain statements were made concerning Mr. Jinarajadasa. They were published in good faith, and no one in our democratic Canada could imagine for a moment that birth or

caste would be of the slightest importance in the matter. But facts are facts, and we sincerely regret having been led into a misstatement, which is now corrected by Mr. Jinarajadasa himself in the following letter, dated "Cairo, Egypt, Nov. 16, 1923":

"The Editor, Canadian Theosophist: I have just seen your September issue, with certain remarkable statements about myself. They are remarkable because they are not true. 1. Your London correspondent says that when I left Ceylon in 1889 my mother was "the widow of a coastal fisherman." She did not become a widow till fourteen years afterwards. I do not know why my mother is dragged in, to the exclusion of my father. 2. My mother, who is still living, is not "the widow of a coastal fisherman (N.B.—the fishing tribe is Christian)." My father was a Buddhist, a lay attendant once on pilgrimage to the famous high priest Sumangala. My mother is a very pious orthodox Buddhist lady. Caste means nothing to me, but it does to my mother, and to call her, who belongs to the highest caste in Ceylon, a woman of the lowest is an insult. 3. Your correspondent states I was "smuggled out of the island" against the wishes of my mother, "who was too late in her appeal to the police, as the boat had left before they could act." This is pure invention. My father accompanied me to the steamer when I left with Bishop Leadbeater. I suppose your correspondent has got a garbled account of the fact that a month before I sailed with Bishop Leadbeater I ran away from home. I desired to go to England for the better education obtainable there than in Ceylon, but my parents would not hear of my idea. I ran away, but had not finally left Ceylon before they sent word that if I came back they would give their consent to my going to England. So I returned, and a month later left with Bishop Leadbeater with the parental blessings. If you desire particulars about myself, would you kindly apply to me, and not to a London correspondent. 4. Your correspondent asserts that "a Cingalese boy of 14 could not have belonged to the inner circle of the London Lodge." Why not? Mr. Sinnett was the head of the cir-

cle and knew that that particular Sinhalese boy was a pupil of the Master K. H. 5. Once again, with regard to H. P. B.'s high regard for Bishop Leadbeater, may I mention that I have just now among my luggage a volume of "Theosophist" which belonged to her, in which, at the end of an article signed C. W. Leadbeater, she has written "A brave heart." Why need we suppose, with your London correspondent, that she was so brotherly to every T. S. worker (and) that she was insincere in what she said about him? Is it not easier to presume that H. P. B. knew C. W. Leadbeater better than his critics. (Signed) C. Jinarajadasa."

## AMONG THE LODGES

Five members of the Calgary Lodge have taken demits in order to be affiliated with Adyar direct. Mrs. Lillian Glover is the new Secretary in place of Miss Broatch.

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Vancouver Lodge has taken possession of new lodge rooms at 337 Hastings street, of which a lease has been obtained running till May 30, 1925. At the meeting of the Lodge on December 13, a vote was taken on the question of seceding from the T. S. in Canada, 48 being in favour of the proposal and 18 against. The matter has been referred to Mrs. Besant as President, to determine whether the charter shall remain with the National Society as she ruled in the case of the Victoria Lodge last year.

\* \* \*

At the regular Monthly Business Meeting of Toronto Theosophical Society, held on Wednesday, December 19th, the following resolution was passed, a copy of which has been forwarded to Adyar:

Resolved, "That in view of statements made by some members of the Society in the West, the members of Toronto Theosophical Society desire to go on record as loyal to Dr. Annie Besant, as President of the Theosophical Society, and also to the Adyar Constitution; and that there is no intention on the part of any of the members, nor of the Lodge as a Lodge, of withdrawing from the Society."

## FELLOWS AND FRIENDS

Mr. Hugh R. Gillespie, whose article on the the Scientific Bases of Reincarnation we begin this month, is a life member of the Institution of Sanitary Engineers, London; Fellow of the London College of Physiology; Hon. Lecturer on Sanitation in London College of Physiology; Fellow of International Society of Philology, Science and Arts; member of the Institute of Hygiene, London.

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Mrs. Besant reports the plans of the New York Lodge in the December Theosophist to establish a Headquarters building in Gotham "which will be a credit to the metropolis and the Section and worthily represent the cause." Mrs. Besant comments: "The site is very central, and as I was fortunate enough to organize the Lodge in 1897, the building is to be named the Besant Court. I hope that it will contain statues, or busts, or pictures, of H. P. B. and H. S. Olcott, the Founders of the Society in New York, and of William Quan Judge, its incomparable General Secretary, who, standing almost alone after they had left the United States, built up the splendid organization which grew into a national power. I have never forgotten what he told me of his going alone to the Society's room and holding a meeting by himself, week after week, until the indomitable spirit of the man and his splendid devotion gathered around him a few who were the nucleus of the great organization.

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The death of Mr. J. W. Brodie-Innes was announced recently, but apparently was unnoticed in this continent. Mr. Brodie-Innes was an old member of the T. S. and was in the "eighties" Secretary of the Scottish Lodge at the time that Dr. Dickson was President of it in Edinburgh. The Lodge met privately, but issued valuable Transactions which were edited by Mr. A. P. Cattach, a member of Canongate Kilwinning, No. 2, and afterwards the founder of the Edinburgh Lodge which undertook public work. Mr. Brodie-Innes, like Mr. Cattach, went to London and became well-known as a novelist, selecting occult and

pseudo-occult themes for his books. These are clever and well-written stories and display much intimacy with recondite aspects of occult law and phenomena. "The Devil's Mistress" is one of the best known of these, and is a remarkable and dramatic work, being founded on the well-attested evidence brought out at the trial of Isobel Gowdie for witchcraft in the seventeenth century. Other books of his were "Morag the Seal," "As Old as the World," and "The Rope of Gold."

## A SECRET DOCTRINE PRIMER—VII.

Parabrahm, being the "Supreme ALL," the ever invisible spirit and Soul of Nature, changeless and Eternal, can have no attributes. Absoluteness very naturally precludes any idea of the finite or conditioned being connected with it. Some western thinkers profess to find Atheism in this view. Since there cannot be two Infinities nor two Absolutes in a Universe supposed to be Boundless, this Self-Existence can hardly be conceived of as creating personally. In the sense and perceptions of finite "Beings," THAT is Non-"being," in the sense that it is the one BE-NESS, for, in this ALL lies concealed its coeternal and coeval emanation or inherent radiation, which, upon becoming periodically Brahma (the male-female Potency) becomes or expands itself into the manifested Universe. Narayana moving on the (abstract) waters of Space, is transformed into the Waters of concrete substance moved by him, who now becomes the manifested WORD or Logos.

The orthodox Brahmins, those who rise the most against the Pantheists and Adwaites, calling them Atheists, are forced, if Manu has any authority in this matter, to accept the death of Brahma, the Creator, at the expiration of every "Age" of this (creative) deity (100 Divine years—311,040,000,000,000 earthly years). Yet, no philosopher among them will view this "death" in any other sense than as a temporary disappearance from the manifested plane of existence, or as a periodical rest.

If one could suppose the Eternal Infinite All, the Omnipresent Unity, instead of being in Eternity, becoming through periodi-

cal manifestation a manifold Universe or a multiple personality, that Unity would cease to be one. Locke's idea that "pure Space is capable of neither resistance nor Motion"—is incorrect. Space is neither a "limitless void" nor a "conditioned fullness," but both: being, on the plane of absolute abstraction, the ever-incognizable Deity, which is void only to finite minds, and on that of *mayavic* perception, the Plenum, the absolute Container of all that is, whether manifested or unmanifested: it is, therefore, that ABSOLUTE ALL. The very names of the two chief deities, Brahma and Vishnu, ought to have long ago suggested their esoteric meanings. For the root of one, Brahmam, or Brahm, is derived by some from the word Brih, "to grow," or "to expand"; and of the other, Vishnu, from the root Vis, "to pervade"; to enter in the nature of the essence; Brahma-Vishnu being this infinite SPACE, of which the gods, the Rishis, the Manus, and all in this universe are simply the potencies.

There is no difference between the Christian Apostle's "In Him we live and move and have our being" and the Hindu Rishi's "The Universe lives in, proceeds from, and will return to, Brahma"; for Brahma (neutral), the unmanifested, is that Universe *in abscondito*, and Brahma, the manifested, is the LOGOS, made male-female in the symbolical dogmas. The God of the Apostle-Initiate and of the Rishi being both the Unseen and the Visible SPACE. Space is called in the esoteric symbolism "the Seven-Skinned Eternal Mother-Father." It is composed from its undifferentiated to its differentiated surface of seven layers.

"What is that which was, is, and will be, whether there is a Universe or not; whether there be gods or none?" asks the esoteric Senzar Catechism. And the answer made is—SPACE.

It is not the One Unknown ever-present God in Nature, or Nature *in abscondito*, that is rejected, but the God of human dogma and his *humanized* "Word." In his infinite conceit and inherent pride and vanity, man shaped it himself with his sacrilegious hand out of the material he found

in his own small brain-fabric, and forced it upon mankind as a direct revelation from the one unrevealed SPACE.

The Occultist accepts revelation as coming from Divine yet still finite Beings, the manifested lives, never from the Unmanifestable ONE LIFE; from those entities, called Primordial Man, Dhyani-Buddhas, or Dhyani-Chohans, the "Rishi-Prajapati" of the Hindus, the Elohim, or "Sons of God," the Planetary Spirits of all nations, who have become Gods for men. He also regards the Adi-Sakti—the direct emanation of Mulaprakriti, the eternal Root of THAT, and the female aspect of the Creative Cause Brahma, in her A'kasic form of the Universal Soul—as philosophically a Maya, and cause of human Maya. But this view does not prevent him from believing in its existence so long as it lasts, to wit, for one Mahamanvantara; nor from applying A'kasa, the radiation of Mulaprakriti, to practical purposes, connected as the World-Soul is with all natural phenomena, known or unknown to science.

Grace Hill.

## OCCULT MASONRY RATIONALE OF SECRECY

(CONTINUED FROM PAGE 167)

and given a symbolic glimpse of the raising into a higher life.

There is nothing invidious here. It is not a capriciously extended privilege to one who needs it least, but a hard won reward which all will share when the occasion presents itself.

This is the golden tradition which validates secrecy. It is discernable in all religions at their source, whatever may be its fate in the centuries that follow. "Elias has come again and ye knew him not," says Jesus, and those who had been privily instructed, we are told, were sad because they knew he spoke of John the Baptist.

It is the golden tradition which runs also through Masonry, and, borne in mind, makes possible the identification of the Ancient Landmarks.

# THE SCIENTIFIC BASES OF REINCARNATION

By HUGH R. GILLESPIE

Our title, "The Scientific Bases of Reincarnation," is strictly logical in construction and indicates at once our subject, our object, and our predicate. Reincarnation is our subject, whose bases, we predicate, are scientific.

The term "scientific" further indicates our method of investigation. We must follow the scientific method which is based on correct thinking, joined to systematic investigation and classification, and our first and most important task is, obviously, to tabulate and define our terms.

During our investigation we shall use the ten terms here enumerated in the order of their importance, and so arranged as to facilitate a grasp of their relations, one with another, and to all.

## Reincarnation

Eternity	Immortality
The Doctrine of Conservation	
Energy	Matter
Soul	
Individuality	Personality
Heredity	

Reincarnation is the concept we wish to establish, and it may be defined as a recurrent opportunity for self development on the part of the Ego.

Eternity and Immortality are the main principles of Reincarnation.

Conservation is the Super-Dogma of Science which embodies the essential properties of imperishability and perpetuity.

Energy and Matter are its two divisions.

Soul is the term used to imply that conscious, reasoning and functioning entity which contacts both Spirit and the Body.

Individuality is the permanent expression of the static aspect of the soul.

Personality is the impermanent expression of the dynamic aspect of the soul as it functions through the physical body.

Heredity is the process, the means by which the physical structure and its organs are modified or adapted to suit the progressive needs of the developing soul.

We shall now deal with the various heads in their order:

Reincarnation is a repeated and periodic return of the soul to earth with object of developing through experience. Experience is the one school whose curriculum is never at the mercy of the sordid and cheese-paring economist, and whose timetable is never overcrowded.

Each life on earth is a school period, and as for man, earth is the only school, it is but logical to expect that the school will be attended again and again till the pupil has passed his final exam. For just as it is impossible for an earthly scholar to attain educational perfection in one term of school life, so is it impossible for the soul to attain spiritual perfection in one term of earth life; therefore periodic returns or reincarnations are necessary.

As a belief, "reincarnation" is to be found in all religions in some form or other. It was displaced from Christianity about the eleventh century, by the belief with which we are familiar, and according to which the soul of each man was specially created at his birth for one earth life only and at death entered into either an eternity of heavenly bliss or hellish torment.

This conception, you will note, made eternity one-ended, and conditional, so far as the individual was concerned, on the whim of the Deity, ad the more or less accidental union of two human beings.

Eternity. Now, obviously, eternity cannot be one-ended. Eternity implies that phenomena is ever-existing: that the soul which now exists, has existed always, though at different stages of psychic development.

Eternity is the timal corollary of space, and just as space is subject to special and circumscribing limitations, of a temporary nature, so also eternity is subject to special and circumscribing limitations of a temporary nature. In other words, just as we can enclose a portion of space in the iridescent film of a soap bubble, so we can enclose a portion of eternity in

the chronological limitations of an incarnation or life. And just as we can remove the filmy barricade of the soap bubble, and permit the enclosed space to return to the All-space, so we can conceive of the rending of the cycle of an incarnation allowing the imprisoned time to return to eternity. If we conceive further of a periodic rending of these envelopes, we get at least a suggestion of the modus operandi of reincarnation, while at the same time we get assurance of eternity and immortality. We cannot start a fresh eternity for each baby that is born. Eternity must be an omnipresent fact in nature, and must be as old as nature, and every being must incorporate a portion of that eternity while each phase, life, or change is simply another incarnation.

Each incarnation, in fact, is but a single pulsation of the law of periodicity which operated in cycles of changes, and reincarnation is the mode by which those changes express themselves in man.

Immortality. There is a natural correspondence and affinity between eternity and immortality, and in analysing the one we analyse the other. The essential difference lies in the fact that whereas eternity implies endless time, or timelessness, immortality implies endless life or deathlessness.

Immortality, therefore, is the conditional parallel of eternity, and these two fundamental facts constitute the main principles of reincarnation. In the absence of these, reincarnation could not exist.

Logical analysis of immortality shows that it is actually included in the doctrine of conservation, which doctrine we shall now discuss.

Conservation. The Doctrine of Conservation may be called the Super-Dogma of Science. It implies that, fundamentally, all phenomena are eternal. Without it all scientific thought would be impossible. No hypothesis is possible without this dogma as basis. It is the one law of nature on which we can invariably and absolutely rely. Without it we could be sure of no sequence in phenomena.

Let us dwell for a space, by way of illustration, on the supposition that there was no law of gravity. Roughly speak-

ing, gravitation implies that a moving object will go on till it is stopped, and every action that we take is actuated by that knowledge.

Now suppose that gravitation did not exist and that things did not go on or did not stop, but did either at their own sweet will, and that we could be sure of neither! The results are unthinkable! We could accumulate no data; knowledge could not exist, and man the thinker would be but a feather in the wind of fitful circumstance.

Imagine the old idea of God to be true, viz., that He had power to alter the seasons at will and to answer every foolish prayer sent up to Him. And further imagine every prayer answered as the utterer wished, while at the same time no one knew what to expect! Absolute chaos would be the inevitable and invariable result, Law and Order would be non-existent.

It is not so, however. The one fundamental fact that conditions all other facts of nature, is the fact that we *can* rely on Law. And the one Law upon which all laws are based is that embodied in the Doctrine of Conservation. This has its two divisions.

Energy. The Conservation of Energy, which implies that the sum total of Energy in the Universe can never be lessened or added to. That it may change its form and become kinetic or potential energy, but it can never be destroyed.

Matter. The Conservation of Matter which implies that the sum total of Matter in the Universe is constant and indestructible. That ever since time began matter has neither increased nor decreased.

Matter and Energy, therefore, are indestructible and that which is indestructible must be immortal. Indestructibility postulates and embodies Immortality. Eternity is the chronological corollary of Immortality, and hence we have as the main principles of Reincarnation the two essential expressions of fundamental Law on which all scientific conceptions are based.

Before leaving this branch of our subject, it may be well for us to dwell on an-

other idea which suggests itself and brings us into intimate touch with Theosophic principles as applied to Matter and Energy.

Matter, in non-technical terms, is the stuff out of which the Universe is built. Energy is the force which moves Matter. Neither can exist without the other. The natural function of Matter is to be moved by Energy, and the natural function of Energy is to move Matter.

Matter is apparent in the Universe in various degrees of density, and this degree of density is conditioned by the amount and form of active energy present. Matter, therefore, in its most rarified and refined form may be looked upon as the spirit-matter of which the soul is composed, while energy in its highest manifestations may be looked on as spirit. Energy is the Spirit. Matter is the substance. Reincarnation is the mode of their manifestation, and both are unthinkable in the absence of the fundamental facts of Immortality and Eternity.

Now let us turn to our sub-principles, Individuality and Personality.

Personality. Personality is a somewhat elusive conception, because most people confuse it with Individuality, from which it is entirely different. The Personality is the collective expression of certain traits with which we have become familiar through contact. It is the manifestation of certain common characteristics in a manner that is peculiar to one person. A person is one of a number. He is not an outstanding one in a number.

When we speak of a strong personality, we mean one who responds quickly to his environment, one who impresses and for the moment dominates us. We are subject to his personal magnetism, which induces a certain familiarity in our relations, and evokes from us a response based on sympathy and understanding. As the old adage has it, "a fellow feeling makes us wondrous kind."

Personality, as it were, is the physical plane garb of the soul. Pursuing it further, we realize that the personality is the character expressing itself through the physical attributes. No definition, therefore, can be complete which ignores the

physical attributes, their functions and their structure.

The one characteristic which the physical form has in common with the personality is change. One's personality changes with one's moods, with one's experiences and environment. It is also affected by and effects changes in the physical body, and these changes, we know, take place continuously. Change is the very keynote of nature, and every transformation which takes place does so at the cost of the death and replacement of the numberless cells of which the body is built. Every particle of the physical body is in process of ceaseless renewal every hour and moment of our existence, and each replacement, however minute, has its effect on the personality. Every single experience, however trifling, evokes in response a change in the personality.

The personality, therefore, being subject to this ceaseless change, in composition and in form, cannot be permanent. It is, in fact, dependent on the form and must alter as the form and the particles alter. The processes of readjustment and adaptation are continuous.

The personality is but the physical plane garb, impermanent in its nature, which hides the permanent self, the soul. Now this property of impermanence is intrinsic and must necessarily postulate its opposite property of permanence. Investigation shows this intrinsic property of permanence to exist in the Individuality, which we shall now discuss.

Individuality. The Individuality is much more remote and elusive than the personality. It is that phase of the person which we cannot quite understand. There is always one side of our nearest and dearest friends' character which we cannot quite grasp.

The person of marked Individuality is one who may be *in* a crowd, but is never *of* a crowd. We generally speak of his having two sides to his character, one of which we understand, while the other eludes us.

We also frequently meet with people who under stress of circumstances display unexpected depths of character, and capacity, in directions in which, in this

life, they have never had any experience. I will mention only the case of Mozart, who at the age of four, played and composed elaborate scores, displaying a knowledge of technique and music which it was utterly impossible for him to have acquired at his age. What happens in a case of this description is that we have pierced the evanescent personality and contacted the eternal Ego; the soul, with all its priceless stores of experience and of knowledge. We have pierced the transitory veil of the personality, and through the individuality have come into touch with that indestructible part of man which persists in eternity, however the personality may vary or the physical body change.

The individuality is that aspect of the soul which shines ever forth in spite of radical physical transformation. Physically I am very different from the man who commenced this lecture tour, a short time ago. The molecules which compose my body have one and all been replaced by other and different molecules, yet I am the same. The same life pulsates in every nerve and sinew and cell, and I should still be the same, I should never lose my identity, even if I had lost arms and legs, or had wasted for years on a bed of sickness. Obviously then, there must be some part or aspect of me that persists and is recognizable, though the body particles cease; something that lives, though the body dies, and that something must be that aspect of the eternal soul called the Individuality.

Now if the Ego persists thus in the face of the ever-recurring death of the body-particles during physical life, it is, to say the least, probable that it persists after the body dies. If reincarnation be admitted in the case of the molecules and cells that make up the body, it must be admitted in the case of the physical body as a whole. Further, if the Ego thus persists in persisting after death of the body as a whole and during its death in sections, it is equally probable that it will persist in reincarnating in a new body.

Reincarnation, in fact, is a necessity to the existence of the Individuality as an aspect of the soul and provides for it the

periodic experience necessary for soul development, and that which is necessary exists.

(TO BE CONCLUDED)

### SHANTINIKETAN

Mr. E. Stanley Jones has been writing in *The Indian Witness* on Shantiniketan, and *The Modern Review* for October is moved to comment upon it. The two following paragraphs indicate the perfectly natural attitude of those subjected to the patronage of a critic sincerely conscious of his own invincible superiority.

"In any case, those who, like ourselves, love Shintiniketan, cannot but be pleased to learn that a Christian has found there 'the spirit that breathes here, the loving friendliness of every one, the communion with nature, the simplicity of life and dress, and the spirituality of it all,' to be such as have excited his religious greed to annex them to the Religious Empire of Christianity. . . .

"We cannot, however, forget that, though the newer missionary methods, as used by missionaries who are gentlemen, exclude the old-style villification and calumny, thereby making Christian criticism fairer and often even appreciative, there is still sometimes present the tone of patronage and of condescension spoken of above. And always there is the assumption that the spiritual world is a sort of Empire, in which Jesus sits enthroned as Emperor, with his angels, apostles, saints, missionaries, and followers, surrounding him, and that if the prophets, saints, followers, etc., of non-Christian faiths be admitted on sufferance to this Durbar, they must stand before him with folded hands and heads bent in mute recognition and confession of their inferiority. It is also assumed that a non-Christian faith, however good, must, in order to pass muster, have Jesus as its crown. We do not in the least question the right of Christians to believe in, proclaim and advertise the superiority of their saviour and their faith and the inferiority of all other faiths and their teachers and followers. What we say is that Christians need not assume that non-Christians appreciate and are impressed by this sort of religious patronage and condescension."