

THE CANADIAN THEOSOPHIST

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EDITED BY ALBERT E. S. SMYTHE
FOR
THE THEOSOPHICAL SOCIETY IN CANADA

Our voice is raised for spiritual
freedom, and our plea made for
enfranchisement from all tyranny,
whether of SCIENCE or THEOLOGY.

—H. P. B. in *Isis Unveiled*, I. xlv.

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METHODS OF OCCULTISM

Writing to the members of the London Lodge, the Master K. H., as it appears in the new volume of "The Mahatma Letters to A. P. Sinnett," reminds them, "that *Hermetic* philosophy is universal and unsectarian, while the Tibetan School will ever be regarded by those who know little, if anything of it, as coloured more or less with sectarianism. The former knowing neither caste nor colour, nor creed, no lover of Esoteric wisdom can have any objection to the name, which otherwise he might feel were the Society to which he belongs to be placarded with a specific denomination pertaining to a distinct religion. Hermetic Philosophy suits every creed and philosophy and clashes with none. It is the boundless ocean of Truth, the central point whither flows and wherein meet every river, as every stream—whether its source be in the East, West, North or South. As the course of the river depends on the nature of its basin, so the channel for communication of Knowledge must conform itself to surrounding circumstances. The Egyptian Hierophant, the Chaldean Mage, the Arhat, and the Rishi, were bound in days of yore on the same voyage of discovery and ultimately arrived at the same goal though by different tracks. There are even at the present moment three centres of the Occult Brotherhood in existence, widely separated geographically, and as widely *exoterically*—the true esoteric doctrine being identical in substance though differing in terms; all aiming at the same grand object, but no two agreeing *seemingly* in the details of the procedure.

It is an everyday occurrence to find students belonging to different schools of occult thought sitting side by side at the feet of the same Guru. Upasika (Madam B.) and Subba Row, though pupils of the same Master, have not followed the same Philosophy—the one is Buddhist and the other an Adwaitee. Many prefer to call themselves Buddhists, not because the word attaches itself to the ecclesiastical system built upon the basic ideas of our Lord Gautama Buddha's philosophy, but because of the Sanskrit word "Buddhi"—*wisdom*, enlightenment; and as a silent protest to the vain rituals and empty ceremonies, which have in too many cases been productive of the greatest calamities. Such also is the origin of the Chaldean term *Mage*.

"Thus it is plain that the methods of Occultism, though in the main unchangeable, have yet to conform to altered times and circumstances. The state of the general Society of England—quite different from that of India, where our existence is a matter of common and, so to say, of inherent belief among the population, and in a number of cases of positive knowledge—requires quite a different policy in the presentation of the Occult Sciences. The only object to be striven for is the amelioration of the condition of *man* by the spread of truth suited to the various stages of his development and that of the country he inhabits and belongs to. *Truth* has no earmark and does not suffer from the name under which it is promulgated—if the said object is attained."

CANADA'S PLACE IN HUMAN EVOLUTION

By CECIL WILLIAMS

To enable us to fix the position of Canada, as a nation, on that great time-chart on which is recorded the rise and fall of civilizations, it is necessary to sketch, in terse outline, the political evolution of humanity.

The earliest age of mankind in academic history is the age of Anarchy. The lower will is dominant: the cave-man is an autocrat: linked only by the ties of kindred he strives by sheer physical force to master his fellows.

As the lower will becomes controlled, and man forms himself into tribes, he insensibly merges into the next stage of his political evolution: the age of slavery, when attachment to a superior develops and controls his emotions. The great slave states represent the peak of this stage.

As intelligence is further developed the ideal of democracy, of equality, finds expression; and, as illustrated in Rome, democracy and slavery, at first, exist side by side. Eventually, as the democrat develops and controls his mind, slavery is abolished.

The thinker always asserts his equality. Until he is convinced that his judgment is equally as good as anyone else's none can think for himself. Much of the strife that exists in the world to-day arises from the increasing insistence upon equality. Even the revolt against the authority of the home springs largely from this cause.

The Socialist movement, in its political aspect, is an attempt to merge democracy and slavery, the syndicalist to blend democracy and autocracy. Here and there an aggressive democrat like Hilaire Belloc sees the encroaching slavery in socialism and raises his voice against it.

But this development is inevitable. Mind is the dominant note of the Fifth Root Race. The sixth, in old Atlantis, will develop Buddhi, and will erect, not the slave state, that Belloc fears, but the servant state. A member of that race will have as much pride in saying "I am a servant" as a member of the Fifth has in saying "I am a democrat."

The Seventh Root Race will develop Atma, and will arise, possibly, in that Canada of the East now named Siberia, linked as it is with the souls of those who ages before their time glimpsed the ultimate Ideal—Anarchy. Perfect freedom will be given to all, but that freedom will be the freedom of duty, not the freedom of right.

In this scale of evolution: autocracy, slavery, democracy, service, freedom, where stands Canada?

Writing as a democrat to democrats, I would affirm that there are at present arising three new social orders. In Britain, just ready to blossom, the ideal of Intellectual Democracy; in Canada, already shooting from the ground, the ideal of Intuitional Democracy; in the United States, the quivering seed of the ideal of Intuitional service.

Now the difference between the Intellectual Democrat and the Intuitional Democrat is that the first says, "I am as good as the other fellow," while the last says, "The other fellow is as good as I am." The true typical Canadian, and you will meet him in every walk of life, is he who greets all, high and low, with a gesture or an expression that says, more plainly than words, "Hallo—*comrade!*"

But the Canadian to-day stands in a difficult position: he is conscious of a mighty destiny, but cannot clearly visualize it; he has intuitively to resist two streams of thought—the British and the American—which would submerge his identity, and this he does vigorously; he is misunderstood by the average Briton and the American, but this misunderstanding arises simply from the fact that he is in advance of both.

The Canadian dislikes the kicking "broncho," but the "broncho" kicks for the same reason that the soldier grouses; he is sub-consciously asserting his equality; if he is adaptable he learns that he is wasting his energy, and eventually becomes the good humored Canadian. The "bull-shooter" is the man who is subconsciously re-

assuring himself and others of his equality; but the true Canadian is neither a "kicker" nor a "bull-shooter"; he takes his equality for granted..

Straws show the direction of the current. The Briton and the American in their daily greeting ask about your physical body or your emotions, saying, respectively, "How are you?" or "How do you do?" and "How's your health?" or "How are you feeling?" The Canadian asks about your mind, and says, "What do you know?"

Intuitively recognising the democratic principle of freedom of choice, the Canadian says, "Suit yourself." The child who when asked for a reason for an action says "Because," and when pressed, either cannot give a reason or invents one, is not always possessed by the imp of the perverse as the intellectual parent supposes, but has acted, not reasonably, but intuitively.

It is significant that Canada was the first country to abolish slavery. Significant also is the fact that the Conservative party in Canada should support the democratic principle of Public Ownership. But it was necessary that democracy should be so firmly ingrained in the economic consciousness of the nation that this ideal should at the outset of the history of Canada be placed in the conservative position of defence.

Canada is largely populated by those people in whom the democratic ideal is inherent, or in whom it can most readily be developed. The Canadian fear that the Hindu would introduce into the thought-atmosphere of the country, the strong, clear-cut, rigid thought-forms of the Caste system—the most enduring example of the slave state that the world has known, has resulted in his exclusion from the Anglo-American province of British Columbia, though not from the other provinces; but the Chinaman, who is more amenable to the democratic idea (witness the creation of the Chinese Republic) is admitted.

The men who are striving to attain union among the Free Churches are true

Canadians, who say, in effect, "The other fellow's religion is as good as mine."

It is not chance that has led the T. S. in Canada to lay great stress upon the "Secret Doctrine"—the Truth aspect of Theosophy; it is not chance that has given Canadians a great passion for education. Knowledge and truth are their birthright.

Occultism asserts that the intuition cannot safely be developed while the body is poisoned with alcohol or animal flesh—so the drink traffic is legally abolished in large areas; and vegetarianism is unostentatiously making rapid strides.

The Teutonic sub-race produced a civilization in which the intellect is dominant—it is by men of this root-race that most of the inventions and sciences of to-day have been developed.

The Canadian sub-race will develop a civilization in which the intuition will be dominant—they will project vast engineering works, rivalling those of Egypt; they will produce a philosophy and an art rivalling those of Greece; they will create a science rivalling that of Arabia; they will found a morality rivalling in purity that of Persia. To Canada will flock searchers for truth the world over; from Canada will go the great intuitive truth of comradeship, moulding world opinion and preparing humanity for still higher evolution.

The American sub-race has scarcely begun to show, but that it will be a class civilization is already apparent. Canada, having laid the basis of Comradeship, of Equality, America will blend with it the ideal of service, producing at one end of the scale, in the seventh sub-race, Intitutional service, in contrast to the First sub-race, the Aryan, at the other end of the scale, who erected the ideal of Intellectual slavery.

Canada's day has not yet come, but it is rapidly approaching, and will, perhaps, dawn at the end of the present century. We cannot in imagination picture the great Intuitionnal Giants who will then walk the soil of Canada without casting our mind back to the great Thinkers of of the Past.

Will he who was Rousseau, in old New France, reassert, with clearer vision, the fundamental truth: "Man is born free, but everywhere he is in chains"? Will he who was Plotinus, in Vancouver, restate the principles of intuitive thinking? Will he who was Plato, in Winnipeg, once more outline the ideal "Republic"? Will he who was Pythagoras, in Toronto, proclaim, in ringing tones, "Take courage. The race of men is divine"?

We can only conjecture. But of this we are certain. Canada stands between a flowering civilization on the one hand, and an embryo civilization on the other; the next stage of evolution is that of intuitive thinking; no civilization can be erected in the future that is not based upon the recognition of the inherent equality of man; the true Canadian is an intuitive democrat; so the immediate future belongs to the Canadians.

This is the race of which Whitman sang, the glorious sons of the dawn, who, with laughter on their lips and comradeship in their hearts, will usher in the era of light, shedding over the world that truth, upon which will be builded the grandeur of the epochs of the future.

THEOSOPHY IN ACTION

XI. AMATEURS

By ROY MITCHELL

For the first time now I am at a loss to find kindly words for one of the distortions which is creeping into our Theosophical Society, a distortion which will sooner than any other reduce us to the level of a sect and destroy in us every vestige of that detachment which is the peculiar flower of true occultism.

There was a saying current in the early days that the moment the Society became a sect it would from that moment have failed of its high purpose. Our problem then is to avoid those things which would make it a sect. One of them would be the mood in which Theosophists would claim to be the vehicle of an exclusive revelation. A second arising out of this would be the feeling that the Theosophical Society had

something which made it superior to all other occult systems. A third, the converse of the second, would inevitably be that those outside our Society were in some measure inferior, or were at least beyond the circle of the elect, and would not be allowed to participate in certain desirable things, as, for example, the welcoming of a World Saviour. Another potent means towards making a sect of the Society would be that mood in its leaders which would persuade them to compound an error in teaching on the ground that there would be more harm in acknowledging the error than there would be benefit in declaring the truth. There are many other and lesser things that would make us a sect: the development of a hierarchy, of presbyters and shepherds who for vanity or love of power or for any of the pretexts for which individuals vampirize upon a body, have clung to their offices beyond their term of usefulness.

All of these must be dealt with on principle as they may arise. We cannot successfully make rules for them. There is one growing tendency, however, of so gross a nature that it can be dealt with by rule as soon as we are clear-minded and courageous enough to deal with it. It is the offence that contributes most generously to all these others and decently free from which I think sectarianism could make little headway among us. It is the offence of degrading Theosophy into a means of livelihood.

It shows itself in various ways: in the fee taken by some of our speakers, in the custom of having salaried executives and officials, and in the more common custom of private subvention, by which a wealthy enthusiast pays a lecturer a stipend. Today in America it is the custom to ask a lecturer what fee he requires or what proportion of the collection he is accustomed to receive.

I am only slightly concerned here with what happens to the man who takes pay for his Theosophical work, except to record the inevitable deterioration of his spiritual powers that follows on any attempt to play his vision of truth against his daily necessities. Sooner or later he will learn, unless indeed he fall into left-hand magic, that to

become a professional occultist in however small a measure does not set him free to devote himself to God, as the pious phrase has it, but binds him all the more to see God through a fantastic lens of timidity, petty expediency, of ambition, of passion, of resentment of criticism and of fear of loss. He will learn that it is wise to keep these two elements of livelihood and of truth-telling separate lest his desires defile truth. Lest he be tempted for too small cause to fulfil his ambitions or slake his lusts at the cost of the Theosophical Society.

I am much more immediately concerned with another aspect of it—ours as members of the Society. There is room for argument about the precise nature of the wrong he does himself and those about him. For us, pledged to make the best of this great inquiry after truth, it only means that the man who is incapable of earning his living and of finding time for the service of the Society is not a big enough man for any of the posts we have to fill. He is a little one-track fellow who is practising the love of God for money, and for our purposes is no better than the woman who practises the love of man for the same commodity. For all his skill as lecturer or executive, he is none the less a cut lower on the moral side than those of our people who, whatever their capacity, earn their bread elsewhere and come clean to the Society with nothing to serve but its welfare and honesty.

Our Theosophical Society offers no career for a first-rate man. It is not a business. It is a philanthropy. The men who are good enough for our work will be beyond our power to pay. With all the fields of commerce, learning, the arts, government, the professions, open before him, the man of any stature will be the one who can make his way in one of them and, having achieved something, offer it to the Society as his gift, giving Theosophy the weight and distinction of his accomplishment, championing its principles in the minds of men.

There are things it is lawful for a worker to take when he is on actual service, and things he can take without hurt to himself or to us—his food, his bed and his journey

money to the next town—and these only when he is on service. What, then, someone asks, if he give up his whole time to the work? Is he not entitled to his whole support? I do not think he should give up his whole time here in the Society, even if he can afford it. Sacerdotalism lies that way. We are a community of laymen and it is implicit in Theosophy that there is as much virtue in carrying its principles into our effort in the world as there is in carrying our efforts into Theosophy. We are at our highest efficiency when we carry both and certainly at our greatest dignity.

If we set it up as our minimum measure of a man that he be able to earn his bread and fulfil his office in the Society we might not get things so well done. We might not get so much done, but after all so many of the things we now get done might as well go by default. I think we would get the essential things better done. There might be less of headquarters activity, but there would be for that very reason a greater focus in the many centres in which Theosophy must grow. We might have fewer *imprimaturs* and *nihil obstat*s to lean upon, but we might be compensated by a greater freedom of interpretation of the clues to truth we now have and a greater autonomy in our actions. Clinging to office might wane a little if it were recognized as a disgrace to live upon the Society or upon wealthy devotees, and freed of the burden of carrying holy men on their salary lists our affluent members might put their money into publishing, into building and the forms of Theosophic beneficence which stain nobody.

So we might come at last to slough off our rice-Christians and leave them to practice their trade of simony in little cults of their own where people do not value the nice distinction between the man who makes his livelihood work for Theosophy and the man who makes Theosophy work for his livelihood.

Then, taking our stand firmly as fine amateurs in religion, and satisfying the world that we have no other motive than the service of truth, we would possess a distinction that could transform all the grubby little upper rooms in which we meet into temples of the God. And we

could convince men as Paul convinced them: "Ye, yourselves, know that these hands have ministered unto my necessities. . . . For ye remember our labour and travail, labouring night and day because we would not be chargeable unto any of you."

So if we must entertain selfish and ambitious men—and we must—let us make it our business to see that they get the fullest exercise for their ambitions and selfishness in their private avocations; that they do not play these games of the desire nature with our principles for counters. It is hard to sit patiently by while a man uses his Chalice of Living Truth to give his dog a drink.

(Next month, "Purity.")

THE WOMAN WHO FELL FROM THE SKY

IV. THE TWINS

By FRED B. HOUSSER

It was suggested in our last article that the twins Tsesta and Tawiscare symbolize like Castor and Pollux the third root race and that we ought, therefore, to find in their story something of the history of that race.

The third root race is remembered by us chiefly for three things: first, as the one which inhabited the continent of Lemuria; secondly, as the race which in its later sub-races became endowed with Manas, and, thirdly, as the race to which belonged the cyclopean giants. These things have an interest for us in this discussion because they form part of what the lawyers call "exhibits" for the evidence.

We are told that at about the middle period of the third race the axis of the earth tilted and there followed a change in climate which slew the remnant of the second race, together with their progeny, the early third. The people knew snow and ice; plants, men and animals were dwarfed in their growth (S.D. II., 343-4).

Now our Indian story says that in the war between Tsesta and Tawiscare which desolated the great island, the dark bro-

ther's weapon was the north wind. In Tawiscare's land were icicles miles and miles long. The bean pod which had been as long as the Indian's arm was dwarfed to the length of his finger. Hundreds of ears of corn grew upon the corn stalk, but Tawiscare made but few ears to grow. The North wind stood guardian of the land, and to this day that wind is the wicked deity of the Wyandots.

The tradition of a northern origin among the red man has been noted by all students of Indian records. Prescott found it in Peru and Mexico. It is mentioned by Godfrey Leland in speaking of the similarity between the traditions of the Algonquins and the people of Scandinavia. Humbolt, Brinton, Lewis Spence and Francis Parkman drew attention to it as practically universal. Science to-day sets the origin of the aboriginal American in Northern Asia.

But (let us get this point straight) the Indian we believe to be a fourth race man. We are dealing with a tradition which the Indian, along with the rest of the fourth race, probably inherited from his predecessor, the third, concerning the events which ushered in the fourth Atlantean race. We are now only attempting to verify the symbolism of Tsesta and Tawiscare.

In the red man's traditions there are stories of stone giants who, although not specifically described, correspond in nearly every particular to the cyclopean giants of the latter period of the third race; magicians and cannibals like the Cyclops slain by Ulysses. H. P. B. writes that "All those colossal ruins which run across North America are the work of the Cyclops, the true and actual giants of old."

One of the ruined mounds in Minnesota on the northern bank of the St. Peter's River represents a great turtle 12 feet high and 27 feet wide. When we come to study the turtle symbol we shall see how it resembles Atlas, the symbol of Lemuria. Perhaps (we may imagine so at any rate) our Cyclops has left us a monument of his former Lemurian home, the Turtle Island.

These giant stories have probably many meanings. It is said for instance that when the giants were killed and their heads cut off the bodies fell into the rivers and be-

came great serpents. The Indians thought that the rivers joining the great lakes are the worn ways made by these monsters crawling from one lake to another.

Archaeologists and geologists declare that the great lakes are the result of glacial movements, and a curious passage in the Secret Doctrine adds colour to the Indian story of cyclops turned glaciers. "Cosmically and astronomically," writes H. P. B., "this hyperborean god (the Northern cyclops) is the sun personified, which changes the earth's surface, making frigid regions tropical and vice versa."

There seems reason then for assuming that Tsesta and Tawiscare in one aspect of their symbolism do contain something of the history of the third race in their story. We have other flood legends more specific in their character than this destruction of an island in the war between the light and the dark brother. Did it refer to the war between the black and white Atlantean adepts we could not reconcile the narrative with that given in the Secret Doctrine. In that war the dark magicians pursued the whites, whereas in this one Tsesta the white magician pursued his dark brother.

Lastly, we seem to have a hint of that other event said to have happened at the end of the third race, the coming of the Agnishvatta Pitris or the lighting up of the mind principle in man. W. Q. Judge conveys the idea of this process by referring to the way by which any number of candles may be lit from a single torch. The process involved is one of the mysteries which man must learn, for it is now apparently our work to illuminate the animal or lower self by endowing it with this same principle. A modern writer describes the process graphically with respect to the task of a great artist in his relation to humanity at large. He speaks of the artist having to "harness himself to the race and drag it with him to his own peak of vision."

Wherever we find this process described allegorically as happening to man we can make a fairly safe guess that we are dealing with a third race symbol. Examples of such stories were mentioned last month.

So in the myth of Tsesta and Tawiscare the people were living in a cave in a torpid state like turtles and toads and snakes in winter, while the earth was becoming once more fit for habitation. The woman Aataentsic ruled over them with the fiery torch which had been given her by Heno the Thunder God when she fell down from heaven. After many ages the people were thus able to go forth under the leadership of Tsesta, himself, as we have seen, a symbol of the higher Manas.

Now this tradition of a race being born in a cave or underground is common to nearly all aboriginal American peoples. And a cave or crypt in the systems of Egypt, Mithra, the Christians and other religions is the birthplace of the Saviour or Christ, the light from Aataentsic's torch or the higher Manas.

If this symbolism holds when applied to our Wyandot creation myth, we have come upon another strand of the old occult tradition so frequently pointed out by Theosophical writers in the myths of the eastern hemisphere. The writer suspects that the whole background of the red man's religion is bound up in this story of the birth of his race, and that, given time, study and intuition we may find a seven-fold interpretation to the complex symbolism. In this article we have only tried to indicate Tsesta and Tawiscare as a third race symbol.

OCCULT MASONRY THE BUILDER

By MATTHEW GIBSON

I have indicated elsewhere in these articles that occultism is not a matter of dogma. It is a matter of test, and the Hermetic injunction "Man know thyself," written of old over the portals of the houses of initiation, is the eternal reminder to the candidate that the mystery of any ritual is within him.

It is not enough to say of any symbolical system that such and such a thing represents the cosmic this or that, that something is the sky, and something else the sun or moon. That is mere poetry. If it be

(CONTINUED ON PAGE 12)

THE CANADIAN THEOSOPHIST

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OFFICIAL NOTES

Title page and index for Volume IV. can be had on application, and bound volumes of Volume IV. can be had for \$2 each. Volumes I., II. and III. can also be had at the same price. There are only a limited number of copies.

* * *

Copies of "The Mahatma Letters to A. P. Sinnett," the volume published by T. Fisher Unwin, Ltd., and edited by Mr. A. Trevor Barker, F.T.S., which is the subject of our first article this month, may be had from Mr. George J. McMurtrie, 65 Hogarth Avenue, Toronto, if not otherwise procurable. The price in England is 21 shillings, which, with postal charges, etc., will bring the price here, post paid, to six dollars.

* * *

A change has taken place in the General Secretaryship of the T. S. in Ireland, Mr. Gray having been replaced by Mr. T. Kennedy. Mr. Kennedy writes on the occasion of his election, and offers his Canadian brethren "cordial greetings and assurance

of hearty co-operation in the work of our world-wide Society." Mr. Kennedy is interested in economics and calls attention to the catalogue of the "Credit Research Library," expounding the ideas of "the New Economics."

* * *

When preparing for press the following letter was received:—

The Theosophical Society,
Adyar, Madras, S., Feb. 5, 1924.

Dear Mr. Smythe:

Your letter re Vancouver Lodge.

I have received a long letter from each of the parties into which this Lodge has divided itself. The position is quite clear. If there are seven members in a Lodge who desire to hold the charter, originally granted through the General Secretary to the founding members, these seven have a right to it, to the rooms, and to all Lodge property. No question arises as to majority or minority, as to whether one side is right or the other, in opinions or actions. If the minority be less than seven, the charter must be returned to the General Secretary who issued it, with his countersignature, or to his successor. Those who leave a Lodge in a Section and attach themselves to Adyar, cannot work under, or hold, a Sectional Charter.

I wrote to Mr. Taylor that the charter remains with those who do not secede from the Section, and to the same effect to the Recording Secretary, as representing those who remain.

Sincerely yours,

(Signed) Annie Besant.

THE ANNUAL ELECTIONS

Nominations for the office of General Secretary and seven members of the General Executive should be made by the Lodges during the month of March, so that returns may all be in by the 7th day of April. Experience has shown that it is impossible to issue voting papers, carry on the elections, make returns and scrutinize the ballots in time for a declaration in the June Magazine. Secretaries of Lodges will please see that the matter is brought before their respective Lodges, and when nominations are made have them sent at

once to the General Secretary. Nominations must be made through a Lodge and reach the General Secretary by April 9, when the nominations will close. This will enable ballots to be sent out, if an election be necessary, on or before May 1, and the voting to close on June 2. Nomination returns should be sent in a separate letter.

THE FORTY-EIGHTH ANNIVERSARY

Reports of the annual meeting on the occasion of the anniversary of the Society—the forty-eighth—have come to hand. The meeting was held this year at Benares, Holy Kashi, as it is called. The membership for the year numbered 40,996, as against 39,773 in 1922. There are nine new Lodges, with a total of 1,396. New members numbered during the year 4,938, which indicates a lapse of 3,715, the net increase being 1,223. Canada stands thirteenth on the roll in point of numbers, the order being, commencing with the highest: United States, India, England, France, The Netherlands, Australia, The Netherlands-Indies, New Zealand, Czecho-Slovakia, Sweden, Scotland, Cuba, Canada. In closing her presidential address, Mrs. Besant remarked: "Brethren, it is needless for me to say to you that the world to-day is in the midst of a crisis, a crisis which will either result in a period like that which followed the fall of the Roman Empire, and the subsequent slow climbing of the new sub-race towards civilization, or—as we hope—in the avoidance of that catastrophe and the peaceful evolution of the new civilization, based on the recognition of Brotherhood in every relation of life. You are, or ought to be, students of Theosophy, and most of you should have mastered sufficient of its teachings, as to be capable of applying them to the helping of the world. Of what use your knowledge, if you wrap it up in a napkin and leave it on a shelf? What are you doing, what is each of you doing, to bring what you know to the rebuilding of our shattered world? I am not asking you to commit the Society to any special religious, political, social or economic view. But I am asking you to apply the treasures of wisdom which you have acquired to the ransom of our

world in the country to which you belong, by solving its problems by the Light of Theosophy." She closed with a most eloquent, impassioned and impersonal appeal to all to carry the Light to all the world. "Have confidence in your Self; have confidence in the Self in all you meet; realize that all selves are the one Self. Go forth into the darkness and change it into Light. Make every department of life consciously Divine, as it is Divine in reality. From God came all Power, all Wisdom, all Love-in-Activity, and these three are the world's Redeemers. Then shall the desert through you blossom as a rose. That is your work. Go forth, and do it.'

"THE REAL AND THE UNREAL"

The Convention Lectures at Adyar on the Forty-seventh Anniversary in 1922 have been published (T. P. H. Adyar, Bds. 1 rupee 4 annas, clo. 1r. 8a.), and consist of two very fine addresses by Mrs. Besant, on "Your World and Ours," a phrase of the Masters'; "The Centre and the Circumference," by Mr. Arundale; and "The Vision of the God-Man," by Mr. Jinarajadasa. Mrs. Besant makes a plea for the man who owes a terrible karmic debt. "He seems to be a wicked man, a criminal man, to be cast out by society, which will have nothing to do with him. You may cast him out of the brotherhood. But we cast him not out, who are his Brothers "in our world." There comes the difference. Even were he the vile sinner that he appears to be, we should try to help him in the outer world; for the Occultist, for the Initiate, for the Knower of the Law, the criminal and the Saint are equally to be helped, or, indeed, the criminal is to be helped more than the Saint, because he is in worse need, a more helpless case. We do not blame men because they condemn. They are charged to keep their society as pure as they can from evil; but the world's judgment of evil is very poor. Mrs. Besant says later: "I have never been able to understand why anyone should leave the Society because of something that somebody else has done. What sort of duty to leave have you or I, because some member in China or Japan or Africa has done

something wrong? If they have done it, we will help them, when we get a chance. They will never be disregarded. But it seems senseless to resign from the Society because So-and-So has resigned, because somebody else has done something wrong. These are not the kind of people who are likely to be useful in Occultism. H. P. B. went through all that. Crowds of people went away, hundreds of them. She did not very much care. She said they would come back, some day. She drew everybody she could into the Society.' Mr. Arundale's address is a most interesting and useful one, and the pages 96-108 should be read by all students. His argument on one point is practically the same as that of Canon Hannay, mentioned elsewhere. What is remarkable, however, is that those who hear and read these sentiments should act in so different a spirit. As Mr. Arundale says: "There is room, and welcome room, for all manner of diverse conceptions of brotherhood within the Society, and if we are in the phase of wanting to be cocks of our own roosts, we are at liberty to construct our own little barnyards."

THE VICE-PRESIDENT'S LETTER

This letter must first tell you of the Forty-eighth Convention, held this year at Benares. The four Convention lectures were on "*Theosophy as the Interpreter*," and the President took as her subject, "Of Religion and Religions, as expressed in the life of the Individual and the Nation." On the next day, I spoke on the same theme, but "Of Science, as the Basis of Knowledge and Conduct." The following day, Mr. G. S. Arundale spoke "Of Psychology, as the Explanation of Motives and Choices." The fourth Convention lecture was by Dr. J. H. Cousins, "Of Beauty, and its Expressions in Art." The Convention was full of friendliness, and not a ripple disturbed its serenity and enthusiasm.

It is usual at the Annual Convention to decorate the Headquarters Hall at Adyar, or the Shamiana or tent at Benares, with the flags of the countries of our thirty-seven National Societies. This year, as I sat on the platform, and saw on the three sides of the Shamiana, from left to right, the flags of the Sections, one after the other

in the order of their chartering, the Shamiana was a miniature world, and we met within it not for ourselves but for the world. So may the T. S. always be—not for any one country, but for the whole world.

The President was indefatigable. Except for requiring a friendly arm when descending steps, she was as of old, either herself lecturing, or presiding at others' lectures and at business meetings. Major D. Graham Pole, the General Secretary for England, and Heer J. Kruisheer, General Secretary for Java, were present at Convention, and Lady Emily Lutyens from England gave great assistance by lectures and addresses.

Perhaps the outstanding feature of the Convention was the keenness of Indian youth to come forward and help in all good work through the T. S., and the desire of the older members not only to advise and help the youthful members, but also to give them freedom of development and self-expression. Mr. Arundale was a most enthusiastic bridge between youth and age, encouraging and advising. A Youth Federation was formed for India, with Mrs. Rukmini Arundale as Chairman and Organizer. The General Council of the T. S. has given its warm support to the Youth Movement, of course leaving each National Society freedom to make local arrangements to the mutual benefit of the T. S. and the Youth Movement.

Our "World University" at Adyar, the *Brahmavidyashrama*, is now in its second year, and doing splendid work in widening the intellectual outlook and deepening the spiritual perception of its students.

The President will leave for Europe at the end of April, and Mr. and Mrs. Arundale will follow her in June. I have a little over two months before I must start again, this time for the United States, visiting Australia for six weeks on the way. I have asked the Indian Lodges to leave me free at Adyar this year, so as to devote the brief time here to the preparation of literary material which is of use to the T. S. at large. I hope in the course of the coming year there will appear *The Lives of Alcyone* (about next December), *The First Draft of the Secret Doctrine*, some articles on

Occult Chemistry, Letters from the Masters of the Wisdom (Second Series), and two or three more articles containing extracts from the T. S. "Records." I hope to finish before starting for Australia my book of sermons, *The Law of Christ*. I have begun a continuation of *Flowers and Gardens*, which could be finished within a week, if one could only get a week free from other work! But though one works hard at Adyar, and may now and then get tired enough to need rest, the work has an enthusiasm which one can scarce describe. Here at Adyar all of us are for One World, One Humanity, One Plan. Though Adyar is far away in space from the majority of the National Societies, nevertheless they live with us, as we work for the world. This is the supreme delight of our Theosophical work—each works for all, and where the unit is, there too mysteriously exists the Whole. I do not think the cultural training given by all the modern universities put together will equal the training which the Theosophical worker gets as he works for the Whole through the T. S. A heart eager to embrace the whole world, that unique vision which is possible only "from the centre," and in spite of the world's awful miseries, a growing sense of power to abolish them, these are the priceless gifts which the Divine Wisdom pledges to those who serve her, not as a wisdom in books, but as a Power which "mightily and sweetly ordereth all things." C. Jinarajadasa.

AMONG THE LODGES

The Montreal Lodge has issued a neat little syllabus for the first half of the year, covering the Sunday evening meetings in the Lodge Room, Tooke Building, 169 Peel Street. Mr. Fletcher Ruark and Mr. J. E. Dobbs speak each month, and Mr. Moore, Miss Burroughs, Mrs. W. A. Griffiths, Mr. Fyfe, Mrs. C. Knowles, and Mr. Bardorf take the other evenings.

* * *

Fellowship Lodge, Ottawa, includes in its monthly Bulletin the following sentiment from Harriet Beecher Stowe: "Let us all resolve—1st, to attain the grace of silence;

2nd, to deem all fault-finding that does no good a sin, and to resolve when we are happy ourselves not to poison the atmosphere for our neighbours by calling on them to remark every painful and disagreeable feature in their daily life; 3rd, to practise the grace and virtue of praise."

* * *

The 33rd annual meeting of Toronto Theosophical Society was held on Wednesday, Feb. 20th last, at the Society's quarters in Toronto. The annual report, showed a very slight decrease in membership during the past year. The membership of the Lodge was 269, of which 216 were fully paid up and in good standing, while efforts are being made to reinstate as many as possible of those whose dues are unpaid for the current year. The report of the treasurer showed receipts to the General Fund during the year of \$1,833.42, all of which had been disbursed or turned over to the Board of Trustees on account of their Building Fund. The report of the Board of Trustees showed receipts to the Building Fund of \$4,131.09 for the past year, of which amount \$1,433.79 was added to the equity of the Lodge after having met all expenses in connection with mortgage payments, interest and current expenses. The Lodge now has an equity of \$12,231.91 in real estate, furniture and fixtures outside of which the liabilities on property are still about \$21,000. The Trustees have also just received from Mrs. Stanley, one of its members, the gift of a 100-acre farm in Eastern Ontario, to be administered by the Trustees on behalf of the Building Fund. As a slight token of appreciation of this gift Mrs. Stanley was made a life member of the Society. Mr. Sam Beckett, one of the oldest members of Toronto T. S., was also made a life member as a token of appreciation of the many services rendered by him to the Lodge during his years of labour. The following resolution was also unanimously passed at this meeting, with the instruction that same be forwarded to the Editor of the Canadian Theosophist for insertion in the Magazine: Resolved: "That the members of Toronto Theosophical Society, at the

annual meeting of the 1923-1924 fiscal year, desire to place on record their deep gratitude to Mr. Albert E. S. Smythe and Mr. Roy Mitchell for the many able, instructive and inspiring lectures which they have given during the past and previous years. The Toronto T. S. feels that in Mr. Smythe and Mr. Mitchell they have two of the best exponents of Theosophy to be found anywhere in the Society, and the hope of every member is that both may long be spared to continue the work they are at present doing for the honour of the Lodge and for the advancement of Theosophical Knowledge." Mrs. Purdy, Secretary of Publicity, retired from that office and was succeeded by Miss E. Renshaw. All the other officers were re-elected for the coming year.

FELLOWS AND FRIENDS

Mr. Albert E. S. Smythe will speak in New York on March 30, and in Philadelphia on March 31.

* * *

Mr. Charles E. Millner, who has been in poor health and visiting Detroit in consequence, is much improved and expects to return to Kingston shortly.

* * *

We regret to record the death of Mrs. H. Clarkson Ross on the 18th February. She and her husband have been members of the Fellowship Lodge and previously of the Ottawa Lodge for many years. Mr. Ross was one of the few who heard Mr. Smythe speak on Theosophy in the old Russell House in Ottawa about 1890, and he has maintained his interest ever since. Deep sympathy will be extended to him on this sudden bereavement.

* * *

Testimonials to the value and interest of our Magazine are constantly coming to hand, but modestly forbids their publication. Some friends, however, say that it is a mistake not to let it be known what readers and students think, when so many who neither read nor study loudly condemn. Mr. F. J. McCoy writes from Santa Maria, California: "I enjoy the Canadian Theosophist more than any other publication and always want to subscribe."

The Beacon, of which Mr. Foster Bailey is the managing editor, makes a statement concerning "The Arcane School" which was "started in October, 1923, at the request of a number of people who were desirous of studying the Ageless Wisdom in a group and under direction." It is pointed out that "the work of the School is not secret. The use of the term 'Arcane' signifies that subjective mystery which is not hidden by vows of secrecy, but which arises from the inherent quality of spiritual truth which is ever hidden to the aspirant evolving through the limitations of matter and is ever being revealed as his consciousness and his evolution progresses." "No pledges are exacted from the students and no emphasis is laid on any personality."

OCCULT MASONRY THE BUILDER

(CONTINUED FROM PAGE 7)

occult symbolism, each symbol represents something in *the candidate himself*. He is the microcosm who contains in little all that the macrocosm contains in large. So the ancients offered as an additional clue to the instruction "Man know thyself," the adage "As above so below."

This is the candidate's warrant for personal test: If he seeks to know a hidden truth, or the truth of a hidden thing, he must just bring it home and find what it represents in his own internal processes. If he finds that it is not true within himself he is entitled to believe that it is not true in the cosmos, or, at least, to defer belief until he can prove it true.

The story of the fall of man means nothing unless it can be demonstrated within the individual, and the process of testing its validity is a personal process.

The first step is the one which Freemasonry enjoins upon us—to go to our centre, the point from which a Mason cannot err.

At this stage I would recommend an exercise of this sort to my reader as a means of understanding what follows: Let him close his eyes and feel himself at the centre of a great sphere of darkness. Let him then say, "What am I?" and proceed to

strip away the things which he knows he is not. Let him say, "My possessions, I am not these. My body, I am not that. My passions and desires, I am not these. They are mine, but they are not I. Even my mind is something I can feel as 'mine' and as separate from me, an instrument by which I work. I have a good mind, a bad mind, a mind capable of this, incapable of that. What then am I at the centre of my being?—curious, watchful, sometimes paying little attention, sometimes intensely active. Ten years ago I was in a certain set of conditions which passed away. But I remain. Five years ago new conditions, new moods surrounded me. They passed, but I remain. To-day, there is a new set of cares and hopes and problems—but I remain. Ten years hence, where will I be? New cares, new hopes, and still I go on. Ever new ideas, new mind forms about me, new things to remember. Ever I, I, I going on."

When my reader has done this he has found the ego—the Self. It is not the mind, although it makes mind work. It is not emotions, not body. It is the eternal pilgrim, the maker of forms, the real Builder. It is the Son of the Sun in the old mysteries—the Solar Self—the prodigal son who will arise and go on to his Father. It is not here on earth evolving in what we call the human stage. It is here to perform a work of redemption. It is the saviour, the redeemer, the rebinder of a broken thing. It is the Lucifer, or light-bearer, the fallen Son of the Morning in the old story. It is Prometheus, the bringer of fire from Olympus, who, for his failure, is bound to earth for an eternity—an age-turning. It is the saviour of whom all the great saviours in mankind are the exemplars and types. "For ye are Gods," says Jesus. "Ye are Breaths," says Plato. "Do not weep for me," says Hermes, thrice-greatest, to his disciples, "This is not my true country. I go to my true country, where every one of you must go in his turn."

This is the riddle underlying all the mysteries, and every world religion was at first a mystery system.

A process of building has come to a stop because the Builder is dead. And we set

out to find the Builder, to raise him, and when he is raised the work can go on again and the Word be spoken in the presence of three.

What three? There is an ancient Eastern myth which says that this race is under the guidance of three *purushas*, or spirits. One ordains the building of a race; one supplies the matter for the building, and one is charged with the work of fitting together the fragments. And as in all other myths, these three are to be understood as operative within the individual.

The first is that high thing within us which we call the god. It plays through us as spirituality, that great sense of abundance, of willingness to give, of love, of devotion to others. That is the thing from which the erring human has become separated.

The second is the lower self, the fallen one. He is the complex of passions, desires, hopes, fears, of vitality and of body, who has defiled himself and cannot go on without the aid of the Builder. He is the rebellious one whom we can find in ourselves any hour of the day.

The ancients would have it that he is an entity, a real being. They call him Satan, Set, Typhon, Mara, Khansa, Moloch, Tiamat, Cerit, the adversary, the opposer, the personal devil. He is called the Dweller on the Threshold, and our psychologists of to-day, after a long study of abnormal phenomena, have been compelled to acknowledge him as the "subconscious self." He is also called the Human Elemental.

Thus by triangulating on the problem from a few of its many sides, we come to a concept of the ego as dropping down, as it were, into the defiled mental vehicle of a fallen being and being confronted with the task of cleansing him, endowing him with powers, as Hiram instructed his workmen, and presently as raising him. Or, to use a modern figure, the ego would seem to be required to seize, one in each hand, the ends of a broken wire, and, relaying a current through himself, repair a broken circuit.

This alone affords a clue to the revolt of the lesser workmen, to the death and burial of the Builder, to the three steps of discrimination, of stability and of entering into the dark chamber. It will explain the

star, the cable-tow, the steps, the penalties, and it affords also a definite key to that operative masonry or practical building of the powers of the soul which lies beyond our present speculative work in the Craft.

A CHURCH PARALLEL

Canon Hannay ("George Birmingham") has just published a book called "Can I be a Christian?" in which he makes some suggestions which are very applicable to certain situations in The Theosophical Society. He writes in one passage: "Priests and official ministers are very often uneducated, narrow and without experience of life. They are inclined to assume an authority which you cannot possibly recognize, and in their pulpits they say absurd things with an air of assurance which is profoundly irritating. They seem to take a perverse delight in dwelling on the least important parts of their faith and treating them as if they were the foundations, instead of perhaps the grotesque gargoyles, of the whole structure. When you have listened to one of these men for twenty minutes you go home in a bad temper." But this is not the fault of the body to which the priest belongs. "A priest may be foolish and self-important to the pitch of actual absurdity; but that is not because he is a priest. It is because he is a poor kind of priest."

"Take my little parable," he asks in another passage. "The Master walked serene in those lofty pure solitudes. The climber saints toil after Him. We may never do as they do, as He did, but we do not call them fools or Him a madman. We recognize the splendour of the heights, though our feet will never tread them. Because we believe in the greatness of their ways and His we have a right to reckon ourselves in some sense of their company and as His disciples. Nor can any man take this right from you, even though, as you say, there are many things which you do not believe. Do you remember what happened to the Apostle Thomas at the first Easter season? He was not present when the Lord appeared to the others in the upper room.

When they told him their good news he refused to believe it. His difficulty seems to have been the very one you mention, the resurrection of the body. . . . If we may trust St. John's Greek as a true translation of the words, Thomas said not only, 'I do not believe,' as you do; but 'I'm not willing to believe.' Yet a week afterwards, when the disciples were together again in their upper room Thomas was with them. I do not press upon you the story of what happened then or how the assurance he deemed impossible was given to Thomas. I only want you to realize that Thomas was with them, that he still counted himself of their company, did not find it necessary to separate from them; although he definitely rejected the very fundamental article of their creed. Nor—perhaps this seems stranger still to us—did they want to cast him out."

A SECRET DOCTRINE PRIMER—IX.

Two classes of readers who study the Secret Doctrine will be beset with difficulties—those who have studied science and those who have not. A knowledge of science, even an elementary knowledge, and of its facts, is of the greatest possible advantage to a student of the Secret Doctrine. Familiarity with botany and the processes of plant growth will enable many otherwise unfamiliar analogies to be understood. The world of physics is full of the phenomena illustrating the laws governing the universe generally. Chemistry is the unfold of the secrets by which the outer form of the universe is built up into tangible existence. The facts of science are therefore of great importance in giving stepping-stones for the advance of the beginner in occult science. But it frequently happens that a too great pre-occupation with the current theories of science will blind the reader to the value of the suggestions made in theory and hypothesis by the Secret Doctrine. The theories of science have been seen to be ephemeral, but they are held with great tenacity by the generation that has seen their birth. They only survive, however, till the next generation comes along with its new theories to explain all

the additional facts that have cropped up in the meanwhile. The Secret Doctrine theories are aimed at future discoveries as well as those of the past and present. It is not unreasonable to suppose that there will be new achievements in science. The Masters of the Ancient Wisdom know that there will be advance, and they have knowledge of that which is ahead. Their theories cover the new ground as well as the old. This must all be borne in mind by the reader who finds the Secret Doctrine teachings somewhat independent of the science of the day.

We are reminded that Occult Science recognizes *Seven* Cosmical Elements—four entirely physical, and the fifth (Ether) semi-material, as it will become visible in the air towards the end of our Fourth Round, to reign supreme over the others during the whole of the Fifth. The remaining two are as yet absolutely beyond the range of human perception. As much might have been said of the Ether two generations ago, and those who could not accept the idea of an evolving world or universe, would have remained skeptical. The sixth and seventh Cosmical Elements will “appear as presentments during the 6th and 7th Races of this Round, and will become known in the 6th and 7th Rounds respectively.” These seven Elements with their numberless sub-elements (far more numerous than those known to science) are simply *conditional* modifications and aspects of the ONE and only Element. This One and only Element is not *Ether*, not even *Akasa*, but the *Source* of these.

The Fifth Element, now advocated quite freely by Science, is not the Ether hypothesized by Sir Isaac Newton—although he calls it by that name, having associated it in his mind probably with the Æther, “Father-Mother” of Antiquity. As Newton intuitionally says, “Nature is a perpetual circulatory worker, generating fluids out of solids, fixed things out of volatile, and volatile out of fixed, subtle out of gross, and gross out of subtle. . . . Thus, perhaps, may all things be originated from Ether,” (Hy-po-th. 1675).

Another limitation to be borne in mind is that the stanzas given treat only of the Cosmogony of our own planetary system and what is visible around it after a Solar Pralaya. The secret teachings with regard to the Evolution of the Universal Kosmos cannot be given, since they could not be understood by the highest minds of this age, and there seem to be very few Initiates, even among the greatest, who are allowed to speculate upon the subject. Moreover, the Teachers say openly that not even the highest Dhyani-Chohans have ever penetrated the mysteries beyond those boundaries that separate the milliards of Solar systems from the “Central Sun,” as it is called. Therefore, that which is given, relates only to our visible Kosmos, after a “Night of Brahma.”

Grace Hill.

THE EGYPTIAN MYSTERIES

By ALICE WARREN HAMAKER

The Egyptian Mysteries were established by Hermes, the Great Teacher of ancient Egypt, before its civilization was an accomplished fact. Ancient Egypt was an amalgamation of an ancient Atlantean colony, and an Aryan migration from the Arabian plateau, and here the old and obsolete civilization of Atlantis was revived by the new and only half-formed civilization of a new race and new idea of life, and of new values. Here, therefore, came Hermes at the outset of the new civilization to teach the people the Way of Knowledge, and to establish the Mysteries for those who would know God face to face.

The Egyptian Mysteries went through many vicissitudes, and were many times desecrated, but at length they had to be closed down soon after the commencement of the Christian era, owing to the invasions of peoples who were unsuited to train in its sublimities. These invasions came one after the other, till ancient Egypt gave place to modern Egypt, a different nation not capable of the ancient civilization and art.

Very little is known of the Egyptian Mysteries, except from the writings of Iamblichos, a Pythagorean, who became a teacher in the Egyptian Mysteries. Pythagoras had spent many years learning the Mysteries from the Egyptians, being one of the very few Greeks admitted to their learning, and thence he had travelled East to complete his education in the Mysteries at Babylon and in India, for already in his day the Egyptian learning was incomplete and partly corrupt. However, in establishing his own school of learning and Mysteries, Pythagoras had recognized the value of the Egyptian system, and had adapted it to Greek usage, and inculcated in his disciples a strong idea of its pre-eminent value for the Greek world and the continent over which they were to spread their learning, Europe. After the death of Pythagoras, and the disbandment of the colony, many of his disciples turned to the Egyptian Mysteries for their enlightenment. One of them, Porphyry, having learnt some of their doctrines from some Greek source, wrote to a "Prophet Anebo," asking enlightenment regarding certain questions and objections, and giving a long list of questions he would like answered. His letter is answered by a "Teacher, named Abammon," who calls Anebo his pupil, and who says he is prepared to impart to him the "Wisdom of Hermes," which every priest is obliged to study.

This document giving the answers of Abammon to Porphyry's questions, is signed by Iamblichos, a Greek, who may or may not be the same person as Abammon, which is an Egyptian name, and it is from this source that most of our knowledge of the Egyptian Mysteries has come. From other sources come some of the ancient Hermetic discourses on philosophy and morality, and also the ancient Hermetic teachings on physics and chemistry, now called metaphysics and alchemy. Although these were originally part of the Mysteries, yet these seem to have become exoteric and corrupt, and the Mysteries preserved a more special knowledge, which still remained esoteric and fairly free of corruption. It is of that that Abammon writes to Porphyry,

and publishes over the signature of Iamblichos.

Porphyry writes a long list of objections to the invocatory rites of the Mysteries, claiming certain inconsistencies, as, for example, the fact that the priests claim they are invoking gods and then command them as though they were inferior beings. He also assumes that on the numerous occasions on which demons are invoked to foretell the future that there is no evidence that they are reliable. Abammon sweeps away all such petty questions by exposing the whole system of the Egyptians in regard to invocations and the Sacred Rites.

He says it must first be conceived that the existence of gods and other divine beings superior to humanity cannot be known by the ordinary deductive methods by which lesser things are known. For one thing, no proof can be offered and neither can the truth be known as a self-evident axiom in the Euclidian sense, because the human concept must become too indefinite and unstable in thus considering such lofty beings. The human mind requires opposition and argument to know by deduction or axiom, and there can be no opposition or argument possible in belief in gods and other higher beings than men. The knowledge that there are gods lies in the inherent longing and impulse of the soul of the "GOOD," or the ABSOLUTE or INFINITE. This impulse exists in the soul of man because it has a divine cause and a divine existence. It is divine, and therefore knows the existence of divine beings higher than itself, whether the lower man admits it or not.

The Egyptian Mysteries, according to Abammon or Iamblichos, deals with four orders of divine beings, but in doing so, it is not meant that there are no other, but on the contrary, for in closing the correspondence, an account is given of the highest order of beings known. However, the Sacred Rites of the Egyptian Mysteries invoke communion with four orders of beings, and these are called souls, heroes, demons and gods, and are described and considered at great length by the writer of this work. (TO BE CONCLUDED)