

THE CANADIAN THEOSOPHIST

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VOL. V. No. 3

TORONTO, MAY 15, 1924

Price 10 Cents

DEMOCRATIC PRINCIPLES NEGLECTED

“The *Chiefs* want a ‘Brotherhood of Humanity,’ a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds.”—*Mahatma Letters, Barker Edition, page 24*;

“And now for another consideration. However little we might care for personal subserviency to us, the accepted leaders of the Founders of the Parent Theosophical Society, we can never approve or tolerate any disloyalty in any member of whatsoever Branch to the *fundamental principles represented by the Parent Organization*. The rules of the mother-body must be lived up to by those composing its Branches; provided of course, that they do not transcend the three declared objects of the organization.”—*Ibid. 408*.

In this connection attention may be called to the official notice of the aims of the Theosophical Society appearing on the inside cover of *The Theosophist*, Mrs. Besant’s magazine, every month.

“The Theosophical Society is composed of students, belonging to any religion in the world or to none, who are united by their approval of the [three] objects, by their wish to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be

sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.”

The members of the Society should carefully consider this statement, as well as that drawn up by Mrs. Besant on “Freedom of Thought,” and decide whether the Society as a whole, and in all its parts, is trying to live up to and to realize these aims. We do not need to judge each other. We have only to consider our own conduct. If there are enough members following these conceptions of the Movement it can never be overthrown.

That direction in which it has been most prone to err, is in forgetting that the organization is a democratic one, and that “Truth is a prize to be striven for, not . . . a dogma to be imposed by authority.” Officials and members alike have forgotten this fundamental principle, and the democratic nature of the Society which it involves. The members

of the Society are fellow-students, not pupils following a teacher.

This is the rock on which modern democracy has split nationally and internationally, as well as in the Theosophical Society. And who shall say it has not failed in the world at large, because in the first place the Theosophical Society has largely failed in loyalty to this principle? As long as the world is willing to follow leaders instead of taking the trouble to inform itself upon the facts and circumstances of life, and is willing to accept the assertions of others instead of working out to a demonstration and proof the assertions it is asked to accept, the world will be in the position of the blind led by the blind, about whose fate there can be no doubt.

The greatest virtue in the minds of many members of the Theosophical Society to-day is loyalty to a leader. This is woefully wrong. If loyalty to a leader were a virtue the Masters would supply such leaders that no question of disloyalty could ever be uttered. But it is not loyalty to a Leader that is needed. It is loyalty to the Self. It is the determination to live worthily of that Divine Light and Guide which ensouls every man. "Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that, possessing it, Alaya should so little avail them." How can it avail them when they prefer to follow some outer light? "Of teachers there are many; the MASTER-SOUL is one, Alaya, the Universal Soul. Live in that MASTER as ITS ray in thee."

* * *

Unless a man *loves* well or *hates* as well, he will be neither in Devachan nor in Avitchi. "Nature spews the lukewarm out of her mouth" means only that she annihilates their *personal* Egos (not the shells, nor yet the sixth principle) in the Kama Loka and the Devachan. This does not prevent them from being immediately reborn—and, if their lives were not very, *very* bad—there is no reason why the eternal Monad should not find the page of that life intact in the Book of Life.—K. H. in The Mahatma Letters.

OCCULT MASONRY

THE APRON

By MATTHEW GIBSON

If, as has been suggested, a Masonic lodge is a symbol of this world or plane of action in which we are incarnated for a time, if entry into the lodge at the opening of a convocation is the symbol of physical birth, and withdrawal from the lodge at its closing the symbol of the passing from the labour of this plane to the refreshment of the inner worlds, we may naturally expect such a theory to be corroborated by lodge symbols. Examination will prove that the entire furniture and ritual of Masonic lodges give support and amplification to such an interpretation.

The most important for our present research, as being the first a Mason uses, is the apron, that combination of rectangle and triangle which runs all through Masonic tradition. It should also come first as laying a ground work for further enquiry.

Of late years the Western peoples have fallen unconsciously into the belief that man is a body possessed of certain complexities of function arising out of that body, and it is not until we approach a spiritual problem that we realize how strongly the idea holds us. The scientist does not necessarily believe in the paramount importance of body, but the terms of his method of study make it that he can only accept as sound those things capable of being physically perceived and tested. No discovery of modern science but corroborates the ancient view that the soul is the master of life, and that we *are* soul and that our functions are of soul manifesting itself in matter. The greatest students of material phenomena have never lost sight of the spiritual *noumena* behind them, but the little odds and ends and camp-followers of science have an idea that "not proven" means "not true."

The great master-classification of the powers and functions of man is the seven-fold one. It is primarily philosophical, but is becoming more and more capable of scientific proof as science refines its instruments. Already great advances are being

made into super-physical realms, both by the psychic investigators and by experimental psychologists, and they are coming out by their slower method exactly where the inspired philosophers and intuitional seekers came out ages ago. The conflict between the ancient wisdom and modern experimental research wanes as science emerges from its swaddling clothes. It raged fiercely half a century ago, when, as we now realize, science had more courage than knowledge.

The sevenfold classification which is common to all occult philosophies and religions is a framework with which to start. It will then be my business to divide the seven variously and show the subdivisions of which it is capable as well as the numerical symbolism derived from these subdivisions.

Inquirers sometimes ask "Why seven?" fancying that seven is chosen because of some superstitious idea that it is a lucky number. They are putting the cart before the horse. Seven is popularly believed to be a lucky number because it occurs, as I have said, in all systems. As soon as we endeavour to understand a single object of any sort, we have to consider it primarily as two-fold or polarized—as having essence and form, as having a dynamic and a static quality, or, more simply still, as possessed of an expansive force which keeps it from dwindling until it is infinitesimal, and a contractile force which restrains it from expanding to infinity. These two the ancients call respectively father-mother. They are the positive and negative pillars at the entrance to the Temple; they are Solomon the ordainer and Hiram the material bringer; they are the First and Second *Logoi*; they are the outgoing swirl and the incoming whirl of any vortex; they are any pair of opposites in nature. The Chinese call them *Yin* and *Yang*; the Kabbalists *Tzim* and *Tzum*. Out of the interlock or struggle of these two forces a third principle is born, called fatigue or strain and symbolized as a son. This trinity can be as easily understood by the analogy of an incandescent electric light as by anything

else. Current is the father, filament the resisting medium or mother, and light the son. When these three qualities begin to manifest they do so in seven ways—not for fanciful reasons, but for plain mathematical ones. The possible combination of three things, taken singly, by twos and all together, are $2 \times 2 \times 2 - 1 = 7$. They are A, B, C, AB, AC, BC and ABC. A magnetized bar of iron gives, similarly, positive, negative, neutral, positive-positive, positive-negative, negative-negative, and negative-positive.

The divine spirit of man, therefore, projected into manifestation, presents, first, three principles and four aspects or congeries of those principles. Every religion has the classification in many forms, as of principles, realms, archangels, *Kabiri*, *Kumaras*, gods, days, mystery figures, degrees of initiation, cities, seals, *chakras*, perception powers, action powers, metals, precious stones, sacred animals, flowers, gates, steps, planets, orifices in the head and centres of force in the body, and whatever cosmic meaning such sevenfold symbols have they all relate ultimately to the principles in the individual man.

The simplest description of the seven, starting with the highest, would be:

1. The Divine Self of man, attaining full consciousness of which man is at one with all things (not lost in them, but containing them. "Lost in them" was an early Victorian superstition.)
2. The Spiritual Vehicle, or Christ Body, attaining which man is at one with all mankind.
3. The Mental Vehicle, man's present place, in which he thinks of himself as separate.
4. The Passional Vehicle, the place of the animal soul.
5. The Vital Essence or life fluid.
6. The Astral Body, or double, to which the gross physical coheres.
7. The Physical Body, or body of the five senses.

Here is a brief comparative list from four great religious systems:

	Egyptian	Hindu	Jewish	Greek	
Spirit Spiritual Vehicle	Khu Khaibit	Atma Buddhi	Tzurah Ruach	Pneuma Pleroma	God
Mental Vehicle	Ba	Manas	Neshameh	Nous	Man
Passional Vehicle	Ab Hati	Kama	Nephesh	Phren	
Vital Essence	Shu	Prana	Nur	Pnoe	Animal
Astral Body	Kha	Linga	Tzelem	Psyche	
Gross Body	Khat	Sthula	Kuch-ha-Guf	Soma	

These seven principles, active in every being, are said to be of successively finer grades of matter, only the gross body being tangible and visible in our present condition. In his higher states man has his superior functions of emotion, of mind and of spirituality. All the numerical symbolism of the mysteries, as of modern Masonry, traces back to some aspect or sub-division of this table.

The subdivision I have indicated by the horizontal lines is the threefold one of which I have written in the preceding articles. The mental vehicle is the home of the *Ego*. He is the builder who is to complete the building of the Temple, which now stands broken at the fourth stage and has to be carried on into the two highest realms, which we symbolize as a darkened lodge. In order to perform this work he has to descend into the home of the animal nature and perform the moral work of cleansing it. Then he must return to his own realm of mind and bring about the fusing of spirit and lower self the bringing of the Kingdom to pass upon earth.

When he has done the preparatory work in this stage, certain phenomena are said to manifest themselves in the physical body which is the ABC combination of the trinity. In it he must bring certain powers into being. Then he will in truth have brought the triangle of his apron down into the square.

This is the apron of our modern mystery, as of the older ones. The clothing of a Mason is the symbol of the body with which he enters the lodge of incarnation,

when he is called to labour for the completion of the Temple. In some rituals he wears it in the three successive positions, separation of higher and lower, partial union, and then the full infusion of the spirit into the animal realm. This is the raising of the lower man—the anastasis.

The decoration of the apron is a continuation of the same symbolism, which I shall discuss in a later article.

IMPERSONALITY

The day will come when our Theosophical leaders will not encourage nor submit to hero worship. It is an ideal which has been achieved outside the Movement, and the Movement was expected to stand in advance of all others.

In the recently published biography of Pierre Curie, by his wife, there is an introduction by Mrs. William Brown Meloney in which Madam Curie is described. She explained that she had no royalties from her discoveries since there were no patents. "We were working in the interests of science. Radium was not to enrich anyone. Radium is an element. It belongs to all people."

And she summed up her conviction in a sentence: "In science we should be interested in things, not persons."

* * *

"To those who see, nothing is alien. They move in the same vibration with all that has life, be it bird or flower. And in the Uttermost also, for all things are One. For such there is no death."—From *The Ninth Vibration* by L. Adams Beck.

IN THIS FAITH

When the great Master sweeps away the stars
And dims the ancient glory of the sun,
And ashen earth with all its lonely dead
A last time through a last wild night has spun;

There will remain, dearer than His dim dreams
That terrible bright beauty wrought by men
In agony and rage and dull despair,
With brush unsteady and with halting pen;

And in that hour of mysteries revealed
Will be made clear the golden beauty sown
Within a world grown black with bitterness—
And love will understand at last his own.

Aileen Beaufort.

THE WOMAN WHO FELL FROM THE SKY

VI. CONCLUSION

By FRED B. HOUSSER

We commenced this series of articles by announcing that they were to be no more than notes for the assistance of any one caring to make a more detailed study of the red man's mythology. That is all that has been attempted in these sketchy papers of this one creation myth. There are scores of such tales, each one stressing certain aspects discovered in the myths of all ancient peoples. This article concludes "The Woman Who Fell from the Sky" story.

There is one North American Indian tradition worth referring to for the way in which it seems to have a connection with the course of development here in North America. Perhaps the beginning rather than the close of a series of this sort would have been the proper place to give it, because it answers a query that is often made, namely, what has the civilization of

the aboriginal American to do with the practical life of the race that is here now?

Those who study the Secret Doctrine know that all the ancient nations had their sacred geography. Greece, Egypt and India have been divided into occult centres for the purposes of allegory and meditation. Shrines have been established said to correspond to centres in Man. In India it is still believed that the Buddha may be seen by holy men at their shrines. Stories have come down to us which state that at times the light of the Buddha has been seen by yogis at these sacred places.

It is known that here in America certain places were held sacred by the red men. A tradition exists concerning the descent of Heno, the Thunder Deity, to the Falls of Niagara. The Great Pipe Quarry, where the Indians obtained stone for their peace pipes, was a sacred spot to which pilgrimages were made through the forest, covering long distances like the Mahommedan pilgrimages to Mecca. How did these places originally accumulate a sacred association? Was it anything more than Nature worship?

Mention has been made of the Tuscarora Chief Cusick, who lived at the open-

ing of the nineteenth century. He learned to speak and write English, and was asked to write down the oral traditions of his people as he had received them from his ancestors. The book that he wrote is still obtainable. It is called Cusick's History of the Tuscaroras, and a copy is in the Reference Library in Toronto.

Cusick tells a strange story which was ridiculed by Francis Parkman but which, in the light of what we know of the ancient divisions of countries for occult reasons, has a peculiar interest to Theosophists.

It is said that one Tarenyawa, whose name means "The Pillar of Heaven," descended to earth in a series of incarnations for the purpose of assisting and enlightening the people and of teaching them the arts of agriculture and hunting. He corresponds to a sort of Indian Moses. At a very early date in the history of the Five Nations, when as yet they were all living together at a site far north of the present site of Montreal, Tarenyawa led the people forth into the country which was the home of the Five Nations at the time when the whites came to America. It was he who divided them into five, giving each an allotted territory. One of the things he seems to have done is to establish places of worship at certain centres in the country between the Atlantic seaboard and the Mississippi River. These centres were sacred. Niagara Falls, I believe, was one of them. At a later date the institution of the Peace Queen was created by the Five Nations somewhere near one of these sacred centres. The places were objects of reverence for centuries, and doubtless had the same associations as similar spots in other countries.

Who Tarenyawa was we do not know. In all probability there is an esoteric meaning to the above story, more likely several of them. We can believe, however, that places held in reverence for so many centuries, in addition to being vital centres on the earth possibly corresponding to analogous occult centres in Man himself, must have become energized by the reverence paid to them, and must have had a potential religious significance in the life of the red man.

Theosophists at any rate may permit themselves to think that these shrines, being chosen for occult reasons, remain the vital centres of this North American continent, and that a race living here, when it has reached a point in evolution capable of re-investing them with something of their original function of worship and meditation, may find in them a basis around which a more mystical race than ours will be able to erect a civilization such as may be destined to appear in America in the returning golden age.

Theosophy suggests a true North American tradition much more fundamental for the people of America than the tradition of blood ancestry. This tradition, the writer believes, is safely preserved for us in the background of the North American Indian. A Chaldean oracle uttered a warning against changing the names of evocation in a country because such had a power affixed to them by the Mind of the Father. This is quoted by Russell with reference to Ireland where, as here, they have a tradition in the country running back to figures like the Indian Tarenyawa.

When the golden age in America shall dawn, as it will dawn; when art becomes an instrument of vision instead of being thought of as a pastime; when science and religion meet on a common ground; when faculties now latent in man shall have sprung to life and sages shall not be considered by the majority as insane; when this time comes possibly again we shall have Great Ones who will chart out for us the journey of man through evolution in terms of the geography of this continent. Then again it may be found that the God is able to descend to the sacred places of America and the blessed Buddha be seen by Yogis, and society once more obey and understand the laws of Manu.

* * *

It is said that Joseph Chamberlain invented a couplet to quote against Mr. Gladstone in his political campaigning. Search was made for it through Pope and Dryden, but without avail:—

Determined to be pleased, the servile band
Grow more convinced the less they understand.

A SECRET DOCTRINE PRIMER—X.

There are three fundamental conceptions which underlie the Secret Doctrine, and an understanding of these is absolutely necessary for the student. They are postulates, so that it is not in any dogmatic spirit that they are advanced. The mind must familiarize itself with them, as with tools of a handicraft. When they have been assimilated it will be found that they are more or less self-evident, according to the experience and study that has been obtained. The first proposition is:

An Omnipresent, Eternal, Boundless, and Immutable Principle on which all speculation is impossible; since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought—in the words of Mandukya, “Unthinkable and unspeakable.” The reader may set out with the postulate that there is one absolute Reality which antecedes all manifested, conditioned, being. This Infinite and Eternal Cause—dimly formulated in the “Unconscious” and “Unknowable” of current European philosophy—is the rootless root of “all that was, is, or ever shall be.” It is, of course, devoid of all attributes and is essentially without any relation to manifested, finite Being. It is “Be-ness” rather than Being (in Sanskrit, *Sat*), and is beyond all thought or speculation. This “Be-ness” is symbolized in the Secret Doctrine under two aspects. On the one hand, absolute abstract Space, representing bare subjectivity, the one thing which no human mind can either exclude from any conception, or conceive of by itself. On the other, absolute Abstract Motion representing Unconditioned Consciousness. Even our Western thinkers have shown that Consciousness is inconceivable to us apart from change, and motion best symbolizes change, its essential characteristic. This latter aspect of the one Reality, is also symbolized by the term “The Great Breath,” a symbol sufficiently graphic to need no further elucidation. Thus, then, the first fundamental axiom of the Secret

Doctrine is this metaphysical ONE ABSOLUTE—BE-NESS—symbolized by finite intelligence in the theological Trinity.

Spirit (or Consciousness) and Matter are to be regarded, not as independent realities, but as the two facets or aspects of the Absolute (Parabrahm), which constitute the basis of conditional Being whether subjective or objective.

Summarized we have:—

1. The Absolute: the Parabrahm of the Vedantins or the One Reality, SAT, which is, as Hegel says, both Absolute Being and Non-Being.

2. The first manifestation, the impersonal, and in philosophy, *unmanifested* Logos, the precursor of the “manifested.” This is the “First Cause,” the “Unconscious” of European Pantheists.

3. Spirit-Matter, LIFE: the “Spirit of the Universe,” the Purusha and Prakriti, or the *second* Logos.

4. Cosmic Ideation, MAHAT or Intelligence, the Universal World-Soul; the Cosmic Noumenon of Matter, the basis of the intelligent operations in and of Nature, also called MAHA-BUDDHI.

The ONE REALITY; its *dual* aspects in the conditional Universe.

Grace Hill.

ALL FROM ONE

Evolution being demonstrated, we are compelled to admit that all the progressive and complex transformations that have been realized existed potentially in the primitive elementary forms or form.

In this philosophical concept what function is assigned to the classical evolutionary factors? Simply that they are secondary and accessory.

Thus, classical naturalism, travelling by a very long road, which it has vainly explored in every direction, finds itself willingly or unwillingly, brought back to seek the first cause which it has sought to avoid. Its avowed inability to find the essential factors of evolution allows of no more fresh starts on the same road.—Dr. Gustave Geley in “From the Unconscious to the Conscious.”

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA.

Published on the 15th of every month.



Conducted by the General Secretary, to whom all communications and remittances are to be addressed at 22 Glen Grove Avenue, Toronto, Canada.

Entered at Toronto General Postoffice as second-class matter.

Subscription, One Dollar a Year.

OFFICERS OF THE T. S. IN CANADA.

GENERAL EXECUTIVE:

Roy Mitchell, 17 Munro Park Ave., Toronto.
H. R. Tallman, 71 Ellerbeck Ave., Toronto.
J. Hunt Stanford, 17 Westmoreland Ave., Toronto.
Richard H. Cronyn, P.O. Box 585, London.
A. L. C. Ohalk, Box 351, Station B, Montreal.
Miss C. M. Menzies, 1242 Nelson St., Vancouver.
James Taylor, 789 West 18th Avenue, Vancouver.

GENERAL SECRETARY:

Albert E. S. Smythe.

OFFICIAL NOTES

Mr. Roy Mitchell's series of six articles on Theosophic Study will begin next month with one on "Revaluation."

* * *

Letchworth is rapidly becoming a Theosophical settlement. The Theosophical Fraternity in Education have been building up an extensive school system. A Home for Orphans, a day-school, and a junior school for boarders have been added. A Farm department with poultry and bees is attached.

* * *

Members will please send in their ballots at once on seeing this notice, either to the General Secretary or to their local Secretary. The ballot closes on June 2, and western members especially should mail their ballots to Headquarters at least one week ahead of this date to be in time. Full information is given on the ballot, and members are requested to read this and follow instructions.

* * *

The World League of Youth, or movement to organize the Youth of the World

against war and for the reconstruction of society on sane and neighbourly lines, has had its greatest success so far in Germany. Information may be had from the Sekretariat, Weltjugendliga, Calvinstrasse 23, Berlin N W 52, Germany. The Bishop of Chicago, recently speaking in Toronto, declared "Men of my age cannot be conceited about what we have done with the world. The young have a right to revolt. They have a right to say what kind of society they wish to grow up in. They have a right to regenerate and reconstruct it."

AMONG THE LODGES

The Theosophist announces the chartering under Adyar jurisdiction of H. P. B. Lodge (? Winnipeg), Krishna Lodge, Calgary, and a charter for the Hermes Lodge, Vancouver, has been applied for.

* * *

Calgary Lodge held a social evening at the home of Mrs. A. M. Scott, 75 friends being present. A programme of folk-dancing, music and recitations was given. A sale of work conducted by Mrs. Knechtel netted \$26. The Lodge is benefitting from a revival of interest and sociability.

* * *

The Toronto Theosophical Society celebrated White Lotus Day on Sunday evening, May 4, with the usual readings, music and addresses. Mrs. Tallman, Miss Phyllis Hunt Stanford, Frank Brown, N. W. J. Haydon, Leslie Floyd, George McIntyre and Albert Smythe participated, and J. Hunt Stanford, has presided.

* * *

Seventy-two members of the Vancouver Lodge have withdrawn to form the Hermes Lodge under Adyar jurisdiction. The Vancouver Lodge will continue its work as usual, the following officers having been elected: President, Mrs. Teeple; Vice-President, Dr. Fewster; Secretary, J. E. Meeredy; Librarian, Miss Hesson. The Julian Lodge members decided to affiliate with the Vancouver Lodge, and Mrs. Fielding and Mrs. Wisdom, of the North Vancouver Lodge, have also taken demits to join the big Lodge. The Van-

couver members have agreed to have Mr. Jinarajadasa speak for the Hermes Lodge July 7-10 next.

* * *

The Executive of the Montreal Lodge have come to the conclusion that Theosophy and its teachings should be more widely known, and to this end their activities are being strengthened. The indications are such as to stimulate them to do their utmost in the cause of Truth. Whilst the Executive had decided to remain in the Tooke Building, at any rate for the coming year (May to April) they were unable to rent the hall and a move has been compulsory. A large and more attractive hall has been secured at 307 Kings Hall Building, 591 St. Catherine Street West, into which quarters the Lodge moved on April 12th, and it is unanimously conceded that this will be much to the advantage of the Lodge. The building is well located, on the principal street of the city, and it is believed that judicious publicity, and a proper plan, well ahead of time, will enable more effective work to be done. Owing to the large exodus from the city during the summer months, the public meetings may be suspended, but the time will be utilized to prepare for the following season.

FELLOWS AND FRIENDS

The Theosophist for April announces the death of Miss Francesca Arundale, one of the older workers in the Society. She died just before midnight on March 23.

* * *

The Sydney Lodge News reports that Mr. Charles Lazenby has recently concluded a most successful season in Hobart. He arrived there on February 1st. During a stay of a month over twenty public lectures were delivered, in addition to enquirers' meetings and private interviews. He lectured by request at the Lyceum Club. Mr. Lazenby arrived in Melbourne on March 1st for a short lecture series at the Playhouse. From Melbourne Mr. Lazenby was to return to Sydney for a couple of weeks before proceeding to Brisbane. After Brisbane the Sydney "farewell" season will commence, says the

News. "This will unfortunately have to be a short one, as pressing engagements in America necessitate an early return. Mr. Lazenby will sail for Canada by the R.M.S. Makura, leaving Sydney on July 31."

LIST OF BOOKS

obtainable from George McMurtrie, Book Steward, Toronto T. S., 65 Hogarth Avenue, Toronto. Add five per cent. to prices given when ordering by post.

The Secret Doctrine, Blavatsky, 3 vols. and Index	\$16.50
Isis Unveiled, Blavatsky, 2 vols.....	8.00
Key to Theosophy, Blavatsky.....	2.00
A Modern Panarion, Blavatsky.....	2.25
Theosophical Glossary, Blavatsky.....	3.25
Practical Occultism, Blavatsky.....	.65
Voice of the Silence, Blavatsky, lambskin	1.35
Night-Mare Tales, Blavatsky.....	.85
From the Caves and Jungles of Hindustan. Blavatsky	2.00
Stanzas from Book of Dzyan, Blavatsky	.45
Ocean of Theosophy, Judge.....	1.25
Letters That Have Helped Me, Judge, Vol. 1	1.25
Letters That Have Helped Me, Judge, Vol. 2	1.00
Science of Peace, Bhagavan Das.....	1.75
Esoteric Writings of Subba Row.....	1.25
Esoteric Basis of Christianity, Kingsland..	1.00
Our Infinite Life, Kingsland.....	1.75
Esoteric Christianity, Besant	1.60
Ancient Wisdom, Besant.....cloth	1.45
Ancient Wisdom, Besant	1.00
Britain's Place in the Great War, Besant	.50
In the Outer Court, Besant.....	.60
Thought Power, Besant.....	.60
Manuals: Reincarnation, Besant40
Karma, Besant40
Seven Principles, Besant.....	.40
Death and After, Besant.....	.40
Building of the Cosmos, Besant.....	.85
Some Problems of Life, Besant.....	.70
Text Book of Theosophy, Leadbeater.....	.40
The Astral Plane, Leadbeater.....	.40
The Christian Creed, Leadbeater.....	2.00
Clairvoyance, Leadbeater75
Invisible Helpers, Leadbeater75
Reincarnation, E. D. Walker.....	1.00
Early Days of Theosophy in Europe, Sinnett	1.10
Early Teachings of the Masters, Jinarajadasa	1.10
THE MAHATMA LETTERS TO A. P. SINNETT, edited by A. TREVOR BARKER	5.75

Special Discount to Lodges on Application.

REVIEWS OF THE MAHATMA LETTERS

The Occult Review contains two articles on The Mahatma Letters as published by Mr. Trevor Barker. Mr. William Loftus Hare takes a rather lofty and detached view of the Letters.

"The book," he says, "excites reactions according to the predisposition of those who read it. Some will absorb with avidity the sensational marvels therein recounted; others endowed with *a priori* credulity will recognize all the words as coming from divine wisdom. Readers of taste will jibe at the bad grammar, logical people will protest against the torrents of rhetorical dogma; scientific men will gasp at the outworn conceptions still fighting for a place in the age of wireless and radioactivity. Comparative religionists will rub their eyes and ask if it is they or the authors who play the role of Rip Van Winkle. Christians will feel hurt at the contempt hurled at their faith and practice; spiritualists will growl, rationalists will grunt, materialists will laugh. In the Theosophical Society the Letters raise three separate storms—again according to predispositions—among the Blavatskyites, the Besantites, and the neutral sceptics. Calm reigns only on the surface of the disinterested members." In very early days, he asserts later, "grave suspicion was roused that the Letters were not genuine productions of their reputed authors, and the matter is hardly settled by the Editor's assurance that 'Mr. Sinnett received many letters from the Mahatmas . . . and it is these original communications which are published in the present volume.'"

Mr. Hare thinks "after forty years it is tantalizing not to know where the great White Lodge is situated." He does not find the Theosophical system supported by the most exhaustive study of Tibetan literature, and he asserts "dogmatically that the system of the Letters does not correspond to any doctrine of Indian philosophy known to me." He does not find it in any literature, he says, of India or China or elsewhere, but concedes that "the

high ethical aim . . . must be admitted." It is not an article to commend the book to any casual reader. Mr. Hare represents the neutrality of the Theosophical Society with regard to the Masters, and he is notable on that account.

Mr. William Kingsland was one of Madam Blavatsky's old students and associates. He is one of the best of the exponents of the Secret Doctrine, which he has connoted with modern science and popularized in his books, "Scientific Idealism" and "Our Infinite Life." Of the Letters he says: "From whatever point of view we regard the contents of this volume, it presents a series of bewildering problems; not merely for the Theosophist and the Theosophical Society, but also for the scientist, the psychologist, the student of human nature, and even for the man of the world. The publication of this work is practically a fresh challenge to the world to recognize the existence and teachings of the Mahatmas, Masters, or Adepts who were originally brought into prominence by Madame H. P. Blavatsky, in the seventies of the last century, through her first book 'Isis Unveiled'; by the founding of the Theosophical Society, and still more so by the late A. P. Sinnett through the publication of his works 'The Occult World' and 'Esoteric Buddhism.' The present volume is also a challenge to the official representatives and powers-that-be of the Theosophical Society. By these it will probably be received with the utmost disapproval, not to say consternation—the reasons for which we need not mention here."

Mr. Kingsland also deals with the problem of the Masters themselves. "First and foremost, who and what are the Mahatmas from whom these Letters profess to come? Their very existence has hitherto been denied. Does the present volume settle that question for those who have previously been sceptics? The answer to this remains to be seen; but at least we may say that the work will undoubtedly give the sceptics furiously to think. It must be noted in passing, however, that the evidence for the existence of the Mahatmas does not depend wholly on these Letters. There is a very large

amount of confirmatory evidence entirely independent of them."

As to the genuineness of the Letters, Mr. Kingsland speaks the conviction of nearly all the older students. "The evidence in this matter is naturally of two kinds: external and internal; but with the former the volume as it is now presented does not deal, save that here and there are references in the Letters themselves to their mode of production and method of delivery. As regards the internal evidence, we may say at once that for anyone who personally knew A. P. Sinnett, H. P. Blavatsky, and many others mentioned therein—as the present writer did—the internal evidence is overwhelming as regards the bulk of them. There are some respecting which one must reserve one's judgment; but, taken all through, the information which they afford throws such a flood of light upon many matters which have hitherto been more or less of an enigma that one must regard them in the main as being genuine."

Positive and direct evidence, available for all the world, is what the Masters have always refused to give. They are not anxious to convince the world of their existence. That must come from man's own reason and intuition, the result of his own inner development. This is the condition laid down for all pupils. Find the Teacher and he will teach you. "The adept becomes, he is not made." Mr. Sinnett was warned that he could not get rid of his Western prejudices, conventions and conceits, and he was also absolutely deficient in certain other qualifications very specifically mentioned to him. He was told by one Master that he was "entirely unfit for practical occultism." He could not believe it, and there are many in the present day equally unable to accept the account of their own incapacity. "Other heights in other lives," as Robert Browning sings. This point is noted by Mr. Kingsland as of importance, because "it was the nature of the recipient which determined the contents of the Letters." This should never be forgotten by the reader.

Another point that Mr. Kingsland notes is valuable. "Here and there in the Letters

hints are given as to what the real Occultist should seek; as to what it was required that the Theosophical Society should stand for; and, above all in this respect, is placed a true spiritual understanding of the unitary nature of Man, Humanity, expressed in the one word Brotherhood. The *Chiefs* want a 'Brotherhood of Humanity,' a real Universal Fraternity, started; an institution which would make itself known throughout the world and arrest the attention of the highest minds' (p. 24). But A. P. S. is told: 'Neither you nor anyone cared for the real object of the Society, nor had any respect for the *Brotherhood*, but only a personal feeling for a few of the brothers.' (p. 375)."

And this, unfortunately, is still true. How many members hold the Masters, even on this basis of personal relationship, as dear as they do Madam Blavatsky, or Col. Olcott, or William Q. Judge, or Mrs. Besant, or some others among the various talkers and writers of the movement? But even if they did, it would avail nothing, for the whole business of hero-worship is obnoxious to the Masters and roundly condemned by them. Their wisdom is plain in this, for it has been the curse of the Society. "There is a hero-worshipping tendency clearly showing itself, and you, my friend, are not quite free from it yourself." That warning is on page 323.

Another reference is made to Mr. Barker's volume in the magazine "Theosophy in the British Isles" by Mr. E. L. Gardner, the newly elected General Secretary of the English national society. He devotes three pages to the Mars and Mercury problem, which is a kind of test question for all students of the Secret Doctrine. Mr. Sinnett set up a different theory from that stated in the Secret Doctrine. Mr. Leadbeater, who joined Mr. Sinnett in 1889, accepted this view. Mrs. Besant, after some changes of mind, also did so. Mr. Gardner now seeks to show that the Master's Letters are in harmony with it. That there is an ambiguity may be freely admitted, but that the Masters should abandon the foundation principle of the Secret Doctrine, the Hermetic principle of analogy on which the whole system rests,

is inadmissible. The deliberate correction of Mr. Sinnett's mistake on this matter by the Masters is entirely ignored by Mr. Gardner as by so many other students of the later literature of the subject. Not only that, but he ignores the letter, No. xix. in Mr. Jinarajadasa's book, "Letters from the Masters of Wisdom," about which there is no question, since it was received by Col. Olcott, as he says, "phenomenally in my cabin on board the 'Shannon' the day before we reached Brindisi." This was in 1888. In that letter the Master says: "Be assured that what she has not *annotated* from scientific and other works, we have given or *suggested* to her. Every mistake or erroneous notion, corrected and explained by her from the works of other Theosophists was *corrected by me, or under my instruction.*" The italics are in Mr. Jinarajadasa's volume. The passage obviously applies to the correction of Mr. Sinnett's error on this Mars and Mercury question. The problem is one whose solution distinguishes between the "Blavatskyites" as they have been called, and those who accept a different system. It appears to one familiar with the conduct of the movement that the ambiguities and indirections are intentional, simply for the purpose of preserving the neutrality of the Society and avoiding dogmatic arrogance, and to lead students to rely on their own judgment and not on the leadership of others who, by reason of their affiliations and personal prepossessions, are no safer to follow than one's own conclusions. This being admitted, it will be obvious, as it should always be, that it is not intellectual agreement that is important, but the will to Brotherhood, the ability to work in harmony with others, whether in intellectual agreement with them or not, and reliance on the Great Law, that whatever course we take, so long as it is conscientiously and sincerely followed, the result will be for the benefit of humanity and the establishment of Truth. The principles of Truth are indisputable. Their application is the result of a constantly widening experience.

"THE EARLY TEACHINGS OF THE MASTERS"

"The Early Teachings of the Masters, 1881-1883," is the title of Mr. C. Jinarajadasa's compilation of some of the Mahatma's letters to which he has had access from copies made by Miss Francesca Arundale and others. The publication of these letters by Mr. Jinarajadasa should settle the question of the propriety of the act. It is not clear whether he first decided to publish them, or whether he was spurred to get out his edition by Mr. Barker's announcement. It is a pity that the duplication should have been considered necessary, since funds for publication are reported to be so scarce. But outsiders need not complain of the opportunity for study, comparison, corroboration and revelation. A great deal is to be learned from what is omitted in this volume as well as from what is published. It is to be presumed that Mr. Jinarajadasa has given all that he had access to, so that the onus of choice lies with the first transcribers. The present volume is very neatly printed, and the proofreading is better than in Mr. Barker's book, unless indeed Mr. Barker perpetuated errors in the MSS. Mis-spellings of Guiteau, Popol Vuh, incautions for incantations, and some other and similar errors will occur to the reader. However, no comparison of the volumes is at all fair or just, as they are entirely different in substance, and one would imagine, in intention.

The right of an editor to omit what he pleases from the material he is handling may be questioned, but at least he should indicate his hiatuses, more especially when the matter quoted purports to be the answer of a Master to a question asked him. This is the case on page 123, for instance, where the Master is asked if the occult philosophy gives any explanation of the origin of evil. In this answer Mr. Jinarajadasa's version omits seven lines beginning with the second line; eight more lines half a dozen lines farther down, and ends with the omission of thirty-eight lines at the close of the answer. This may be the fault of the MS. from which he copied,

but there is all the more reason why some co-operation should have been arrived at in the publication. In the present bigoted state of mind of many students they will only read the version they regard as authorized, and they will miss a lot, as indeed all do who confine themselves to orthodox supervision. But it is a question whether any grief need be wasted over such students. Their Karma will bring them to the test eventually. Mr. Jinarajadasa's book contains 270 plus xviii. pages equal to 144 of Mr. Barker's pages, and the price is \$1.10. Mr. Jinarajadasa speaks of publishing one and possibly two more volumes.

THE BLAVATSKY ASSOCIATION

The vagaries of students of Theosophical literature are unaccountable except as manifestations of the unlimited possibilities of human nature under the influence of pledge fever. The Theosophical Society has been splitting up into sects as fast as any similar movement in the past ever did, and new phases of it are constantly developing. This, in spite of the fact that any of those who form these bodies are eligible for membership in the T. S. if they will accept the principle of Universal Brotherhood. They all profess to do so, but feel that it is too much to be asked to carry it out in practice. The latest organization to appeal to the public is The Blavatsky Association, which is apparently intended to take the place of the T. S. The Association, like all the other bodies, repudiates any connection with them as heirs of the original Society and states that it "is not concerned with any such claims, but only with the original teachings of H. P. Blavatsky as contained in her published works." The Association, desiring to get away from the taint of the word Theosophy or Theosophical, finds it "necessary, therefore, . . . to discontinue the use of the term, so that the Association may not in any way be identified with any of the existing 'Theosophical' organizations. Persons belonging to any of these organizations are not eligible for membership in the Blavatsky Association."

The officials of the Association include Mrs. Alice Leighton Cleather, William Kingsland, Mrs. Wallace Kidston, Miss Elsie Higginbotham, Miss Mary Garrett, Hon. Mrs. A. J. Davey, C. H. Collings, F. L. Gardner, and Mrs. Richard Henderson. Some of these are old workers with Madam Blavatsky herself, and should know what her Society meant. The Key to Theosophy says, page 49, "we have, strictly speaking, no right to refuse admission to anyone." And again, on the next page, first edition, "It is not lawful for any officer of the Parent Society to express in public, by word or act, any hostility to, or preference for, any one section, religious or philosophical, more than another." "Section" is explained in a note to mean a branch or lodge "composed solely of co-religionists." Mrs. Besant has cut this paragraph out of her edition of the Key to Theosophy, and now Mrs. Cleather follows her example, in practice at any rate.

JACTATORY DIVINATION

Professor Langdon, of the chair of Assyriology at Oxford, has been exploring in Mesopotamia over the ancient site of Kish. This was an ancient college, and he was particularly interested in finding the library. For weeks he dug into the mound where he thought the curious records should be, but nothing was found. When he despaired the conviction that the ancient college really had a library haunted his sleep and disturbed his mind. The Daily Telegraph, telling the story, recalls that Rousseau, when he was more than commonly agitated about his future, used to throw stones at a tree. If the stone hit the tree Rousseau thought his soul would be saved. If he missed, he was sure he would be damned. Professor Langdon, in his extremity, resorted also to throwing. He used a brick of the age of Nebuchadnezzar. This he marked with an arrow. Then he blindfolded himself and turned round many times, and having gyrated sufficiently as he thought, or as he was inwardly moved, he stopped and threw the brick over his head backwards. When digging was resumed in the morning where the brick fell the old

college library was found within two hours.

The ancient records that are being turned up are a fulfilment of the promise made by the Masters fifty years ago. Manuscripts found by Professor Breasted in King Tutankhamen's tomb give information of Helen of Troy, and upset many preconceptions of the scholars about the history of Greece. It seems strange that none of our modern clairvoyants has been able to give us any details of these treasures, which are now available to any exoteric scholar without any occult powers at all. Even jactatory divination appears to excel the clairvoyant faculty in this respect.

CANADIAN ART

The London Times has the following reference to the Canadian pictures at the Wembley Exhibition, and it will interest members of the Theosophical Society to know that Mr. Lawren Harris is a member of the Toronto Lodge and others of the group, while not members, are familiar with the teachings, and Mr. Lismer is on the Decoration Committee of the Theosophical Hall in Toronto. The following is The Times notice:

"If it were only as introducing us to painters of Canada practically unknown to us here before a visit to the Palace of Arts at Wembley it would be worth while. Emphatic design and bold brush work are characteristics of the Canadian section, and it is here in particular that the art of the Empire is taking a new turn. The influence suggested is that of Russia, but it is likely that effect is due chiefly to a certain similarity in the landscape of the two countries. At any rate, there can be no question that Canada is developing a school of landscape painters who are strongly racy of the soil. The most striking work at Wembley is 'The Jack Pine,' by the late Tom Thomson, but similar qualities of bold simplification and emphatic statement with full brush in strong colour are to be seen in works by Lawren Harris, Albert H. Robinson, James E. H. MacDonald, whose 'Beaver Dam' is one of the best pictures in the room; Alfred Caslon and Arthur Lismer."

THE VANCOUVER CANDIDATES

Mrs. Jas. Fielding, who has been nominated by the North Vancouver Lodge, is a regular attendant of the Julian Lodge and has the unanimous endorsement of the membership. She is an Associate Member of the Vancouver Poetry Society and possesses a wide knowledge of art and literature. Besides this, she has executive ability, a singular sincerity and sweetness of character which has firmly bound her Lodge to her. She is the life and soul of the North Vancouver Lodge—she represents Theosophy there. She is in absolute agreement with the principles for which the Julian stands—hence her constant attendance at our meetings. She will be a valuable addition to the Canadian Executive.

Miss Hesson is the leader of those in the Vancouver Lodge who are true to the Canadian Section and the original teachings of H. P. B. She has for many years been a member of the teaching staff at Point Grey—her educational work has won her the respect and admiration of the community in which she teaches. She is a student of Theosophy in the real sense—no member of the Vancouver Lodge has read more widely. Her lectures are worth while. She has, at continual sacrifice on her own part, added to her library on occult and theosophical subjects until she has the best library of that nature in Vancouver. This library she has not acquired for herself only. It is open to all members who are unable to obtain the books in the Lodge libraries. In fact, the Vancouver Lodge library owes its success to her efforts. She has, as librarian, built it up and maintained it at its present level. She will be a tower of strength on the Executive. I might also mention her activities in social reform circles. She has done excellent work in executive positions in various organizations working for social betterment.

A. M. S.

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Let this mind be in you, which was also in Christ Jesus. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.—Phil. 2: 5, 3.

MUSIC

By GEORGE C. McINTYRE

Should one be asked "What is Music?" it would apparently be a question easily and readily answered, but a little thought will show that it really is a very difficult question to answer. Music is made in many ways, by the vocal chords, the vibration of strings, as in violins, the vibration of a column of air, as in horns and trumpets, but when it is made, what is it?

We are able to say how it is produced, what its effect is, and its appeal may reach us in any one of several directions, but what is the real thing we call Music?

A noted New York musical critic has said that Music is sheer beauty, which we may take to indicate that Music is beauty in the abstract, or an expression in the physical world of one of the attributes of the Divine.

Music is purely ethical and cannot be related to anything physical. It is a means to enable us to comprehend to a limited extent at least, the absolutely indefinable character of the spiritual world or those worlds of a degree higher than the physical or astral. Saint Paul was caught up into the seventh Heaven, and heard things not lawful to be uttered, an intimation to us of the many things in those higher worlds which we cannot relate to anything physically known, so are unlawful or impossible of utterance.

The mystical nature of Music may be recognized by the fact that Pythagoras and Ptolemy, both Initiates and students of the Mysteries, were greatly interested in it. Ptolemy, who is perhaps best known for his work in connection with Astrology, was a close student of Music, and even wrote technical treatises on its structure. There are traditions of the earlier races of the world, that those who had possibly not sunk so deeply into matter as we have, used musical sounds to communicate with each other, before speech became an attribute of the human family.

Music makes but little appeal to the physical, and that chiefly through rhythm, but its great appeal is to the emotions,

and as we advance in the study of it, it touches and awakens the very highest elements of our natures. It develops the devotional and intuitional faculties, and awakens a response in us which is often very hard to interpret.

If we take an ordinary tuning fork and strike it on some hard substance as a table, the sound created thereby is a noise, and awakens no particular response, but if the fork is immediately rested on the table, how quickly we recognize the music in the tone which results, and feel that we are sensing something from a world higher and better than this one, and the divine in us instantly responds to the divine in the music.

The elemental appeal of music is through rhythm, and many people who do not respond to the highest in music, will almost instantly respond to rhythm.

Rhythm is a first principle of music and always follows it, even to the very highest in the art, but it is only when rhythm is made subservient to the expression, when it is under control and does not itself control the music, that the very highest in the art may be reached.

The appeal of rhythm is to the lower nature, the physical and the underdeveloped or unawakened emotions. Its first effect is to awaken a responsive feeling of rhythm in the persons hearing it, and as it belongs to the order or class of cycles, it is in itself one of the basic principles of all nature, both human and super or sub-human. Its response is therefore immediate in nearly everyone.

Take note of a military band on the march, as it is about to begin playing. The drummer plays six beats, three at an equal distance apart, then a rest equal to one beat, then three more beats and another rest.

This gives the effect of eight drum beats, but as the fourth and eighth are omitted, it follows naturally that this missing beat is supplied by the listeners, the rhythm is taken up, and the drum beat is answered by a corresponding beat which is felt but not heard.

It is this principle of supplying the missing beats which makes the jazz music

so popular and so attractive to some people.

The syncopations and eccentricities, combined with an almost perfect tempo, are the features which serve to make this form of music so attractive, and when this is combined with dance steps of graceful movement, it is small wonder that so many people are attracted by it.

There is no harm in jazz music or in social dancing; these first principles are almost essential to our development. We cannot all or any of us immediately step into the intricacies of Bach or the bewildering richness of Wagner; we must creep before we can walk, and any one who is absorbing musical tones and rhythm, through the influence of jazz music, is at least active and evolving, and the real good absorbed can never be entirely lost.

As we proceed upward in the scale of quality in music, rhythm gradually becomes less marked; it abdicates as ruler and becomes the servant of a higher art. Then it is that there appears a something called form, an attribute of art at its best, no matter what class of art is referred to.

Under the rule of form, music becomes as plastic as the sculptor's clay, or the painter's pigment, and becomes the medium of expressing the highest emotions of the human soul in a medium of sheer beauty. All of the Divine in us becomes awakened, and responding to the expression of an attribute of God, lifts up all our lower qualities to a closer communion with the Higher in us and to the Divine in the Universe.

Form enables us to make of all those embellishments with which music may be enriched to give grander and nobler expression and to serve as a vehicle for expressing our inmost and intensest feelings.

Rallantando, ritenuto, tempo rubato, sostenuto, con teneressa, sforzando, diminuendo, crescendo, marcato and allegretto are the tools with which the artist creates or performs his work.

Accents out of rhythmic order and pauses in which the rhythm is suspended, are other ways in which the artist manipulates the stream of tone to give expression to his exalted feelings.

Music reaches us through vibrations either of air or of solid matter. The vibrations begin at about forty per second, below which vibrations are felt but not heard, and reach up to about 20,000 per second, beyond which very few people are able to sense any sound at all.

Between these two rates all we know of music is produced for it. What may exist below and above these points is unknown to us, our physical equipment not being capable of comprehending any sound beyond these points.

But because this is so, we are not justified in believing that music ends here. It may go on and on in both directions, and were we physically equipped for it, we could hear and enjoy a much wider range of musical tone than we are now able to do.

There is somewhere a scale of vibrations beginning at the lowest of touch which we are able to perceive and reaching up to the highest with which we are acquainted. Such scale of vibrations gives us touch, sound, heat, light, electricity, and so on as the vibrations increase in speed and intensity, but this scale shows in places great gaps in which there are apparently no vibrations, or if there are we cannot sense them, and are therefore ignorant of what manifestation of nature is there.

Science is silent as to these gaps, and we can only surmise what wonders are yet to be disclosed to us.

As we evolve in our progress to divine completeness, we will undoubtedly develop the faculties necessary to perceive whatever exists in these gaps.

In that Divine and Spiritual world from which comes Music, where it is at home in its own realm, we would expect it to be greatly different and superior to what it is on the physical plane. (To be Concluded)

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Mrs. Besant will lecture on Sunday evenings in June in Queen's Hall, Langham Place, London, on Civilization's Deadlocks and Keys. June 1, Civilization's Deadlocks; June 8, The Religious Key; June 15, The Educational Key; June 22, The Scientific and Artistic Key; June 29, The Key to a Human Society.