

THE CANADIAN THEOSOPHIST

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VOL. V. No. 4

TORONTO, JUNE 15, 1924

Price 10 Cents

THE HERESY OF SEPARATENESS

Because we have ceased to believe in a personal devil is no reason for ceasing to believe in devilishness. Most of us can discover enough devilishness under our own skins to justify the sternest kind of theological condemnation. But we ought also to be able to recognize that all this devilishness is apt to seek out its like, to amalgamate, to co-operate, and even for a time to coalesce, the better to succeed in its purposes. Fortunately, as we have been assured both by the sages and by experience, it is not possible for the wicked, who are always the selfish, to stick together for any length of time. But they are always arranging new combinations, and he must be wary who would escape their snares.

There is no greater symptom of devilishness than the efforts constantly being made to divert us from our proper work. Every man finds this in his own private experience. As surely as he sets himself to carry out some project, to complete some task, to attend to some duty, to accomplish some resolve, the innate devilishness of circumstances sets up an indefinite number of temptations or inducements or allurements to draw him away from his purpose. It is the same with the movements inaugurated in society, nationally, municipally. There is always something else to be done which is speciously shown to be more important, and the essential thing is left to one side.

This is the weakness of our Theosophical Society. We set out with three great

objects. The number of new hares that have been started, the multitude of red herrings that have been drawn across the trail, the continual series of suggestions that this, that or the other method of work or line of activity was the most important and the one on which the fate of the universe depended, all have tended to break the movement into fragments and to rob the Society of the mass impact which it would have been able to direct against the main evils of the world at this time.

We have sought to set up autocracy where we began to establish democracy. We have tried to introduce a new religion into a world where we set out by demonstrating that there were already too many, and that our remedy was to get the existing ones to tolerate and understand each other. We became famous for our iconoclasm and our desire to overthrow all idols and every form of idolatry, and we have arrived at the stage where we are being led to reduce idolatry to a science and vainly imagine that the creation of a super-idol will bring about the millennium.

Not so does the Spirit of Truth manifest itself in the world. "The Wisdom that is from above is first pure, and then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace." This Wisdom is the true Sophia, and it is independent of race, creed, sex, caste, colour or personality.

THEOSOPHIC STUDY

REVALUATIONS—I.

By ROY MITCHELL

I suppose, generally speaking, our Theosophical Society derives all its recruits in very much the same way. They awaken, by reason of the breaking of a karmic shell, to a conviction of the validity of the theosophic attitude to life, and, driven by unanswered questions, the fruit of their whole lives, they begin to read theosophical literature. They are voracious at first, and because their disturbance has been largely emotional they prefer our softer and more emotional books. Presently in a month, a few months, a year or so their questionings come to an end, and they are filled to saturation. Saturation always comes when questioning ceases. There is no further lodgment for truth in a self-sufficient mind.

When the recruit has reached such a point he may do any of four things. He may quit altogether. Which is well enough. He has come, we have served him and he has gone, happily with, unhappily without, our blessing. Or instead of quitting decently and carrying theosophical truth into his new enthusiasm he may bring into our midst his orphan, alien growth that he is not capable of making live except as a parasite, and so distort our life. He has had his fill of theosophy but he stays to father his special enthusiasms on us. Or lacking an aptitude for more than casual study but still possessing a great devotion to the Theosophical Society and its work he may apply himself to its welfare, much as one would support a church, or fraternity, drawing spiritual aid and brotherly contacts from it, and holding executive posts in it. This is excellent and without it the Society could not live.

There remains a fourth class, and in it I have a special interest. It is made up of those who having reached their first saturation point in desultory reading, see no definite path before them. They stay with the Society, perhaps lecture a little, even write occasionally, and read a great

deal in a wide but ill-ordered manner. They are bound to the Society by a realization that it is our only existing vehicle for the spread of the great truths of the modern renewal, that it represents the fruit of sacrifice of vital and vivid persons, and that there are still great potencies locked up within it. They are discouraged by its sentimentalities, its personality worship and its devious politics.

These are our most active as well as our most courageous minds and the present tragedy of the Theosophical Society is that we are losing them faster than we can replace them. Perhaps we should lose them. Perhaps these recruits have not stamina enough to stay at the work. Perhaps they have not yet learned that bringing greater talent they are required to have more vision and to bear more. Perhaps greater moral endurance with a less practised mind will serve the Society better in the long run.

I do not know. But this I do know: that we have no right to resign ourselves to the loss of any such member until we have used every means to provide him with work within the broad, original terms of our Theosophical Society—work that will dignify and energize both him and us.

How shall we employ him? Give him a primer and a little desk, pat him on the head and promise him that if he apply himself he will some day know as much as we? That is no star to hitch a wagon to. Shall we encourage him to tell us what we knew before, thereby boring us and shaming him, or shall we set him to something where he can instruct us and feel that the task is worthy of him? Shall we set him to bringing in new things or parroting old ones? If he agree with us on familiar things his telling must seem inept to us and he will know it. If he disagrees with us on familiar things we are all too likely to take refuge in our seniority and assure him he will soon be wiser.

If he give us new bearings he will be encouraged, be he so ever inept.

When I meet a student who has confined himself to our standard primers and handbooks I get little or nothing from him, because I know the books as well as he does. He has nothing to tell me. But a man who has made a special study of Paracelsus can tell me many things, or a man who knows the theosophy of his Bible, or a student of Buddhism, or a Taoist. He is a rich, new mind, and he can cast new pencils of lights into my own. But how rarely do we find him? We walk a treadmill and our eager worshippers of conformity would make uniforms for us. We are the Siamese twins who have never had a holiday from each other; we are a buying and selling fair to which everybody has brought cabbages, and we sit on our sacks, with nothing to trade but criticism.

We have been charged with a great project of revaluation, and when we get into trouble it is because we are not doing our work. We think our books are a wisdom when they are only a key to a wisdom. We pass the key from hand to hand or prostrate ourselves and worship it instead of using it to unlock the wealth of Hermes, Plato, Pythagoras, Lao Tsze, Kapila, Nanak, Sankara, Patanjali, Jesus, Plotinos, Paracelsus, Basilides, Vyasa, Zoroaster, Homer, Buddha, Manu, Dante, Whitman, Tson-ka-pa, Rumi, Heraclitus. When all these and a thousand more have left theosophical books, why should a good man stay with slipshod simplifications and attenuations of Theosophy?

And the answer is that he will not and does not. After trying in vain for a while to fit his need to ours he leaves us and we are both poorer.

I suggest that we will do well, therefore, to disperse now into some of the many fields the Secret Doctrine opens up for us and do some of the work for which our Society was created. We have trodden on one another's toes long enough in the ever-narrowing field to which we have been reduced these last few years. Doing our duty thus we shall find out by a direct method without having to worry about

authority whether or not the Masters speak the truth when They say Theosophy has always been the clue to the truth about the soul. This should not be a matter of belief on our part but a matter of demonstrated truth; and of all the ways of satisfying oneself of its verity the quickest is to find that with the Secret Doctrine one can solve the problems our learned moderns have failed to solve. It is a heartening thing to unriddle Plato where the erudite Dr. Jowett failed, and a student has new zest when Theosophy offers a simple clue to Egyptian problems that are insoluble to Thiele and Budge. We might get courage to do and say things—we might even get exponents in the public print—if we tested modern learning a little more by means of our key.

Such a process will not mean that our students will leave the study of Theosophy. On the contrary it will mean that they, having asked a new set of questions, will require a new set of answers. I have said that when questioning ends, study ends. Our business always is to create new questions. The questing mood creates wisdom. Our students will find rather that they have never needed Theosophy so much before as when they set themselves to a specific enquiry.

They will study differently. A book will not be something to gorge, as a boa constrictor gorges his food, but something to pick over for the need of the moment. When one studies so, he acquires a new vigilance over the word and the intent of the writer. He will return again and again to the fruitful book. The poor book, the sentimental book, the rhetorical book, the who-was-I-in-my-last-incarnation book, he will throw away.

This series of articles then is for the student who will set himself to special study knowing that he will thereby enrich himself and the Society; knowing most of all that the effort to apply Theosophy to any problem is the fertile means of learning the Divine Tradition.

The articles will deal with the theory of comparative study and with the detail of work. Any student who cares to as-

sume such a task I shall be glad to help personally or to find him a correspondent and helper from among those of our members already engaged in this method of study.

(Next month—Projection.)

A SECRET DOCTRINE PRIMER—XI.

The Secret Doctrine establishes as its second proposition:

The Eternity of the Universe *in toto* as a boundless plane; periodically "the playground of numberless Universes incessantly manifesting and disappearing," called "the manifesting stars," and the "sparks of Eternity." "The Eternity of the Pilgrim" is like a wink of the Eye of Self-Existence (Book of Dzyan). "Pilgrim" is the appellation given to our *Monad* (the two in one) during its cycle of incarnation. It is the only immortal and eternal principle in us, being an indivisible part of the integral whole—the Universal Spirit, from which it emanates, and into which it is absorbed at the end of the cycle. When it is said to emanate from the one spirit, an awkward and incorrect expression has to be used, for lack of appropriate words in English. The Vedantins call it *Sutratma* (Thread-Soul), but their explanation, too, differs from that of the occultists: to explain which difference, however, is left to the Vedantins themselves.

This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, or ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe. The great periods of activity and of rest through which the Universe passes are known as *Manvantaras* and *Pralayas*. They vary in duration, and the rest or dissolution periods may affect only a portion or portions of the Universe, or as in the *Maha-pralaya*, the whole Universe.

Not even Esoteric philosophy can claim to know, except by analogical inference, that which took place before the reappearance of our Solar System and previous to the last *Maha-pralaya*. But it teaches distinctly that after the first geological disturbance in the earth's axis, which ended in the sweeping down to the bottom of the seas of the whole Second Continent, with its primeval races—of which successive "Earths" or Continents Atlantis was the fourth—there came another disturbance by the axis resuming as rapidly its previous degree of inclination; when the Earth was indeed *raised once more* out of the waters, and—as above so it is below; and *vice versa*. There were "gods" on Earth in those days—gods, and not men, as we know them now, says the tradition.

There are three chief kinds of *pralayas* mentioned in the old Indian books. After the final *Pralaya*—the Death of the *Kosmos*—its Spirit rests in Nirvana, or in THAT for which there is neither Day nor Night. All the other *pralayas* are periodical and follow, in regular succession, the *Manvantaras*, as the night follows the day of every human creature, animal, and plant. The cycle of creation of the *lives* of *Kosmos* is run down, the energy of the manifested "Word" having its growth, culmination, and decrease, as have all things temporary, however long their duration.

The Creative Force is Eternal as *Noumenon*; as a phenomenal manifestation in its aspects, it has a *beginning*, and must, therefore, have an end. During that interval it has its periods of activity and its periods of rest. And these are the "Days and the Nights of Brahma." But Brahma, the *Noumenon*, never rests, as *IT* never changes and ever *IS*, though *IT* cannot be said to be anywhere. . . .

Grace Hill.

* * *

If he is on God's side he is one of us, and it does not matter in the least whether he calls himself a Hindu or a Buddhist, a Christian or a Mohammedan, whether he is an Indian or an Englishman, a Chinaman or a Russian.—From "Meditations."

OCCULT MASONRY THE CAVE

By MATTHEW GIBSON

Having outlined in the last article the seven principles in man which are embodied in the Masonic apron and other septenary devices in our ritual, and having shown how these seven principles are aligned with the three-fold division which is the first clue to the interpretation of the Work, it is now my business to deal with the lower group of four principles which form the lower quaternary in man, the animal nature, or the home of the human elemental. It is the Cave in the *Mithriaca*, the Crypt in early Christianity, the Inferno in Dante, the *Hades* of the Greeks, the *Am-Tuat* of the Egyptians, and is in its many aspects the subject of research in the first degree of Masonry.

If we were really operative masons or practicing occultists, instead of being merely Speculative Masons or philosophical students, our method of research in this degree would be experimental. We might, for example, make an effort to analyze the impulses of the lower man, to remember its phantasmagoric dreams, to set it tasks of a devotional nature, to reduce its food, to change its food and note the results, to reduce its sleep or change its hours of sleep, to examine its fears, its doubts, its nameless terrors, its pleasurable reactions. We might record and study its sex cycles, its peculiar affinity for the moon pulses—the period of the month, the metonic period of nineteen years in which the moon returns to its original position with regard to a given point on the earth, as well as that cycle of twenty-eight years, called the progressed moon cycle, with its four quadrants of seven years each, so important in human affairs. We might examine the peculiar functions of the endocrins, the ductless glands, so long a factor in occultism and so recently discovered by physiologists. We might examine the flow of the polarity of breath from one nostril to the other in its cycle of a little less than two hours, another old factor in occultism which science will “discover” with great

eclat one of these days. We might examine the phenomena of coldness on the palms of the hands when the life currents change polarity during the night. We might study the lower man in the phenomena of psychism, lucidity, hypnotism, insanity, and we might investigate and tabulate the laws of the cycles of return of emotions, thoughts and impulses at regular intervals.

As Speculative Masons we content ourselves with reading about these things, if indeed we do as much as that. Of course, without the doctrine of reincarnation, which requires that we return again until we solve the riddle and succeed in transmuting the dross of the lower man into gold, as the alchemists said, there is no incentive to any such activity. There is really no reason to know any more about Masonry than mere curiosity dictates.

For the man who has learned, however, to value the processes of the soul and its activity in this lower self as mattering greatly in all the functions of life, the consensus of tradition about the lower self will be a subject of great moment.

The lower man is, as I have said, four-fold. Let us examine these four principles in greater detail, beginning with the physical body. The fleshly vehicle, or first principle in our classification, is, from the point of view of the occultist, an aggregation of living cells, differentiated into bone, muscle, fat, nerve tissue, blood, lymph and so on, and is conceived as being built on an invisible form of subtler matter, or ether, which is sometimes called the etheric double, the *doppelganger*, and sometimes the astral, or starry, body because nerve centres in the physical are marked in the etheric counterpart by luminous centres. This astral body, the second principle of the four, is the *eidolon*, or image, to which the physical body coheres and without which it would dissipate as it does at death when the astral body withdraws. This astral body is of the utmost interest in occultism because it later plays a central part in the mystery of the raising, or resurrection. It becomes the *psyche* of the Greek mysteries, the butterfly body which rises out of the cocoon of the physical. St.

Paul calls it the body which is sown in corruptibility and reaped in incorruptibility. The third principle, the life force which unites the two foregoing, is called the vital essence. Its operation is not unlike the electric current in an electrotypewriter's bath, where the mould is of wax on an iron plate and the copper in solution is drawn magnetically from the surrounding fluid and made to adhere to the wax image. The fourth principle, the vehicle of desire, is of still more subtle matter than these, and is said to exist within them, interpreting them as ether interpenetrates a gas or as water interpenetrates a solid. It bars the same relation to the combined etheric and physical bodies as water does to a solid, and is called by the ancients the water body.

It is here, in this water or desire body, that the animal soul dwells, the fallen one of whom I have written in earlier articles. He stands at the threshold of mind; he is the real master of the body and of the lower vehicles; he has a close affinity to the moon and its cycles. It is he who maintains the bodily processes. He is called subconscious mind by the later psychologists; he is the water reptile of Egyptian myth, the half-man and half-animal of the Greek story. He is the tempter to lower actions and the thwarter of higher aspirations. When he gets partially out of hand we have the phenomena of dissociation of personality; completely, and we have insanity. It is he who doubts and fears, who gets angry or jealous, who covets, who wants things, who is forever in revolt against the Master Builder and for long times so overcomes the Builder as to leave the Builder dead, when, as our mystery says, the Work on the Temple comes to a standstill.

Our first task is not to conquer him. Occultism proceeds only one step at a time. The initial work is merely to understand the lunar being and to discriminate between ourselves as solar beings and him as the adversary. It is to create a habit of mind which the *Bhikshu*, or Apprentice, in every system is required to create. It is first to watch our moods and say whether the impulses arise in us or in the animal

soul. Do I want a drink of water or does he? Have I doubt of the value of this effort or has he? This is called the path of discrimination, and is the true moral work of the first stage.

It is our duty, the sages have said, to keep mind clear of him; to carry on our processes of thought without his constant interference. Any new effort arouses him, and if it be quite unfamiliar will move him adversely. Let my reader try him on this article and see how many hoary resentments and bigotries the so-called "subconscious mind" will bring up against it. He is the real barrier between mind and mind.

If we would bring our mental powers clearly and potently to bear on any problem—not necessarily for any holy purpose, but merely to make clear judgments—we can only succeed when we understand this four-fold nature. We must first learn to keep the body quiet, without twitching and squirming. We must next learn to control the astral body, the real seat of the senses, and refuse to hear, see, taste, smell or feel anything we will not to. Third, we must control the vital essence through its vehicle of breath, keeping it quiet and rhythmical and as little disturbed as possible. If breath is not quiet, mind cannot be. Fourth, we must ignore the desires, doubts, resentments and fears of the animal. Then we can stand still and think, or, as the ancient symbols have it, we can make the Solar Self, or the sun, stand still until we complete the overthrow of the enemies of the God.

When we have understood the lower nature we are proficient enough in the Art to go on with the next step, which is that of attaining stability in the realm of mind.

* * *

The Kingdom of Heaven is within you, and whoever shall know himself shall find it. Strive, therefore, to know yourselves, and ye shall be aware that ye are the sons of the . . . Father; and ye shall know that ye are in the city of God, and ye are the city.—*From papyri found in 1897 at Cairo by the Egyptian Exploration Fund Expedition.*

H. P. B. AND THE MASTERS

The tendency to make Gods of the Mahatmas or to erect them into some kind of semi-deities has been very marked in the recent years of the Theosophical Society, and there was a good deal of sanction to this in the attitude of some of the early members. The recently published letters do not sanction this attitude, but rather suggest a degree of wisdom and unswerving rectitude, combined with humane and reasonable consideration, which invites respect and confidence and the love that invariably accompanies such feelings. The Occult Review revives a letter, which was well-known at one time, at the instance of Mr. Basil Crump, which deals with this tendency to worship and bow down. It was written by H. P. B. herself to Dr. Franz Hartmann, and runs as follows:

Well, in New York already, Olcott and Judge went mad over the thing; but they kept it secret enough then. When we went to India their very names were never pronounced in London or on the way. . . . When we arrived, and Master coming to Bombay bodily (i.e., Master Morya), paid a visit to us at Girgaum . . . Olcott became crazy. He was like Balaam's she-ass when she saw the angel! Then came Damodar, Servai, and several other fanatics, who began calling them "Mahatmas"; and little by little, the adepts were transformed into gods on earth. They began to be appealed to, and were becoming with every day more legendary and miraculous. Well, between this idea and Olcott's rhapsodies, what could I do? I saw with terror and anger the blase track they were all pursuing. The Masters, as all thought, must be omniscient, omnipresent, omnipotent. If a Hindu or Parsi sighed for a son, or a Government office, or was in trouble, and the Mahatmas never gave a sign of life—the good and faithful Parsi, the devoted Hindu, was unjustly treated. The Masters knew all; why did they not help the devotees? If a mistake or a flapdoodle was committed in the Society—"How could the Masters allow you or Olcott to do so?" we were asked in amazement. The idea that the Masters were mortal men, limited even in their great powers, never

crossed anyone's mind, though they wrote this repeatedly. It was "modesty and secretiveness," people thought. "How is it possible," the fools argued, "that the Mahatmas should not know all that was in every Theosophist's mind, and hear every word pronounced by each member?" That to do so, and find out what the people thought, and hear what they said, the Masters had to use special psychological means, to take great trouble for it at the cost of labour and time—was something out of the range of the perceptions of their devotees.

It is clear from this, remarks the editor of *The Occult Review*, that H. P. B. took a very sane view of the "Masters," who, she maintained, were at the back of the Theosophical movement, and greatly resented that idealization of them which soon brought such ridicule on the Theosophical Society.

IRISH LORE

Josephine Ransom, who has recently gone to Australia to take charge of the affairs of the Section there, has published a book of "Irish Tales of Love and Beauty" (Arthur H. Stockwell, London, 3s. net), which will serve as a delightful introduction for many to the ancient Irish myth and tradition. "The story of Ireland's early days is a blend of myth, tradition and history." Those who would glean something of this blend and distinguish between the first Atlanteans in Ireland and the successive Formorians, Firbolgs, Tuatha-de-Danaans, and Milesians will get at least a symbolical knowledge of their times from this little book. The tales include Proud Queen Maeve, the Tragedy of Fithir and Dairne, the Love of Baile, the sweet-spoken, beautiful Etain, the half-fairy maid, Liadain and Curithir, the Love Affairs of Findabar, Golden-haired Queen Macha, and the Holy Love of St. Brigit.

TO OUR READERS

Will you send us the name and address of any of your friends to whom you would like to introduce *The Canadian Theosophist*? On receipt we will send them a few back numbers as specimens, free of charge.

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.

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Albert E. S. Smythe.

OFFICIAL NOTES

Mr. C. Jinarajadasa is to be in Toronto, as at present arranged, on October 16-17, to speak for the Toronto and the West End, Toronto, Lodges. Mr. L. W. Rogers states that Mr. Jinarajadasa's tour had been shortened by some weeks, and that Toronto had been cut from four days to two, and other places correspondingly.

* * *

The Brotherhood Lodge, Victoria, has decided to withdraw from the National Society of Canada, and has been demitted to the Adyar jurisdiction. Like the members of the Annie Besant Lodge, those of the Brotherhood Lodge belonged to the L.C.C., and both lodges were chartered with that understanding.

* * *

The Revista Teosofica of Cuba has honoured us with publishing a translation of Mr. Hugh R. Gillespie's article on "The Scientific Bases of Reincarnation" from our January and February issues, but we regret to observe that, as in other cases, The Canadian Theosophist gets no credit.

However, Mr. Gillespie's work is too valuable to be ignored, and we are glad that we have been the means of giving it publicity.

* * *

The Shanghai Lodge, China, sends its monthly news sheet, "China T. S. Notes," which gives not only news of the movement, but "will also attempt from time to time to give glimpses into the inherited wisdom of the country." It prints as a motto the sentiment of the Emperor Kuang Wu, "He who seeks remote opportunities at the expense of neglecting those at hand will labour in vain." This is good for Canada as well as China.

* * *

Many members and some lodges have not yet obtained a copy of the Mahatma Letters. This epoch-making volume is one that no student of esotericism can afford to be without, yet the price, \$6, seems prohibitive to many. Anyone sending in twelve new subscriptions for The Canadian Theosophist at One Dollar each may have a copy free. This is an opportunity for those who wish to get the book on easy terms. It is easy to get subscriptions for the Magazine among intelligent people.

* * *

The attention of our readers is called to the new series of articles begun this month by Mr. Mitchell, entitled "Theosophic Study." We have had a number of enquiries from those who find mere reading insufficient to acquaint them with the principles of Theosophy. A Theosophist is not made, he becomes. He may become by devotion, by strong search, by questions and by service. Study is a large part of this way to the wisdom, and if the suggestions are followed it is hoped that many may be helped.

* * *

Local Secretaries are requested to make an earnest effort to collect all unpaid dues for the present term. Over two hundred members have failed to place themselves in good standing this year. Some lodges failed to collect the dues. Others have permitted the members to drop out of sight when illness, removal or other causes kept

THE T. S. IN CANADA—ANNUAL ELECTIONS—SESSION 1924-25.

Number of Votes Cast—341

Number to be Elected—7

Quota— $\frac{341}{8} + 1 = 43$

COUNT	1		2		3		4		5		6		7	
		Mitchell's Surplus	Result	Tallman's Surplus	Result	Stanford's Surplus	Result	Cotton's and Franklin's V's	Result	Roberts' Votes	Result	Cronyn's Votes	Result	
FELIX A. BELCHER.....	23	6	29	9	38	1	39	1	40	0	40	4	44	
Walter Cotton.....	1	0	1	0	1	0	1	-1	0	.....	0	.....	0
Richard H. Cronyn.....	5	5	10	7	17	4	21	4	25	2	27	27	0	
EDITH FIELDING.....	26	5	31	0	31	0	31	2	33	6	39	8	47	
Alfred J. Franklin.....	8	0	8	0	8	0	8	-8	0	.....	0	.....	0
HELENA M. HESSON.....	19	13	32	1	33	0	33	2	35	1	36	11	47	
E. H. Lloyd Knechtel.....	19	8	27	0	27	0	27	0	27	0	27	4	31	
ROY MITCHELL.....	156	-113	43	.....	43	0	43	0	43	0	43	.....	43
Laur. H. D. Roberts.....	9	0	9	2	11	0	11	0	11	-11	0	.....	0
J. HUNT STANFORD.....	15	34	49	0	49	-6	43	0	43	0	43	.....	43
H. R. TALLMAN.....	28	42	70	-27	43	0	43	0	43	0	43	.....	43
DAVID B. THOMAS.....	32	0	32	8	40	1	41	0	41	2	43	.....	43
Non-Transferable.....	0	0	0	0	0	0	0	0	0	0	0	0	0	
TOTALS.....	341	.....	341	.....	341	.....	341	.....	341	.....	341	.....	341

them from lodge attendance. A little human interest in the personal side of their life often does much to maintain the link with the lodge. A visiting committee or an absentee committee is a useful adjunct to the lodge work.

ELECTION NOTES

General Secretary

ALBERT E. S. SMYTHE

General Executive

ROY MITCHELL

H. R. TALLMAN

J. HUNT STANFORD

DAVID H. THOMAS

MRS. EDITH FIELDING

MISS HELENA M. HESSON

FELIX A. BELCHER

The election results as above were attained on the vote of 341 members. There was one spoiled ballot in addition, the member having voted two candidates in first place. The counting of the ballot on the evening of the 3rd inst. was superintended by Mr. A. S. Winchester, barrister, of Toronto, and the Society has to express its thanks to him for his repeated kindness in placing his expert services at the disposal of the members for this purpose. The table of the voting prepared by Mr. Winchester shows exactly how the suffrages of the members who voted were distributed. Mr. Mitchell had 156 first choice votes and was therefore elected, with 113 votes to spare, the quota being 43, obtained by dividing the total vote by the number of candidates to be elected, seven plus one, or eight into 341, 42 plus

one, equal 43. On the distribution of Mr. Mitchell's surplus vote, proportionally to the second choices, Mr. Tallman was elected with 27 votes to spare, and these being distributed Mr. Stanford was elected with 6 votes to spare. Messrs. Cotton, Franklin, Roberts and Cronyn, not having obtained sufficient votes to elect them, their ballots were distributed according to the successive choices of their supporters, Mr. Thomas being elected on the sixth count. Mr. Cronyn and Mr. Knechtel had each 27 votes at this stage, but Mr. Knechtel, having the heavier vote in first choices, Mr. Cronyn had to give way and his ballots were distributed. These elected Mrs. Fielding, Miss Hesson and Mr. Belcher. The new Executive assumes office on July 1.

FELLOWS AND FRIENDS

Alice Hamaker, of the Montreal Lodge, was a visitor to the Toronto Lodge on Sunday, June 1st, on her way to the United States. She contemplates going to California permanently next September, but will return to Dorval for the summer. Mrs. Hamaker is one of the ablest students of the Secret Doctrine in America, and her clever articles are widely appreciated.

* * *

Mr. A. M. Stephen has been very successful in a series of Poetry Recitals, giving balanced programmes of poetry and song chosen from his own volume, "The Rosary of Pan," and assisted by Thomas McLean. Mr. Stephen expects to tour the interior cities of British Columbia and the coast towns of California south to Los Angeles during the summer.

* * *

The death took place on Sunday morning, June 1st, of Muriel Merrill, wife of Christopher Holden, from pneumonia, after a brief illness. This most unexpected termination to a comparatively young life came as a great shock to her friends. Mrs. Holden was most unassuming and modest, and had endeared herself to all who had met her, and her literary gifts were only familiar to a few, as she wrote under the nom de plume of Judith Kingdon. She joined the Toronto T. S. just a year before, and had scarcely missed a meeting on Sun-

day or of the Lodge since then. She was a daughter of the late Judge Merrill, of Picton, and a cousin of the late Mrs. Flora Macdonald Denison, and Mrs. Stanley, also members of the Toronto Lodge.

THE MASTERS' TEACHINGS

The septenary cycle in the history of the Theosophical Society are fairly well marked. In the Mahatma Letters to Mr. A. P. Sinnett there is much material for study in this connection. The first seven years of the Society ended in 1882, and apparently the Society had then failed in its main objects. A new cycle began on 17th December of that year (p. 382), as one conceives the date to be. Another septennial period was opened in 1889, and marked by the establishment of the Esoteric Section. In 1896 occurred the death of William Q. Judge, who in 1888 had been certified by Madam Blavatsky as a chela of thirteen years standing. He was then at his death in his twenty-first year of chelaship. On his withdrawal the Society in America practically went to pieces, but has gradually been built up again, but on totally different lines, as a comparison of the actual working of the movement, with the avowed objects and aims as officially stated will demonstrate. In 1903 Mrs. Besant delivered her lectures on "The Pedigree of Man," the last in which she depended on H. P. B. and The Secret Doctrine.

During the last twenty-one years the marked divergence from the early policy and teaching of the Society and The Secret Doctrine has been notable. Members who have joined during that period are not, of course, so conscious of it as those who belong to the earlier period. And many of the earlier members have been unable to adapt themselves to the change, nor even to accept with tolerance, as they should, a situation which involves nothing more than a change of mind on the part of some prominent members of the Society—a change to which they are entitled without criticism or fault-finding—and a response from a different type of mind than had formerly been appealed to. The law of perfect liberty in the Society must be observed, and if the older mem-

bers do not observe it, no fault can be found with newer members who have been unaware of it as a *sine qua non*.

The sacerdotal and ecclesiastical developments, the subservience to authority, the growth of personal influence, the narrowing of interests in some directions, and the dissipation of energies in unwonted activities, the centring of operations at a few points instead of the cultivation of widespread local missionary work, the loss of intellectual prestige, and the emphasis laid upon quantity rather than quality, combined with a general loosening of ethical standards and purpose, are among the points dwelt upon by critics.

But the Theosophical Society still continues, and still bears its purposes in its official statements, and it only requires a realization of these, and a more vivid consciousness of them in the minds of the membership, to make it a powerful instrument in the regeneration of the age.

There are always new opportunities, and the world is at a point when, apparently, a new opportunity will be offered. The Mahatma Letters present the view, which has been accepted by many, that in 1882 the Masters withdrew from the Society as a vehicle of work. The direct cause of their withdrawal, it is suggested, was the rejection by the then members of the Society of their teaching of the eternal Truths of the Secret Doctrine. Some quotations from the Letters may indicate what is meant.

On page 263 the Master M. writes, February, 1882: "On the 17th November next the Septenary term of trial given the Society at its foundation in which to discreetly 'preach us' will expire. One or two of us hoped that the world had so far advanced intellectually, if not intuitionally, that the Occult doctrine might gain an intellectual acceptance, and the impulse given for a new cycle of occult research. Others—wiser as it would now seem—held differently, but consent was given for the trial. . . . Success has not equalled the hopes of their original backers, phenomenal as it has been in certain directions. In a few more months the term of probation will end. If by that time the status of the Society as regards ourselves—the

question of the 'Brothers' be not definitely settled (either dropped out of the Society's programme or accepted on our own terms), that will be the last of the 'Brothers' of all shapes and colours, sizes or degrees. We will subside out of the public view like a vapour into the ocean. Only those who have proved faithful to themselves and to Truth through everything will be allowed further intercourse with us. And not even they, unless, from the President downward, they bind themselves by the most solemn pledges of honour, to keep an inviolable silence thenceforth about us, the Lodge, Tibetan affairs. Not even answering questions of their nearest friends, though silence might seem likely to throw the appearance of 'humbug' upon all that has transpired. In such a case effort would be suspended until the beginning of another septenary cycle, when, if circumstances should be more auspicious, another attempt might be made, under the same or another direction."

On page 381 the Master K. H. speaks of "the close of the cycle, good friend—the very last efforts. . . . Who will win the day?" K. H. also writes in February, 1882 (page 266): "Let the Society exist but in name till the day it can get members with whom we can work *de facto*—and by the creation of another counteracting cause we may save the situation. The hand of the Chohan alone can bridge it, but it must be yours that places the first stone for the work. How will you do it? How can you do it? Think of it well, if you care for further intercourse. They want something new. A *Ritual* to amuse them. . . . I can come nearer to you, but you must draw me by a purified heart and a gradually developing will. Like the needle, the adept follows his attractions. Is this not the law of the disembodied Principles? Why then not of the living also?"

Again, in March, 1883, K. H. writes: "We are near the end now one way or the other, and once I take my leap back into the crystal wave—few will ever have chance of seeing me peeping out again. Mankind are not always what they seem, and I have lost much of my optimism in

the late affray." Passages on pages 337, 362, 366, 466, 474 may also be read in this connection.

If the view be accepted that the septenary period spoken of for the renewal of the effort be the close of the seventh septenary cycle, 7×7 or forty-nine years, then on 17th November next comes the beginning of the new septenary cycle. This offers to the members of the Society an opportunity to win back the Masters to that direct and intimate connection which they first established. To achieve success work and self-sacrificing effort is necessary, and this means personal exertion. Most people seem to think that work means a contribution in money. A little personal exertion in bringing Theosophy before the people one knows, or the people one does not know, by distributing the literature, is worth far more than money, and a word in season is like pure gold.

The acceptance of the Secret Doctrine as the Teaching of the Masters, and as one writer says, "the recognition and avowal that Theosophy is the Esoteric Doctrine of the Masters," is needed. Four principles have been enunciated covering this:

1. That Theosophy is the Esoteric Doctrine of the Masters and nothing less.

2. That the teachings of H. P. B. and of the Masters (as given in their letters) are an expression of their Esoteric Doctrine, for which they vouch, and which contain "all that can be given to the world in the present century."

3. That the Esoteric Doctrine is a complete system of thought, which does not evolve, but remains ever eternally the same and is a synonym of Truth.

4. Truth being One, cannot contain within itself diametrically opposite doctrines, and for that reason anything purporting to be an expression of Theosophy, which either contradicts or shows a marked divergence from the fundamental tenets of those portions of the Esoteric Doctrine which have been given us, must *ipso facto* be regarded as false and misleading by all who seek truth in the Wisdom-Religion.

It may be objected that these statements are too dogmatic, and such an objection will come first of all from those who do not know the Esoteric teaching, which is self-

evident, and carries its conviction, not by authority, but by its appeal to reason. As the mind develops, more and more of the Truth becomes self-evident and obvious. But this is a very different thing from accepting statements on the authority of another and in spite of their contradiction or unreasonableness in relation to facts and truths already established. It is "*only those who have proved faithful to themselves and to Truth through everything*" who can be allowed intercourse with the Masters, as they have told us. This does not mean acceptance of any dogma nor loyalty to any personality: It means seeking and finding the Master-Soul within ourselves.

THEOSOPHY IN ENGLAND

The special Convention of the T. S. in England resulted in a steam-roller operation, in which those who demanded the Convention were given full opportunity to state their position, but were met with amendments which were to a large extent justified by the terms of the resolutions submitted on the agenda. As it appears to outsiders, both sides encroached on the spirit of the principles which are set forth monthly on the inside cover of The Theosophist, which, I trust, are not to become a dead-letter and a reproach, like the fine broad invitation printed every month on the back of The Theosophical Quarterly, one of the finest Theosophical magazines, which proclaims "fraternal good-will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated," but whose promoters refuse to shake hands with the members of other societies, and decline to have any dealings with or even to recognize any other Theosophical Society.

One does not feel, and there is no doubt the public does not feel, that Societies which act in this spirit are living up to the ideals they profess, and this taint of insincerity is fatal to the success of any effort or appeal that may be made. If we cannot love the brothers about us, how can we be supposed to love the Masters who are inaccessible?

The seven lodges which asked for the Convention no doubt had some such conviction in mind. If such sentiments stimulated their action, they should have been particularly careful to do nothing that would transgress either the spirit or the letter of the principles they upheld, or that would parallel the policies they attacked.

The Adyar Bulletin, speaking editorially of the Convention, does not appear to credit the petitioners with any good faith in the matter. This is to be regretted, for there can be no question that hundreds of members of the Society, acting in perfect good faith, have been practically turned out on account of this doubt and suspicion. "As the Society is not associated with any sect or organization, except its Order of Service, it cannot be dissociated from such; it was at one time affiliated with the Arya Samaj in India, by H. P. B. and Colonel H. S. Olcott, but that affiliation was cancelled long ago." This is Mrs. Besant's statement. But we know in the United States and in Canada that this does not cover the facts. If it did, we should have had no withdrawal of members in Canada such as has been the case during the last six months, on account of the Executive of the T. S. in Canada standing by Mrs. Besant's declaration that there was no such association.

As it appears to me, the minority in the English Convention were out of order in bringing such resolutions as the fourth and fifth on the agenda. But surely the conditions to which they called attention, and which are notorious in many places both in and out of England, should have consideration?

The question that members of the T. S. have to ask themselves is whether the T. S. is the dearest and most cherished organization in their lives and work. If they had to choose between it and another organization, which would they choose to abandon? A little sincerity and honesty on the part of each member will soon enable him to answer the question whether other organizations are associated with the Theosophical Society or not. Is the Theosophical Society being used to feed

these others, or are they being used to feed it?

There is no question here of exclusiveness or narrowness or hostility. But surely it is obvious that if one organization is dearer to a man than another, he will make all others subservient to it? There is not the slightest doubt that other organizations are making the T. S. subservient to them, and this is the root of most of the friction and misunderstanding that we have had among us. Let the other organizations stand apart and independent of the T. S. and there will be no difficulty. The public will no longer be confused, and when they join the T. S. it will be to advance the T. S. objects. When they join the other organizations it will be to specialize in those matters with which they deal. The T. S. is a synthesizing and broadening body; the other organizations are, practically without exception, narrowing and specializing. Different types of minds are attracted by the one and the other, but when non-synthetic minds are drawn into the T. S. the result is to dilute its force and weaken its influence. A. E. S. S.

MYSTICISM OF THE UPANISHADS

Not since reading Dr. Kenneth Guthrie's little book on Plotinus have I come across a summary of a similar nature so thoroughly satisfactory, not only in itself, in its treatment of its subject, its information and scholarship, its literary quality and critical instinct, but also as a manual of the heart doctrine, a little book which one could keep by the bedside or take on a journey to recall the great truths of life brief and yet endless, as the manual by R. Gordon Milburn, "The Religious Mysticism of the Upanishads" (The Theosophical Publishing House, Limited, London, 3s. 6d.). It is only 100 pages in extent, but it is all pure gold, and the student will feel as he reads that at last he has been introduced to something intelligible and that commends itself to the mind as being what was to be expected from those ancient and impressive scriptures. "The aim of this book," says the preface, "is to help English-speaking people to enter into the thought and feeling of the

ancient Indian treatises on mystical philosophy known as the Upanishads, on their more definitely religious side." One feels in reading most of the translations that the translators have either had no religion in their own consciousness or else have given the writers of the Upanishads no credit for possessing any. We have such gems, for example, as H. P. B. culled from Max Muller in the *Katha*, II., ii., 8. We have another translation here, but it is hardly equal to Muller's. On the other hand, we get the suggestion that the real Brahman is the God within, the "personal" God, if you will, the God, that is, which each person has in his own heart. This is beautifully conveyed in the selection from *The Mandaka*, pages 64-5. On page 31 the statement is made that "the doctrine that the world of plurality is illusory, and that the only reality at all is Brahman, is not to be found in the Upanishads." Surely the matter depends entirely on the point of view, and is this teaching not implied, and indeed is it not fundamental, in almost every line of the teaching? "One wild swan alone in the midst of the world—sunset fire sunk in the heart of the waters—*He!* By knowing Him a man passes beyond the sphere of death; there is no other way to go." One feels in reading this little book that all truth is set forth in it, and by this Path a man may attain the Eternal. If our missionaries could only read and understand this book, how much more sympathetically they could approach—let us reverse the application—"The heathen in their blindness!"

* * *

We do not need more material development, we need more spiritual development. We do not need more intellectual power, we need more moral power. We do not need more knowledge, we need more character. We do not need more government, we need more culture. We do not need more law, we need more religion. We do not need more of the things that are seen, we need more of the things that are unseen.—President Coolidge.

THE ALTAR

Silence in depths as infinite
 As dreams beyond the sense of time,
 Flowering like words, divine in light
 Which clothes in form His thought
 sublime,
 Palpitant, imminent, enwraps thy fane,
 Where stars are born and sunsets wane.

Strange echoes from thy gray, scarred
 face,
 Steal like a perfume of the past,
 Through heart and brain. Nor can we
 trace
 The mysteries in thy scrolls sealed fast.
 fast.
 Locked in thy adamant soul they lie,
 Scenes lived beneath some softer, alien
 sky.

These wheeling systems o'er thy moun-
 tain rim,
 Winged messengers, in each flaming
 sign,
 Sang, in earth's morn, the self-same
 hymn,
 Hailing the risen Sun as Light divine,
 Great Pagan Lover of the sons of song,
 Light-bringer, Comrade of the free and
 strong.

For when thy starry altar lights were
 dimmed,
 By this, the Sun-god's breath of fire,
 A pact renewed on thy worn scarp was
 limned
 Stronger than death and deep as that
 desire
 Which waked the worlds from their
 aeonian sleep,
 Thrilling as laughter through the virgin
 deep.

Great gods and loving, let thy red dawns
 light
 Our ancient faith—thy clean winds
 rend
 The sordid rags of self—arm for unend-
 ing fight
 Our souls downcast, and all wills bend
 To love as passionately pure and shining
 white
 As snows eternal on thine altar's height.
 —A. M. Stephen in "The Rosary of Pan."

MUSIC

By GEORGE C. McINTYRE

(CONCLUDED FROM PAGE 48)

In the fourth dimension where time is not an element in the nature of things, a musical composition might be perceived as a complete whole in somewhat the same manner as we now view a picture, or hear a complete chord, but with a sense different from either sight or hearing.

Let us take a melody with which we are familiar, and although it is known to us as a whole, and recognized by its form and the succession of the notes of which it is composed, we are compelled to reproduce it by a laborious placing of one note after another in order to convey to another person the beauty of the whole composition.

It is quite conceivable that in music's own sphere this will be unnecessary, and that we will be able to present a perfect melody in, as it were, one piece, and to observe or project such a creation as a unit, and not necessarily as an aggregate. The fact that we can hear a chord which is composed of two or as many as eight or ten notes, yet comes to our hearing as a unit, will bear out this theory.

It is presumed that chords have a vibration of their own, and so we are able to hear them as a complete unit, and the presumption is borne out by the fact that a chord complete and clear may be reproduced on a phonograph disk.

This opens up the vista of the ability to perceive a colossal composition such as an opera or a symphony, and to comprehend it as a unit and not as a succession of chords or pictures in time. Such a view places a strain upon our imagination under which it breaks down, and we are compelled to fall back upon the phrase of the Master, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man."

Our present day production of music is in many respects imperfect. The piano is really the most imperfect of instruments as the interval between each note is precisely the same from the top note to the lowest.

This is what is known as the tempered scale which is simply a mechanical device to enable us to overcome the variations in the scales of different keys. The well-known composition of Bach for the "Well tempered clavicord" refers to a piano which has been carefully tuned in the tempered scale.

Our diatonic scale is built on the tempered scale, and irrespective of key signature, consists of (from the tonic or key note) two full tones, then a halftone, then three full tones, and a halftone. It will follow then, by using a tempered piano that the note "D" in the scale of "C" is precisely the same as "D" in the scale of "A". Now we know that it is not the same, and it is just herein that the imperfection of the piano consists.

The usual practice among musicians is to number the notes of the scale, beginning at the tonic or key note and numbering from one to seven. Under our present imperfect system, the intervals between the tones of a scale are identical in every key. But in actual music this is not the case. The interval between three and four in the scale of "C Major" may vary somewhat from that between three and four in the keys of D or of G Major, and as we take up the minor modes the difference becomes greater and more complicated.

It is evident that these variations are for the purpose of creating what is known as "colour" in music, but from the imperfection of our machinery we are compelled to create this colour by a combination of instruments of all classes. It is therefore in the orchestra that our musical creations reach their greatest perfection, unless we admit that the human voice in combinations of great numbers will excel even the string band.

Perhaps our highest in musical art is reached in combination of voices with the orchestra, and when there is added to this, the picture, colour and movement of the stage, proceeding along the lines laid out by the poet and seer, we must admit that our greatest achievement in music is grand opera.

The excellence of the orchestra as an exponent of music is due to the predominance of stringed instruments which are

capable of producing the finest shading of tonal effects. The human voice is also capable of creating musical colour in a marked degree, excelling even the violin in this regard, according to the capacity of the artist. We are, however, considerably hampered by our adherence to the tempered scale which is mechanical and not natural.

The real musical scale is irregular and in its entirety somewhat curved. There is a tendency in all scales to flatten the upper notes, that is to gradually shorten the intervals, and this tendency is exhibited as the scale descends where the tendency is to decrease the intervals by shortening. There has been invented by the Chinese centuries ago, scales which are now lost to us, but which were possibly founded upon something closer to the real natural scale than is our modern scale of to-day.

The whole subject indicates the unsurmountable difficulty of interpreting spiritual things in terms of the physical.

The close sympathy of music and colour has always been apparent, and both, as does everything in nature, exemplify the septenary construction and consistency. The seven notes of the scale and the seven colours of the spectrum are not only related to each other, but the numbers of the scale from one to seven, and the numbers of the spectrum from red to violet, correspond in harmony.

Those notes which harmonize to form chords have the same numbers as those colours which harmonize, sharps and flats probably answer to shades and tones, and as colour mixtures give us varieties of shade and tone, so will note mixtures or chords give us vibrations of a distinct form.

Music has been related to Architecture, which has been poetically named "frozen Music." The connection is largely rhythmic and relates to the time beats in each bar of music, which must be followed out in placing windows, groups of arches or orders to secure that symmetry which good taste demands.

The connection is not altogether rhythmic, however, as Claude Bragdon has

shown us, by illustrating a succession of arches in a loggia, whose beauty and symmetry is world known, but whose measurement proves that there is great irregularity in the height and the width, which varies in nearly every arch, and the amount of the variation is greatest near the centre. Can it be possible that the designer of this loggia had arrived at the true and natural intervals of the scale, and so furnished us with a beauty beyond that of mere technicality?

It is quite well known also that in classical architecture such as Greek Doric Temples, although they appear so straight, plain and severe, really are made entirely upon curved lines, which are so perfectly calculated as to conform to true lines of beauty, something not of this hard physical world.

Enough has been said in this brief paper to indicate that we are as yet only on the barest fringe of Music in its reality, and to indicate, as has been told us by Masters in past ages, that we may achieve the Path through Music.

Could anything be found more delightful, wonderful, and glorious than to take Music, trace it through the paths of heavenly science, even to the throne of God Himself?

A DAILY REMINDER

Many enquiries come from those who would like to have a word or a text for every day to carry them along in the philosophy of the Path. "Meditations from At the Feet of the Master" classifies the months, weeks and days with a "practice" for each. June has for motto "You must Trust Yourself." The second week is "Cheerfulness." The daily precepts and suggestions are ethical and devotional in character, and appear all to be different, though there is a repetition in February and June, perhaps intentional. The motto for the year is "Help Others." This little book will no doubt be welcome to a great number who have little time for prolonged study, and who may want something like, but different from the usual Bible text book. (Theosophical Publishing House, Adyar, price One Rupee.)