

THE CANADIAN THEOSOPHIST

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VOL. VI. No. 7

TORONTO, SEPTEMBER 15th, 1925.

Price 10 Cents

FIFTY YEARS OF THEOSOPHY

Fifty years ago the Theosophical Society began its work. Is the world any better for the work of the Theosophists during those years? I think that, without their persistent work, the world would not be where it is today. I shall describe certain changes in the last fifty years; I do not claim that they are all due to the work solely of Theosophists, but I do claim that Theosophists have had a great share in making those changes, and in some have led the way.

1. Fifty years ago, Christian peoples divided the world into Christian and heathen, with the assumption that no spiritual truth or culture of value was to be found outside the Christian tradition. Today, cultured men and women in the West know the value to the world of that other half of humanity called the East.

2. Fifty years ago, almost all without exception, who were of the white races, believed that the dark races were inferior races, because they are less advanced in material development. This belief is not so universal now, and there is a more true standard of national and racial worth. Race prejudice, though strong still, is now recognised as a blot on the highest culture.

3. Fifty years ago, science had an aggressive attitude to religion, and every young professor ridiculed religion as a relic of superstition. Now, all the great scientists regard religion as outside their field of investigation, and hold that a scientist's opinion on religion has no more value than a priest's opinion on science. Men can now believe with their intuitions, without being forced by science to consider themselves fools.

4. Fifty years ago, science was per-

fectly positive that there is no soul, and that mind is the result of the chemical changes in the brain. "No phosphorous, no thought" summed up the dictum of science. Today, this crude materialism is almost extinct.

5. Fifty years ago, science was positive that man ended at death. Science, as science, has nothing now to say on this matter. The result of this changed attitude is that men's minds are more free, and they are looking for facts concerning man's psychological nature, his hidden faculties, and the super-physical possibilities of consciousness.

6. Fifty years ago, Brotherhood was little more than a sentiment. Today it is one of the most powerful ideals. Men delight to meet in international conferences, because now they are trained to discover the hidden forces which are in Brotherhood for the helping of the individual and the community.

7. Fifty years ago, those who wanted more than external religion did not know how they could reach the sources of spiritual life, apart from churches or creeds. Now those who seek know there is an inner life; and how to evoke it within themselves by meditation, and by communion with the Masters of the Wisdom.

8. Fifty years ago, the gulf which divided class and class, and caste and caste, was greater than today. Part of the change is due to economic changes, but part also due to a powerful modifying influence which has steadily emanated from the recognition that, in all men, irrespective of race, creed, sex, caste or colour, there is a hidden Divine Nature.

9. Fifty years ago, men thought of God only as existing without them, an exter-

nal Judge, between whom and them there is an unbridgeable gulf. Today men know also of the God within, the Immanent Godhead in the inmost heart of man.

10. Fifty years ago, education knew of the child as only a *tabula rasa*, a blank sheet of paper, on which the State was to write a character. Now educators know that a child has an innate character, and that the role of the teacher is not to give the child what he has not, but rather to call out what he brings with him at his birth.

11. Fifty years ago, men thought largely in terms of nationality. Now the tendency is to an Internationalism in thought and sympathy.

12. Fifty years ago, a man of culture could not help living in compartments. What his religion told him was incompatible with science; and his artistic sensibilities could not be correlated either to his science or religion. Today, such men as so desire can "stand in the centre." An intellectual synthesis is now possible, because there is a larger framework for the understanding. Men can truly be philosophers now, delighting in the interrelation of science and religion, art and ethics, with full play for the highest faculties of the imagination.

These are a few among the great changes which the world has seen in the last fifty years. I hold that the 109,650 Theosophists who have joined the Theosophical Society since its commencement till the end of 1924, have had a great deal to do with bringing about these changes. The Society fifty years ago set out to help men towards Brotherhood and Wisdom and the God within. Already the record of its work is splendid beyond words.

What further has Theosophy to accomplish? First, to develop further still, till they become dominant, the ideas of Brotherhood and Internationalism. Then to bring into the domain of practical philosophy the great departments of politics and art. Politics must be shown in its true spiritual aspect, and art as a lofty expression of the inmost meaning of life. Side by side with these lines of development, men must be shown that all their activities, religious, educational, artistic, as also commercial, are all parts of a Divine Plan of Evolution. When the rich

and the poor, the cultured and the ignorant, the priest and the scientist, the artist and the business man, all feel that there is something vital which each can give to the Perfection of Humanity, then Theosophy will be understood in its true significance. For it is the mission of Theosophy to proclaim not only the God without, but also the God within, and to reveal that man and God, animate and inanimate, the visible and the invisible, are component parts of one splendid Whole, which is that Mystery which ever fascinates but which ever withholds its final secret.

C. Jinarajadasa,
Vice-President of the T. S.

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IGNORANCE OF THE BIBLE

"There can be no doubt that popular ignorance is immense and deplorable. Nor are our spiritual guides always as well informed on the matter as we might reasonably expect them to be. And even when well-informed they are sometimes careless in the use of their knowledge, making statements, for example, about Jesus and his teaching, which pass muster only because their audiences are profoundly ignorant of the Bible. We confess to having been shocked of late by the liberties which critics, when they turn from criticism to edification, sometimes take with their own conclusions; when, for example, after recognizing, as scholars, the profound difference between the fourth Gospel and the other three, they permit themselves, as preachers, to treat all four as of equal value for historical evidence. If the public took any interest in New Testament criticism this laxity would be impossible."

—Dr. L. P. Jacks.

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What else is Beauty?
What of man's endeavour,
Or God's high grace,
So lovely and so great?
To stand from fear set free,
To breathe and wait,
To hold a hand uplifted over Fate—
And shall not Loveliness
Be loved forever.

Euripides—Bacchae.

THE COMING FORTH BY DAY

I.

It is perhaps only to be expected of our present era that our ability to find and bring out of the ruins of ancient Egypt the relics of a once great culture, must far outrun our ability to make an adequate interpretation of that culture. The ability to acquire and the ability to interpret seldom go hand in hand. They are less likely to go together if we assume, as our Egyptologists seem always to have assumed, that the Egyptians were an ignorant people just emerging from savagery.

At first it was our dogmatic bias that led us astray. Assuming, as we let our theologians compel us to, that the world was only 6000 years old, we take it for granted that whatever Egypt had was made in the compass of a very few years. We accepted their theological argument that the Egyptian civilization was comprised in the very brief period given by Old Testament writers for the rise of the Children of Israel, and in fact our chief interest in Egypt was its sentimental connection with the early history of the Jews. The greatest thing we could say in behalf of any Egyptian find was that it shored up the story of the Jewish historical books.

It was not for many years that Egypt became an important fact in herself and even when she did we were still bound and are still bound by the time shackles put upon us by nineteenth century theologians, we have refused to see that the fragments lying under the sands along the Nile are not of one civilization but of many; wave after wave of culture one over the other. That Egypt does not represent the emergence of a savage people into a culture a few hundred years before Christ but a very old people whose great periods, like those of the Chinese, have waxed and waned many times. That the religion of Egypt is not like one of our sects, or even several of our sects, but is a great stream of symbolism and philosophy that has run clear and become turbid and run clear again and again.

Because the history of the thought of races always obeys the same laws, it is to India, Greece, China and Persia we must look for our clues to these rises and falls of religion. And I think we shall see that in the Egyptian as in the other systems, there were an outer and an inner teaching. That is, there was a religion of the masses, not unlike our religion of the masses and a mystery religion, the parallel of those of India, of Persia, of Greece and of China. And as in these others there must have been a borderland of the mysteries, between them and the popular religion, a vast mass of superstition and sham. But the belief of Egyptologists that the religion of Egypt was supported by such falsehoods is as impossible as that our culture is supported by the lies of to-day. It lives, as all cultures do, as long as it can resist its lies.

So when we say the Egyptians had a great religion we are not required to prove that all Egyptians were able to use it any more than that all Christians can use Christianity? All we have to prove is that at the heart of a great mass of fable and symbolism there existed an occult philosophy which the outer material had once, or still, served. The Persians had a similar tradition about the Tariqat, the ground that lay between Shariat, the law, and Haqiqat, the inner teaching—the wilderness and the sown. And Montaigne has a similar valley that lies between obedience to external forms and the knowledge of inner truths.

It is in this valley that we must find our symbols, strip them of their inevitable frauds, and, testing them by their similarity to the symbols of the other great races, try to establish the central facts of the Egyptian mystery teaching.

The Egyptologist has a trick of believing that the Egyptian was profoundly ignorant of the important things of life and he was probably right so far as the Egyptian of equal powers of discrimination was concerned. In fact the best proof that we have that there were undiscerning and superstitious Egyptologists, because if one man can make a mess of a religion another man can. If, however, we are content to take the risk of believing that Egypt also had her great teach-

ers, philosophers and even her Saviours, we shall have for a key to the Egyptian symbols, the sayings of Jesus, Buddha, Plato, Shankara, Lao-Tsze and Zoroaster, the Saviours of the other peoples. It is impossible to believe that Egypt could have survived so long without producing such a teacher and without having her religion affected by the old doctrines which these Teachers renewed for other people. In fact there is reason to believe that instead of being without one, Egyptian philosophy was guided again and again by a teacher as great in stature as any of these.—Thoth-Hermes, the Scribe.

The probability is that our first clue to the highest beliefs in Egypt is through Hermes and through the Greeks who have left us the fullest statement of the system.

While the full embodiment of the doctrine carries us through all Egyptian symbolism, the data have been collected for us in an Egyptian canon called *Perem-hru*, a word which has been variously translated and means literally the 'Coming Forth by Day.' This is the book which has become the victim of that most wonderful of all distortions in the history of Egyptology, Brugsch, because he found it in the tombs, called it the Book of the Dead. More accurately it is the Book of the Resurrection from the Dead, and all the indications are that it was only superstition that ever gave it a place in the Egyptian funeral ritual.

At heart Egyptian religion was mystical and for the understanding of any mystical system from the beginning of time we have to make a complete reversal of the terms "living" and "dead." For the mystic, the man we call living is spiritually dead; the resurrection is the lifting up of the Ego immersed in mortal things and awakening him to a knowledge of his inner being. This process has, in all the mystical systems, to occur during life, and the fact that is mirrored in the process of physical death has only served for ages out of mind to confuse the issue. The resurrection from the dead in the Egyptian system, then, is to be understood as a mystical process that must occur during life, and has nothing to do with its analogy that accompanies physical death.

First of all, however, let us deal with the popular distortion because by this means alone can we determine from a funerary device or phrase what distortions it may have undergone. The relics remaining to us are the distorted ones, and until we know what custom and exoteric ritual might do to such a symbol, we may have great difficulty in reconstructing it and assigning it to its place. When a teacher, let us say like Hermes-Thrice-Greatest, said to mankind as so many teachers have said, "This body is not lasting, this is a mortal tenement" from which presently you must liberate yourself," the mind of a man goes inevitably to death as the liberator. And when the teacher continues and says "You must be raised from the dead," it is inevitable also that he will make up his mind that it is physical death that is meant. Every indication in Christianity is that we are now in the outer darkness, the hell of passions and desires, the place of wailing and gnashing of teeth. And the liberation from this death of spiritual things is to be attained by effort, by a fixing of the mind on the eternal facts in consciousness, a sustained effort to subdue the destructive forces of earth-life and a strong desire towards *Moksha*, the freedom which is central to Hindu as to all other faiths.

It is easy to see also how, when a teacher says we come from the God and return to the God, a man's first thought would be of coming as being born, and of dying as returning. And within the cycle of a single life this must be so. But the statement is made repeatedly in all religions that liberation is not to be achieved in a single life, but is attained after many lives here upon this earth, and during one of them. That is, going more or less consciously to the inner planes at death is an inevitable cyclic thing, going consciously to the inner planes is a matter of conscious effort and is to be attained by a divine work on the part of a divine ego.

This I offer as a clue to the meaning of the Coming Forth by Day and we shall see as we go if it makes sense of the Egyptian funerary practice.

Jocelyn Taylor.

To be continued.

ANCIENT AND MODERN PHYSICS

IV.

WHAT A TEACHER SHOULD TEACH

By THOMAS WILLSON

(Continued)

"The differentiation between what are called elementary substances is first made apparent in the molecule or first combination of the atoms. It is not in the atom itself, unless it be in the size, as may not be improbable. The atoms combine in different numbers to make differently shaped molecules, and it is from this difference in the shape of the molecule that we get the difference between gold and silver, copper and tin, or oxygen and hydrogen.

"In all chemical compounds, such as water and alcohol, the molecules at the base of the two or more substances break up into their original atoms and form a new molecule composed of all the atoms in the two or more things combined. To make this chemical combination we must change the rate of vibration of one or the other or both until they strike a common chord. As we saw last term, oxygen and hydrogen have different specific heats, and no two other elements have the same specific heat, while heat raises the rate of vibration. Any given amount of heat raises the vibration of one more than another. Apply heat, and the rate of one will rise faster than that of the other until they reach a common chord. Then they fall apart and recombine.

"If we pass a current of electricity through this sealed jar containing oxygen and hydrogen in mechanical union, the spark that leaps across the points furnishes the heat, and a drop of water appears and falls to the bottom. A large portion of the gases has disappeared. It has been converted into water. What is left of the gases will expand and fill the bottle.

"The drop of water but for local causes, but for a certain attraction of the earth, would float in the centre of the jar at the centre of gravity, as the earth does in space. But the centre of

gravity of the two bodies is far within the earth, and the drop gets as close to it as it can. The earth's "pull" takes it to the bottom. If the jar were far enough away in space the drop would float, as the earth floats, at a point where all pulls balance, and the drop of water would have enough pull of its own, enough gravity within itself to hold all the gas left in the jar to itself as an atmosphere. It would be a centre of energy, a miniature world.

"The drop of water is not a homogeneous mass. About one third of the bulk of the drop of water is made up of independent oxygen and hydrogen atoms interspersed through it, as any liquid is through this piece of blotting paper. And it has, and keeps, by its own attraction, an atmosphere of the gas. Each molecule of water has a thin layer, or skin, of the gas; even as it comes from this faucet.

"Let us return again to the physical dust, the atom. Why should it form by fives for iron, by nines for hydrogen? Where did the atom come from? What is it? We know that like the drop of water, it is a miniature world with an atmosphere of ether; and the natural inference is that it is made from ether as the drop of water was made from gas. Many things confirm this inference, and it may be accepted as 'a working hypothesis' that it is made from ether as the drop of water is made from gas, by the chemical union of a large amount of ether of different kinds, the etheric molecules of which consist of 2 and 3 or 5 and 4 etheric atoms, and that the tendency to combine in this or that number in physical matter is an inherited tendency brought with it from the etheric world of matter on which, or in which, each element of this world is two or more. There is no kind of matter in this physical world, that has not its prototype in the etheric, and the laws of its action and reaction here are laws which it inherits and brings with it. They are not laws made here. They are laws of the other world—even as the matter itself is matter of the other world.

"In 1882, Professor Lodge, in a lecture before the Royal Institution on 'The Luminiferous Ether' defined it as:

'One continuous substance, filling all

'space, which can vibrate as light, which can be sheared into positive and negative electricity, which in whirls constitutes matter, and which transmits by continuity and not impact every action and reaction of which matter is capable.'

"This reads to-day like baby-talk but at that time (eighteen years ago), it was considered by many timid conservative scientists as 'a daring movement.' It is noteworthy in that it was the first public scientific announcement that the physical matter is a manifestation or form of the ether. And it was made before general acceptance of the division of the ether into soniferous, luminiferous and tangiferous.

"Which in whirls constitutes matter.' Professor Lodge believed that 'some etheric molecules revolved so rapidly on their axis that they could not be penetrated.' Watch the soap-bubbles that I am blowing. Each and every one is revolving as the earth revolves, from west to east. What I wish to call your attention to is the fact that can be proven, both mathematically and theoretically, that at a certain rate of speed in the revolution they could not be penetrated by any rifle-ball. At a higher rate of speed they would be harder than globes of solid chilled steel, harder even than carbon. Professor Lodge believed that the etheric molecule revolved so rapidly that, thin as it was in its shell, it gave us the dust out of which worlds were made. There is one fatal error in this idea, although it is held even now by many. It is based entirely on gravity, and gravity is alone considered in its problems. There are two great forces in the universe, not one, as many scientific people fail to remember—Gravity and Apery, or the centrifugal and centripetal forces. *The pull in is and must be always balanced by the pull out.* There is in the universe as much repulsion as attraction, and the former is a force quite as important as the latter. The bubble's speed kept increasing until apery, the tendency to fly off, overcame gravity, and it ruptured.

"Professor Lodge failed to take into account this apercic force, this tendency to fly off, when he gave such high revolutionary speed to the etheric molecules,

a speed in which apery would necessarily exceed gravity. The failure to take apery into consideration has been the undoing of many physicists.

"To-day we know that the ether is matter, the same as our own, only finer and rarer and in much more rapid vibration. We know that this ether has its solids, liquids and gases formed from molecules of its atoms, even as our own are formed. We know that its atoms combine as ours do, and while we have but eighty elementary combinations, it must have more than double the number. We know that every form and shape and combination of these elements from this plane flows from inherited tendencies having their root in the etheric world.

"The two worlds are one world—as much at one with ours as the world of gas about us is at one with our liquids and solids. It is 'continuity, not impact.' They not only touch everywhere and in everything, but they are one and the same in action and reaction."

Thus spake a certain wise teacher of physics.

To his wise utterances, we can only add that such as we are to-day "we see through a glass, darkly." Yet there will come a day when the physical bandages will be removed from our eyes, and we shall see face to face the beauty and grandeur and glory of this invisible world, and that in truth it 'transmits by continuity and not impact every action and reaction of which matter is capable,' forming one continuous chain of cause and effect, without a link missing. There are no gulfs to cross; no bridges to be made. It is here; not there. It is at one with us. And we are at one with it.

One and the same law controls and guides the etheric atom and the physical atom made from its molecules, whether the latter are made in "whirls," as at first supposed, or by orderly combination as now believed.

In fact, this visible world of ours is the perfect product of the other invisible one, having in it its root and foundation, the very sap of its life.

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"Thou shalt not leave behind the dung of matter on the height; the image also hath its portion in the space that shines on every side."—The Chaldean Oracles.

THEOSOPHIC STUDY

VIII. Devotion

There was another implication of the Greek verb *aquein* from which we get our word "austerity." It was "to dry with heat," "to parch" and in the Greek system of classification of the planes of being it carried the idea that not only did the thread of thought-images require to be purged of its passional or moist content, but that the drying could be best brought about by inducing a flow or warmth from the fire or spiritual realm.

This may seem silly to a person who has not perceived the correspondence between the physical, passional, mental and spiritual functions and the properties of earth, water, air, and fire that manifest themselves throughout the universe. Even to our Theosophical student who has not learned to understand the superior planes of being in terms of their strict analogy with the elements of the physical plane, it may seem like arbitrary symbolism or poetic conceit. Of course it is not. The wind that sways the trees is the visible expression of a wind that sways the souls of trees. Such a thing is difficult to demonstrate under our present limitations of sense, but we can easily see why it must be so, and once we get into the realm of *must be* we are more fertile than when we allow ourselves to be hypnotized by phenomena. Plato argued long ago that a *must-be* is of the archetypal world of pure ideas, a world we know by virtue of our long-forgotten past but which we cannot quite link up with this world because of the passional element that distorts our mind-images. That is, the images are blurred, distorted and unsteady because we see them in the water.

The idea, then, about austerity seems to be that we start, remaining in the plane of mind, to drive out of our thoughts of effort of will, the destructive or obscuring or misty elements we have picked up in our commerce with the animal soul, and each time we expel a feeling we gain a mental power; that is, we have a clear thought about something and to know a fragment of truth about anything and have it readily available is to have a measure of power

over it. We could stay here in mind, cleaning and tidying up and gaining great power thereby and some of us do exactly this. But sooner or later we must suspect that the business of fighting our emotions to improve our minds is at best only a little less selfish than feeding our emotions. That when we forego the delights of a good dinner to make sure of the applause that follows a good lecture, for instance, we are not necessarily spiritual; we are really trading in a little selfishness for a slightly bigger one. Of course we make a gain and in the early stages it will be a great gain. Any time we lift ourselves up a notch by sacrificing the little end to the bigger one we have gone forward in our work.

As this trading goes on however we realize that there is a better way of doing it, a process of drawing down spirituality into mind and thereby, shall we say, evaporating our passions. It is a thing we do now unconsciously when we are stirred. Artists do it when in the full tide of creation, they forget food and sleep and animosities in the effort to incarnate their vision. Reformers do it when they think more of reform than they do of themselves as reformers. We all do it with those we love greatly.

The mechanism of it is a little intricate. Let us say of any work that it has three aspects. There is, first, its purpose; second, its detail as work, and, third, its reward. Its purpose is the high end it serves. The detail is a mental operation. Its reward is an emotional feasting on money, applause or prestige.

The man whose focus of consciousness is preponderantly in the emotions confuses purpose and reward and, as naturally, fuses them into one. He conceives them both as reward. That is, his purpose is the attainment of a reward. He goes into a thing for its reward—money, fame or whatever it is—and if you asked him why he did anything, although he might dally for a moment with noble reasons he would sooner or later betray himself into the admission that he was in it for what he could get out of it. For this reversal of values of course the price he pays is ineptitude and uncertainty—a minimum of vision. He thinks he is a very clever

fellow and the more he thinks it the less true it is.

The man whose focus of consciousness is preponderantly in mind and the processes of mind derives his satisfaction from the exercise of mind itself, very much as the owner of a fine watch might enjoy the operation of its mechanism and its ability to keep time to a fraction of a second a day without having any necessity in his life to make it matter whether he was an hour late or an hour early. The man thus centred in mind takes his delight in the increase of mental certainty and mental power. He is of the type of the artist who thinks art is self-expression; his austerities are assumed for the increase of his intellectual expertness. His resentment of emotion is because it gets in the way of his creative processes. His reward means no more to him than it permits him to continue his work. His purpose is only a guide to his processes. The price he pays for his distortion of values is coldness. We borrow unconsciously a bit of symbolism from the Greek; we say he has no fire.

The man who is preoccupied of spirituality works in mind just as do these two others, but the purpose of his work is its preoccupying aspect. He also fuses reward and purpose but for him the reward is the fulfillment of his purpose. The details of mental imaging are the means to that fulfillment. He does not recognize self-expression as art. Art for him takes count not only of a maker but also of a recipient. It must serve. Whereas the first man thinks of himself as against others and the second as of himself alone, this man thinks of himself as in behalf of others. He has come upon that greatest of all truths in life, the one I spoke of early in these essays, that a man cannot go to Heaven alone. The essential quality of Heaven is "together-ness."

He has learned that all things must finally merge in their purpose and that the great error in life is to mistake means for ends. He has learned that as purpose envelopes us it dries out our emotional cravings, or, as the Greek would have said, the spiritual fire when we arouse it and bring it into mind will dry out the watery elements that saturate the thread of life.

How shall we bring down the fire? All at once? That will be very hard to do, so hard that few people will accomplish it. The oldest and greatest occult practice indicates that it should be done little by little. As the old occultists used to say, when we wish to purify an idea we should "devote" it.

Here is another word whose important implication we have lost. We have learned to think of devotion as a kind of absorption in religion, as a habit of mind which in a sense removes us from every-day affairs, as a preoccupation with the spirit. So, perhaps it is, but these are distant views of it; they are vague and without detail. They provide no entrance to the practice of it but admit more often into a negative and spineless inertia.

The Romans, who made the word and used it, had a very definite sense for it. *De*, in behalf of, and *vovere*, to vow or dedicate, meant with them to offer something in behalf of something else. To make a sacrifice, to consecrate something. They derived their word from their Mysteries where the process was as it is in all mysteries to offer something in mind to the spiritual nature, in order that it might be cleansed or dried out, or, as another symbol had it, to offer that which was animal in their thoughts to the fire of the spiritual world.

Many persons, of course, under the distortion that creeps into every mystery teaching as it becomes exoteric, took the symbol literally and rushed out to buy an animal offering which they burned to the honour of the God, but after all, their mistake, loathsome and cruel as it was, was scarcely worse than ours of muddling up the idea of devotion with notions of sentimentality, piety and emotional religion.

Devotion in the mysteries was what it must be with each student, a practical, every-day process of making thought more potent by offering it to the spirit. Not all thought at once, but any idea that the student wishes to make vivid and useful in life. The method is to take the idea with all its train of emotions and by conscious effort lift it up. Then, thinking round and round it, he should try to see what purpose it could have in his contact with his fellow-men. What

place does it play in the scheme of brotherhood? What healing or beautifying or helping use could be made of it? And magically as he does so he will find that the dross in the idea disappears. It is burned out. When he thinks of his idea as taking years to come to its full fruition, impatience goes, the desire for reward and for praise. Immediacy and its temptation to be tricky will wither up and patience will take their places. As pride in the idea vanishes new vistas will appear: the idea will grow magically. He must not say, as so often, "This is a fine idea," because right afterwards he is sure to say, "It is mine, and I am a fine fellow for thinking so fine an idea." Then the idea will become soiled and dull. He must ask, "Of what use could this be to those about me, to mankind, to the One God?" It is not necessary to hold it long. The student should just lift it up and, if he cares to, vow it deliberately to the service of mankind, in so many words. Then he can drop it and go on with something else. He has purified a place in the thread and when it comes again, as it will in its due cycle, it will glow with the intensity he has given it. It will be a great moment, the like of which can carry him to Heaven. This is the alchemist's trick of making dross into gold.

I wonder if I have made myself clear. Devotion is a greater way because it is a better way than the something-for-something austerity I spoke of, not because a theologian's God likes it better, but because it is easier and surer and more thorough and more enduring. We do not fight an emotion. We burn it out.

So if our student desires to clarify his work and give it fire, let him add this kind of devotion to it from time to time until the devoting of his work becomes a habitual means to vision. It does not mean that he must give up intellection. It means that he can thus become master of the most dynamic of all means of intellection.

Roy Mitchell.

(To be continued)

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"What is also needed is to impress men with the idea that, if the root of mankind is one, then there must also be *one truth* which finds expression in all the various religions."—Key To Theosophy.

COSMIC IDEAS IN ART

The expression of Cosmic Ideas in art was the theme of a lecture by Dr. J. H. Cousins at the Convention of the British Isles Federation of the Theosophical Society at Edinburgh on June 20. By way of introduction he pointed out that the comparative study of painting (to which he confined himself) showed that the art of various nations contributed various distinctive features to world art. European art had explored the realm of substance and form. Japanese art thrilled with aesthetical sensitiveness. Chinese art was highly mental. When they came to the art of India they found that, while it had its substantial, aesthetical and mental aspects highly developed it had an element in addition to the others, which was its special contribution to world art, the element of cosmic vision. This was seen, even in paintings of subjects from human life and the realm of nature, in some subtle indication of a larger life than that which met the eye. But the cosmic element was fully expressed in paintings dealing with religious subjects. In such paintings the central figures of gods and goddesses had not only their personal appeal to the religious sense of India, but were translatable into impersonal ideas of Cosmic import. Dr. Cousins illustrated his lecture by four pictures by a young Bengali artist, P. K. Chatterjee, which gave a complete pictorial expression of the Hindu idea of the coming forth of the manifested universe, and the evolution of consciousness from its diffuse state to its highest expression in spiritual illumination. These pictures were of Lakshmi, the celestial agent through whom the cosmic gift was transmitted as substance, obligation, desire and freedom, to the human realm; Durga, the enemy of inertia; Pranava, the agent of progress upwards; and Chandrasekhara, the paradigm of spiritual attainment. These ideas were expressed through a symbolic method that was made vivid and warm by its association with personality, and carried out through an artistic technique of most masterly and exquisite character.

* * *

"The great ideas that move the world come from poets and thinkers, religious teachers and artists."

THE SECOND OPENING

A contemporary poet wrote recently those words,

"The Soul

which is the endless search for deeper meanings"

and truly the Soul is both that Spiritual Motion which reveals to Man one key after the other to the Mystery of Life, to the Infinite Meaningfulness of Life, and this Infinite Meaningfulness itself. It is the Interpreter of Life and that alone by which Life can be fully interpreted.

The Soul, considered as that which is the sole true basis for the interpretation of Life, is Theosophy. Theosophy is ever the Key. The Hand that holds the key and dares to turn it, changes. The Temple of the New Cycle has many Gates. To every gate a Searcher comes who unlocks the gate, so that the Race may enter, after him. This Searcher is a unity yet a trinity, as the Soul is also a unity yet a trinity.

We may think of our present Theosophical Movement as the Soul of the New Cycle; Theosophy as the changeless Key, the Incarnators of the Cyclic Search as the Hands that open the gates of the new Temple of Man. The first gate that is flung open is the innermost. It was opened at the dawn of the Theosophical Movement by a great Heart, H. P. Blavatsky and two great Hands, Damodar K. Malavankar and William Q. Judge. The heart is the manifestation of the rhythm of the Individual Atma: the link between Man and a Man. So was H. P. Blavatsky the link between the White Lodge and the new Cycle, the new humanity. Damodar K. Malavankar was the Manas-Ego of the Cycle Spiritual Devotion, the Path made manifest. William Q. Judge incarnated the Buddhi of the Cycle, the Compassionate Truth which dwells among men, the Race shining at the core of the race.

Those Three were one, as the Soul is three and one. They opened the innermost Gate, the Gate of the Atma-Vidya, the Gate of the Self directly apprehended. Damodar's and Judge's lives are perfect parables. We ought to study them, to search for their deeper meaning, to unveil the symbol in them, and thus gain for ourselves and our own

lives new meanings. Damodar symbolizes occult Fire. It rises from below to above, from South to North, from Ceylon to the Himalaya. He incarnates chelaship. His figure shines with a strange glow of purity which reminds one of Jesus. Perhaps both have the same meaning in relation to their respective cycles. His time of outer activity in the Theosophical Movement came first for deep reasons. Along the Path of occultism this Principle which Damodar incarnated has to manifest (rst; Purification, alchemical transubstantiation. Then the Inmost Force rouses the other pole into activity. Devotion to the Self being fulfilled service to Humanity becomes patent. It is the same attitude spelt differently; two aspects of the same Soul, of the same Search.

By understanding those two aspects, in their separate manifestation one becomes able to understand That in which they are blended. Damodar and Judge enable us to perceive the complete H. P. Blavatsky, who is the source and synthesis of both. The Hidden H. P. B. upon whom the letter, page 203 of the "Mahatma Letters," may throw a light, is the Damodar aspect. (It is symbolic that we mention Damodar usually by his *personal* name, and Judge by his *family* name). Blavatsky, the teacher among men, the sufferer in the hands of men, is the Judge-aspect. H. P. Blavatsky as a whole, is the Link, the fourth term of the Spiritual Tetraktys, the Incarnated Word, the manifestation of the Hidden Mahatmic Trinity, the Servant of the White Lodge. In her we find embodied the mystery of the Auric Egg, the mystery of the Heart—even the mystery of the Body, for her body also was a symbol. This original trinity of Incarnators of the Spiritual Soul of the new cycle must be understood if this Theosophical Movement of ours, if any Theosophical Movement is to be grasped as a *life experience*. The vital meaning of such a triune Incarnation, when realized, will illumine not only the past but the future. For the Cycle unrolls itself and a new type of life is coming to the fore, a new Gate is reached and the opening of this new Gate will follow the same essential LAW as the previous one.

What is this new Gate? It is the gate

which corresponds to the opening of the new sub-cycle (1923-25) as the first mentioned corresponded to the beginning of the first cycle (1873-75). It is, from the point of view of the Centurial cycle, the bottom of the cycle. It corresponds in the life of Humanity to the middle of the fourth Root-Race on our globe. The correspondence may prove to be instructive. It is Patala-America facing Meru: metaphysically, Mind facing Atma; Civilization facing Spirituality: and in a certain sense Art facing Practical Occultism. If, facing Spirit, Mind strives in the opposite direction and denies it, then Black Magic ensues. If, facing Spirit, Mind aspires, in devotion to Atma, its Parent-Star and source, then White Magic is the result.

Thus we have today in America those forces of mind and culture which are materialistic and deny the true Spirit; this poetry, this music, this drama, this science, which are destructive of the Spiritual Life in the race; and those which, more or less successfully, are at least aspiring toward the Spiritual Life and have recognized the inherent power and truth of Theosophy, at least intuitively if not in full consciousness.

Theosophy is the Wisdom of Self, as the LAW of Life, is the inspirer both of the Life of Practical Occultism and of the Life of Culture. It is the one Key which opens both doors. But human beings, according to their individual Dharma are born as potential 'occultists' or as potential 'civilizers.' Speaking of the Fifth-Round Men, Mahatma K. H. indicates that they are:

"The natural-born Seers and clairvoyants of Mrs. A. Kingsford and Mr. Maitland's types; the great adepts of whatsoever country; the geniuses—whether in art, politics or religious reform."

Here we have three types of human beings, three castes we might probably say. Caste confusion is perhaps the one great spiritual evil. The other evil, in the opposite direction, is partisanship. Harmony is that which equilibrates all forces while keeping each *intact* (in-tact). Says the Teacher:

"A universal Brotherhood, i.e. an Association of "affinities" of strong magnetic yet dissimilar forces and polarities centred around one dominant idea." The

dominant central idea is Theosophy. And all Theosophical Movements are *life-rituals* in which group after group performs its duty, lights the flame in those of its own caste, and merges into the Cycle. In this year 1925 the second cycle of the Theosophical Movement begins. The same forces are working now as 50 years ago, but on a different plane. Personalities change. Meanings are modified, completed. But changeless is the Law. Beyond Spirit and Matter, beyond the Path and Culture shining through both alike, is the SELF, and Theosophy Its vehicle.

Zahaz D. Rudhyar

* * *

"Clasp me with heart and mind! so shalt thou dwell

Surely with me on high. But if thy thought

Droops from such height; if thou be'st weak to set

Body and soul upon me constantly,

Despair not! give me lower service! seek To reach Me, worshipping with steadfast will;

And, if thou canst not worship steadfastly, Work for me, toil in works pleasing to Me!

For he that laboureth right for love of Me Shall finally attain! But, if in this Thy faint heart fails, bring Me thy failure! find

Refuge in Me! let fruits of labour go, Renouncing hope for Me, with lowliest heart,

So shalt thou come; for, though to know is more

Than diligence, yet worship better is Than knowing, and renouncing better still.

Near to renunciation—very near— Dwelleth Eternal Peace!"

—The Song Celestial.

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THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.
Associate Editor—Roy Mitchell.

Entered at Toronto General Postoffice as second-class matter.

Subscription, One Dollar a Year.

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OFFICIAL NOTES

It is believed that in lieu of the brief visit that would have been possible in the present year for Mrs. Besant to America she will be able to devote three months to this continent next year. This will include a visit to Canada.

* * *

Attention is once more called to our offer to supply to any reader or any Lodge any book desired provided subscriptions to The Canadian Theosophist at One Dollar each to twice the amount of the book are sent to Headquarters in one sum. Suppose the new edition in one volume of The Secret Doctrine is wanted, seventeen subscriptions will procure the book. The subscriptions must be new ones.

* * *

Mrs. Besant has decided to extend her course of lectures in the Queen's Hall in London, and instead of four there will be six given on September 13, 20, 27, and October 4, 11 and 18. Her subjects are as follows: 1. A Survey of World Conditions: Shall they be changed by Force or Reason? 2. The problem of Colour: To Whom does the world belong? The Burden of Civilization. 3. The Problem of Nationality: To whom does a Nation's Land Belong? National and International Morality. 4. The Problem of Educa-

tion: Education and Culture. The Necessity of Beauty in a Nation's Life. 5. The Problem of Capital and Labour: The Organization of Production and Distribution. 6. The Problem of Government: Autocracy. Aristocracy. Democracy. Rights and Duties. Order or Chaos? Brotherhood or Death?

* * *

One of the suggestions considered at the Executive Meeting of the General Executive was made by Mr. Bridgen, president of the Montreal Lodge, the result of experience there. This Lodge collects its dues in January for the year, with the result that all members dues are in hand and are sent forward to the General Secretary before July 1. If the Lodges generally would adopt this plan it would obviate the difficulty of having to appeal for Section Dues in the holiday season. The Section and the Local Lodge dues if any of the latter, are collected in January, the penalty being that no one who has not paid by the date of the annual meeting is eligible to vote locally. This course would be entirely in the hands of the local Lodges and would not affect the constitution in any way. The effect would be to do away with the lapses which take place in summer.

* * *

Members of the General Executive in Toronto on August 30 met and discussed several matters, adopting resolutions subject to the approval of absentees. There were present Messrs. Roy Mitchell, H. R. Tallman, F. A. Belcher, L. H. D. Roberts, E. E. Bridgen, who was invited to be present and to deliberate, and the General Secretary. The By-laws were approved subject to a reference to the constitution in connection with that dealing with the organization of Federations. A discussion on the fiscal year is dealt with elsewhere. A letter of suggestions from Mr. Roberts was considered regarding the proposed lecture tour. Mr. Roberts dealt with the choice of a lecturer, the distribution of expenses, appropriation to Headquarters of surpluses where Headquarters had assisted financially, the advantage of a Guarantee Committee to provide against deficits, the printing at Headquarters of a general folder or handbill suitable with addition of date line for all Lodges. It was moved by Mr. Belcher, seconded by

Mr. Roberts, and approved that in the absence of any other lecturer Mr. Mitchell's offer to proceed to the Pacific Coast immediately after Christmas to spend five weeks working eastwards again and visiting Victoria, Vancouver, the Okanagan Valley, Summerland, Edmonton, Calgary, and Winnipeg be accepted. An alternative proposal was to have a lecturer visit every Lodge and Centre during the season, but no lecturer has yet been secured. It was agreed to enlarge the magazine to 24 pages. Mr. Belcher made some suggestions for the celebration of the Society's Jubilee. They included reading at the meeting the Maha Chohan's letter, Chapters xii and xiii of St. Paul's First Epistle to the Corinthians, a digest of the history of the formation of the Society, and a final appeal for a renewal of enthusiasm.

FELLOWS AND FRIENDS

Mrs. H. R. Tallman Assistant Secretary of Toronto Lodge was an interested visitor to the American Convention, and upon being introduced by Mr. Rogers, gave a brief talk on the work in Toronto, the lines upon which the activities are carried on—of the added strength given the Lodge by the formation of the Speaker's class, the splendid work being done by them in giving lectures, in addition to the highly important work of developing the individual student. Mrs. Tallman was much impressed by the beautifully carried out arrangements and reports for herself and Mrs. Lawler and Miss Schubart, the other visitors from Toronto Lodge, a most inspiring and stimulating visit with our American F. T. S.

* * *

Mr. A. M. Stephen has had an article in The Dalhousie Review on "The Western Movement in Canadian Poetry" which has been reissued in pamphlet form. "We are quite certain," he says, "that Canada has already laid the corner-stone of her own palace of art. The outlines of the superstructure of our building are still shadowy and chaotic, but we know that it will not be a mere addition to an American or an English Pantheon." Of the western poets he says: "Fearlessly they blazon forth the old message of the mystic vision, declaring that God and man are One—that a civilization, to be permanent,

must be built upon a recognition of the divine. They affirm the thought of their age with their pantheism and their affirmation of life, as opposed to the negation thereof contained in creeds and theologues."

AMONG THE LODGES

A special programme was arranged for the Sunday evening meeting of the Toronto Theosophical Society on August 30 when a number of visitors were present in The Theosophical Hall. It was generally agreed that the meeting was one of the most successful held in the city, and the addresses of the visitors were much appreciated. Being the first Sunday of the Canadian National Exhibition the meeting served as an opening to the season. Mr. Smythe as president occupied the chair, and Mr. Leslie Floyd read a portion of the 7th chapter of the Bhagavad Gita. Mr. Samuel Beckett as the only past president of the Lodge present, welcomed the visitors. Mr. George C. McIntyre, vice-president, spoke on Masonry and its tradition of the wisdom of Solomon and the expectation that the next great outpouring of wisdom would be through this ancient order. Mr. Kartar Singh, representing India, spoke of the real outlook there, and the need that it should not be clouded by any prejudice or lack of information. Mr. L. H. D. Roberts, member of the General Executive, Winnipeg, hoped that it would be possible to have a little more cooperation among the Lodges. He recalled what members were before they came into the Movement and pointed out that Theosophy could be absolutely proven. They must learn the principle, and gain an unshakeable conviction of the truth, not by intellectual affirmation, but by practically following the objects of the Society in loyalty to the quest of the soul for Truth. Mr. F. A. Belcher, of the West End, Toronto, Lodge said that two things, thought of as one in the past, must in the future be thought of as two. The success of the Movement was assured, but cooperative endeavour can do more than can be done by the separate enthusiasm of individuals, every temperament is necessary if we are to become a completely coordinated body. Mr. E. E. Bridgen, president of the Montreal Lodge, said the Society was endeavoring

ouring to spread the truth, to carry the Lamp of Truth clear before the world. To do this members must live the life and endure the test; principles must enter the life of the student and become the test of conduct. No avenue by which truth can reach us should be closed. When these principles are lived with for a period of years they will light one up from within. Mr. W. R. Hick, president of the Hamilton Lodge, of which about a dozen other members were present, emphasized the value of the portion of wisdom, which was Theosophy to its readers, contained in the Secret Doctrine. Its author was an accredited agent of the Master. Mr. Roy Mitchell said some wondered why the Theosophical Society was always in a minority, and sometimes in a very small and pitiful minority. More things had to be done, more people had to be touched in more places, more plans had to be made to reach more men in more ways than had been done. They must study how to make Theosophy a proud name, and establish a more definite idea of its relation to the outside world.

* * *

FROM THE VICE-PRESIDENT

The Executive Committee has instructed me to gather the material for a brief history of the Theosophical Movement. The material is very large; I hope to publish many interesting documents of H. P. B. which give graphic glimpses of the early days of the T. S.

In connection with our Jubilee Convention, we are making new photographs of all the buildings at Adyar, to be issued as a descriptive book. I should like to incorporate in it as many pictures as possible of buildings owned by your National Society. Section headquarters owned by the Section, and Lodge buildings owned by Lodges, are what I have in mind, not buildings which are merely rented. Only two photographs at most are wanted of each building, its appearance from outside, and either its lecture hall or library, if a photograph will give an adequate idea of either of them. Please note that the photographs should reach me not later than October 30th.

We have in our estate trees planted by H. P. B., the Colonel, the President and

others. At our Jubilee I should like to plant one tree for each National Society, *in earth sent by the Society*. I suggest that you send me, either by parcel post or by some member coming to Adyar, two pounds or one kilogramme of good garden earth. What you send will be mixed with Indian earth, and a seed or little tree will be planted in it. If a member of your Section is coming to Adyar, he will of course place the seed in the soil on behalf of your Section. Of course we ought to plant some tree of the country of the soil itself, but I fear that in the difficult soil of Adyar we shall not make a success of any but local trees.

In my travels, especially in tropical and semi-tropical countries, I have collected some seeds of trees which I have hoped would flourish in Adyar, so as to keep before the eyes of residents and visitors our International quality as a Society. I have not succeeded with many of my seeds but I do not give up hope. I should be glad to receive from you seeds of plants of the tropical and sub-tropical parts of your country. The latitude of the Mediterranean and Egypt is the limit, for plants growing in a colder climate will not grow at Adyar. As the rainy season begins in October, the seeds will have a better chance if planted then. Please send what you can, to reach me by the end of October.

I have another plan in view for Adyar, but I fear it cannot be realized for some years. Tourists from all over the world visit Adyar, and in our great Hall they now see life-size figures of the Lord Christ, Lord Buddha, Lord Krishna and Lord Zoroaster. Since Mohammedanism will not permit any image of its Prophet, there is only a Star and Crescent for that religion. In our estate, there is already the "Parsi Bungalow," where Zoroastrian Theosophists when they come to Adyar perform their ceremonies of the Sacred Fire. Our Hindu Theosophists have erected a small but fine temple for worship according to their faith. Since H. P. B. and Colonel Olcott were Buddhists by religion, I have long hoped that Buddhist Theosophists would erect a Shrine where Buddhists can worship. The President has already allocated a place, near the Olcott Memorial which marks where Colonel Olcott's body was cremat-

ed. But there are very few Buddhist Theosophists to contribute. Few also are our Mohammedan Theosophists, but I hope nevertheless, with contributions from sympathetic Mohammedans, that at least the foundation stone of a little mosque may be laid during the Convention. Christian Theosophists need only agree among themselves, for the Executive to offer them a site for a small Chapel. For Adyar, the "Home of the Masters," is the home of all Their religions, and one of our delights at Adyar is to live not in one nation or in one religion, but in that larger spirit of humanity and aspiration which is Theosophy.

I propose issuing, for distribution to prominent scientists, a short statement of *Occult Chemistry* research into Carbon compounds like Benzene, Naphthalene, etc. Could you send me the names and addresses of a few of the prominent professors of Chemistry and Physics, and also of the leading scientific journals, in your country?

The President sailed from Bombay for Europe on July 4th. She will be present at the Star Congress in Holland, and will later go to Germany. She will return to India before the beginning of November.

As you will see from *Theosophist*, Convention Committees are beginning to be busy at Adyar. I enclose the notice referring to Indian members and the arrangements for their stay during Convention. The arrangements for over-sea visitors have already been published in *Theosophist* of last April.

I enclose also an article which you may find useful for your November issue.

* * *

C. Jinarajadasa.

July 25, 1925.

* * *

Greetings to The American Convention.

The following letter was sent to the National President for the Convention in Chicago on August 22:

Mr. L. W. Rogers,
National President,

The American Theosophical Society,
826 Oakdale Avenue, Chicago, Ill.
Dear Brother Rogers,

As the years fly by it becomes my pleasant duty, I think now for the seventh time, to convey to your National

Society in Convention assembled the cordial goodwill and fraternal greetings of the Theosophical Society in Canada. In this fiftieth year of our history it is almost a source of triumphant congratulation that through all the storms and misunderstandings we still march together under our sublime motto—There is no Religion higher than Truth; that we still preserve unshaken the ideal of human Brotherhood as a motive to service; that we still cherish the teachings of the Masters of Wisdom as an inspiration to higher and purer life. We are glad to be able to congratulate you on your national successes, and particularly on the splendid achievement which you have initiated in the establishment of your new headquarters at Wheaton. May the transmigrations of Time constitute it a golden centre for the ideals of the people of your great Republic. With assurances of our most cordial regards, I am

Fraternally yours,

Albert E. S. Smythe,

General Secretary, T. S. in Canada.

* * *

INTERNATIONALISM IN MUSIC

Misunderstandings between nations cannot be overcome unless the arts of the various nations are mutually studied and appreciated, said Mrs. J. H. Cousins in her address at the Convention of the British Isles Federation of the Theosophical Society in Edinburgh last June. She denied that music was at present a universal language similarly understood by all. Its universality consisted only in its being the language of the emotions for all peoples, but there are many different systems of musical expression, and she pleaded for Theosophists and peace promoters to study these different languages in music as a factor in bringing about internationalism. She explained in detail the Indian musical system with its wealth of scales in common use, its great range of rhythms and time-signatures, which included every variety from two in a bar to 22, those tunes of ten beats in a bar and fourteen being especially popular. She also dwelt on the traditional Indian psychology connected with music as regards moods, proper times and seasons, occult influences, and attendant celestial beings. The east presents to the world the value of

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the human voice as the primary and fundamental medium of musical expression, the west accentuates the instrumental expansion of sound. India has great gifts of melody to give the world in tonalities hitherto unexplored by the west; also the use of quarter-notes, natural tuning, and varieties of tone-colour in eastern instruments yet unused in the west. The systems may enrich each other, and science through the gramophone, broadcasting and speedy aerial travel, and printing, through the spread of western musical notation and an international or super-racial universal language, and the use of lectures and books of musical exposition are helping to bring about a musical entente between east and west that will be a deeply valuable factor in harmonizing and resolving the discordant elements of present-day human relationships.

* * *

"It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets. He alone, such a man—will never misuse his powers, as there will be no fear that he should turn them to selfish ends."

—The Mahatma Letters.

* * *

"Men who join the Society with the one selfish object of reaching power, making occult science their only or even chief aim may as well not join it—they are doomed to disappointment as much as those who commit the mistake of letting them believe that the Society is nothing else. It is just because they preach too much "the Brothers" and too little if at all *Brotherhood* that they fail."

—The Mahatma Letters.

* * *

"Know me, O Partha! as the eternal seed of all beings. I am the Reason of the Reason-endowed, the splendour of splendid things am I. And I the strength of the strong, devoid of desire and passion."
The Bhagavad Gita.

* * *

"Many a wicked man goes out from his wickedness, descends into himself and seeks himself—and he is drawn into repentance."

—"Six Theosophic Points" By Boehme.