

THE CANADIAN THEOSOPHIST

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The Broad Church Theosophist

I think it may be said of the Broad Church Theosophist that his view of things at large is more cheery. So great is his faith in Supreme Wisdom and Supreme Love that he has small misgiving as to their competency to conduct terrestrial affairs, and he does not see evidence either in probability or in fact that men are getting worse instead of better. On the contrary, he finds in growing intelligence an earnest of wider perception and broader range, and has confidence that there is no evil with which such intelligence may not in time successfully cope. His is the sanguine temperament, not the bilious or phlegmatic.

The greater all-roundedness of this Brother makes it probable that he possesses that choice and rare endowment—the sense of humour. Not being dazzled by names or silenced by quotations, he has to treat each theorem as a matter for investigation, and if the investigation turns up an absurdity or a grotesqueness, there is nothing to prevent his enjoying and exhibiting it. Indeed, it is through his quicker apprehension of the absurd that he the sooner senses risk of slipping into it, and thus he possesses the double gift of a keen source of pleasure and of a prompt caution against danger. One may even suspect that, if his type were more common, Theosophical literature would gain in readability and rationality

I very frankly say that my own sympathies are with the Broad Church School; not as the most positive expounder of doctrine, for it warns against positiveness as the block to progression; not as the best of the parties in existence, for the partisan spirit is the one thing for which it has no toleration; not as most accurately transcribing the opinions of High Church Teachers, for the copybook exercise has never been held by it as the method of education. But in its free outlook on the universe; in the genial sunniness of its spirit and anticipations; in its freedom from conceit and finalities and petrifications; in its openness of mind to the influx of truth from any region; in its welcome to discussion and fearless research; in its generous affection for all sincere explorers, no matter what they call themselves or their systems; in its disclaimer of infallibility, its quickness to confess error and to get rid of it; its hearty confidence in the upward trend of things and the ultimate triumph of Good; its soulful greeting to all that is fine and free and broad and elevating; its all-roundedness, its sympathy, its healthiness, its rich vitality, its avowed dislike for antiquated superstitions, resurrected or still defunct, its cordiality to Nature and Man and Society; I see the promises of an endless benediction. This, I take it, is the spirit of True Theosophy. It is not so intense; its current is less force-

ful than if confined within the narrow channel of an artificial system or a partisan aim, but it enriches an incomparably larger field, and far better prepares for the Golden Age of general intelligence. And it abates the dangers to which the Society is liable. It puts forth no crudities as eternal truths, much less does it pin the Theosophic label to fantastic notions or laughable conceits; and it saps the vitality of partisanship by destroying the fancy for infallibility.

—From *Lucifer*, April, 1891, pp. 160-161.

LETTERS THAT MAY HELP YOU

No. 3

Friend

Although the logical mind cannot but accept the proposition that the universe is ruled according to LAW,—for the theist as well as the atheist accepts and admits it,—the average man is doubtful; while his reason affirms that it must be so, his experience tends to prove the opposite. He sees so many things happening that are, apparently, due to "accident" or "chance," to good—or ill-luck. He sees the wicked flourishing like the proverbial bay-tree; he sees crooks in public and private life "getting away with it;" he sees hypocrites successfully posing as teachers of morality while real exemplars are unrecognized; he sees blatant pedagogues honoured by their fellow-men while really wise men pass by unheeded; he sees the rich man surrounded by the wealth gained by sweat-shop and other dishonest methods—the blood of men, women, aye and children coined into his dollars; he sees crass, incompetent men with more nerve and gall than brains achieve "success" while real merit starves, and, he honestly doubts that there is a God or a Power of Justice; for he, arguing from his small stock of *human* wisdom, would not give his children such an unjust deal; he with his *human* sense of justice would not be so unjust.

That is the argument put forward by many men and women I have spoken to on this question. Indeed, it was just the

line of talk I gave myself when I was handed (by the Powers that be) a brick instead of the bouquet I thought I deserved.

It is this feeling of unmerited injustice that rankles in the human mind; for in my experience, I have found that the average man is honest enough to take his punishment for wrong-doing without whimpering—if he knows he deserves it. I have found that when a man is caught with the goods, he will generally admit that he took a chance and didn't get away with it; so when he is caught, he will take his medicine with equanimity.

But when that same man tries his level best to do unto others as he would have them do unto him—giving his fellows a square deal, trying to do his duty as a man,—and then finds that although he is doing his best to live an upright, honest life he is "getting it in the neck," then he rebels and affirms that there is no such thing as a Law of Justice, and I for one do not blame him. The average man, I have found, would rather live a square honest life than the opposite, because, apart from other considerations, it is much the easier way; but when his experience tends to show him that all his efforts in that direction are, seemingly, fruitless, the seeming injustice touches his sense of right and justice and—he kicks.

In one of your letters to me I noticed that you are up against this same phase of the problem. Most people nowadays are just at that stage, but, unfortunately, they are too mentally lazy to go deeper into the question, and still more unfortunately—for them—they do not suffer enough to make them or induce them to inquire deeper into the matter. I congratulate you on the fact that you mentally suffer to the extent that you want to know yet more, and that you want to dig still deeper into the "why" and "wherefore."

Please go back and read carefully the last part of my first paragraph beginning with the words: "He honestly doubts, etc.," for part of the answer to the problem is indicated by the man's attitude, viz: "he with his *human* sense of justice would not be so unjust."

We with our human sense of justice would not be so unjust, and yet in our conceit we imagine that the Power from Whom we derive our life, our sustenance, our intellect, our reasoning faculties, our "sense of justice" is actually more unjust than we are; that this awe-inspiring POWER that makes and un-makes universes, solar systems, suns, planets and microbes (including men) does not possess a sense of justice equal to ours! As one of Job's comforters asked, "Shall mortal man be more just than God?"

Verily, if man possesses nothing else, he certainly has conceit to give away!

Now let us crawl down off our high horse of conceit and admit that, logically, this Great Power to Whom we owe our being and our sense of justice *must* have an overwhelmingly greater sense of justice than we can possibly have. That admitted, the next step is: Why is that justice not more apparent to us? We may as well confess it at once. *It is due to our ignorance of the LAW of Justice.* Then: Can we learn and know more of this Law of Justice? We can, for humanity has never lacked for teachers of this Law. All the great writings and all the great Scriptures of the world contain the teaching put in different words to suit the peoples of different times, places, and stages of evolution.

And in this connection, when we take these various Scriptures (by whatever names they may be called) and find statements that "The Lord said . . ." it will be useful to remember that the statements came via an *imperfect human spokesman*; otherwise we shall make the too common mistake of accepting (or rejecting) every word as gospel truth. We should also bear in mind that the guardians and transmitters of the teachings thought (in their *human wisdom*) that they could improve on the originals by either adding to or taking from the *simon-pure* article.

The natural question here is: "How are we to know what is true and what is false in the teachings?"

We have two criteria with which to gauge the truth or falsity of the teachings. The first is: When teachings agree and coincide in the various Scriptures.

For it must be obvious that statements made in different languages, and in parts of the world separated from each other by great distances in time as also in space rids one of the idea of the possibility of collusion between the spokesmen. For instance: If we find the same teaching in the *Popul Vuh* of the ancient Mexicans as in the New Testament and the writings of Lao Tse in China, it is beyond the bounds of probability that there was any collusion in the matter, seeing that those books were compiled without the compilers knowing anything at all about the existence of each other, or of the books compiled.

The second criterion is: The criterion of *our own* intellect, *our* reason, and *our* sense of justice. This second criterion is the more important of the two because we ourselves are the ones who must finally arrive at the conclusions—be they true or false. Other persons' opinions and statements may affect us in forming our opinions, but, when all is said and done, *we* make up our own minds as to what we accept or reject. Unless, of course, we refuse to think for ourselves, and allow others to lead us by the nose like sheep or asses.

Now let us get back to our Law of Justice and the teachings thereon. Here are a few quotations; note the similarity albeit they belong to different times and places.

"Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap"—St. Paul, Gal. vi. 7.

"Let a man believe that whatsoever occurs to him is from the Blessed One! For instance: when a wicked man meets him and abuses him, and puts him to shame, let him receive it with love, and say, "The Lord told him to curse, and he is the messenger of God *on account of my sin*"—Kitzur Sh'lh.

". . . . With what measure ye meet it shall be measured to you"—Jesus. Mark iv. 24.

"He that soweth iniquity shall reap vanity"—Prov xxii, 8.

"Doth any man offend? It is against himself that he doth offend"—Marcus Aurelius. (A Roman 'pagan'.)

"God's mills grind slow, but they grind trouble"—old Eastern saying.

"God waits long, but hits hard"

—Russian.

"The Divine Power moves with difficulty, but at the same time surely"

—Euripides. (A Greek 'pagan'.)

"The mills of the Gods grind tardily, but they grind small"—Ancient Greek.

"God's mill grinds slowly, but it grinds fine"—Old German.

"God permits, but yet not for ever"—Spanish.

"God cometh with leaden feet, but striketh with iron hands"—Portuguese.

"Cease to do evil, learn to do well"—Isaiah i. 16, 17.

"Cease to do evil, learn to do well"—Buddha. (Hindu).

The unanimity of these sayings is remarkable and—significant. Is this unanimity a mere matter of coincidence or, coming as they do from the brightest and noblest intellects of humanity is it based on the recognition of a FACT? This same query may be put in the case of the saying "Do unto others as you wish to be done by" of Jesus, for that same teaching is echoed by the great Jewish teacher, Hillel, by the great Chinese teachers Lao Tse and Confucius, by the great teacher of India, Buddha.

An objection to all these sayings may be raised by asserting that the wrong-doer does not have justice meted out to him; unless it is in a future state (hell) and of which we know nothing.

As there are, apparently, numerous instances where the wrong-doer gets off scot-free, the objection carries some weight, and the answering of that objection leads us into an examination of the various statements on this phase of the subject.

With best wishes,

Yours,

Aseka.

* * *

It is a tradition in the Lodge "which seeth all, holding all, as it were, in its eye," that our language will creep slowly back by way of Greek and Latin to the ancient Sanscrit.

—The Path, vi. page 346.

THE WORLD OF SOULS

I do not have a soul; I am a soul,
Eternal from the heavens, free as air,
I walk at ease within the Universe;
For I can travel to the farthest star
As swiftly as a thought wings on its
way;

Compulsion has not placed me here,
nor chance;

I came because I chose to come; I
stay

Because it is my royal will, for when
I sojourned here before I left some
tasks

Unfinished, and there is no need for
haste.

My soul is not in space, for space
is not,

Time but a dream of my imagining.
And I am brother to the beast, the
flower, the stone;

They, too, are souls; the stone, a
universe,

A little world complete; the forest is
A regiment of souls, each one aware,
Eager to march with all the hosts of
God;

And when its gentle flower-soul has
gone,

The frail, sweet blossom crumples,
and is dead.

As citizen of God's eternal world
I have lived other lives, known other
stars;

Wider horizons than this planet
boasts

My straining vision needs; death
cannot change,

Space cannot hamper me, nor time
destroy.

My spirit built my body, is its guide;
Divine forerunners made a path for
me,

And I march on in radiant company!
.....

All souls who understand me are my
peers.

Corinne Farley.

MOTIVES MUST BE WEIGHED

In his recent note on the pronouncement of Mrs. Annie Besant respecting the AVATAR alleged to be present today in the personality of ALCYONE XILEF takes the only attitude possible in the circumstances. To doubt either the fact of the Masters or their teachings would be tantamount to the death of progress in religious ideal. The term "Brotherhood of Man" is likely little understood and loosely voiced even by the best of us, but it is evident that it should be the underlying principle of life for the human family. It is equally evident to those with ears to hear and eyes to see that any religion which lives almost entirely on the atmosphere of psychism lives in vain, and must necessarily fail. The whole world can progress if guided by the principle of brotherhood; for most of us death more dreadful than anything we can contemplate is likely to follow the footsteps of those who delve into the mire of the astral plane. In the opinion of the writer he is following the principle of brotherhood who realizes that no matter how low in the scale of evolution the least of the insects may be it is travelling the same path that has been trodden by the most intelligent of men and women of the present day. Coupled with the realization that the most intelligent of men of today are as infinitesimal in the sight of much more highly developed forms of life as the insect is to the men and women the realization that we are all travelling the road toward PERFECTION tends largely to widen the perceptions and strengthen the heart. Humility is perhaps a difficult road to travel, but this principle of brotherhood is undoubtedly the humility whereof the Master Jesus spoke to his disciples.

The Masters alone know the motives which have guided and still guide every act of the president of the Theosophical Society, Mrs. Besant. The motives alone will decide her fate. The Canadian section is blessed beyond belief in having won one of the great battles which the Theosophical Society will have to wage in the course of its life of service to humanity. Members may not at the moment realize all that has been achieved, but without their unconscious faith

in the principles so strenuously advocated little could have been accomplished. The spirit of the spiritualized Far East must be abroad in the land, for only a few hundred miles to the south of Toronto and Vancouver far different conditions prevail. The victorious close of the battle for the Ancient Wisdom in Canada may have far reaching effects of which members can have no conception. For the Masters are watching.

To many of the members of the Theosophical Society the battle of the moment between the forces of true brotherhood and those of pure (or impure) psychism spell the death knell of the president for usefulness to the cause of the human race. Those who disagree with her and with her coadjutor C. W. Leadbeater will do well to be slow and just in appraising her work. We can well afford to leave Mr. Leadbeater to work out his own salvation. With Mrs. Besant the case is different. She is beloved by all classes of people in and out of the Society, and despite her apparent inconsistencies of the moment she holds the hearts of many thousands of the Society's members. In all her manifold activities for the progress of the world there has been no stain on her escutcheon. This may be emphasized despite her staunch support of the birth control movement of many years ago, now gaining an increasing number of supporters. No, no stain, but, to those who have followed out her career that escutcheon has been notched with hallowed sacrifices. None has sacrificed for the cause of the emancipation of the people of India with her fervour and sincerity; this will be among the greatest, and there are many other sacrifices which loom large on the horizon of her life and career. No matter what her mistakes, and doubtless they have been many, they have been sincere.

Doubtless if the Masters were to speak they would tell the tale of service and sacrifice accomplished by Mrs. Besant in no unstinted terms. They take little account whether or not for the nonce she has got into the mire of the astral world. For they know that this is but a passing fancy, and that she will readjust her mental and spiritual equipment, and will progress rapidly to her goal of greater ser-

vice. They take count alone of the motive behind the act. Nothing else matters.

It is evident that the president of the Theosophical Society needs none to apologize for her. Nevertheless it is pertinent to point out that we who see the working out of her work see it only through coloured glasses, for none of us is perfect. If we were to peer into the future we might discover that she is truly a chela of the White Lodge, and is passing through a stiff period of probation.

In conclusion we may feel thrice blessed in having the privilege to form one of the strong bulwarks of the Ancient Wisdom, for that is what the Canadian National Society is privileged to do, and is doing at this moment. The section has members throughout the Dominion taking part each in his or her special way in this work, "menials" perhaps, but willing ones, whether they be Anglicans, Roman Catholics, anti-Christians, Hindus, Buddhists, Bahais, Moslems or merely Agnostics.

The writer offers his respects to XILEF who was once one of the sincerest and profoundest supporters of the pro-Besant movement in the Theosophical Society in Canada, but has come to realize that this movement was and is ill regulated and ill advised. Those who can never forget what Mrs. Besant has meant to the Society hope and believe that the time is not far distant when she will also see the error of the maya permeating that movement. The writer realizes he is among the least of the members of the Section, but offers no apology for this note, hoping that with the pen he may from time to time prove to be of some service to the ideals nearest to his heart.

R. V. Garrett.

Hespeler, Ont.

IS THERE SOME SPECIAL BOOK YOU WANT?

But you are not sure of the title, or the author, or even if there is such a book to be had. . . .

Just write me—I am in a position to help you.
N. W. J. HAYDON, 564 PAPE AV., TORONTO

GENERAL SECRETARY'S TOUR

The General Secretary returned to Toronto on April 30 after a tour of the western Lodges which had arranged for a visit. These included Winnipeg, which reported last month, Regina, Calgary, Vulcan, Summerland, Vancouver, including the Orpheus Lodge, Victoria and Edmonton. The Movement seems to be suffering less from internal distractions than from the assaults of fee-collecting teachers, adepts, occultists and travelling professionals of one kind and another. These run from \$50 to \$100 a course of lectures or studies, all of which are more or less Blavatsky and water, with additions of hatha yoga and phenomena-flavouring to attract the unwise. A frequent question at meetings was for explanations of how to control the solar plexus, and many were astonished to learn that Theosophy was not particularly concerned about the solar plexus, while a reference to St. Paul's warning in Philippians, iii. 19 on that centre, will probably be lost upon those who wish to spend their money on that which profiteth nothing. What the Society needs in Canada as elsewhere, but perhaps less in Canada than in many places, is serious study of the original literature of the Society. It cannot too frequently be remarked that Theosophy is remarkable in most of our modern publications by its absence. There are not above a score of books that the Theosophical Student really needs, while hundreds have been published. No censorship has been set up in Canada, and it is wise for students to exercise discrimination by reading all they may come across, but if they do not read what Madam Blavatsky and the Masters have written first of all, how are they to judge of what follows? It is suggested that study classes be formed wherever possible, and that non-members who really desire to study and not argue, be admitted to such classes. Learning Theosophy is not accomplished by any magical process, but by the same means that pupils acquire any other knowledge whether in school or elsewhere. When they have acquired it, they are expected to use it. Theosophists are expected to

use their knowledge in living the life. There is no other way of becoming a Theosophist. Those who prefer to go to a church are quite right to do so. That is their high water mark. But Theosophy needs more than church formulas and ceremonial. "O Senseless Galatians," cries St. Paul, "who has bewitched you, not to obey the Aletheia?" And Madam Blavatsky wonders also that all men should possess Alaya, be one with the Over-Soul, and yet that it should so little avail them. St. Paul is a new conception to many students, not the St. Paul of the Churches, but the St. Paul who taught an Esoteric School and sent letters to his pupils explaining his teachings; who appeared like a God to the Greeks so that when Barnabas and he appeared on one occasion they regarded Barnabas as Zeus and Paul as Hermes, the handsomest of all the Gods, and the most eloquent. It was Paul who warned his friends at Ephesus that "wolves would devour them" if they were not watchful. The same kind of wolves are still on the prowl. The Canadian National Society has suffered from economic conditions like others, and there has been a lapse of members on that account. It is to be hoped that an effort will be made to make up the Lodge lists and place all members in good standing before the end of the year next month. Reports have only come in so far from Winnipeg, and it is to be wished that Secretaries were more prompt in reporting the Lodge news at all times. The General Secretary desires to thank the Lodges generally for the great kindness and hospitality shown him, and particularly those who were responsible for his personal entertainment. The earnest work done by the comparatively few in the various centres is having its effect, and while there are exceedingly difficult conditions to face in the public disgust at many aspects of recent developments in the Movement, these things must be met and overcome. They are the "trials and circumstances of daily life," which Madam Blavatsky pointed out to her pupils would try them and test them. Only those who could not be shaken out of the Society would be of any use to it, she said, and those who find the way too hard, or too unpopular must

consider what failure means. The great message of Theosophy is that of self-reliance and reliability for others, so that a Theosophist may be depended upon as one can depend upon himself. It is by "Self-devised and self-directed efforts" that the Theosophist progresses, and if our Canadian Theosophists continue to carry on their work as they have in the past, they will contribute to the nation which is growing slowly on this vast continent the element of truth and spiritual life, constructive and creative, which will distinguish it in the world in its due cycle.

* * *

"Canada," says Mrs. Besant in The Theosophist for February, "as far as the Section is concerned, is not in sympathy with the rest of the Society, but is earnest along its own line." It may be said in this connection that Canada has the deepest sympathy with the rest of the Society, and with Mrs. Besant herself, in what is one of the strangest developments of the Theosophical Movement.

Granted that Madam Blavatsky was not infallible, let us at the same time ask. Where would Mrs. Besant have been in relation to the various movements occupying the Adyar administration at present had Madam Blavatsky survived till the present time? It is impossible for any one with the slightest trace of the historical sense not to ask himself what the generations of the future will say of the present leaders at Adyar. What the future will say is what we ought to be trying to say for ourselves, and the more nearly we come to that dispassionate verdict the nearer we will be to the truth at present.

The great majority of the members of the T. S. at present are people who have come into the movement in the past ten or fifteen years. They know practically nothing of events that took place in the Society prior to their entry. They have been attracted by tenets and principles and practices which have nothing in common with the original policies of the President, Vice-president and Corresponding Secretary of 1891. It is idle to say that times are changed. Of course they have. But ideals do not change. And nothing can be clearer than that the

ideals of 1891 are not those of 1926. Madam Blavatsky the patron of a Messiah and preaching in a Liberal Catholic Church pulpit is inconceivable, but Mrs. Besant who claims to be her successor accepts both responsibilities.

Unless one knows all the facts from 1875 onwards it is utterly impossible to understand what a revolutionary change has taken place. If the ideals remain the same, and ideals *do not change*, then Mrs. Besant is not acting as Madam Blavatsky would act under similar circumstances. Mrs. Besant never discusses this phase of the question, and she has changed her mind quite frequently since 1891, although she says not. She must have changed her mind since the days when we were told that Madam Blavatsky was incarnated in the little daughter of Mr. Chakravarti. No one believes that now, but it was believed as firmly at one time as it is now believed that Mr. Krishnamurti is to be the vehicle of Christ. Twenty years hence the same class of credulous people will be believing something equally unlikely, and all the incredulous people will be similarly accused of being traitors and black magicians.

Barnum knew human nature thoroughly and he never had any difficulty in gathering a crowd. He was not particular about the sort of people he got as long as there was a crowd. Adyar just now is studying the psychology of crowds. Mrs. Tingley did it thirty odd years ago. We foolish ones who care for nothing but to get people interested who are capable of being interested in The Secret Doctrine do not expect to get crowds, but we do expect to get some intelligent people to understand the greatest message that humanity has received in historical times.

Looking back over the last thirty years it is easy to see that all the changes that have been brought about have been with the object, imperceptibly, to make it possible to introduce policies which are utterly subversive of the policies which Madam Blavatsky regarded as vital. We who are earnest on our own line, and Mrs. Besant is to be thanked for that recognition and for the constitutional liberty which she has so far ac-

corded, we desire only to be allowed the same freedom which Madam Blavatsky accorded and used, and we would refrain from such comment as from time to time appears to be needed, were it not for such resolutions as that which appears elsewhere censuring the article written by Mr. Belcher on page 1 of the March Canadian Theosophist.

Members of the T.S. in Canada should familiarize themselves with Clause 3 of Article iii of our Constitution. When we descend to the suppression of liberty of thought and speech, then there is an end of all Theosophy in the true sense. To follow the outer dictates and standards of others is one thing, and may be a very admirable thing in the eyes of religious formalists, but there is no Theosophy except from the Inner Light, and if we are to be prevented using that inner judgment in the affairs of life, or any or all of them, then we cannot hope to make progress along the Path of Unity, for Unity is a thing of the innermost and outward harmony is no index at all to its actual existence.

The Inner Voice of one true disciple is just as important as that of another, and we have no right to say that one is to be followed and another not. When large bodies of people consent to suppress their own judgment and pledge themselves to follow a leader, whatever the direction, they are not depending, as they fondly imagine, on the infallibility of that leader, but merely on the fallibility of their own judgment in choosing. It is always so, whoever the leader may be, and each might as well decide for himself at once that if there is to be fallibility of decision or of choice, he might as well take the responsibility direct and not vicariously, besides having the real occult training of seeking the Alaya within where alone it may be found.

"Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that, possessing it, Alaya should so little avail them." A. E. S. S.

* * *

A Spirit of innovation is generally the result of a selfish temper and confined views. People will not look forward to posterity, who never look backward to their ancestors.—Burke.

THEOSOPHY

The triune Soul of the Cycles

The greatest cause of the many spiritual and mental misunderstandings among members of the Theosophical Society is the failure to grasp in a clear and *vital* manner what a cycle is, or rather what the nature and Law of THE Cycle, the archetype of all cycles, big or small, intrinsically are. Should we think in terms of cycles instead of in terms of personalities, divine or human as may be the case, much confusion would have been avoided; for the proper place of events in relation to the beginning and end of cycles, as well as the proper relation of personalities and their messages to the same cycles would have been revealed in the light of evidence based upon universal facts.

We have touched upon these subjects in two preceding articles, but recent happenings have made it important that an insistent light be thrown upon the very same topics.

Cycles are units of organization in time, as living organisms are units of organization in space. A cycle is that period of time during which a unity of consciousness, a monad, differentiates from the bosom of cosmic substance, grows, matures, and is reabsorbed into the One. An organism is the composite mass of substance which serves as a vehicle to the unfolding monad. Whether the monad is the informing principle of a solar system, an animal, a human ego, an atom, or a collective Human Race, does not affect the *Law of unfolding* of the organism. The cycle may last as long as a manvantara, or as brief as a century or the seven-year period of a man's life—still the progress of events, as long as events are considered as abstract symbols of impersonal relations, is never fundamentally altered. Cycles are short or long; the Law of Cyclicity is changeless; in the same way in which circles are small or big, yet the proportion π remains ever permanent. This π is therefore the absolute truth of the cycle, its changeless principle; knowing and understanding it we come in contact with the realm of Immutability with THEOSOPHY.

Theosophy in its deepest and eternal

aspect is the π of the Cosmos, the LAW. It is so as a *philosophy*, as Absolute Wisdom, Changeless Knowledge: *Dzyu* in Thibetan. It can no more change than the proportion π can ever be modified. This proportion measures the relation of diameter (or radius) to circumference, that is of the creative impulse to the organism in space filled by this impulse. And likewise Theosophy establishes the Law of relationship between the Unit of consciousness (the monad) and the universe of substance which it informs.

Thus in its totality Theosophy is triune; for it is a *philosophy* (a Law of relationship—Auric Egg), a basis of activity for the monad (*Practical Occultism*—Atma-Manas), a basis of organization of the monad's (*Civilization* — Manas-Buddhi).

As a philosophy Theosophy is unchangeable and permanent. It is the truth of the entire cycle, from the largest Cycle to small sub-cycles. The first phase of all cycles is the *involutionary* stage, when the Original Impulse descends into matter, when the monad incarnates deeper and deeper. This is the time for Practical Occultism; the summons made to the spiritual souls to incarnate by the magic of real meditation and the power of occult chelaship. It is the time when "gods walk among men" or correspond with them, sending thus their magnetism; when they therefore clothe themselves in personalities.

The second phase is the *evolutionary* phase, when the informed substance is raised to spiritual sublimation by the power of the incarnated Idea; when the heterogeneous tends towards the homogeneous condition: Nirvana. The work to be accomplished is then the work of Civilization. The lives within the magic circle of the monadic descent must be organized into a form reflecting the Archetypal Form of the Monad-Idea. The differentiated organism must be made into the likeness of its father: Space. In other words collectivities, be they social or cellular, must be civilized. The Glorified Body must be built, the Temple of Solomon.

The inspirer alike of the work of practical occultism and of the work of civili-

(Continued on page 29)

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H. R. Tallman, 71 Ellerbeck Ave., Toronto.
J. Hunt Stanford, 17 Westmoreland Ave., Toronto.
Felix A. Belcher, 250 North Lisgar St., Toronto.
Laurance H. D. Roberts, Suite 5 Cornish Court
19 Sherbrooke Street, Winnipeg.
Miss Helena M. Hesson, 324 W. 18th Ave., S.
Vancouver.

GENERAL SECRETARY

Albert E. S. Smythe, 22 West Glen Grove Ave.,
Toronto 12.

OFFICIAL NOTES

Six bound volumes of The Canadian Theosophist are now available and may be had from the General Secretary's Office for \$2 each post free. Title and Index for Volume VI may be had on application with postage.

* * *

"The Secret Doctrine" in one volume, \$8.50; "The Mahatma Letters" \$6; H.P. B's Letters to A. P. Sinnett \$6; "Rational Mysticism" by William Kingsland, \$4; "The Key to Theosophy" by Madam Blavatsky; are available from the Book Steward, 52 Isabella Street, Toronto. Orders for books should not be sent to the General Secretary.

* * *

In other years we have had the incentive of the elections and balloting to induce the members to pay their annual dues. We trust that the absence of this necessity this year will not prevent the members in arrears from remembering their slight obligations in this respect. A five dollar bill will pay for both years, if this be convenient.

We owe an apology to Mr. Z. D. Rudhyar and to our readers for the mix up which took place on page 28 of last month's issue where the opening paragraphs of Mr. Rudhyar's article on Theosophy, the Triune Soul of the Cycles, were badly transposed. We have reprinted the whole page on page 49 of the present issue in correct form so that it may be pasted over the former confusion, or read with page 29 et sequitur in the complete volume.

* * *

MRS. BESANT'S LETTER AND THE VANCOUVER PROTEST

It will be in the recollection of our readers that some months ago we alluded to the letter of protest sent by the Vancouver Lodge to Mrs. Besant on the occasion of the November issue of The Theosophist having been entirely devoted to a report of the proceedings of the Star of the East proceedings at Ommen in August. We pointed out at the time that the Magazine was her own and that Mrs. Besant had a right to print whatever she pleased in it. Mrs. Besant has made a reply to the Vancouver protest, which we append. In it Mrs. Besant rightly asserts the prerogative of the owner to print what she pleases, and she points out that each is free to form his own opinions, "nor is any one bound to accept what some other member says are the teachings of the Founders." We all assent to this but what we believe the Vancouver Lodge had in mind and what most of us have in mind is the tacit false pretence which Mrs. Besant—perhaps quite unconsciously, though it is difficult to believe this, sways great numbers of people by, when she declares she is the successor to Madam Blavatsky and then publishes in Madam Blavatsky's original magazine matter which Madam Blavatsky spent her life in trying to make impossible. We grant Mrs. Besant's absolute right to hold and to propagate any views which she pleases, but she should absolve Madam Blavatsky's memory of the suggestion that the November Theosophist represents Madam Blavatsky's teachings. If Mrs. Besant openly stated that she differed from Madam Blavatsky in many respects, as we

admit she has a perfect right to do, and pointed out the particulars in which she differs from her, there would have been no need for a protest. But those who are under the impression at the present time that they are following Madam Blavatsky, because Mrs. Besant represents herself as Madam Blavatsky's successor, are not even acquainted with Madam Blavatsky's writings, and care is taken, though again we cannot say that Mrs. Besant is responsible for that, that Madam Blavatsky's books are not read nor circulated. Mrs. Besant may be unaware of this, but her agents are not unaware, and she ought to know if she does not, that Madam Blavatsky's books and writings have been displaced as a settled policy by later writings which do not represent the views she lived and died to place before the world. Mrs. Besant may not consider it her business to enlighten the later members of the Society as to the attitude Madam Blavatsky held towards all kinds of sacerdotalism, but it does not consort with Mrs. Besant's protest when she ought to be aware that she is doing the cause of her great predecessor a grievous wrong. Karma will adjust the debt as it has in the past, but meanwhile the debt is rolling up. Mrs. Besant's motive may be impeccable, and we know that she has accorded us liberty of thought and speech so far. We trust we shall be continued to be at liberty to point out the differences between The Secret Doctrine and the present propaganda. Mrs. Besant's letter follows:—

The Theosophical Society,
Adyar, Madras, S.

Feb. 23, 1926.

To the Secretary of the Vancouver Lodge,
337 Hastings Street West,
Vancouver, B.C.

Dear Sir,

I have received the letter signed by you and by the President of the Vancouver Lodge, dated Dec. 22, 1925. Doubtless the Vancouver Lodge thinks that it is fulfilling its duty in expressing its views in language which is strong if not courteous, but it must permit me to point out that its statements are, however unconsciously, inaccurate.

The Theosophist is not the official organ of the Theosophical Society, nor has

it ever held that position, so far as I know. It was Colonel Olcott's personal property, and he left it to me when he died. The T.S. did not pay the cost of production while he lived, nor since he died. As it stated and still states the T.S. is not responsible for anything in it except for any official documents that may be published in it. No one is responsible for anything in it except myself, legally and morally; I often publish in it articles with which I do not agree, because I think that differences of opinion are useful. I claim the same right to my opinions as I recognize in others, and state my own opinions. As you say there might have been articles in that November issue on "The Founders," "The Mahatma Letters," etc., but no one happened to send any. Members of the T.S. are in no way bound to accept the teachings of the Founders, or the teachings of any one else; each is free to form his own opinions; nor is any one bound to accept what some other member says are the teachings of the Founders.

The Vancouver Lodge is also mistaken in stating that the objects stated on the 4th page of the leaflet you enclose were the objects of the T.S. founded in 1875. Its objects as first issued were quite different, and they have been changed more than once.

Even were *The Theosophist* the official organ of the T.S., that would not give one Lodge in Canada the right to impose its own views on the official organ, and to call the printing of views other than theirs "a great betrayal." Mere insult is not argument.

Sincerely,

(Signed) Annie Besant.

* * *

AMONG THE LODGES

Winnipeg Lodge programme for May includes addresses on the 2nd on "Theosophy and Modern Science" by Mr. H. J. Townsend; 9th, "The Nibelungenlied," Mr. S. F. Annett; 16th, "The Perfect Way," Mr. L. H. D. Roberts; 23rd, address by Mr. C. Sanderson; 30th, "The Atonement," Mr. Roberts.

* * *

The Secretary writes that "At the March business meeting of the West End Lodge, Toronto, Mr. Felix A. Belcher

was nominated as candidate for the Executive of the Canadian Section of the Theosophical Society. At the same meeting it was resolved; That we the members of the West End Lodge, Toronto, believing in the principles of brotherhood as laid down in our Theosophical literature, do hold that any officer of the Theosophical Society is rightly open to fair and unbiased criticism of his or her official acts. We also hold that these principles of brotherhood are being violated in the unfair and biased criticism to which the President of the Society is being subjected in the columns of The Canadian Theosophist. We therefore request of the Editor that he will use his editorial power to eliminate from the Canadian Theosophist all fighting material which can only serve the purpose of disintegration, and substitute therefore matter of a more peaceful nature, which will serve rather to bind together and make united, a membership which is facing a grave situation."

The Officers and Members of the Orpheus Lodge, Vancouver, B.C. desire to correspond with serious students whether in or outside the Society, with the object of concentrating attention upon the few practical essentials of the Movement. There is Theosophy and there is Pseudo-Theosophy; the line of demarcation must be sharply drawn, and the first essential is clarity of mind in the matter of what is truly vital to the life of the Movement. At this critical juncture positive effort is required, and it is all important to concentrate a strong united effort to make very clear what Theosophy is, and to dissociate the original Teaching from the undignified and debasing superstitions which have been allowed to cloud and obscure the Great Message. Address—Dr. W. E. Wilks, 736 Granville Street, Vancouver, B.C.

Mr. P. J. Hatterman, Secretary of the Vancouver Lodge, reports that Mr. A. E. S. Smythe arrived in Vancouver on April 13th, and delivered public lectures on April 14th, 15th, 17th, 18th and 22nd, respectively dealing with Reincarnation, Karma, The Secret Doctrine, St. Paul and Theosophy, and The Ethics of Theosophy.

On the 16th a special members' meeting was held, and many of the members also had the pleasure of earnest discussions with Mr. Smythe at informal gatherings. As Mr. Smythe's tour has given him a unique opportunity to ascertain the direction of the prevailing currents in the theosophical movement in Canada, we have derived much benefit from his opinions, and we now feel more than ever our duty to maintain, together with the other lodges of the Canadian Section, the stand for pure Theosophy. We are very grateful for the work Mr. Smythe has done in this city and we all hope that he will be able to visit us again before too long a time elapses.

The Toronto Lodge celebrated White Lotus Day on May 2nd with a programme embodying the usual features. The president spoke of the Founders, and other workers who had supported their work in the past fifty years, and of the thousand millions of other souls who had passed from earth in the same period. Readings were given from "The Light of Asia," "The Bhagavad Gita," and from various ancient Scriptures by Miss Jocelyn Taylor, Mr. Harold Anderson, and Mr. George McIntyre respectively. Musical numbers were supplied by Miss Clipsham, piano solo; Master Abie Pratz, violin, accompanied by Eva Galloway Farmer; and Miss Eastwood, soprano solo. Mr. Roy Mitchell gave the address of the evening on "Martyrs for Truth," a brilliant summary of four leading Theosophical truths, and the result of their presentation to typical representatives of our modern culture, the doctor, the scientist, the professor, the priest, the writer, the naturalist. No one escapes the effect of the fire that burns in the words of these truths. When a man comes bearing this message with all its implications, is he welcomed? Let Socrates, Jesus, Buddha answer.

Mrs. E. Worth writes from Tasmania under date of March 1st.: "At the Annual General Meeting of the Hobart Lodge of the Theosophical Society held last Friday (28 ult.). I was instructed to convey the appreciation of all its members, to you and your members, for your

attitude taken in reference to the recent manifesto issued by Dr. Besant and Mr. Jinarajadasa in their endeavour to affiliate the Theosophical Society with, what they term, "The World Religion." This is surely a retrograde step, and one that is likely to retard the growth of the Lodges and the work of Theosophy generally, as it will not then, be able to help any outside the pale of that religion, and also stamp the Theosophical Society as a religion, instead of being the basis of all religions. We thank you, in the interests of Theosophy, for the stand that you have taken, and much appreciate the manner in which you treat the issue at stake."

* * *

JACK LOGIE'S PROPOSAL

The ancient school of Pythagoras at Crotona is being reincarnated in the World Theosophical University and Western Canada will have its Branch at Besant College in Summerland, B.C. It will be an extension of the Summer School which is now in its fourth season and which will be held this year from August 15—29.

In its educational policy the College will attempt to apply the Ancient Wisdom to the problems of modern life. On the economic and material side this will mean the study of Socialism and various phases of the Labour Movement as these will be dominant factors in the coming sub race. Art will find its expression in handicraft and as the making of pottery, baskets, spinning and weaving and other crafts are carried on at the College grounds by the Art League classes can easily be arranged as required. Music, literature and the drama will be represented and full particulars will be available shortly as soon as details are worked out by the officials of the World University.

The Summer School is capable of indefinite expansion as the Tourist Camp is close at hand with a Hall which will accommodate 400 people. There are also about a mile away two large buildings and a gymnasium which were formerly the property of Okanagan College but which are now vacant. These can be purchased for a mere fraction of their value and the matter is under advisement.

Summerland is situated in the beautiful Okanagan Valley and the surroundings are ideal for such an institution as Besant College. The organization is as yet only tentative but Geo. W. Weaver will be Principal and Jack Logie Manager. Their hope is that the movement will be worthy of the great cause which it seeks to serve and that it will merit the consideration and support of every Theosophist in Canada.

Jack Logie.

West Summerland, B.C.

FELLOWS AND FRIENDS

"It is a peculiar feeling among religious leaders," Mr. Augustus Thomas, the playwright, is reported to have said, "that as soon as they obtain 51 per cent of their followers by persuasion they attempt to convert the other 49 by force."

* * *

Mrs. Alice Leighton Cleather has last been heard from at Peking in China, where with her son, Mr. Gordon Cleather, Mr. Basil Crump, and the Misses Davy, she has been in touch with sources of Chinese Buddhism, and all are studying and teaching Theosophy.

* * *

Mr. H. Baillie-Weaver, general secretary of the T.S. in England from 1916 to 1921, died on March 18. He was prominent in many lines of social service, having held chairmanships in Woman Suffrage, Vegetarianism, Anti-Vivisection, Medical Reform, Educational work and other activities.

* * *

Mr. A. Schwarz, treasurer of the Theosophical Society at Adyar, is going to Switzerland for a holiday, and is travelling via Java, Australia, the United States, England, Holland and Germany. He will be in Europe about August. Mr. Jinarajadasa bespeaks for him a cordial welcome wherever he may be. Mr. R. G. Macbean will be acting treasurer during Mr. Schwarz's absence.

* * *

Mr. F. T. S. O'Donnell, vice-president of the independent Sydney Theosophical Society, left Australia on April 10 for a long trip abroad. He is to visit Canada and the United States, Great Britain and

Europe generally, and hopes to get into touch with Theosophists everywhere. Mr. O'Donnell is a man of fine presence and of forceful character, and he will be welcomed in Theosophical circles.

The Blavatsky Association has lost the membership of Mr. Charles H. Collings, its treasurer, who objected to the exclusion of members of the various Theosophical Societies even though devoted students of the Secret Doctrine. Mr. Collings, who is an old Judge student, is now president of the Judge Lodge in London, a T.S. Lodge formed from the students of William Q. Judge's writings, chartered by the T.S. in England. Mr. J. W. Hamilton-Jones is the secretary of this Lodge.

Mrs. Edith Fielding, North Vancouver, has a fine article in The Canadian Bookman for March on "Walt Whitman, A Prophet of the New Democracy." It is not "the democracy of the ignorant and stupid," however, she says. "Whitman's Democracy is one of Individualism, based upon culture, comradeship, and the equal relationship of man and woman towards each other." She explains that this Individualism is not that of the Egotist, "who realizes himself at the expense of his fellows, and does not recognize their right to do the same. But true Individualism is the very opposite of this, and can only be attained through an unselfish love of humanity, which is expressed rather through living than ruling."

It is with real admiration that we call attention to the Canadian issue of The Christian Science Monitor, of date April 16, the most complete newspaper compendium of the Dominion that has been published. The illustrations, the articles and their treatment of our conditions and resources leave nothing to be desired. It is well-known among newspaper men that the Monitor is a model newspaper and unequalled as an educative and attractive paper with the news of the world in faultless presentment. Had Theosophists combined on an activity of this description what a service they would have done the human race! The Monitor, let it be said for those who may not

be familiar with it, never obtrudes Christian Science on its readers. It is a newspaper in full fact as well as name.

It is not often one sees William Q. Judge quoted now in a Theosophical Magazine, but the Norsk Teosofisk Tidsskrift for March-April culls a couple of pages from the last of "Letters that have Helped Me." This is a book that has been sadly neglected. It is worth a whole library of the sort of literature we have been supplied with of late. Anyone who desires to make real progress in the occult life should be familiar with these letters and the comments of Jasper Niemand which accompanies them. The latter writer was one of the most acute thinkers in the Theosophical Movement of her day, but Thought was the last thing wanted by those who got hold of the direction of the Society after Madam Blavatsky's death. When we get more thinking people into the Society it will do the work for which it was intended. Thinkers do not follow Leaders.

Mrs. Bindley, general secretary of the Scottish national society, gives what appears to be an honest account of the Adyar Convention in the "News and Notes" of the British Isles Societies. The report reads: "Mrs. Bindley says that at the time some had expressed disappointment with the Convention. There was nothing spectacular: there were no sensations or thrills. The Masters were present, *but not physically* (italics ours). Like the Hebrew prophets of old the pilgrims to Adyar did not find God in the wind, the earthquake or the fire. They found Him in "the still small voice." There had been a great spiritual outpouring, but at so high a level that only the egos of those present were affected by it, and as it took time for the ego experiences to filter through into the personality, it was not until after the strenuous activities of the Convention were over that many were able to realize the full import of what had taken place."

The death of Dr. Albert Durrant Watson on May 3, which occurred very suddenly, removes a notable figure from the circle of Toronto mystics. Dr. Watson-

was never a member of the Theosophical Society but was always ready to speak on its platform and frequently attended its meetings. He was attracted to the phenomenal side of psychism and for a time investigated along with Professor Albert Abbott the mediumship of Louis Benjamin, publishing as a result a volume called "The Twentieth Plane," styled "A Psychic Revelation," and a second, "Birth through Death," sub-titled "The Ethics of the Twentieth Plane, A Revelation Through the Psychic Consciousness of Louis Benjamin." These books and their production held Dr. Watson's attention for some years, but he told the writer of these lines subsequently that he had given up all communication with Benjamin. Dr. Watson's best work was in his poetry and the best of this should carry his name into Canadian literature in days to be. His finest work is probably to be found in "Love and the Universe," but "Heart of the Hills," has some fine poems. "The Wing of the Wild Bird," was an earlier volume. He also published "Sovereignty of Ideals" and "Sovereignty of Character." He had been interested in astronomy and was president of the Royal Astronomical Society of Canada in 1917-18. Dr. Watson was born January 8, 1859 at Dixie, Ontario. His widow, Sarah A. G. Clare, is noted for her sculpture, and he leaves three sons and two daughters. At the funeral Rev. Dr. Robert Norwood, of St. Bartholomew's, New York, who had travelled all night to be present, paid an eloquent tribute to his late friend, "one of the most significant figures in the life of Canada, if not in North America."

* * *

A Calgary newspaper in reporting an interview with the General Secretary last month made about every misstatement that could be crowded into the report. He asked where the G. S. was born and was told Ireland. He asked what religion he was and was told he was born a Moravian. The paper stated that the G. S. was born in Moravia. This merely indicates that inaccuracy was to be expected. Much worse was the statement made about Mr. Krishnamurti. The reporter asked what the Society thought of the young gentleman. The reply was that the Society was entirely neutral on the

subject. But it was felt, it was added, that the introduction of a new religion of a debateable character would not draw the Churches together as the Society had proposed to do. What do the Churches think of him? was the next question. "They are more likely to regard him as anti-Christ than as Christ," was the reply. The paper announced that the G. S. said Mr. Krishnamurti was anti-Christ.

REVIEWS

A copy of "Christianity and Theosophy Harmonized" has been sent to The Canadian Theosophist. It is a book by G. Leopold. From a glance through it the verdict of Constance E. Andrews in the "Church of the New Age" appears to be a just one. "It is a jumble of pseudo-Theosophical-Christianity of the latest brand, and is all the more dangerous because glimpses of truth sometimes emerge. The compiler has accepted the pernicious teaching at present being given out by the Heads of the Theosophical Society, which teaching is not Theosophical Teaching, for the word Theosophy signifies Divine Wisdom." Mr. J. I. Wedgwood is represented as an incarnation of John the Baptist!

* * *

The Editor of the English Theosophical Review has written an article in which he finds it necessary to defend himself from the critics which we have found in Canada, as elsewhere, on both the right and the left hand of the middle path which Mr. Bensusan properly conceives to be the course which an impartial editor should pursue. He says his Review "is criticized for not supporting those whose ideal is masterly inactivity, and is equally blamed for not supporting those who are ready to hasten in pursuit of every new activity. . . . The attitude of this Review since it took new form in the beginning of 1925, has been to regard every new development with sympathy, to urge nothing, and to decline nothing, bearing in mind that the ideals of Theosophy are permanent and that they will remain unaffected by all those manifestations which are in truth, whether wise or otherwise, an attempt to express and to expand them. In so far as every new development constitutes an honest at-

tempt to speed the slow processes of evolution, we are bound to welcome it, but we are not bound to offer any allegiance that is not based on understanding. Such a tribute is not only of little value; it is unworthy of any great cause and of any member of the Theosophical Society, who takes his membership seriously." On the following page of the Review Mr. Dion Fortune says: "It is no mean achievement to get an Astrological, a Buddhist, a Blavatsky, a Christian Mystic, and a Judge Lodge all to lie down together in one federation! There is no other organization that has ever done such a thing, and if Theosophy had given nothing else to the world than this wonderful example of unifying tolerance, it would have justified its existence." In this magazine for April there is an interesting article on "Atlantis in Bible Myth and Prophecy." The writer, Mr. Alexander Duke, attributes the story of Exodus and many of the traditions and legends embodied in Bible history to memories of Atlantean adventure handed down from the time of the great lost continent by colonists of Egypt and other Levantine countries. Marie Corelli took the same view in writing "Ardath."

In the Chicago Messenger the National President of the American Theosophical Society states "it is interesting and instructive to note that caustic criticism has been confined almost entirely to two prints in the United States of very limited circulation; both edited by members of the American Theosophical Society. It is possible that one of them has at some time endorsed something that Dr. Besant did; and if that is so I hope somebody will point it out, for so rare a thing should not be overlooked! Surely nobody who is familiar with The Canadian Theosophist or The Critic expected any other course than that which they took. They are the joint leaders of the immovable 'back to Blavatsky' movement." There is something to be said for consistency, after all, and the compliment may be accepted for what it is worth. At least people knew where the consistent people were to be found. As some one remarked if Mrs. Besant had announced that the Prince of Wales was to be the coming Messiah all the American T.S.

would have turned Royalist! So great is the spell of authority. A. E. S. S.

ANCIENT AND MODERN PHYSICS

IX.

THE DUAL MAN

Within the alcyonic globes of differentiated pranic-manasic atoms the vibration divided them also into solid-liquid cores and gaseous envelopes, and a kinetic skin of phenomena. And then a new world—a world of Life, came into material existence. All the atoms of thought or manasa, surrounding each and every pranic atom, and making its molecule of energy, so to speak, were that particular kind of kinetic manasa ready to change its rate of vibration within an octave, and the forms prana assumes from the action of thought within the kinetic belt were living and thinking. Each pranic globe, which was a small state of product of the manasic, consisted of two globes in coadunition—two in one. Each pranic atom was the centre of a manasic molecule and represented the universe. All things were two in one, created by harmonic vibration between them, and existence by the greater strength of the lower notes, or attraction. It was at once less and more wonderful than the manasic world—a specialized form of it.

When within this kinetic belt of the prana the etheric solar globes formed here and there, they were three fold, each atom of the new plane of matter having its surrounding envelope of prana-manasa—a specialization of the pranic world in which (what we call) force had been added to life and mind. The static ether, vibrating in each of its elements through one octave, divided into central core (our sun, and other suns) and outer covering, with a skin or belt of kinetic energy, "as above" which developed an etheric world. All things on this etheric world were caused by the harmonic vibration between the etheric atoms and their surrounding envelopes, except that while all things in this etheric world must have life, not all need have mind. The chord of three was not necessary to create; the chord of two was enough, and the manasic atoms

might cease to vibrate in chord with the prana and ether without affecting the creation. Only in the etheric world (and below it) could there be living mindless ones. To the etheric globes the stellar pranic cores transferred their light, which manifested itself in the solid static ether as Attraction and in the gaseous static ether as Repulsion, within the kinetic skin of each etheric world more specialized and less varied than the pranic.

Our sun is not of prakriti, but of static ether, composed of the separate and individual elementary substances of the ether, and their compounds vibrating in the lower notes of their octave. It is our father, not our elder brother. Its envelope of static ether in which the planet revolves is composed of the elementary substances and combinations vibrating in the higher notes of their octave. The light transferred to this etheric globe from its mother, Alcyone, manifests itself in the lower vibrations of the sun as Attraction; in the higher vibrations of its envelope as Repulsion, and within the kinetic skin wherein these forces play, the prakritic globes, planets, were born.

Take our earth. Each atom is fourfold—whether of the static core or of the static gaseous envelope. Creation on it is limited to the kinetic skin, wherein the attraction of the lower and repulsion of the higher notes in each octave of vibration have full play. All things on it must have come from the chording vibrations of the atoms of the prakritic elementary substances and their envelope of ether. They may or may not have life or mind—the ether atom may have lost its chord with its pranic envelope, or the pranic envelope may have lost its chord with the manasic; but the combination must have force or energy within it. It may have lost Mind and Life in acquiring it, or after acquiring it; but it had to have life before it could become prakriti.

All things in the prakritic world flow from the Life of the etheric and the Mind of the pranic worlds. Everything in the etheric world has life, and our unconscious personification or "vivification" of etheric life transferred into fauna or flora, or into force of any kind, has a natural explanation. The thrill of vibration in one octave through the differen-

tiated consciousness of the universe by which the light was separated from the darkness, the lower from the higher, was all that was required to create each star, and sun, and world, and all that in them is. And it was all good.

Each thing on every lower world was but the translation into form of the type of the next world (or plane) above. As each element on this prakritic type, so each combination of those elements into crystal or tree or animal is but the translation. The normal earth from the crystal to (the animal) man was pure, and clean, and holy. Sin had not entered.

How did it come?

On the vast manasic world there was "a special creation"—that of the Angel Man. The three planes of Spirit above were undifferentiated consciousness, but they were in different octaves of vibration, and these working on the three highest forms of differentiated consciousness (manasic matter) brought them to chording vibration so that when they combined and reached their highest point in evolution they "created" the Angel (or manasic) man. He was the product in kinetic manasa of the three spiritual planes above him; precisely as the animal man was the product in kinetic prakriti of the three material planes above him. The latter was the "shadow" of the other.

The Angel-man had a material (manasic) body, but his energy life, and mind were spiritual. The animal man had a prakritic body, with energy, life and mind that were material.

So far all was good.

The animal man has four bodies—one of prakriti, one of ether, one of prana, and one of manasa. It may be true, and probably is, that his manasic body is not sounding in chord with his prakritic body, but only with those atoms of it which are in his brain and nerves; but that is immaterial—for future consideration.

The Angel man had but one body, of manasa, in which the spirit dwelt; but that body was identical in substance with the body that made the mind of the animal man. His manasic body joined the manasic body of the animal man, joined with it by entering into the animal man's mind, as easily as water from one glass is added to water in another glass, and the animal

"man became a living soul," endowed with speech, while the Angel-man was given "a skin coat."

The prakritic body of the animal man was the result in prakriti of an etheric-pranic-manasic, or "astral" body, formed in accordance with the Universal Law. For what he was by nature, he could not be blamed. He stood naked and not ashamed before the Radiance. He did not make his astral body; he was the mere translation of it into prakriti, as all other created things were, and that invisible astral self (figuratively) stood at his right hand, moulding and shaping him.

But when the Angel-man entered his mind, all this was changed. He "knew Good from Evil." To his mind of manasa had been added the Spirit—the Atma—Buddhi's Consciousness of the three Spiritual planes. He has become "as one of us," said the Angel-men of the firmament, of Heaven. He now held the seven planes and was a creator. Each thought and desire that, when an animal only, fell harmless, now created on the pranic and etheric world. Soon beside him, at his left hand (figuratively) there grew up a second etheric or astral body, that of his desires; and his prakritic body was no longer the product of the astral body on his right hand. It was the joint product of the left-hand Kamic astral body he had created, and the right hand normal astral body. He was no longer in harmony with the Radiance. He could no longer face it. He had created discord—Sin.

The pretty legend of the two "Angels," one on the right hand and one on the left, has its physical basis in this truth, but, of course, as a matter of actual fact, the normal and abnormal astral bodies are in mechanical union. It is the Kamic self-made astral body that remains from one incarnation to another, producing in joint action with a new normal astral body, a new physical body for the Inner-Self, or Angel taking the pilgrimage through the lower world.

All the Angel-men did not enter the animal men on the pranic etheric-prakritic globes; only a few. It was a pilgrimage through matter in which those who make it are meeting many adventures, but the legends are many, and have no place in the physics, although the legends are all

founded on the facts of the physics.

Of the number of monads, willing to undertake the pilgrimage, only a few of those within the kinetic belt of the manasic globe have reached the pranic. Only a few of those within the pranic kinetic belts reached the etheric. And of all who have reached this earth, only a few may win their way back before the great day Be-With-Us.

The problem of man, and his relations to the universe, are an entirely different line of study from that of the Spiritual Monad, the over-soul of every prakritic atom. Each prakritic atom has what may be called a soul, its three-fold astral cause; and an over-soul, or the three-fold spiritual archetype, or causeless cause.

Every combination of these atoms, whether a knife, a leaf, an animal, an earth, a sun, or a star, has this soul and over-soul.

Once the idea of what is meant by these terms becomes clear, the difficulty in understanding them vanishes. The study of man is physical in its lower branches; metaphysical only in its highest and last analysis. The study of the Monad is metaphysical from start to finish. The two studies are apt to be confused, because metaphysically they are often joined for study, the teacher taking it for granted that the pupil fully understands the simple and easy physics of the problem of humanity.

This, in crude and bold outline, is the story of creation to the fall of man according to the ancient physics, translated into the words and phrases of modern physics. The latter, in the latest discoveries of modern science, seem to have stolen a shive from the ancient loaf in the expectation that it would not be detected. Each and every step forward that modern science has made in the past twenty years, each and every discovery of every kind in the physical field, has been but the affirmative of some ancient doctrine taught in the temples of the East before "Cain took unto himself a wife."

X.

THE SEPTENARY WORLD

In the physical universe we have the four informing physical globes, so that as a whole or in its parts, it is "a string of

seven globes," reaching from the highest spirit to the lowest matter. The awakened Universal Consciousness in vibration—undifferentiated in the three globes above, differentiated in the four globes below—in its last analysis is all one. But there is a gulf between matter and spirit, radically dividing them, and in the physical universe we are concerned only with physics and physical laws, until we reach its outmost boundaries and come in touch with the spiritual planes beyond.

This is the view of the universe at first glance, as in the smaller universe of this earth we at first see only its solid and liquid globes. And even after the discovery of the gas, we do not apprehend its important work in and behind the others until it has been pointed out to us. Nor do we at first apprehend the work of the spiritual in the material, and the object of metaphysics is to show, through the physics, the connection between them: that the spirit works through matter; that where we can see but four there are seven beads on each material string; and that the last bead of each string is itself a chain of beads, the "chain of seven" applying only to the seventh manifestation, or *prakriti*, while the "strings" apply to the way in which they come.

On each untravelled string leading from our central sun down to a planet there are seven beads corresponding to the seven globes in the chain of each planet, each to each, yet not the same. There is a distinction, and it is no wonder there should have been confusion at first and a mixing of "strings" with "chains." The physics as they progress will clear this confusion away.

In the manasic globe, which is the first differentiation of that which forms the spiritual globes above, the resulting mind or *manasa* is mainly the differentiated Divine Mind of the highest. It has a "chain" of two globes only, itself and the Divine Mind globe, although its "string" of globes is four.

It is the perfected differentiation of the *Buddhi* in *manasa* that causes the formation of the pranic globes, which have chains of four and strings of five, and the full and perfect differentiation of the *Atma* in *manasa-prana* that causes the formation of the etheric globes, which

have chains of six and strings of six. Consciousness, *Buddhi* and *Atma* are practically the same as the *manasa*, *prana*, and ether, each to each, only the latter are differentiated and the former are not.

Each of the three astral globes is the reflection in matter of the three spiritual globes beyond, each to each, and all in all.

The difference between matter and spirit is a difference in Motion only. Both are vibrating, so that both are in mechanical motion, from force without, like the waves of the ocean, but only the matter has what we may properly call motion of its own, or that produced from within—from the atom and each organism of it up to the ALL, as the vibration is from the ALL down to the atom. It is this centre of force in an atom, this motion outside of vibration, or rather beside it, which we call "differentiation." Brinton's "daring psychological speculation" that "mind was coextensive with motion" (from organization) was but a repetition of one of the most ancient axioms.

Take our solar etheric globe. It has two other globes of matter, consubstantial; a globe of *prana* and a globe of *manasa*. They are not beyond it, or beside it, but one with it, atom for atom. But what are they in reality? Globes of *Atma*, *Buddhi*, and Consciousness in which the atoms, having organized, are in motion, are they not? (*To be continued*)

* * *

THE LUTE OF LIFE

By Arvia MacKaye

Ash and flame, sand and dew

Ever build the lute anew.

Star and sun and seraph wings

Play upon the tauten'd strings.

From the dark and hollow grave

Tidal music, wave on wave.

Sound and silence, shade and shine—

Body of a life divine.

Lute of earth, with human strings—

Upon the cross the spirit sings.

The above poem is by the daughter of Percy MacKaye, son of Steele MacKaye, the playwright and literary man so well known on the continent forty years ago. Mr. Percy MacKaye has just completed a life of his father which is soon to be published.

LANGUID PLATITUDINARIANS

The prediction made long ago that Mrs. Besant would die in the odour of sanctity within the pale of the Catholic Church seems to be progressing towards its fulfilment. In the old days she never made a secret of the fact that to her there were only two logical systems—Atheism and Catholicism.

—W. T. Stead in *The English Review of Reviews*, August, 1891, commenting on Mrs. Besant's Recantation of Malthusianism.

* * *

Theosophy is somewhat too virile for the languid platitudinarians of our time let the churches climb to the wisdom-religion for it cannot descend to them.

—Mrs. Besant on Theosophy and Christianity in *Lucifer* for October 15th, 1891.

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