

# THE CANADIAN THEOSOPHIST

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## THE WOMAN WHO FELL FROM THE SKY

A STUDY OF NORTH AMERICAN INDIAN CREATION MYTHS

By FRED B. HOUSSER

### INTRODUCTION

In this series of articles I shall aim to lay a foundation for the further study of North American Indian mythology in its relation to the Secret Doctrine. In the beginning let it be said that the material should not be looked upon as anything more than elaborated notes. If the reader will use the notes as a groundwork for further research on his own account, he will, I think, find them of assistance in the study of the red man's mythology and folk lore, the background of which is contained in his creation stories.

It should ever be kept in mind what H. P. B. says regarding the interpretation of mythical symbols, namely, that the myths of antiquity have a seven-fold interpretation. The Gods of Olympus were septiform personifications (1) of the Noumena of the intelligent powers of nature; (2) of cosmic forces; (3) of Gods or Dhy-an-Chohans; (4) of celestial bodies; (5) of psychic and spiritual powers; (6) of Divine Kings on earth; (7) of terrestrial heroes (S.D. II., 808), (765 o. e.).

I hope to prove that the inherited traditions of the North American Indian are the same traditions as those of every ancient people, and that the key to their occult and esoteric meaning lies hidden in the Secret Doctrine of the east, even in so little of that doctrine as H. P. B. was permitted to give out.

Archaeologists are generally agreed that the red man's presence in America can only be dated in terms of geological periods. In a post-glacial terrace on the south shore of Lake Ontario part of a hearth was discovered at a depth of twenty-two feet. Similar finds have been recorded in Ohio, Minnesota, Missouri, Kansas, Nevada, California and Idaho. (See Spence's Myths and Legends of the North American Indians.)

The red man's origin is conceded to have been somewhere in the lands of the far north (see Prescott's Hist. of Peru). As we proceed with the study of his mythology with the help of the Secret Doctrine it will become apparent that the first home of the North American Indian was on some portion of a hyperborean continent which was destroyed by fire, water and the shifting of the earth's axis. He was a fourth race man, receiving his traditions from the race that preceded him.

With the ancients America was called the Fifth continent. It arose during the palmy days of Atlantis. Its name in the east was Patala, meaning Antipod. H. P. B. states that the ancients visited America before Europe had been heard of. The Nagas, a race said to have been one thousand in number, were born for the purpose of peopling America, and they were called "Serpents of Wisdom." The name

survives in Mexico in the so-called "Nagals" or medicine men (see Glossary, H. P. B.).

The Secret Doctrine teaches that the arts, sciences and religion of every nation which preceded the last universally known, but not universal, deluge had been recorded ideographically from the primitive oral records of the fourth race, and that these were the inheritors of the latter from the third root race before the allegorical fall (see S. D. II., 559, o.e. 530).

These ideographic records are spoken of by Copway (KAH-ge-ga-ha-howh), an Ojibway writer whose book can be read at the Toronto Reference Library. Copway states that the Indians had places of concealment for the legendary records of their nation. Three of these hiding places were in existence in 1850 near Lake Superior. Ten elders lived near to guard them, fifteen years intervening between each opening, when those that showed signs of decay were renewed. The records were written on slate-rock, copper, lead and birch-bark, and are said by Copway to have been transcribed from originals given to the race by Manitou, the God. They contained emblems which transmit the ancient form of worship and rules for the dedication of four priests.

Another record with which we shall deal later is one known as the Wallum-Olum, a remarkable document in picture writing supposed to have been painted originally on a buffalo robe (see Spence, *Myths and Legends of the North American Indians*). It has been beautifully translated into English by the late Professor Daniel Brinton and published in a volume entitled "The Wallum-Olum of the Lenapée."

The various Huron, Iroquois and Algonquin creation stories coincide closely. The one we are going to study is the account given by W. E. Connelly in *Wyandot Folk Lore*, *Twentieth Century Classics* and *School of Readings*, Kansas, 1899, collected from Wyandot information at Kansas City Wyandot Reservation, Oklahoma, during the last fifty years of the nineteenth century. Other Wyandot accounts of creation have been written by B. N. O. Walker, H. R. Schoolcraft, Father Brebeuf in the *Jesuit Relations*, 1636, Father De Charlevoix in 1744, and

H. Hale in the *Journal of American Folk Lore*, Vol. I., 1888.

All of these accounts have been brought together and published under the editorship of Mr. C. M. Barbeau in a volume entitled *Huron and Wyandot Mythology*, obtainable through the Archaeological Branch of the Dominion Department of Mines.

The Wyandots of to-day are direct descendants of the once powerful Huron nation whose country was situated between Lake Superior and Notawasaga Bay, Ontario, at the time of the discovery of America (see Barbeau's *Huron and Wyandot Mythology*). They are therefore a branch of the original Huron and Iroquois family, and their traditions correspond to those of the five nations of the Iroquois Confederacy, which, in its days of power, dominated the North American continent from the northern boundary of what is now the State of Texas, northward as far as James Bay, and from the Atlantic seaboard to the eastern bank of the Mississippi River (see Francis Parkman).

The first article is on Aataentsic, the woman who fell from the sky before the creation of the world, a central figure and a sacred symbol in nearly all the creation myths of the northern tribes. Aataentsic was said to sit in a place in the north amid the walls of caves, guarded at the entrance by crashing rocks. She held a torch given to her by Heno the Thunder God when she fell down from heaven, and around her centres the beautiful myth of Mahora, one of the stars of the constellation known to us as Orion. We shall study her in our next article.

## THE IMPERSONALITY OF THE MASTERS

It is only when we understand the character of the Masters as the servants of a perfect law, and perfect in their service, that we can appreciate their utter impersonality. They are the agents to render to every man according to his due. There can be no favour in their intercourse with humanity. To single out one more than another would be to destroy that equal balance of the divine will which "knows not wrath nor pardon." There could not be

granted to one anything that was not the right of all. And so when we pray, it is not for personal favours, but for that which will descend as a blessing on the whole race.

We have no quarrel with the impersonality of God: except in the case of those who still regard life from the view-point of their own selfishness, and think it unaccountable that God should so neglect them and their merits that he does not distinguish them above others. This is the egotism of the child, and when we become men we put away childish things. They are worthless to the adult, and the adult virtues require that a man depend upon himself and his own powers, and look not to others for advancement. So it is that the Master becomes such. He has practised the adult virtues, and the Law accepts him as its agent and goes on to work through him. As we make it possible it uses us to bring about the perfection of life, which is harmony.

It is impossible for the Masters, therefore, to supplant the powers of a man's own nature. To do so would be to destroy the development which he is seeking, however unconsciously. His adolescence in the Secret Life is an involuntary thing at first. He scarcely knows what he is seeking, but he feels the impulses of a larger destiny moving through him, and he wanders for a while in the mazes of desire until he reaches a path which he recognizes by the wisdom of his heart, and he knows that another stage in his course is clear before him. Tenderly solicitous for his welfare as the Masters are, yet they cannot interfere, for that would be to weaken the effort by which he gains his strength and learns to obey the guidance of his inmost God-born Self.

Hence it is that many are called and few are chosen. For the choice lies in ourselves. No other, higher or lower, directs us to that test which, accomplished, crowns us with one more blessing. We seek the tests daily, by devious ways sometimes, but always under the law; self-constituted and self-discovered, the temptations that we pray not to be led into, are found to be those desires that we most dearly have coveted. We think to come to the wedding feast, but we have not on the wedding gar-

ment. We came to enjoy ourselves and not to render service and love to others.

When the Angel came to John in Patmos John fell down to worship him, but the Angel said, "No, not that; I am but a servant like yourself and your brothers the prophets." There is a divine humility which the Masters share with God Himself, Who never interferes with anyone, but observes the integrity of the simplest as of the wisest. There are few who perceive the magnitude of the freedom that Life offers us, and yet we can scarcely refrain from curbing and dominating the liberty of our fellows.

If the Masters wished to guide us otherwise than by placing the Wisdom of Life at our disposal, it would be easy for them to come into the world, and gather around them an army which would rule the nations. But that would not bring about the self-evolution of each pilgrim soul. "Thou canst not travel on the Path before thou hast become that Path itself." A. E. S. S.

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A revival of Buddhism in the land of its birth is a possibility foreshadowed in many ways. The increasing frequency of references to Buddhism in our journals is the most prominent of them. Sree Buddha-Charithamritham is a brief sketch of the life and teachings of Bhagwan Buddha in simple Sanscrit verse by Srimathi Mandayam Dhathi Alanelamma, intended for Hindu children, is another sign of the interest that is being felt in the study of Buddhism. The talented authoress has taken special care to impress on young minds the teachings of the illustrious Sakya Muni bearing on public service, non-violence, vanity of caste distinctions, the sin of untouchability, the law of Karma, and the disinterested performance of duty. Buddhism is thus a great inspiration for constructive national work. A Buddhist revival will moreover restore the ancient spiritual and cultural solidarity of India, Thibet, Ceylon, Burma, Siam, China, Japan, Corea and the rest of the so-called Far East of European diplomacy. Srimathi Alamelamma's poetic composition is thus a significant sign of the times. The booklet can be had from the author, 101, Ramavilas Agrahar, Mysore.—The Indian Social Reformer

# THEOSOPHY IN ACTION

## VIII. INTELLECTUALITY

By ROY MITCHELL

If we are to succeed in making this Theosophical Society nearer to that first heartening ideal in which it was begun, one of the things we must do is to restore intellect to its place. Not to the highest place, because it is implicit in Theosophy that there are realms into which intellect of itself may not go. There are none, however, from which it may not draw. We will be careful to correct that inferior and popularity-seeking mood in which it has become the fashion to offer new students a bargain route to the Supreme without traversing the realm of mind.

Least of all will we acquiesce in the cheap habit dismissing mental effort as being mere intellectualism and consequently privative of the things of the spirit, especially when such dismissal comes from those who have neither the courage nor the endurance to essay the necessary initiations of mind.

It is so great a temptation for a Theosophical student to try to cover up mental failure by saying "My *dharma* is not of the mind. Mine is a spiritual path," and thereby exalt his shortcomings into a specious semblance of virtue. His chief difficulty will not deceive anybody long, and this for the best occult reasons.

There is one sovereign test for whether he is living in the world of spirit or in the world of emotion. Focus of consciousness in the spiritual realm will fecundate mind. Focus of consciousness in the emotional realm will not. Spirit vivifies mind; emotion dulls it. Spirit focuses mind; emotion disperses it. If mind will not work freely and connectedly it is because the focus of consciousness is not interior to mind, but exterior to it.

If my reader find himself in any doubt about this and be not merely of the type that persists in mistaking a brown study for a spiritual experience, he will do well to test it for himself. If an exercise be genuinely spiritual and in even the slightest measure achieve its object, mind will race eagerly along its line of enquiry; it

will capture clear analogy from within; it will refine words into clear and enlightening use; it will make vivid and flashing revaluations of life; it will endow its participants with a power of tongue. If he have penetrated for an instant into his spiritual being he will show it in thought, in speech which is the firstborn of thought, in movement and in love. These things he will find in himself and these things he is entitled to expect of spiritual devotees wherever he finds them.

If it be that he mistakes the full reflection of *Buddhi* turned upside down in *kama* for the pure light of *Buddhi* itself, he may easily know it. He will have peace of a drugged sort, not an elated peace; he will be turgid and heavy or sounding and empty; he will parrot phrases he has heard instead of making them; he will resay reams he has read, and utter formulae he does not understand; he will feel far from the centre of life—out at the edge of the disc as it spins—and will cling to things; he will be easily made apprehensive of evil, will react easily to anger. If his fear persist he will become fanatic.

Before any man has the right to condemn mind he must satisfy us that he has transcended it, that he is so fully master of mind that he can create momentarily the radiant and golden fruit that is born of the meeting of mind and spirit. As well talk of going through to spirit without taking the initiations of mind as to talk of a diameter that does not pass through the centre of the circle, or of a road from two to four that does not pass through three.

Mind is not an end, nor must it ever be considered an end. It is none the less a means, and even the *Bhakta*, most pledged to devotion, considers it so. There comes a time at last for the sacrifice of mind to spirit, but it will profit us little to offer to sacrifice something we have not attained. Since few of us have mental powers worth any great stir in Heaven when we sacrifice them, least of all those among us who talk

most of that sacrifice, we will do well to tarry a while with mind until we have something worth offering.

So tarrying, we may learn that mind will open many spiritual doors nothing else can. We will find, as so few of our people give signs of having found, that the real problem of attaining to the *siddhis* of mind is the ability to control the lower self. That it is not an intellectual task nearly so much as a moral one. That when one's mind is clumsy and inept and his memory bad, rather than making a virtue of it and pluming himself on being a Bhakta, he had better be about the work of quelling the lower self which renders his mind inefficient.

We Theosophists have come on a bad muddle these later days about the nature and place of mind, and it will be salutary for us to spend more time with Patanjali as we used to do. Patanjali is a regimen and far more healthful than a nostrum. We will learn from him that to be able to follow a line of reasoning to its logical and honest conclusion is a great thing and requires control over the animal nature. That beyond this discursive power lies the power to hold a single image in mind, concentrating attention upon it to the exclusion of all others. That beyond that again lies the power to contemplate an abstract idea until it becomes a full and potent concept drawing magnetically from the past and clarified by the light of Buddhi—of Hermes the messenger of the God. That beyond that again lies the far harder task of pushing every image out to the circumference of conscious mind and remaining thus positively and definitely free from a spectacle, to let the cognitions of Buddhi mirror themselves in a crystal-clear pool of mind. This is meditation, the standing midway between the God and the lower self, the postulant of the spirit.

I think that realizing how hard the mount of vision is to climb and that these steps must be taken patiently in the order I have given we will learn to be honest with our newcomers and let them waste as little time as possible with our present substitutes for this living proof of the truths of

Theosophy. We may then find a more modest word than meditation for that quaint practice of recent years of sitting with palms on knees and feet on floor and thinking at random as at a seance. Even the position is merely funny. It closes no bodily circuits, as in the great postures of meditation. It is like trying to catch water in a bottomless bucket. If we must do it and in groups, another quaint practice against which Jesus earnestly entreated us, let us call it quiet thought or something like that and make it clear that meditation is a great exercise and follows only upon mastery over the mercuric tendencies of mind. That it is the sacramental crown and glory of an intellectual achievement so many of our people have hoped against hope they will not need to bother about. We must be honest above all things. The Masters would like that better than multitudes dishonestly attracted.

So when we hear talk about variety of mind let us remember that there is not nearly so much variety of mind as we think, but only variety of the distortions and disturbances of emotion through which it is projected.

The ability to think clearly and well, as to speak or write clearly and well, is wrested by toil and patience and repeated effort from the lower self, and anybody with the will to go into his closet and close the door and strive with a mental problem can solve it so. Mind will never defeat him. But laziness will and drowsiness will, and fear of failure and hope of success and doubt of the value of his work, and lack of fortitude, and habitual self-indulgence, restlessness of body and recent anger.

The phrase "Mind is the great slayer of the Real," must not be wrenched out of its true place in the Great Work. There is a phrase that demands attention far earlier on the path than that and with it we are more immediately concerned because so few of us have passed it. "Let not the senses make a playground of the mind." That will hold most of us this life. Any there be beyond that will reveal themselves by their fruits of spirit.

(Next month—Spirituality.)

# OCCULT MASONRY

## THE THREEFOLD QUEST

By MATTHEW GIBSON

The first key to the meaning of Masonry is found in the fact that the research is in three stages. This characteristic it shares with a great number of occult, mystical and religious systems, and from a survey of them it is possible to establish certain fundamental theories regarding the purpose of the Craft.

All mysticism is based primarily on three elements, which are sometimes symbolized as states of consciousness, sometimes as a combination of places and persons, or as inanimate objects, and most frequently as grades or degrees of initiation. They are invariably to be considered as states or conditions within the individual, and they can easily be found by a momentary self-examination. If one will first think of himself and what he is he will find one constant factor. That is the Ego or "I" or self—what the Hindu calls the spectator. The mystery systems call it the candidate. It is the witness of life, the enduring thing which cannot think itself out of existence, either as having begun or as ever ending. That is the fundamental fact in consciousness. The Ego remains permanent through all vicissitudes, a silent, curious watcher of all its functions.

Below it in the world of sensation is the welter of emotions, passions, attractions, repulsions, likes and dislikes, hopes and fears, a world from which it is separate, and from which it may withdraw its attention, but in which it must work. This is the cave of so many rituals, the lower self, the place of shades, the field of action. Above this lower realm is the state of pure mind in which the Ego has its home, the place between heaven and earth, the middle chamber of so many rituals. Beyond and above mind again is a third world, vaguely known to most of mankind, but none the less the point of interest in all the traditions, a heaven world, a hidden place wherein lies the true source of life. That such a state, superior to mind, does exist

within a man, is the constant contention of saint, of saviour, of philosopher and creative artist alike, and the attainment of it the immediate end of human aspiration.

Lest the reader think that I am assuming the existence of something for which there is no scientific warrant I would refer him to Dr. Richard Maurice Bucke's monumental work *Cosmic Consciousness*, an exhaustive examination of the phenomena of illumination, in which he identifies the three states I have given, (1) simple consciousness, a state in man akin to that of the animal, (2) self consciousness, the normal consciousness of mankind, and (3) cosmic consciousness, a higher and veiled state which gives rise to the qualities of love, devotion, brotherhood, altruism, the quest of beauty and the loftier moods of men, and which is capable of being brought into active manifestation under certain conditions. He cites scores of well attested cases among highly developed men and women, and describes the "cosmic" state as being as much superior to the slow moving and clumsy mental world as the latter is to the passionate consciousness of the animal.

Dr. Bucke contents himself with the description of the states, but the older mystical systems go further. They say, in effect, that the Ego, in order to bring about the purpose of life upon earth, must perform a threefold task. First of all, he must learn to discriminate between the Ego and the lower world in which it is plunged, or, as it is symbolically stated, he must go down into the lower world, learn its powers and purify it. Secondly, he must learn to perform the functions of mind to their full, in spite of the disturbance of his lower self. Then, having done so, he must enter the spiritual world and draw its powers down into the now purified vessel and thereby bring the Kingdom of Heaven to pass upon earth, or, as the Hindu would say, attain *yoga*, or union with the supreme.

This is the process described with so great wealth of imagery in Dante's *Divine Comedy*. His lower world, with all its forms of grossness, is described in the Inferno, the Purgatorio is the place of effort or cleansing, and the Paradiso is the place of direct knowledge as well as the source of life itself.

It is worth while, at this point, to remind my readers that neither Dante nor any discerning reader since Dante ever believed that the *Divine Comedy* refers to after death conditions. It is implicit in all schools of mysticism that the three realms are to be understood as of this life on earth, and can only exist when the soul is in the body. It is here only that the spiritual, mental and lower powers are assembled for the Great Work, or that the three Grand Masters are present for the utterance of the Word.

The same is true of the three realms of Egyptian religion: *Am-Tuat*, the under world, is the lower man; *Amentet*, with its gates, is the place of effort or purification, and *Sekhet-Aanru*, the fields of the blest, the place of spiritual sustenance, and all three show undoubted signs of having been mystical grades, and not the material hells and heavens which Egyptologists have made of them.

The Persian Sufis called the spiritual realm the Temple, or place of prayer; the home of the Ego, the Caravanserai, or place of coming and going, and the lower vehicles of consciousness the Tent, because it had, in their doctrine to be pitched and struck again and again. The new Testament had a like symbolism, with its Temple, its Inn, and its Stable, the place of the animals. The Mithraic ritual gives cave for the lower abode, and ordained that it should be entered without metals on the person of the candidate. The threefold division was common in ancient sacred structures, notably in the Jewish Tabernacle, as well as in the Temple which is the central factor in Masonry.

Turning to another type of symbolism, one finds the Ego symbolized as a man en-

gaged in a magical work, an arduous quest, or a symbolic office for the bringing of the mystical elements of spirit and matter together. In alchemy, the alchemist was required to bring the Elixir into the *vas alchemicum*, or the spiritual power into the lower vehicle, as a means of gaining everlasting life. He was described, in another operation, as bringing a certain tincture, or a stone, to play upon base metal or dross, which thereby was turned to precious metal. In the Grail tradition, Parsifal, the stainless knight, sets out in quest of the Sang Real, or True Blood (not San Greal, as the learned obscurantists have written it) to bring it into a mystical chalice. In our Christian communion, as in those of other religions, there is a fusion of the Blood, symbolized as wine, and the Body symbolized as bread, brought about by the communicant. With the Rosicrucian, as with the Gnostic, the union was figured in the bringing together of the Stauros, or upright of the cross, and the Batos, or horizontal piece, and fixing the ineffable mystery of the Rose, the symbol of man, thereon.

These are a few of many threefold devices all used to the same end, enough to demonstrate the constantly recurring use of a threefold symbolism of the relation of the Ego to its higher and lower elements, and of a union of the three by his agency. This union is the subject matter of all religion—the very word re-ligio means a binding back of something that has been broken—and it is with this binding back or reunion that the ancient mysteries are concerned.

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## THE GARDEN OF THE SUN

BY

ALBERT E. S. SMYTHE

SONNETS AND POEMS

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## OFFICIAL NOTES

We have great pleasure in reproducing a fac simile of a letter by H. P. B. for which the electrotypes have been kindly lent to us by the courtesy of the General Secretary of the T. S. in England, Major Graham-Pole.

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Members who have allowed their membership to lapse by non-payment of dues may be reinstated at any time on payment of the current dues, except where two years are due, when both years must be paid for. In case of lapse for more than two years, the dues for the current term will be accepted. Secretaries are requested to send in changes of address at once when ascertained.

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Mr. Foster Bailey writes to correct the impression that *The Beacon*, from which we copied a letter from H. P. B. in our October issue, is merely the mouthpiece of Mrs. Bailey, and to say that "the motive power behind *The Beacon* and the quality of the note which it sounds is not one of person-

ality. *The Beacon*," he says, "was launched for the express purpose of aiding the Theosophical Movement by building into the T. S. thought-form those impersonal, unsectarian and non-dogmatic concepts, which, if more powerfully demonstrated, would have kept the Society freer from many of its unfortunate internal struggles, and made it a less restricted and still more powerful factor in influencing the thought and aspiration of the world." He also points out that the date of the letter, given in his original as 1897, must be incorrect. The figures are probably transposed for 1879.

\* \* \*

An informal report is given in the November *Theosophist* of the work done by the General Council at Vienna during the Congress. Mr. Cronvall's letter was submitted to a sub-committee and Mr. Cronvall discussed the letter with them. Dr. Cordes, who reports the matter, thinks that "evidently there had been a good deal of difficulty, partly owing to the indiscretion of E. S. members, who, out of a sense of loyalty, have been intolerant of those who criticized. Mr. Cronvall recognized how constantly Mrs. Besant had spoken for freedom of opinion. The difficulty lay in the human nature of our members, who "were constantly transgressing the spirit of tolerance." The committee suggested that Mrs. Besant draft a brief statement to cover the points, which were summarized under five heads: "1. Seeing that no special writings or writers are imposed on members as the sole exponents of Theosophy, all religions, types of mysticism, philosophies and sciences of the past, present or future, have great truths in them which are a part of Theosophy. 2. That no member is obliged to believe in any teaching or teachers whatever. 3. Yet, on the other hand, members are allowed to believe in and to follow any teacher or teachings which they like so long as they do not declare that *their* beliefs alone are Theosophy. 4. That freedom of action is allowed to all members in their Theosophical relations so long as courtesy and brotherly conduct are not violated. 5. That the T. S. is on a democratic basis."



19, AVENUE ROAD,  
REGENTS PARK, N.W.

March 7, March 30 1891.

Dear Mrs. Bright-

I share your anxiety for Annie & feel quite nervous about it, but what can we do! She has to be at the annual convention of the S. S., her feeling to be then being taken in freedom a regular disaster. As usual, we, Theosophists - I mean the really devoted ones - have no right to make public good judgement to our personal comfort or discomfort. Each of us must ever be ready to sacrifice Self - life & even honour, which is mine - at any moment for the good of our brethren, the weal or woe of one, being joy

small importance, when the good of the many is concerned.

Thus, we have "to risk the thing" as Americans say. Yet I have a strong hope that our friend will return unscathed from the ordeal, her eloquent & devoted head crowned with fresh laurels earned honestly.

Thanking you for the kind interest shown & begging you to convey my respects to Mrs. Bright & Miss Thayer believe me, ever your sincerely

H. P. Blavatsky

Letter from H. P. Blavatsky to Mrs. Ursule M. Bright,  
Dated March 30th, 1891.

## AMONG THE LODGES

Toronto Lodge held a sale of work in October and raised over \$600 for the Building Fund of the Theosophical Hall.

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Vancouver Lodge held its annual concert in Hamilton Hall on 22nd November, the proceeds being in aid of the Building Fund.

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Bliss Carman, the celebrated Canadian poet, who has been giving a series of readings in Canada, was present at the meeting of the Toronto Theosophical Society on Sunday evening, November 25, when he read two of his new poems, "The Truce of Manitou," and "Wawa, the Wild Goose"; and also the fine poem, "Lord of My Heart's Elation." An address was given on "The Beginner in Occultism," by Mr. Roy Mitchell. Mr. Smythe presided. Mr. Carman had intended to read his new poem, "Shamballah," founded on the Secret Doctrine story of the Sacred Island, where, as Mr. Carman has it, "the Sons of the Word are sent forth." Two stanzas of the poem are:

"They builded no temple save beauty,  
Save the truth they established no  
creed;  
Great love was their power and their pur-  
pose  
As a flower in the heart of a seed.

"From Patmos, Chaldea and Cumae  
Their servants were chosen anew  
To speak as the Logos commanded  
That the Dream of the Good might  
come true."

## FELLOWS AND FRIENDS

Captain A. G. Pape, who raised the question of Reincarnation at the British Association meeting in Liverpool, turns out to be a Theosophist from Edinburgh.

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Among the 125 pictures by Canadian artists accepted for the British Empire Exhibition next year are several by the members of the Group of Seven, as it is known, of which Mr. Lawren Harris, F.T.S., is the

leader. Works have been accepted from this artist and Messrs. Arthur Lismer, J. E. H. Macdonald and Frederick H. Varley.

\* \* \*

Speaking before the Canadian Club, Toronto, Major E. P. Brown, who was in Japan at the time of the great earthquake, said that on the following day at Kama-kura the great statue of the Lord Buddha was quiet and immovable as ever, representing the subjugation of the passions and the presence of spiritual power. It was impressive amid all the desolation to see it standing in majestic serenity.

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The death is announced, on October 1, of the General Secretary of the T. S. in India, Purnendu Narayan Sinha. He was a Sanscrit scholar well-read in the Puranas; devoted to the uplift of the poor; and he gained a title from the Government for his work in agriculture. He co-operated with the Mussalmans where possible, and his loving, generous spirit spread harmony and goodwill. He built and maintained at his own cost a large school in Bankipur, where he lived, and was an able lawyer and politician, being a member of the Legislative Council of his province. Withal, he was a devoted Theosophist, unwavering and steadfast.

## A SECRET DOCTRINE PRIMER—VI.

In trying to understand the beginning, or rather the eternal fountain of creation, the Buddhists describe "an infinitude of creative powers, which collectively form the one eternal substance, the essence of which is inscrutable—hence not a subject for speculation for any true philosopher. . . . Upon inaugurating an active period, says the Secret Doctrine, an expansion of this Divine essence from without inwardly and from within outwardly, occurs in obedience to eternal and immutable law, and the phenomenal or visible universe is the ultimate result of the long chain of cosmical forces thus progressively set in motion.

"In like manner, when the passive condition is resumed, a contraction of the Divine essence takes place, and the previous work of creation is gradually and

progressively undone. The visible universe becomes disintegrated, its material dispersed; and 'darkness' solitary and alone, broods once more over the face of the 'deep.' To use a metaphor from the Secret Books, which will convey the idea still more clearly, an out-breathing of the 'unknown essence' produces the world; and an inhalation causes it to disappear. This process has been going on from all eternity and our present universe is but one of an infinite series, which had no beginning and will have no end."

The power that brings about this out-breathing and in-breathing of the universe is absolute, and it is this Absolute Principle upon which is founded all the ideas of God that are found in the various religions. "It is wrong and unjust," says the Secret Doctrine, "to regard the Buddhists and Advaita Occultists as atheists. If not all of them philosophers, they are, at any rate, all logicians, their objections and arguments being based on strict reasoning." It is also stated that "Parabrahm is not 'God,' because It is not a God." The explanation is that "IT is 'Supreme' as CAUSE, not supreme as effect. Parabrahm is simply, as a 'Secondless Reality,' the all-inclusive Kosmos—or rather the infinite Cosmic Space—in the highest spiritual sense, of course." The derivation of modern and exoteric ideas of God as a Personal Being belongs to the later and more materialistic developments of religion. "The fact of choosing a deity among the pagan gods and making of it a special national God, to call upon it as the 'One living God,' the 'God of Gods,' and then proclaim this worship Monotheistic, does not change it into the ONE Principle whose "Unity admits not of multiplication, change, or form."

Unless this idea is grasped, and understood to some extent, the unity of the different religions, with all their contradictions and hostilities will not be perceived. The noumenal, the unseen, is always the objective of the spiritual mind. The phenomenal, the temporal, always appeals to the material mind. "Can the flames be called the essence of Fire?" it

is asked. "This Essence is 'the LIFE and LIGHT of the Universe, the visible fire and flame are destruction, death and evil.'" And again: "Fire and Flame destroy the body of an Arhat, their absence makes him immortal." The passage will not be forgotten in the Epistle to the Hebrews: "Our God is a consuming fire." Hence it is that to all fleshly, material, temporal and perishing things, in the course of the ages this Fire has been viewed as a Lake of Eternal Fire. To that which is evil it is a destroying fire. To that which is spiritual it is a purifying flame.

"The knowledge of the absolute Spirit, like the effulgence of the sun, or like heat in fire, is naught else than the absolute Essence itself," says Sankaracharya, the great Vedantin. IT—is the "Spirit of the Fire," not fire itself; therefore, "the attributes of the latter, heat or flame, are not the attributes of the Spirit, but of that of which that Spirit is the unconscious cause." "Parabrahm is, in short, the collective aggregate of Kosmos in its infinity and eternity, the 'THAT' and 'THIS' to which distributive attributes cannot be applied." Grace Hill.

## CHELASHIP

The primary motive which governs people who become chelas is the desire to achieve moral and spiritual exaltation that may lead directly to a higher state of being than can be hoped for by the unassisted operation of the normal law of nature. Referring back to the esoteric view of the human soul's progress, it will be seen that people may often be impelled, as Mme. Blavatsky was, for instance, from childhood, by an inborn craving for occult instruction and psychic development. Such people seek initiation under guidance, as it were, of a commanding instinct, which is unlike the intellectually formed purpose to accomplish a spiritual achievement that I have assigned to chelas as their primary motive. But in truth the motive would be regarded by occultists as the same at different stages of development. For the normal law of Nature is that a soul having accomplished a certain amount of progress—along the

path of spiritual evolution—in one physical life (one incarnation) will be reborn without losing the attributes thus acquired. All these constitute what are loosely spoken of as inborn tendencies, natural tastes, inclinations, and so forth. And thus whether a chela is then, for the first time, seeking initiation or watched over by a guru from his last birth the primary motive of his effort is the same.

And this being his own spiritual advancement, it may be, that if circumstances do not require him to play an active part in any work in the world, his duty will, to a large extent, be concentrated on his own interior life. Such a man's chief obligation towards the public at large, therefore, will be to conceal the fact that he is a chela, for he has not yet, by the hypothesis, attained the right to choose who shall and who shall not be introduced to the "mysteries." He merely has to keep the secrets entrusted to him as such. On the other hand the exigencies of his service may require him to perform tasks in the world which involve the partial explanation of his relationship with his masters, and then a very much more embarrassing career lies before him. For such a chela—however perfect his occult communications may be, through the channel of his own psychic faculties, between himself and his masters—is never allowed to regard himself for an instant as a blind automaton in their hands. He is, on the contrary, a responsible agent who is left to perform his task by the light of his own sagacity, and he will never receive "orders" which seriously conflict with that principle. These will be only of a general character, or, where they refer to details, will be of a kind that do not in occult phrase interfere with Karma; that is to say, that do not supersede the agent's moral responsibility.

Finally, it should be understood in regard to "orders" among initiates in occultism, that the order of an occult guru to his chela differs in a very important respect from the order of an officer to his soldier. It is a direction that in the nature of things would never be enforced, for the disregard of which there could be no positive or prescribed penalty, and which is only imposed

upon the chela by the consideration that if he gets an order and does not obey it, he is unlikely to get any more. It is to be regarded as an order because of the ardour of obedience on the side of the chela, whose aspirations, by the hypothesis, are wholly centred on the masters. The service thus rendered is especially of the kind which has been described as perfect freedom.—A. P. Sinnett's "Incidents in the Life of Madame Blavatsky," First Edition, pp. 170-172.

## THE INDIAN UPON GOD

I passed along the water's edge below the humid trees,

My spirit rocked in evening light, the rushes round my knees,

My spirit rocked in sleep and sighs; and saw the moorfowl pace

All dripping on a grassy slope, and saw them cease to chase

Each other round in circles, and heard the eldest speak:

*Who holds the world between His bill and made us strong or weak*

*Is an undying moorfowl, and He lives beyond the sky,*

*The rains are from His dripping wing, the moonbeams from His eye.*

I passed a little further on and heard a lotus talk:

*Who made the world and ruleth it, He hangeth on a stalk,*

*For I am in His image made, and all this tinkling tide*

*Is but a sliding drop of rain between His petals wide.*

A little way within the gloom a roebuck raised his eyes

Brimful of starlight, and he said: *The Stamper of the Skies,*

*He is a gentle roebuck; for how else, I pray, could He*

*Conceive a thing so sad and soft, a gentle thing like me?*

I passed a little further on and heard a peacock say:

*Who made the grass and made the worms and made my feathers gay,*

*He is a monstrous peacock, and He waveth all the night*

*His languid tail above us, lit with myriad spots of light.*

—William Butler Yeats

# THE DUAL LIFE---DR. JEKYLL AND MR. HYDE

By CECIL ARDEN

(CONCLUDED FROM PAGE 144)

We need to remember that evil, wrong, or whatever name we may designate the negative side of our natures by, is a matter of degree only in each individual and not of difference of principle involved. The Dr. Jekyll within us is more or less good—the Mr. Hyde more or less evil; the principles, good and evil, involved in each are the same. The changes from one to the other are equally as instantaneous as those of the fiction here. "Let him that is without sin cast the first stone." Robert Louis Stevenson sums up most of us in his estimate of the character of Utterson, the lawyer, when he says: "His past was fairly blameless; few men could read the rolls of their life with less apprehension. Yet he was humbled to the dust by the many ill things he had done, and raised up again into a sober and fearful gratitude by the many he had come so near to doing, yet avoided."

Yielding to the emotions or desires of our lower natures never assists spiritual development, but retards it. Spiritual development (the object of life) is the result of an active conscious co-operation between the Will and the Intellect in the direction of the higher qualities. Mr. Hyde permitted himself free indulgence of his lower nature, uncontrolled by the higher principles which animated the conduct of Dr. Jekyll, hence no enormity was beyond the power of committal by him at such times. We must not fall into the error of assuming, however, that an extravagant evidence of the lower qualities is necessary to make the lesson applicable to ourselves. At one point of our development, the higher and the lower are so inextricably interwoven as to be almost indistinguishable, but to those seeking to live the Theosophical life, and not merely to study Theosophy from a philosophical point of view, or those in any way attracted towards a philosophy designed to assist them to evolve, or to enable them to render conscious active co-opera-

tion in the evolution of humanity, a close scrutiny of themselves is necessary—a careful, fine discrimination to distinguish the negative from the positive and a determined consciously directed effort to eliminate the negative.

Christian orthodoxy has always claimed spiritual development or progress as its special and peculiar work in the world, and whilst there are many outstanding examples in which its purpose might reasonably be claimed to have been attained, it is more than possible that the orthodox teaching, as such, had really little or nothing to do with the ultimate result.

Christian orthodoxy bases its inspiration to morality or spirituality upon an external vicarious sacrifice, faith in which as an historical event with a spiritual significance opens the door to eternal happiness; rejection to eternal destruction. Such an hypothesis becomes untenable in the face of knowledge of our own inherent potentialities and of the unfailing guide of a developed intuition. The doctrine of the value of and necessity for sacrifice is not, however, lost in the distorted application of the teaching, or in consequence of the eclipse of the esoteric meaning of the event. The knowledge which concerns spiritual progress, the knowledge which dictates moral conduct is not obtained from books or written text. It is intuitive. Intuition is the voice of the Inner—the Higher self—the voice of the Silence—the still small voice. Intuition becomes a stronger factor in moral and spiritual development, in accordance with the amount of will power we exercise in endeavouring to hear that voice and the determination we make in consequence to overcome our negative or destructive qualities. Self-examination is no easy task to indulge in—it is very subtle in its suggestions. We are all more or less inclined to be indulgent to our own faults and to judge others with greater severity than we do ourselves. If, however, we seek honestly and conscientiously to develop

the best within us and recognize that only by doing so can we hope to make progress, we shall face the problem fearlessly, even though we apparently be compelled at times to hide our heads with shame. Self-examination is an essential of progressive human development. Knowledge is power, and when it controls the will its possibilities for good are infinite.

What I have so far said is all very well, and may reasonably be conceded as well known fact, but I fancy I hear some one say it is not necessarily of much help without some indication of what more can be done, both in the way of spiritual development and moral advancement, to overcome inclinations subversive of progress and still an inherent part of our present make-up. Practical assistance in spiritual growth is our pressing need. This is a problem which has confronted the ages. Its solution is to be found in every school of spiritual aspiration, whatever name it may be designated by. It is indigenous to no country—no peoples. It has no colour line. It is found the world over, but few there be that discern it. Prejudice blinds, egotism deafens, and hypocrisy erects a barrier against its revelation. However much advice may be offered in regard to it, it is still in the very few cases such advice will be followed. Self-deception is more strongly entrenched within us than we care to acknowledge. We profess to be anxious to know, but we readily find all sorts of excuses for evading practical application of the knowledge obtained. We resent or dismiss as impracticable advice which of necessity demands changes, more or less drastic, in our mode of living or attitude of thought. The spiritual healer requires that you put yourself right with your Creator if you would have him direct that Creator's healing force upon you. In other words, you must bring yourself into vibratory relationship with the higher life—the life of moral rectitude and spiritual aspiration. Love your enemies is a beautiful philosophic or ethical text; it has a sweet musical sound; it commends itself to the heart; it pleases the eye when written, but—— But what? It is

impracticable, we say, in the face of modern conditions. Impracticable it will ever be compared to chance a measure of suffering and isolation to prove its practicability.

Theosophy has a spiritual revelation to make to those prepared to discern it. Its revelation ranks amongst the noblest the world has ever witnessed. It brings again to the world a revelation of the Divine Wisdom at the foundation of all that exists, and explains in a rational and reasonable manner the object of manifestation in physical incarnation, and the way to evolve with least delay towards the spiritual kingdom which is the ultimate goal of all humanity. It imposes conditions upon which the revelation depends—conditions of study, of conduct, of meditation and of sanctification, before its treasures will be revealed, and it leaves the decision to enter and to persevere entirely to ourselves. No vicarious substitution will suffice. It points to a lonely road. It offers sound, sane and practical advice as to the development of our higher natures and the consequent elimination of the lower principles. It presents to us a theory of our origin and development which commends itself as logical and intimates that our development is a matter of ages and countless lives. It reduces good and evil to negative and positive principles operating throughout all creation and proves perfection to be a matter of assured attainment, not through the influence of a vicarious sacrifice, momentarily offered and as momentarily effective in transmuting the sinner to a saint, but as the natural result of immutable law expressed throughout the whole of God's great and glorious universe.

Theosophy also offers practical suggestions to aid us, once we arrive at a consciousness of the real object of life, in evolving to a far higher status than would be otherwise attainable, and these suggestions will be seen, on examination, to be eminently sane and rational. Amongst them are the necessity for training our thought to dwell more and more upon the abstract; concentrating and meditating on the nobler attributes—the virtues—not spasmodically, but definitely and consist-

ently. Let Truth, Justice, Beauty and Love be subjects of constant mental activity, until they become our habits of remain unless some advanced souls are pre-thought. Thus are we led from the unreal to the real.

Overcome evil with good, is the advice of wisdom. It is not mere sentiment. It can only be accomplished by a constant dwelling upon the good in everything. This is Theosophy—Divine Wisdom. Adopt a positive attitude towards the virtues and the higher attributes, not a negative one against evil. Ignore the negative at all times—leave it out of your life. The sinner who dwells on his sinfulness alone will never attain salvation.

Unfortunately orthodoxy has impressed upon us the necessity of bemoaning our sins and thus keeping them ever in mind. It is a wrong principle, I think. Forget them. Concentrate upon the noble, the good and the beautiful, and our time will be so occupied we shall have none left to bemoan our shortcomings. We need not worry about them; they cannot live in the light of virtuous aspiration and noble ambition. Inactive, they will die. Live only in the sunshine of the Dr. Jekyll nature, and Hyde will never obsess you. Transmute all undesirable tendencies by positive meditation and concentration upon the desirable only. Thus, and thus only can the pure soul be transfigured in this its clay continent, and demonstrate before the world the presence of the Divine Ruler within.

### LETTER TO A CRITIC

Mrs. J. C. Sheldon of Providence, R.I., wrote the following letter to a critic who found fault with some statements she made in an address on Theosophy.

"Will you forgive me for intruding on your valuable time if I say a word in regard to your statement that you were rather surprised that I spoke of the vagaries of Spiritualism, and yet seemed to approve the 'vagaries' of Madam Blavatsky. Regarding Spiritualism, I think I spoke more of the experiments of Conan Doyle and his co-workers, when he speaks of such sordid phenomena as being good

evidence that we are in touch with the souls of the dead. God forbid! In regard to Madam Blavatsky—is not the world accepting her 'vagaries' unconsciously, or if so, without giving her credit? Did she not tell us of the possibilities lying dormant in the ether when, at the time she said it, it was postulated simply 'as the medium of light, sound, etc.'? What of Professor Crookes' 'protyle,' the element into which all others can be resolved? Did not H. P. B. tell us of primordial matter, the 'Virgin of the World,' out of which all things have evolved? What of the conclusions of many of our scientific men, that all matter can be resolved back into electricity? Did she not say that there was a vital principle underlying all things which was life, light, electricity? What of the acceptance by the late Professor Huxley and others that all matter is conscious, and that the cells of the body show choice in their selection? Did not H. P. B. tell us of a Universal Consciousness? And what of Jesus' teaching that Elijah had come as John the Baptist, and the belief of the disciples in reincarnation when they asked 'Who hath sinned, this man or his father, that he is born blind?' Then we find our Christian Gospels tinged with the 'vagaries' of Madam Blavatsky, and believing in both, I can only see the possibility of the sincere mind finding Truth through repeated opportunity for progress, through an ever-widening earthly experience. You said you would have to write a treatise adequately to express your views on these matters. There was an eminent physician in San Francisco who sat himself down to write a treatise against Reincarnation, and found that all his arguments favoured it rather than disproved it. He joined the Theosophical Society and became an ardent worker. Theosophy has been dragged in the mud by the children of this generation, and it may be said of its followers, as of those of the Christ, that many are called but few are chosen. Nevertheless, the beautiful life and teaching of the Christ remain, and the truths of Theosophy as well."

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