

THE CANADIAN THEOSOPHIST

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The Way to God

MEN have sought for God in many ways, but have not found Him, because they sought amiss. They sought Him in forest and jungle, in desert and cave; they sought Him through austerity and self-torture, through knowledge and argument, but He ever escaped them. In one place only can He surely be found, never to be lost again, and that is a place beyond emotion and intellect, in the depths of your own Spirit, who verily is He. There He abides ever, in the Cave of the Heart, the Hidden God, the Light beyond the darkness, the Eternal, who is Strength and Love and Beauty. Find Him there and you will thereafter see Him everywhere, in every human being, in every animal, in every plant, in every mineral, in the blue depths of all encircling space, in joy and sorrow, in delight and in agony, even in the darkness of evil and of shame. Worship Him in all beings; serve Him in all needs; feed Him in the hungry; teach Him in the ignorant; love Him in the unloving; make your life His temple, and your acts His sacrifice. Then shall your eyes one day behold the King in His beauty, the highest manifestation of God on earth, and you shall grow into Man made perfect, man Divine. ANNIE BESANT

A LETTER FROM H. P. BLAVATSKY

The following letter was printed in *The Beacon*, 140 Cedar Street, New York City, for October, and the note at the close is by the editor of *The Beacon*:

“17 Lansdowne Road,
Kensington, London,
November 29, 1889.

“Esoteric Section.*

“H. P. Blavatsky.

“My Dear Mrs. ————;

“On my sacred word of honour, and on the ‘love I have for the Higher Ones,’ aye, in the presence of my Higher Self, I say to you plainly and clearly that our Mahatmas are human beings, generally living beyond the Himalayas. I say generally because Master K. H. every two years goes to Japan and China, and my own blessed Master comes sometimes to India. In 1897 He passed a week in Bombay when He came twice to visit us, and Colonel Olcott and others saw Him.

“Who or what should have made you imagine the Mahatmas represent the growth of the spirit reaching to the highest attainable perfection in the Mahatmas? There are Nirmanakayas—Mahatmas of a still higher and holier nature than our living Masters—who have been liberated from Their earthly bodies ages ago, Who help invisibly such ‘growth of the Spirit’ as you speak of; but then I cannot prove that there are no living Mahatmas (Great Souls). As well say that because our Lord Gautama Buddha left 2,400 years ago, therefore, there are no more Bodhisattvas, (Buddha-like persons) on earth. My dear child, do not allow yourself to be led astray by dreamers, and enemies of Theosophy.

“One may be a perfect Theosophist without giving one’s allegiance to our Master, but simply to one’s Higher Self, in essence above the Masters; but since you ask me direct the question, I am answering it. Have you not read my ‘Key to Theosophy’? Read it and you will find the question answered. And above all read the ‘Voice of

the Silence,” especially the second and third sections in it, the Two Paths and the Seven Portals, every Theosophist ought to read it.

“You may show this letter to anyone you please. For fifteen years I have spoken only the truth, rather telling people that our Masters whom the Hindus call *Mahatmas*, are living men. And still people will try to make out that I am a liar and deceiver, without even asking themselves, why I should have invented such a preposterous and useless lie. But such is my Karma, apparently.

“Thanks for kind words, and may your Higher Self help and guide you on. I have quoted a good deal of my Master’s letter to me in the last E. S. Instructions I sent out. Now do you really believe that I have lied even in this? Have you received it?

“With my sincerest and warm affection and regards to yourself and the ladies O. F. F.

“Believe me, yours fraternally,

“H. P. Blavatsky.”

*Note.—The above letter came to the Beacon from a personal friend of the original recipient and is passed on by virtue of the permission therein granted. It is of interest to all who feel the desire to contact the vital force of H. P. B. during the early days, and to others who may be interested more generally in the essentials of occult philosophy as expressed through the Theosophical movement. The Mahatmas about Whom the letter was written are the Masters M. and K. H. The direct evidence here given that they are “living men” seen of H. P. B., Colonel Olcott and others, is of more vital import than even the present generation of Theosophists has realized. With almost equal significance comes the unequivocal statement by the Founder of the movement that “one may be a perfect Theosophist without giving one’s allegiance to our Masters but simply to one’s higher Self, in essence above the Masters.”—Editor.

THEOSOPHY IN ACTION

VII. WRITERS

By ROY MITCHELL

When I turn to writers I may be looked upon as addressing a much smaller section of the Theosophical Society than when I dealt with speakers. As a fact it is so, but it need not be so. Like speaking, writing is not nearly the elaborate miracle we make of it. The ability to write, like the ability to speak or to draw, is the common heritage of all of us, and the barrier which separates us from it is a technical training the greater part of which we received in school, and the remainder of which can be easily passed if we have the perseverance to pass it.

To which we must add the element of reincarnation and of powers now dormant, which we have all undoubtedly possessed in the past, and without having possessed which we should not now be interested in Theosophy, which is essentially a preoccupation of the creative warrior caste. It is amusing also, in a sad sort of way, that for all our belief in reincarnation, our people should proceed in their daily affairs as if they had never heard of such a thing. They will speculate about past incarnations and future ones, when the only possible merit of former lives consists in the ability to summon the powers of those lives into the present.

If those of our people, therefore, who have the occultist's point of view about life, and are more interested in the present implications of the doctrine of reincarnation than they are in the mere fact of it, will set to work on a task of writing they will be amazed to find how soon by creative effort they can bring the powers of the past into play, and how they can make long past apprenticeships serve the living Now.

If my reader will proceed as I have indicated in the article on speaking by writing down the central idea around which he wishes to build an article, and, by the process of asking the Self questions about it, will write down notes about the idea, he will find presently that the memoranda he is making will almost write themselves.

Such notes must be frankly notes and not finished sentences. When they are thought of as finished sentences the mind will run next to the finished article, which at this stage is no business of the writer. He must exist in the ideas he is eliciting from the Self and not in the faults he foresees in the completed work, nor yet in the praise the completed work will bring him. The moment he runs on ahead he has broken the first rule of creative art, which is also the first rule of occultism, that he must live in the present instant.

Gradually his idea will take form. It will become round and clearly marked with the elaborations necessary to explain and amplify it. So as the writer goes on developing the idea he will feel within him a growing desire to begin the actual work of writing. Such desire will increase directly in the measure of the denial of it, until at last the writer, feeling secure in the value of his notes and feeling that they really represent something of value, will find that the task of writing them down as finished copy will be a pleasure rather than a labour because he has enlisted desire instead of having to fight it step by step.

So handled in logical steps it becomes a fascinating process, as all creative processes are. He will find as he goes on assembling his material that arising in and through his conscious thought there will be others of which he has not been conscious before, tricks of expressions, of presentation of thought, of vivid analogy, of figures of speech, ghostly visitors from an unplumbed world of his own great past. This is the artist's consciousness of past incarnations and this it is which reinforces in him in practical use his belief of having lived before.

No words of mine can convince my reader of the authenticity of all this. He must test it, bearing ever in mind that the benefit of the creative arts is greatly to the artist and little after all to the reader, listener or

spectator. The experimenter will come upon arid intervals—many at first—when nothing will come to him, when his words seem trite or clumsy or empty, but gradually the intervals will shorten and become fewer if his purpose be strong.

Of what will he write? If he follow religiously the process of which I have spoken it will not matter much, because any subject intensely examined by the process of eliciting truth from the soul will yield great values. And also, working so he will probably be too proud—and this concerns us more—to write about so many of the things people do write about. He will adhere to truths and their manifestations in life around him; he will build upon fertile things he has read that energize him to more active thought. When he attests his loyalty it will be to ideas and not to persons. When he thinks of his past or of his future it will be in its bearing upon the one moment in which each of us lives. He will write most about things which stir his mind and least about things which merely stir his feelings. He will, I think, make very few indignant retorts, because this kind of commerce with the Self makes them seem so unnecessary. He will be more interested in fertile suggestions and projections of ideas. He will see the macrocosm as the great index of his own microcosm and hierarchies only as the outer projections of his own powers. He will worship less and wonder more.

He will cease to label what he writes with the labels of the present Theosophical Society and will label it more with the universal labels of life. He will probably realize that our work is not one hundredth so much to promulgate technical Theosophy as we are to combat materialism, whether outside the Society or inside it. After he has found a few times that a clever and glittering unbrotherly saying which he knows in his soul is neither kind, true nor necessary, will dry up his sources of inspiration and make it impossible to go on in a fine vein, he will learn a practical brotherhood which is the brotherhood of the truth-speaker and the artist.

For what publications will he write? For any, if he makes up his mind to it. Outside of our own journals, which are very few

now, nobody wants labelled Theosophical articles. But all except a few publications want friendly articles that make people think, that are idealistic in their tendency, that are soundly informative, that satisfy souls and that bring in the pictureful past in which men are as intensely interested as if they knew they had lived in it.

It is with our writing as it is with our speaking. Our work is for the world, and when we labour for the world we achieve our great end.

(Next—Intellectuality.)

NOTE FOR MEN OF SCIENCE

Accept the explanations and teachings of Occultism, and, the blind inertia of physical Science being replaced by the *intelligent active* Powers behind the veil of matter, motion and inertia become subservient to those Powers. It is on the doctrine of the illusive nature of matter, and the infinite divisibility of the atom, that the whole science of Occultism is built. It opens limitless horizons to *substance* informed by the divine breath of its soul in every possible state of tenuity, states still undreamt of by the most spiritually disposed chemists and physicists.—The Secret Doctrine, I. 520 (566), in 1888.

* * *

Time alone can prove who is right and who is wrong. Let us wait patiently, and meanwhile show courtesy instead of scoffing at each other. But to do this requires a boundless love of truth and the surrender of that prestige—however false—of *infallibility*.—H.P.B. in *The Secret Doctrine*.

THE GARDEN OF THE SUN

BY

ALBERT E. S. SMYTHE

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OCCULT MASONRY

THE ANTIQUITY OF MASONRY

By MATTHEW GIBSON

There are two general opinions with regard to the antiquity of Masonry. The student whose bent is for documents which refer specifically to Masonic Lodges and Grand Lodges, to their date of founding and their times of convocation, can believe with many of the historians of the past fifty years that Masonry, as a speculative system, goes back only to 1717 and the founding of the Grand Lodge of England. He may be interested in the "Old Charges" of the Masonic guilds of 1581 and 1583 and the masons' marks of the great era of cathedral building, and found upon them the belief that the actual builders protected their monopoly of the trade by means of a ritual, and that out of their procedure early eighteenth century speculative Masons developed the present system of morals veiled in allegory and illustrated by symbols. And, so believing, the student will find himself in the company of many excellent Masons to whom the Order owes a great deal of its lustre and power in the world.

If, on the other hand, the student has learned to suspect that the documental history of Freemasonry is only the shadow of the reality, and that the clue to its origin lies in the nature of its symbols and their prevalence with mankind he will be pre-occupied by something far more fertile and immensely more illuminating than manuscript evidences of the meetings of old Lodges. He will find in its fable, its words, signs and tokens, in its movable and immovable jewels, in its organization and routine, a curiously wrought fabric with parallels, detail for detail, in all the ancient religious systems of the world.

It is all a habit of mind. A hundred years ago Masonic historians insisted on the remote antiquity of the Craft, and, lacking data, supported their contention with more or less fantastic stories. Then a

reaction set in, and for the past half-century the custom has been to adhere strictly to records, and to deny the existence of all that is not specifically recorded.

Again the mood is changing, this time as the result of the immense strides in the study and comprehension of comparative religions and comparative symbolism and the attention of Masonic students turns to the finding of indubitable appearances of symbols and traditions similar to the modern work—data not available to the earlier Masonic writers.

In the present series of articles it is my purpose to put together some fragments from the older religions and offer the result as an interpretation of Masonic ritual. A book only rewards the reader in the measure in which he brings something to it. If he seeks to get at the meaning by a mere scrutiny of the words, he must go away as empty as he came. The man who would study Masonry only in terms of itself can expect nothing but a verbal knowledge of its phrases. If, however, he will bring to it the parallels which are to be found in Egyptian remains, in the rock carvings of Yucatan, in the Tibetan "Stanzas of Dzyan," in the Chinese tradition of the Three Steps, in the three-fold system of the "Sutras of Patanjali," in the three initiations of the Druids, and, not least, in the Greek and Gnostic fragments of early Christianity, he will assure himself, not only that the tradition of the dead Builder is something brought over from the earliest ages of human history, but that it is the very core of all the age-old doctrines regarding man's origin and destiny.

The antiquity of Masonry is not to be determined by the traces of Masonic organizations in uninterrupted line. It is only three centuries since the greatest dramas in extant literature were given to the world, and already there is reasonable ground for

debate as to their origin. Historic records are frail things, but symbols of the pilgrimage of the soul are enduring, and their identical recurrences among men are too frequent to be assigned to accident.

It may be by accident that we possess a rock carving of a group of figures of the dog-headed Anubis at order in the second degree; it may be similarly an accident that another Egyptian fragment shows Horus at order in the second degree receiving the sign of the third from his father Osiris. But when the same thing occurs in a Maya carving of thousands of years ago, one may reasonably suspect that one is dealing with a vital and recurrent symbol, which means to-day what it meant then. So also with the fable of Masonry. When religion after religion contributes its version of a temple, or a tower, or a race of men, or a dynasty which came upon disaster and could only be restored by the resurrection of a Builder the thoughtful man knows he has come again in Masonry upon something which is the age-old heritage of mankind.

Perhaps age-old error. That is a matter for personal test, and the testing of the validity of the tradition of the Builder is what has come to be known as Occultism, because it is one of the partly hidden instructions of the Ancient Mysteries.

If some of the historians of the Masonic Order are to be followed, we have to believe that the men who turned the casual ritual of a trade union into modern Masonry participated in the most gigantic accident in history, or that they possessed a gift of prophecy of things which would not come to light for two hundred years.

The student of Masonry who traces symbols instead of minutes of lodge meetings believes neither. He sees in the Craft the modern flowering, if still dimly understood, of an initiatory system of immense antiquity which has lain fallow throughout most of the Christian era, but which is the lineal descendant, still profound, intricate and almost unimpaired, of one of the great traditions of the past.

(Next month—"The Threefold Quest.")

A SECRET DOCTRINE PRIMER—V.

Symbols are as necessary to the Secret Doctrine as the letters of the alphabet are to the reader. In the real symbols of antiquity there is a closer connection with reality than there is in our letters and words with the sounds of our speech. Letters are arbitrary as we use them, but symbols are natural expressions of realities. The ancient symbols of the Secret Doctrine begin with a white disk on a dull black ground. In the next there is a central point in the white disk. The first represents the Kosmos in Eternity, before the reawakening of still slumbering Energy, a process which is spoken of as the emanation of the Word in later systems.

The point that appears in the immaculate white disk represents in the second symbol the dawn of differentiation. The white disk is a symbol of Space and Eternity. Space is measureless, for there is nothing to measure it by. Eternity is measureless, for Time has not begun. In that Space, void, timeless and formless, there arises this point, which is the germ in the Mundane Egg, just as in the cell of the earliest forms of life there comes the first dawn of life and growth and expansion in the nucleolus.

This germ in the Universe of Space becomes the manifested universe in Space, the ALL, the boundless periodical Kosmos, for it is latent and active, periodically and by turns. There is a day and night for the infinity of Space, sleep and waking, as there are corresponding alternations in our physical life; and death, the conversion of the life forces into another phase, in the course of our little day of life, with its night.

The one circle of the white disk is Divine Unity, from which all proceeds, whither all returns. It is to this return that St. Paul refers in I Corinthians, xv. 28. The circumference of the circle is limited to the human mind but it is that of a circle whose centre is everywhere and its circumference nowhere. It indicates that "abstract, ever incognizable PRESENCE, and its plane, the Universal Soul, although the two are one." In one sense they are the Father and Son of theology.

The white disk represents the knowledge which is attainable to man; the blackness around, the vastness of the ranges beyond. It is in this SOUL that slumbers, during the Pralaya, or night of the universe, the Divine Thought, "wherein lies concealed the plan of every future Cosmogony and Theogony." It is the Word of the early verses of the Gospel of St. John.

It is the ONE LIFE, eternal, invisible, yet Omnipresent, without beginning or end, yet periodical in its regular manifestations. Between these reigns the dark mystery of non-Being; unconscious, yet absolute Consciousness; unrealizable, yet the one self-existing reality; "a chaos to the sense, a Kosmos to the reason."

This ONE LIFE, the universal SOUL, has one absolute attribute, which is itself (I Cor. iii. 23). This attribute is eternal, ceaseless MOTION. It is called in esoteric teaching "The Great Breath." It is the perpetuated motion of the universe, in the sense of limitless, ever-present SPACE. "That which is motionless cannot be divine." In the latest investigations of the atom, science has discovered the almost inconceivable motion that constitutes the atom by the interior velocity of its constituent particles. "There is nothing in fact and reality absolutely motionless within the universal soul." And that is why life means ceaseless change.

Five centuries B.C. nearly, Leucippus, the instructor of Democritus, maintained that Space was filled eternally with atoms actuated by a ceaseless motion, the latter generating in due course of time, when these atoms aggregated, rotatory motion, through mutual collisions producing lateral movements. Epicurus and Lucretius taught the same, only adding to the lateral motion of the atoms the idea of affinity, and this was an occult teaching. And now after all these centuries science begins to understand what occultism has preserved all along for its students. Plato also proves himself an Initiate when saying in Cratylus that *theos* is derived from the verb *theein*, to move, to run, as the first astronomers called the planets, when their motions were observed, *theoi*, the gods. Later the

word produced another term, *aletheia*, "the breath of God," the Greek word for "truth."

It will be seen how nearly associated this is to the term The Word, as representing the creative Power of the Divine Life or God; and Spirit itself is but another term—Latin—for Breath. From the beginning of man's inheritance, from the first appearance of the architects of the globe he lives in, the unrevealed Deity was recognized and considered only under its only philosophical aspect—universal motion, the thrill of the creative Breath in Nature.

Occultism sums up the "One Existence" thus: "Deity is an arcane, living (or moving) FIRE, and the eternal witnesses to this unseen Presence are Light, Heat, Moisture,"—this trinity including and being the cause of, every phenomenon in Nature. Intra-Cosmic motion is eternal and ceaseless; cosmic motion (the visible, or that which is subject to perception) is finite and periodical. As an eternal abstraction it is the EVER-PRESENT. As a manifestation, is finite both in the coming direction and the opposite, the two being the alpha and omega of successive reconstructions. Kosmos—the NOUMENON—has nought to do with the casual relations of the phenomenal World. It is only with reference to the intracosmic soul, the ideal Kosmos in the immutable Divine Thought, that we may say: "It never had a beginning nor will it have an end."

With regard to its body or Cosmic Organization, though it cannot be said that it had a first, or will ever have a last construction, yet at each new Manvantara, or period of manifestation or new creation, its organization may be regarded as the first and the last of its kind, as its evolution proceeds every time on a higher plane. And as it is with the manifested universe, so it is with each individual man himself.

Grace Hill.

* * *

As fire cannot burst forth into flame until breathed upon by air, neither can the power and beauty of a life be manifested until it is breathed upon by the Holy Spirit of Love.—The Temple Artisan for October.

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OFFICIAL NOTES

In the article by Mr. Hugh R. Gillespie on "The Birth of the Soul" in the August issue page 87, 11th line from the bottom, "Lone" should read "low." On page 93, paragraph three, the reference is to the "hunting dogs of South Africa," not South America.

* * *

The Theosophical Press has issued a new catalogue of publications and importations. It includes practically all the current literature of the movement, and contains portraits of many prominent Theosophists. It may be had on application from 826 Oakdale Avenue, Chicago.

* * *

The Beacon, which has been the organ for the dissemination of the writings of Mrs. Alice A. Bailey, has commenced in the October issue a series of "Outline Lessons on the Secret Doctrine." These should prove of great service to students. The same issue has an important letter from Madam Blavatsky, written November 29, 1889, concerning the Masters, which is of

such interest that we take the liberty of reproducing it elsewhere.

* * *

We regret the necessity that compelled us to drop from our mailing lists this month all who had not paid up their dues. If any complaints are made to Secretaries or others the Executive will be obliged if this explanation is made. On payment of dues the names will be restored and back numbers sent as long as they last, but we are only printing a sufficient margin over requirements to supply natural increase. Lodge officials should note that dues are payable on July 1, and not at later dates during the year.

* * *

A committee consisting of Mr. J. Hunt Stanford, vice-president of the Toronto Lodge, Mr. Stanley M. Moore and Mr. David Williams, has been formed to collect the names of all members of the T. S. in Canada who served in the Great War in any capacity, with their term of service, rank, and distinctions gained, if any. It is suggested that a similar committee be formed in each Lodge, or where this is not possible, that persons who have served, communicate direct with the Toronto Committee at 52 Isabella Street, so that a complete record of the services rendered by F. T. S. may be obtained and perpetuated. V. A. D.'s and all other war workers should be included.

* * *

The November Messenger contains the balance sheet of our neighbours to the south for the year ending June 30 last and shows assets on hand current and fixed of \$76,143.14, with an equal liability. The general income amounted to \$18,759.95, including \$13,221.93 fees and dues from member, over \$3,000 rents, and \$2,252.75 convention receipts. The expenses were \$16,341.99 and included convention expenses, \$2,857.79; salaries, \$4,731.33; office expenses, \$1,452.79; and house maintenance and administration expenses, \$2,839.28. In addition separate accounts are provided for The Messenger with income of \$2,074.92 and expenses of \$3,675.63; lecturers, with income of \$2,067.01 and expenses \$2,395.78; publicity with income of \$2,448.98 and ex-

penses \$2,301.44; new territory fund with income of \$3,442.64 and expenses \$2,233.60, and The Theosophical Press with net sales of \$28,759.51; gross profit on sales of \$10,563.16, and general and selling expenses of \$10,458.02. This means in all a total revenue for our energetic brethren of nearly \$58,000 with expenditure of about \$55,600. The generous contributions to the Lecturers', Publicity and New Territory Funds make it possible to carry on a propaganda which it was never contemplated the annual dues could cover, and the result is seen in a widening influence and increasing membership. Mr. Rogers is to be congratulated on the business success of his administration.

AMONG THE LODGES

The West End Lodge, Toronto, has written Mr. L. W. Rogers asking him to arrange for a visit from Mr. Jinarajadasa if convenient.

* * *

Mr. Fernando E. Titus, Mr. and Mrs. A. H. W. Joyner, West End Lodge, Toronto; Mr. Edward W. Hermon, Toronto Lodge, and Mr. Ernest W. Jackson, Annie Besant Lodge, Hamilton, have taken demits for the purpose of being attached to Adyar.

* * *

At the regular monthly business meeting of Toronto Theosophical Society held on October 17th, the Executive recommended, and a resolution was passed unanimously, "That the Vice-President of the Society, Mr. C. Jinarajadasa, be invited to visit Toronto Lodge during his coming tour in 1924, for the purpose of lecturing under his auspices, and that this decision of the Lodge be sent to Mr. L. W. Rogers, who at Mr. Jinarajadasa's request is making all arrangements for said tour."

* * *

Julian Lodge has been having an interesting series of addresses on the Secret Doctrine. The origin of man is at present a live topic in scientific circles, and Mr. A. M. Stephen has taken up the Secret Doctrine view, and has been supported by Professor Charles Hill-Tout of the B. C. University. He has, like Sir Arthur Keith, placed the

appearance of man back in the Miocene period, and regards the anthropoids as degenerates. Dr. Ernest Hall, the ablest exponent of the Abrams electronic theory, is another adherent of the Julian circle. Bliss Carman, who is at present in Toronto, is an intimate friend of Dr. Fewster, who, like Mr. Stephen, is also a poet, and a member of the Lodge.

* * *

"The Golden Thread" is the title of a course of lectures on mystical literature under the auspices of Toronto Theosophical Society which are to be delivered by Mr. Roy Mitchell on Tuesday evenings at 8.15 o'clock, in the Theosophical Hall, 52 Isabella St. In this series of twenty-five lectures Mr. Mitchell will trace the mystical thesis running through the world's greatest literature. There will be no admission charge, but a collection will be taken each evening for the Society's Building Fund in aid of which the course is contributed. The course includes: November—Homer; Hesiod; Aeschylus; Plato. December—Virgil; Apuleius; Lao-Tsze. January—Shudraka; Kalidasa; Valmiki; Jayadeva. February—Omar; Rumi; Dante; Shakespeare. March—Cervantes; Calderon; Goethe; Blake. April—Hugo; Balzac; Wagner; Ibsen; Emerson; ending May 6 with Whitman.

ATOMS

When reading an American magazine recently I came across a statement, made by one of the leading scientists of to-day, to the effect that the atomic theory was exploded and there were no longer atoms, but did not state very clearly what had taken their place. How funny: at least it seems so to me, when the deeper one goes in the study of Theosophy the more the atomic theory is strengthened.

Almost as funny as another recent article I read, which gave the why, how and wherefore against the possible existence of a fourth dimension, when, again, to give my humble opinion, if there are, as we are frequently told, 7 planes of nature, there must be 7 *dimensions*, and it is only our ignorance which prevents our

cognizance thereof. In reply, let me quote from H.P.B.:

"Is the world of science aware of the real cause of Zollner's* death? When the fourth dimension of space becomes a scientific reality like the fourth state of matter, he may have a statue raised to him by grateful posterity." Again, "The turn of a four dimensional world is near, but the puzzle of science will ever continue until their concepts read the natural dimensions of visible, and invisible space, in its *septenary* completeness."

But to return to our "muttons": atoms. We hear much to-day of vibrations and are aware that this means atomic motion, the matter of any object or plane, vibrating at its own individual rate of motion. As most people are aware, atoms are not created, they are centres of force, or rather energy, vehicles of the One Life, Fohat manifesting as electricity being the cause of their cohesion. "The atoms are eternal, within the bosom of the *One Atom*,—"the atom of atoms," but "our globe has its own special laboratory on the far away outskirts of its atmosphere, crossing which every atom and molecule change and differentiate from their primordial nature."—S.D. Each atom is complete in itself, being a centre of Potential Vitality, having its own consciousness, brain and individual memory.

It is stated in the occult teachings of the Egyptians, truthfully, as H. P. B. says, that "The mummy goes on throwing off atoms for probably three thousand years, in spite of all done to preserve it, and that these atoms go through every kind of organized life-forms. At the end of that period after going through endless transmigrations, all these atoms are once more drawn together, and are made to compose the new body of the same monad who inhabited it previously. Even in the case of the destruction of the lower principles through black magic, or evil tendencies, the monad or individual soul is always the same, as are also the atoms which were previously used for the different lower principles, including the

physical body. These atoms through this process become regenerated and renewed and are magnetically drawn together by the law of attraction and affinity, and once more reincarnate together." This was the teaching of the Priests of Isis "who were the only true initiates of the time." They taught also that "Dissolution is only the cause of reproduction, *nothing* perishes, which has once existed, things which appear to be destroyed only change their nature and pass into another form."

This of course agrees with the occultism of Theosophy.

Modern science realizes that life is the uncreate eternal energy and has a claim to be regarded as an objective reality, acting under the most varied forms. Life is ever present in the atom, whether organic or inorganic, the difference simply meaning that in the organic it is active, while inactive or latent in the inorganic.

The occultist recognizes no such thing in any way whatever as dead matter, the life force partially passes from one kind of atom leaving it latent in that form, and passing into another to revivify it and create renewed activity. Because the scientist cannot discover the means of revivifying the dormant life in some things, it does not say it is not there; it remains for the occultist to do this if he deems it expedient.

H. P. B. states: "The jiva or life principle which animates man, beast, plant or even mineral certainly is a form of force indestructible, since this force is the one life or Anima Mundi, the universal living Soul, and the various modes in which objective things appear to us in nature in their atomic aggregations . . . are all the different forms or states in which this force manifests itself." Were it for one instant to become inactive these particles would lose their cohesive property and instantly disintegrate.

"On this basic truth of occultism rests the production of all phenomena."—S.D.

The ability to utilize the latent or inorganic force was possessed by H. P. B. and accounts for much of the phenomena

* Astronomer, much misunderstood and maligned through ignorance.

produced by her for the benefit of others. During life the atoms are constantly being thrown off, and any article touched will become impregnated with them, and may remain there for thousands of years. "Let any person give way to great emotion, such as anger or grief, near a tree or stone, and any good clairvoyant or psychometer, after thousands of years, will see the man, and perceive his feelings by touching a fragment of the tree or stone."—H. P. B. (Five Years of Theosophy). The regeneration and renewal of the atoms has been the cause of the mistaken idea of the transmigration of the soul. This is quite erroneous, it is never the soul which does this. "Instead of facilitating, through a virtuous life and spiritual aspirations the union of Buddhi and Manas, man condemns by his own evil acts, every atom of his lower principles, to become attracted and drawn, in virtue of the magnetic affinity thus created by his passions, into the bodies of the lower animals. This is the real meaning of metempsychosis." H. P. B. This teaching points to the never-to-be-forgotten fact that it is the duty of man himself individually to raise his own atoms to the required rate of vibration, and no one else can do it for him, as they are peculiarly his, absolutely, and alone.

The true teaching regarding metempsychosis was distorted into the present recent conception by the Brahmins for their own selfish ends.

Madame Blavatsky was asked whether the process of atomic regeneration, and reincarnation, occurred in the physical body's lower principles including the 4th (Kama Rupa) and lower 5th (manas), and her reply was "It does." This fact accounts for the idea taught in the Christian religion of the resurrection of the body, and is from this viewpoint true.

Thus we see that the same atoms are used as the vehicle of the life force, and the clothing of the lower principles, of the monad, in every incarnation, until through the crucible of life all the dross is burned away, and the Higher Self has regenerated his own lower self and stands

clothed in Buddhi Manas, He being Atma alone.

Lilian A. Wisdom.

Vancouver.

Note.—The references to H.P.B. are chiefly to *The Secret Doctrine*, I. 583 (638), and to the article, "Transmigration of the Life Atoms," in the volume "Five Years of Theosophy," which is a reply to questions by N.D.K.

SCIENCE AND FORMER BIRTHS

Captain A. Pearse of Adelaide Road, London, is deeply interested in the paper read before the British Association last week by Captain Pape, who declared mankind has the faculty of living in the past, says a British paper of Sept. 21. Captain Pape added that "there are men who have developed this faculty. They are men with time-machine brains."

Captain Pearse states that he remembers living at Aex, now called Chios, more than 2,000 years ago, and that in another incarnation he was a slave in the mystic city of Zimbabwe, ruins of which are still a riddle to archeologists.

Chios, an island on the west coast of Asia Minor, is one of the reputed birthplaces of Homer. It was renowned for its school of epic poets, who helped to create a text of Homer. In art it was famous for its sculptors. Its history is cloudy. An early King of Chios was Ocopion a mythical hero, the son of Rhadamanthus.

"I remember everything in the fullest detail," says Captain Pearse to a Daily Express representative. "I was Governor of the island. One day as I rode at the head of a ceremonial procession I noticed a girl of surpassing beauty leaning out of an upper window. I determined to make her my wife and issued orders that she should be brought to me. But there were obstacles.

"She had been vowed as a sacrifice to the gods, and the priests would not waive their claims to her life. My will prevailed, however, and a feud began between the priests and me. I learned that they plotted to seize the girl, and therefore I had a rock chamber built for her. This chamber had but one approach—a flight of steep steps so narrow that only one man could scale them at a time. The chamber was guarded always by my most trusty soldiers.

"Then came a day when the priests declared war. I met them in battle with my soldiers, but as victory was within my grasp word was brought that a treacherous attack was in progress against the rock chamber, and its defenders were almost overwhelmed. I left the battlefield and raced to the chamber. For four hours I fought single-handed at the top of the steps. My lady, seeing me wounded and exhausted, came to my side and, throwing her arms around me, said, "Lord, we will die together."

"At this moment a javeline aimed at me struck and killed her. I put forth the last ounce of my strength, hurled my sword in the face of the leading priest, and, seizing my lady's body in my arms, leaped through the great window of the chamber into the sea below."

QUARTERLY LETTER FROM THE VICE-PRESIDENT

Writing from London on October 12 Mr. C. Jinarajadasa mentions that he had to omit his last letter owing to his travelling engagements. He notes the crowded itinerary which he had pursued during the present year covering all Europe, and including many conventions, and he writes on the eve of leaving for Paris, Geneva, Italy and Egypt, en route for India. Then he proceeds:

"This big tour in Europe has impressed upon me the supreme value of our work. It is no exaggeration to say that the condition of Europe is still very chaotic, and that unless the spiritual sense of the nations can be brought more into contact with national and international life, we shall have a repetition of sufferings and horrors of the Great War. I profoundly believe that the development of the Theosophical Society establishes strong centres of Peace and Brotherhood, and greatly moderates bitterness and resentment. Though our Theosophists in the central countries of Europe are few in number, yet the very fact of their existence enables spiritual forces to have a little more effect in earthly affairs.

"Many of these National Societies are so poor that it is indeed a very great tragedy for them that they are unable to purchase Theosophical literature. Especially our ex-

iled Russian Theosophists in Finland, Germany, Switzerland, and other countries of Europe ask for literature so that they may continue their Theosophical studies. I earnestly request all who may have Theosophical books to spare to forward them to a special bureau organized by the English Section to distribute literature to the poorer Sections in Europe. Books in English or French on Theosophy may be sent to the General Secretary, Theosophical Society, 23 Bedford Square, London, W.C., 1.

"I was greatly astonished to find that one part of our Theosophical symbol—the Swastika, which comes between the head and the tail of the Serpent of Eternity—is just now in Austria and Germany a symbol of hatred against Jews. It is one of the marvels of human nature that suffering seems to teach so little, for Germany and Austria, which have suffered so much of late, are worse hot-beds than ever of anti-Semitism. All the more necessary is our doctrine of Universal Brotherhood in Central Europe!

"Travelling as I have done, I begin to see in the present chaotic state of Europe, which contains so many possibilities of war, what a powerful element for Brotherhood is the League of Nations. Quite apart from the political work of the League, is the remarkable record of work of social and economic organization which the League has started. Our Theosophical Society is, after all, the first League of Nations ever started, and it has a wonderful strength because of the spiritual ideals behind it. Is one not justified in believing that it was only because the Theosophical Society began its constructive work forty-eight years ago that the League of Nations could materialize now as an instrument in the Great Plan towards a reconstructed world? For only when the life is ready the form can be constructed. So it will be with movement after movement in the world. If we Theosophists can visualize the spiritual framework, and then give our strength to make it the fabric of our own lives, the rest follows. What a pity then that we should dissipate our strength in disputes, and forget the world, which does not want our personal judgments, but only Theosophy!

"London, October 12, 1923." "C. Jinarajadasa.

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

By CECIL ARDEN

As a youth I read Robert Louis Stevenson's interesting story of Dr. Jekyll and Mr. Hyde, and whilst it left a profound impression upon my mind, at that time my appreciation was purely that of a cleverly written story of mystery. When recently asked to lecture to a Theosophical Lodge, on thinking of a suitable subject, at once entertaining, interesting and, from a Theosophical point of view, instructive, a chance conversation with a friend brought forth from that mysterious storehouse of the sub-conscious mind the suggestion that the story of Dr. Jekyll and Mr. Hyde might form a suitable foundation upon which to build, and so the interests of youth are bound by a mysterious thread with the activities of later life, suggesting that no occupation, interest or activity of any period need be without its beneficent effect, even though it may not be called into action until many years later. This complex nature of ours is truly an enigma.

Condensed, the story of Dr. Jekyll and Mr. Hyde runs thus: A Mr. Utterson, a family lawyer becomes the custodian of the unusual will of an eminent client, one Dr. Jekyll. The terms of the will disturb the lawyer somewhat, and raise doubts in his mind as to the sanity of his valued client. His protests are, however, of no avail. The specific clause in the will to which the lawyer takes exception is one in which reference is made to his possible disappearance, in the event of which the whole of his estate passes to a comparative and undesirable stranger, one Edward Hyde. No information as to the doctor's connection with or the identity of Mr. Hyde is vouchsafed the lawyer.

Utterson and a friend are in the habit of taking long walks together in London, and on one occasion the friend pointed out a doorway which had always attracted him, but particularly did so owing to its connection with an incident of which he was a witness. One night he saw a very diabolical looking individual emerge from the

doorway and rush headlong, without regard to others on the sidewalk, along the street. His was a face once seen difficult to eliminate from the mind, seeming as it did to contain the concentrated essence of every conceivable form of evil. On this particular occasion the man in rushing forward on his way knocked down a child, trampled over her body, and, without the slightest enquiry, and with utter indifference, proceeded on his way, until checked by an angry crowd, who compelled him to return and make what reparation he could. Money being his chief means of solacing the wounded feelings of others, he met the present situation by a handsome cheque, which he returned through the doorway, evidently leading to his rooms, to procure. The cheque bore the signature, apparently genuine, of the eminent Dr. Jekyll.

The story proceeds, with details always interesting, at one time of Dr. Jekyll, who in his character and conduct is the embodiment of virtue and inherent goodness and gentleness, and at others of Mr. Hyde, an exact antithesis—a very demon incarnate, whose course eventually leads to the murder of another eminent and titled physician. The transmutation from Hyde to Jekyll successfully prevents discovery of the murderer, though gradually, piece by piece, to those intimately associated with Dr. Jekyll, the identity is slowly being traced.

Dr. Jekyll's immediate friends are gradually forced to the conclusion of a mystery and possible danger, due to the influence and operations of Hyde, to attempt to solve which eventually leads them to attempt to break into the locked room of Dr. Jekyll whilst apparently under Hyde's influence and presence. Fear of discovery compels the occupant of the room to take his own life, just as the door yields to the pressure behind it, only to reveal to the anxious friends the dead body of Hyde and no apparent trace of Dr. Jekyll. Papers which are left upon the desk and

other sealed papers eventually coming into the lawyer's hands prove Dr. Jekyll and Mr. Hyde to be one and the same individual. Incidentally the metamorphosis is produced as the effect of drugs whose extraordinary powers were the discovery of Dr. Jekyll, but this has no bearing upon the consideration of the psychological problem, of the dual life, presented by the story.

In Mr. Hyde is exhibited in an exaggerated and self developed form, the evil side of Dr. Jekyll's nature unaffected and uninfluenced by his good attributes; with free play, unfettered, to the demands of the lower nature. The peculiar effect of the drugs is to dissociate the bad side of Dr. Jekyll's nature and permit the evil tendencies free and independent development, without in any way affecting the normal Dr. Jekyll when the transmutation is not effected.

Dr. Jekyll, in the full written statement of his case, in explaining the permanent effect which the evil side of his nature, by his frequent recurrence to it, was fast establishing over him, uses these words: "but I had voluntarily stripped myself of all those balancing instincts by which even the worst of us continue to walk with some degree of steadiness among temptations." Balance is one of those things we all need—one of those things obtained through development. It may be accelerated by predetermined specific effort.

From this fascinating story we draw an inference of the eternal struggle between the higher and the lower natures of humanity, which it is the peculiar work of life, in each incarnation, to draw to a more or less decisive conclusion, and which through untold ages has remained a mystery to all, save the few, of every generation—"The mystery would lighten and perhaps roll altogether away, as was the habit of mysterious things when well examined," was the silent comment of lawyer Utterson as he pondered over the puzzle his client, Dr. Jekyll had set him. In the same way, when well examined and traced along the threads of incident and circumstance, to the source of their being, do most of the apparently mysterious complexities of our nature lighten and roll altogether away. The struggle between the grossly material and

the refined spiritual—of the higher nature to dominate and control the desire of emotional nature—and of the frequent lapses which result in the opposite effect, are well known to all students of psychology, and it needs no argument to convince those who have ever devoted a moment's serious thought to the complexity of their make-up, that we are all a curious and seemingly inexplicable mixture of good and evil tendencies—first one and then the other dominating us and asserting itself in action, word or deed, or all three combined. Now our Dr. Jekyll nature is dominant; we are kindly, well disposed and gentle souls, whose apparent only desire is to beam love and good fellowship to all within the sphere of our influence. Our words breathe love and brotherhood; our thoughts are kindly and charitable ones, and our acts demonstrate noble inspirations. Again the Mr. Hyde asserts itself, foreign in its demonstration to our normal nature; induced merely by some chance incident or circumstance of life—it may only be the coming into our sphere of some one with whom we are not entirely in accord, or even some disarrangement of the regular order of our lives. The cause is usually most trivial and immaterial, and all the lower tendencies of our nature are fanned into activity. We think, say and do things repulsive to our higher aspirations, which we, in more normal condition instinctively, or intuitively, if you will, condemn.

It is very often difficult to draw the line between what is good and what is evil, owing to the many factors entering into its determination. Civil law, morality, spiritual teaching, conscience, etc., etc., are all factors which claim our attention, when trying to arrive at a decision. At times the civil law and a certain self-established standard of morality appear to be at variance. At others conscience is at variance with the civil law, even though no question of morality may appear to be involved. Then also the Golden Rule is a source of worry and anxiety to the scrupulous, in its application, when the initiative is due from ourselves. The Golden Rule is at all times the right guiding principle for the other fellow, when we sit in judgment upon him, but most of us can find arguments, at least

conclusive to ourselves, when we have pre-determined the interpretation of any act directed against us.

To the vast majority these matters are of no moment, and logically so too, as it can only be when we arrive at a certain status of development that they claim serious attention. They must, however, always be matters of serious import to the conscientious Theosophist. It is a matter of recognizing our higher natures—of realizing the Divine Ruler within—of concluding that the material things of life—its daily activities—are matters of passing moment only—incidental merely—that there is an eternity behind and an eternity in front of us (to which this incarnation merely forms a connecting link), which is of vastly more importance, demanding far more consideration and compared with which its concerns are decidedly more vital than those which worry us here and now. At such a stage the broader outlook dwarfs into insignificance the most serious or vital earthly problem of which the human mind can conceive—be it political, social or religious.

Human history, backed by personal experience, indicates the extremes exemplified in human nature. The Saint or Idealist who countenances cruelty and torture, in the interests of his religion, claims Faith as his justification.

The nation which adopts inhuman methods of warfare, to prosecute its cause, claims the interests of international peace to justify its methods. The loving parent, unmercifully chastising his child for a fault, when taxed with unnecessary severity or cruelty, excuses himself in the desire to see such child grow up a good man.

The devoted husband or wife, whose confidence is violated through jealousy in all or any of its many ramifications, justifies his or her subsequent inexplicable conduct on high moral grounds.

The political machine—a combination of sane and likable men—stoops to all kinds of trickery to secure support or the defeat of an opponent, in the interests of good government. Analogies could be multiplied a thousand fold, all tending to evidence the eternal conflict through

which humanity must pass in evolving out of the material into the spiritual, and the seeming inconsistencies experienced during the progress of that evolution. The point to realize is that the dual nature is exemplified in all of us. We are all at one time or another Dr. Jekylls and Mr. Hydes. It is that knowledge which is important—it is the forerunner of a more advanced step. Neither is it extraordinary but exactly what one would expect, when we understand, even though imperfectly, the Theosophical theory of the origin and development of things—the evolution of humanity, and the laws of re-incarnation and Karma.

What concerns us most, however, are the complexities of this present incarnation and the thousand and one incidents which typify the struggle in which man is engaged to free himself from the attractions and influences of his lower nature and the control which his emotional nature seemingly exercises over his life. Bringing over with him through the gateway of birth the essence of the accumulated experiences of past incarnations in the shape of inherent tendencies and propensities, and being born into the family, nation and race (pre-determined by such past experiences) best fitted to enable him to carry his evolution to a still higher status in this incarnation, he is an accumulation of apparent inconsistencies and irrationalities. His higher self is constantly at war with the lower, or perhaps it should be expressed vice versa. The body rebels against enforced restrictions to its instinctive activities. Growing children are the constant concern of parents and they exhibit undesirable tendencies, and many and inconsistent are the efforts made to direct their conduct in accordance with a parent's estimate of right and wrong, which are as various almost as the parents themselves. We have a long road to travel yet before our training of the growing child is based upon really rational principles.

Youth and early manhood present other angles from which to view the eternal struggle, and maturity and old age do not exhibit signs, generally, of a final settlement having been effected and freedom attained.

As in the individual so in the community and nation—the same principles exactly are involved, the difference only being that they are exhibited in the latter in different form. Individual selfishness may show itself nationally in autocratic government.

It is a study well worth while to examine ourselves carefully, in order to find out to what extent, more or less, conduct or course of action are determined by higher or lower considerations. What the quality of the motive which inspires? We shall, by conscientious analysis, learn to classify, and thus to view impartially, our own conduct, and to judge it correctly. Progress will inevitably be made. Knowledge directs action, as will controls it.

Average humanity indulges very slightly in original thought. When we commence to practice the training of our minds in thinking in the abstract, then are we contacting realms hitherto undreamt of, exploring regions hitherto unknown, and developing faculties and powers which hitherto we hardly dared to hope, lie latent within us. Average humanity is guided in its activities by the fleeting incidents and influences which surround it. Custom, precedent, fashion, determine the course to pursue, rather than the principles of Justice, Truth, Beauty or Love. The desires of the majority determine custom; their actions establish precedent, and their inclinations dictate fashion. To all these the average human is a slave, and he consequently adds but slightly to the sum total of human progress compared with the impetus provided by the few thoughtful, serious, and/or spiritually minded ones. How much farther advanced the world might be if humanity generally would throw off the shackles of slavery and earn freedom on the basis of action determined by justice; establish custom on a foundation of truth and righteousness, and permit fashion to be dictated by the noblest ideals of beauty and love. We reap what we sow, both here and now, and we sow for the harvest of a future incarnation. If we sow mediocrity we cannot hope to reap on a higher level.

Emotion and desire are attributes of the material. They are intimately associated

with the lower nature. They are the principal make-up of the Hydes—the inspiration of their activities. In strength those activities may take the basest forms and result in the most foul expressions in word and deed, as in the case of Mr. Hyde. Controlled by the elementals of desire in emotion, unguided by intellectual or spiritual inspiration, there are no depths to which the individual may not sink—no deed so foul he might not commit—coupled with a developed intellect, he whose activities are controlled by his desires is capable of almost any enormity, any degree of degradation. These latter are creating a Karma which may finally have to be worked out during an incarnation principally directed towards spiritual development, with the resultant psychological phenomena of a Saint imposing torture, under the inspiration of spiritual ecstasy. A poet, whose lyrics inspire the noblest ideals and aspirations being guilty of the foulest deeds. The writer of spiritual essays a moral degenerate. The normally good person, self-centred and hypocritical. We have all stood aghast with wonder and surprise when incidents of this kind have been forced upon our attention. The contrasts exhibited in human nature are more extraordinary than any of the experiences of life. We change our opinion of this or that individual according to the side of his nature presently exhibited to us and the conditions under which such exhibition takes place. We wonder, and the world passes on—the subject of our wonder having fulfilled the destiny of his present incarnation leaves us utterly unable to judge (though fortunately it is not our business to do so) of the sum total his life has contributed, either to his own evolution or the spiritual progress of the world.

(To Be Concluded.)

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The strong hands of Love are about us,
The deep heart of Love is within us,
The blessing of Love is upon us,
The roadways of Love are before us,
Let us be walking there together,
Lovers and comrades.

—J. O. Varian in *The Temple Artisan*.