

THE CANADIAN THEOSOPHIST

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

VOL. XIII., No. 2

HAMILTON, APRIL 15th, 1932

Price 10 Cents

H. P. B.'s COMMENTARIES ON PLATO

By F. B. Housser

Ever since Mr. Roy Mitchell gave a series of Sunday morning lectures last summer before the Toronto lodge, there has been evidence of a revival of interest in Plato and the Platonic philosophy among some of the Toronto members. It is to be hoped that this interest will spread throughout the length and breadth of the society, for it seems to me, that no more healthful influence could make itself felt than that of Plato which introduces the process of reason into things too frequently accepted on mere authority or faith. His writings, and those of Madame Blavatsky are complementary, the one acting as a commentary on the other.

W. Q. Judge once said,—“With the single exception of the writings of Plato, no one in modern times has given to the western world any approximation to a complete philosophy previous to the appearance of H.P.B.’s Secret Doctrine.” He then went on to point out that the present age is as deficient in philosophy as Plato’s was in the knowledge of science. It is, he said, because *analytical* thought is to-day in the ascendant that the great majority of readers are likely to overlook the broad *synthesis* of the Secret Doctrine and so miss its philosophy. If this was true in the 1890’s it is even more true in the 1930’s.

There is no ancient writer more quoted

by H.P.B. than Plato. A compilation of her references to the Platonic philosophy in the Key to Theosophy, Isis Unveiled, the Secret Doctrine and the Theosophical Glossary will give an excellent background for the study of Plato himself. This article is the result of the making of such a compilation. Hence it is nothing more than a series of quotations, published in the hope that the passing on of H.P.B.’s comments may stimulate a few more Theosophists seriously to take up the study of the greatest of philosophers. Without the Theosophical viewpoint the best of Plato remains obscure as is indicated by the manner in which many scholars have translated him.

The Platonic Philosophy

“The Platonic philosophy” says H.P.B. “was one of order, system and proportion. It embraced the evolution of worlds and species, the correlation and conservation of energy, the transmutation of material form, the indestructibility of matter and of spirit, its position in the latter respect being far in advance of modern science. . . If science has made such colossal strides in these latter years, if we have so much clearer ideas of natural laws than the ancients, why are our enquiries as to the nature and source of life unanswered? (Isis I:238-9).

“If,” she says, “instead of quarrelling

with the insufficiency, and at times, absence of terms and definitions strictly scientific in Plato's works, we analyze them carefully; the *Timaeus* alone will be found to contain within its limited space, the germs of every new discovery. The circulation of the blood and the law of gravitation are clearly mentioned. . . . The specific discovery that the blood flows out at one side of the heart through the arteries, and returns through the veins at the other, was unknown to him; though Plato was perfectly aware that the blood is a fluid in constant motion. Plato's method, like that of geometry, was to descend from universals to particulars. Modern science vainly seeks a first cause among the permutations of the molecules; the former sought and found it among the majestic sweep of worlds. . . . Hence, while the fifth-form boy of an English school, can prate more learnedly about the little things of physical science than Plato himself, yet on the other hand, the dullest of Plato's disciples could tell more about the great cosmic laws and their mutual relations, and demonstrate a greater familiarity with, and control over the occult forces which lie behind them, than the most learned professor in the most distinguished academy of our day." (Isis I:236-7).

Theory of Light and Gravitation

"Nearly 3000 years ago, earlier than the days of Pythagoras, the ancient philosophers claimed that *light* was ponderable, hence—*matter*, and that *light* was force. The corpuscular theory (of light) owing to certain Newtonian failures to account for it, was laughed down, and the undulatory theory, which proclaimed light *imponderable* accepted. . . . The same may be said respecting the Newtonian law of gravitation. Following strictly the Pythagorean doctrine, Plato held that gravitation was not merely a law of magnetic attraction of lesser bodies to larger ones, but a magnetic repulsion of similars and attraction of dissimilars. 'Things brought together' said he, 'contrary to Nature, are naturally at

war and repel one another.' This cannot be taken to mean that repulsion occurs of necessity between bodies of dissimilar properties, but simply that, when naturally antagonistic bodies are brought together, they repel one another." (Isis I:281).

This is one of those passages in H.P.B.'s writings which virtually prophesy certain later discoveries of modern science. It is interesting to note that, since her day, Einstein and Planck and one or two of our own Canadian scientists, have done a great deal to change the 19th century ideas about light. It is now considered to be ponderable, corpuscular and undulatory, capable of being weighed and measured, and to be, in fact, matter in the form of radiant energy thus vindicating Plato, Newton and H.P.B.

Likewise our ideas of gravitation have been changed. It is now thought of as warpings or curvatures in space, an idea of Einstein's which it is not necessary to go into here. The last word has not been said yet regarding these matters.

Deity Geometrizing

"Pythagoras taught," said H.P.B., "that the entire universe is one vast system of mathematically correct combinations. Plato shows the Deity geometrizing. The world is sustained by the same law of equilibrium and harmony upon which it was built. The centripetal force could not manifest itself without the centrifugal in harmonious revolutions of the spheres. All forms are the products of this dual force in Nature. Thus, to illustrate our case, we may designate the spirit as the centrifugal, and the soul as the centripetal spiritual energies. When in perfect harmony both forces produce one result; break or damage the centripetal motion of the earthly soul tending toward the centre which attracts it; arrest its progress by clogging it with a heavier weight of matter than it can bear, and the harmony of the whole, which was its life, is destroyed. Individual life can only be continued if sustained by this two-fold force. The least deviation from

harmony damages it. When it is destroyed beyond redemption, the forces separate and the form is gradually annihilated." (Isis I:318).

Rotation of the Earth

In the Secret Doctrine H.P.B. shows how Pythagoras and all his disciples (including Plato) taught the rotation of the earth.

"It is one of the fundamental dogmas of esoteric cosmogony that during the kalpas (or æons) of life, *Motion*, which during the periods of rest (pralaya) pulsates and thrills through every slumbering atom, assumes an ever-growing tendency, from the first awakening of the cosmos to a new day, to circular movement. . . This law of vortical movement in primordial matter, is one of the oldest conceptions of Greek philosophy, whose first historical sages were nearly all Initiates of the Mysteries. The Greeks had it from the Egyptians, and the latter from the Chaldeans, who had been the pupils of Brahmans of the esoteric school. Leucippus and Democritus of Abdera, the pupil of the Magi, taught that this gyratory movement of the atoms and spheres existed from all eternity." (S.D. I:117, American Ed.; 142 English Ed.).

Conception of Deity

"Pythagoras brought his doctrines from the eastern sanctuaries, and Plato compiled them into a form more intelligible to the uninitiated mind than the mysterious numerals of the sage whose doctrine he had fully embraced. Thus the Kosmos is the Son with Plato, having for his father and mother the Divine Thought and Matter. (Isis I:56).

"Pythagoras taught his disciples that God is the Universal Mind diffused through all things, and that this mind by the sole virtue of its universal sameness, could be communicated from one object to another and be made to create all things by the sole will-power of man. With the ancient Greeks Kurios was the god-mind (Nous). 'Now Koros (Kurios) signifies the pure and unmixed nature of intellect-

wisdom', says Plato (see Cratylus). Kurios is Mercury, the Divine Wisdom; and Mercury is the Sol (Son) from whom Thaut-Hermes received this divine wisdom which in his turn, he imparted to the world in his books. . . All the sun gods with their symbol the visible sun, are the creators of physical nature only*. The spiritual is the work of the Highest God,—the concealed, the Central Spiritual Sun, and of his Demiurge, the Divine Mind of Plato and the Divine Wisdom of Hermes Trismegistus, the wisdom effused from Oulom or Kronos." (Isis I:131-2).

The Laws of Nature

"Every force in Nature is also an effect of Will, representing a higher or lower degree of its objectiveness. It is the teaching of Plato, who stated distinctly that everything visible was evolved out of the invisible and eternal will and after its fashion. 'Our heaven,' he says, 'was produced according to the eternal pattern of the ideal world', contained, as everything else in the dodecahedron (the geometrical model used by the Deity.—see Timæus). With Plato the Primal Being is an emanation of the Demiurgic Mind (Nous) which contains from eternity the idea of the 'To-Be-Created' world within itself, and which idea He produced out of Himself. The laws of nature are the established relations of this idea to the forms of its manifestations. These forms, says Schopenhauer, are Time, Space and Causality. Through Time and Space the idea varies in its numberless manifestations." (Isis I:55-6).

The Deity Which Manifests Itself

"The laws of Manu are the doctrines of Plato, Philo, Zoroaster, Pythagoras, and

NOTE—*It was at the ray of the first mother, one in three (Anima Mundi, the electrical vivifier of all things) that God, according to Plato, lighted a fire which we now call the sun* (see Timæus) and which is not the cause of either light or heat, but merely the focus, or as we might say, the lens by which the rays of the primordial light become materialized, are concentrated upon our solar system, and produce all the correlations of forces. (Isis I:258).

of the Kabala. The esotericism of every religion may be solved by the latter.... 'This universe,' says Manu, 'existed only in the first divine idea, yet unexpanded, as if involved in darkness, imperceptible, indefinable, undiscoverable by reason, and undiscovered by revelation, as if it were wholly immersed in sleep. Then the sole existing Power, himself undiscerned, appeared with undiminished glory, expanding his idea or dispelling the gloom.' Thus speaks the first code of Buddhism. Plato's idea is the Will or Logos, the deity which manifests itself. It is the eternal light from which proceeds as an emanation the visible and material light." (Isis I:271. Also Footnote).

The First Born

"Chaos became the soul of the world, according to Plato and the Pythagoreans. According to Hindu teaching, Deity, in the shape of æther (Akasa) pervades all things. It was called therefore by the theurgists 'the living fire,' the 'spirit of light,' and sometimes *magnes*. It was the Highest Deity itself which, according to Plato, built the universe in the geometrical form of the dodecahedron, and its first-begotten was born of Chaos and primordial light (the central sun). This first-born was however only the aggregate of the hosts of the builders (see S.D. I: Stanza IV), the first constructive forces who are called in ancient cosmogony the 'ancients' (born of the deep or chaos) and the first point." (S.D. I:343 Am. Ed.; 367 Eng. Ed.).

The Good Over All

"Plato, having been initiated, could not believe in a personal God,—a gigantic shadow of man. His epithets of 'monarch' and 'lawgiver of the universe' bear an abstract meaning well understood by every occultist who, no less than any Christian, believes in the one law that governs the universe, recognizing it at the same time as immutable. As Plato says (Parmenides)—'Beyond all finite existence and secondary causes, there is an intelligence or mind (Nous), the first principle of all principles, the supreme idea on which all

others are grounded...the ultimate substance from which all things derive their being and essence, the first and efficient cause of all the order, and harmony, and beauty, and excellency, and goodness, which pervade the universe,'—who is called by way of pre-eminence and excellence 'The Supreme good, the god (ho theos) and 'the god over all.'

"These words apply, as Plato himself shows, neither to the Creator nor to the Father of our modern monotheist, but to the ideal and abstract cause. For, as he says—'This theos, the god over all, is *not the truth or the intelligence*, but the *Father* of it, and its Primal cause.'

The Genuine Philosophers

"Is it Plato, the greatest pupil of the archaic sages, a sage himself, for whom there was but a single object of attainment in this life,—*real knowledge*,—who would have ever believed in a deity that curses and damns men forever on the slightest provocation? Not he, who considered only those to be genuine philosophers and students of truth who possessed the knowledge of the *really existing*, in opposition to mere seeming; of the *always existing*, in opposition to the transitory; and of that which exists *permanently*, in opposition to that which waxes, wanes, and is developed and destroyed alternately." (S.D. II:554 Am. Ed.; 585 Eng. Ed.).

(To Be Continued.)

✻ ✻ ✻

It is to be hoped, and earnestly so, that White Lotus Day, on Sunday, May 8, will be observed as the memorial of Madame Blavatsky's death, either for its own sake, or still better, in fraternization with any other Theosophists of any Society who care to participate. There is more in this celebration than merely the remembrance of H.P.B. The whole Movement has had its losses as well as its successes, and perhaps we may draw together more closely in remembering those who have passed away who have given their lives and their work in the cause which we have all had in common.

THE YOGA SUTRAS OF PATANJALI

"The Book of the Spiritual Man"

An Interpretation by Charles Johnston

(Continued from Page 13.)

20. *For the others, there is spiritual consciousness, led up to by faith, valour, right mindfulness, one-pointedness, perception.*

It is well to keep in mind these steps on the path to illumination: faith, valour, right mindfulness, one-pointedness, perception. Not one can be dispensed with; all must be won. First faith; and then from faith, valour; from valour, right mindfulness; from right mindfulness, a one-pointed aspiration toward the soul; from this, perception; and finally, full vision as the soul.

21. *Spiritual consciousness is nearest to those of keen, intense will.*

The image used is the swift impetus of the torrent; the kingdom must be taken by force. Firm will comes only through effort; effort is inspired by faith. The great secret is this: it is not enough to have intuitions; we must act on them; we must live them.

22. *The will may be weak, or of middle strength, or intense. Therefore there is a spiritual consciousness higher than this.*

For those of weak will, there is this counsel: to be faithful in obedience, to live the life, and thus to strengthen the will to more perfect obedience. The will is not ours, but God's, and we come into it only through obedience. As we enter into the spirit of God, we are permitted to share the power of God.

Higher than the three stages of the way is the goal, the end of the way.

23. *Or spiritual consciousness may be gained by ardent service of the Master.*

If we think of our lives as tasks laid on us by the Master of Life; if we look on all duties as parts of that Master's work, entrusted to us, and forming our life-work;

then, if we obey, promptly, loyally, sincerely, we shall enter by degrees into the Master's life and share the Master's power. Thus we shall be initiated into the spiritual will.

24. *The Master is the spiritual man, who is free from hindrances, bondage to works, and the fruition and seed of works.*

The Soul of the Master, the Lord, is of the same nature as the soul in us; but we still bear the burden of many evils, we are in bondage through our former works, we are under the dominance of sorrow. The Soul of the Master is free from sin and servitude and sorrow.

25. *In the Master is the perfect seed of Omniscience.*

The Soul of the Master is in essence one with the Oversoul, and therefore partaker of the Oversoul's all-wisdom and all-power. All spiritual attainment rests on this, and is possible because the soul and the Oversoul are One.

26. *He is the Teacher of all who have gone before, since he is not limited by Time.*

From the beginning, the Oversoul has been the Teacher of all souls, which, by their entrance into the Oversoul, by realizing their oneness with the Oversoul, have inherited the kingdom of the Light. For the Oversoul is before Time, and Time, father of all else, is one of His children.

27. *His word is OM.*

OM: the symbol of the Three in One, the three worlds in the Soul; the three times, past, present, future, in Eternity; the three Divine Powers, Creation, Preservation, Transformation, in the one Being; the three essences, immortality, omniscience, joy, in the one Spirit. This is the Word, the Symbol, of the Master and Lord, the perfected Spiritual Man.

28. *Let there be soundless repetition of OM and meditation thereon.*

This has many meanings, in ascending degrees. There is, first, the potency of the word itself, as of all words. Then there is the manifold significance of the symbol,

as suggested above. Lastly, there is the spiritual realization of the high essences thus symbolized. Thus we rise step by step to the Eternal.

29. *Thence come the awakening of interior consciousness, and the removal of barriers.*

Here again faith must be supplemented by works, the life must be led as well as studied, before the full meaning can be understood. The awakening of spiritual consciousness can only be understood in measure as it is entered. It can only be entered where the conditions are present: purity of heart, and strong aspiration, and the resolute conquest of each sin.

This, however, may easily be understood: that the recognition of the three worlds as resting in the Soul leads us to realize ourselves and all life as of the Soul; that, as we dwell, not in past, present or future, but in the Eternal, we become more at one with the Eternal; that, as we view all organization, preservation, mutation as the work of the Divine One, we shall come more into harmony with the One, and thus remove the barriers in our path toward the Light.

In the second part of the first book, the problem of the emergence of the spiritual man is further dealt with. We are led to the consideration of the barriers to his emergence, of the overcoming of the barriers, and of certain steps and stages in the ascent from the ordinary consciousness of practical life, to the finer, deeper, radiant consciousness of the spiritual man.

30. *The barriers to interior consciousness, which drive the psychic nature this way and that, are these: sickness, inertia, doubt, light-mindedness, laziness, intemperance, false notions, inability to reach a stage of meditation, or to hold it when reached.*

We must remember that we are considering the spiritual man as enwrapped and enmeshed by the psychic nature, the emotional and mental powers; and as unable to come to clear consciousness, unable to

stand and see clearly, because of the psychic veils of the personality. Nine of these are enumerated, and they go pretty thoroughly into the brute toughness of the psychic nature.

Sickness is included rather for its effect on the emotions and mind, since bodily infirmity, such as blindness or deafness, is no insuperable barrier to spiritual life, and may sometimes be a help, as cutting off distractions. It will be well for us to ponder over each of these nine activities, thinking of each as a psychic state, a barrier to the interior consciousness of the spiritual man.

31. *Grieving, despondency, bodily restlessness, the drawing in and sending forth of the life-breath, also contribute to drive the psychic nature to and fro.*

The first two moods are easily understood. We can well see how a sodden psychic condition, flagrantly opposed to the pure and positive joy of spiritual life, would be a barrier. The next, bodily restlessness, is in a special way the fault of our day and generation. When it is conquered, mental restlessness will be half conquered, too.

The next two terms, concerning the life-breath, offer some difficulty. The surface meaning is harsh and irregular breathing; the deeper meaning is a life of harsh and irregular impulses.

32. *Steady application to a principle is the way to put a stop to these.*

The will, which, in its pristine state, was full of vigour, has been steadily corrupted by self-indulgence, the seeking of moods and sensations for sensation's sake. Hence come all the morbid and sickly moods of the mind. The remedy is a return to the pristine state of the will, by vigorous, positive effort; or, as we are here told, by steady application to a principle. The principle to which we should thus steadily apply ourselves should be one arising from the reality of spiritual life; valorous work for the soul, in others as in ourselves.

33. *By sympathy with the happy, com-*

passion for the sorrowful, delight in the holy, disregard of the unholy, the psychic nature moves to gracious peace.

When we are wrapped up in ourselves, shrouded with the cloak of our egotism, absorbed in our pains and bitter thoughts, we are not willing to disturb or strain our own sickly mood by giving kindly sympathy to the happy, thus doubling their joy, or by showing compassion for the sad, thus halving their sorrow. We refuse to find delight in holy things, and let the mind brood in sad pessimism on unholy things. All these evil psychic moods must be conquered by strong effort of will. This rending of the veils will reveal to us something of the grace and peace which are of the interior consciousness of the spiritual man.

34. Or peace may be reached by the even sending forth and control of the life-breath.

Here again we may look for a double meaning: first, that even and quiet breathing which is a part of the victory over bodily restlessness; then the even and quiet tenor of life, without harsh or dissonant impulses, which brings stillness to the heart.

35. Faithful, persistent application to any object, if completely attained, will bind the mind to steadiness.

We are still considering how to overcome the wavering and perturbation of the psychic nature, which make it quite unfit to transmit the inward consciousness and stillness. We are once more told to use the will, and to train it by steady and persistent work: by "sitting close" to our work, in the phrase of the original.

36. As also will a joyful, radiant spirit.

There is no such illusion as gloomy pessimism, and it has been truly said that a man's cheerfulness is the measure of his faith. Gloom, despondency, the pale cast of thought, are very amenable to the will. Sturdy and courageous effort will bring a clear and valorous mind. But it must always be remembered that this is not for solace to the personal man, but is rather an offering to the ideal of spiritual life, a

contribution to the universal and universally shared treasure in heaven.

37. Or the purging of self-indulgence from the psychic nature.

We must recognize that the fall of man is a reality, exemplified in our own persons. We have quite other sins than the animals, and far more deleterious; and they have all come through self-indulgence, with which our psychic natures are soaked through and through. As we climbed down hill for our pleasure, so must we climb up again for our purification and restoration to our former high estate. The process is painful, perhaps, yet indispensable.

38. Or a pondering on the perceptions gained in dreams and dreamless sleep.

For the Eastern sages, dreams are, it is true, made up of images of waking life, reflections of what the eyes have seen and the ears heard. But dreams are something more, for the images are in a sense real, objective on their own plane; and the knowledge that there is another world, even a dream-world, lightens the tyranny of material life. Much of poetry and art is such a solace from dreamland. But there is more in dream, for it may image what is above, as well as what is below; not only the children of men, but also the children by the shore of the immortal sea, that brought us hither, may throw their images on this magic mirror: so, too, of the secrets of dreamless sleep with its pure vision, in even greater degree.

39. Or meditative brooding on what is dearest to the heart.

Here is a thought which our own day is beginning to grasp: that love is a form of knowledge; that we truly know any thing or any person, by becoming one therewith, in love. Thus love has a wisdom that the mind cannot claim, and by this hearty love, this becoming one with what is beyond our personal borders, we may take a long step toward freedom. Two directions for this may be suggested: the pure love of the artist for his work, and the earnest, com-

passionate search into the hearts of others.

40. *Thus he masters all, from the atom to the Infinite.*

Newton was asked how he made his discoveries. By intending my mind on them, he replied. This steady pressure, this becoming one with what we seek to understand, whether it be atom or soul, is the one means to know. When we become a thing, we really know it, not otherwise. Therefore live the life, to know the doctrine; do the will of the Father, if you would know the Father.

41. *When the perturbations of the psychic nature have all been stilled, then the consciousness, like a pure crystal, takes the colour of what it rests on, whether that be the perceiver, perceiving, or the thing perceived.*

This is a fuller expression of the last Sutra, and is so lucid that comment can hardly add to it. Everything is either perceiver, perceiving, or the thing perceived; or, as we might say, consciousness, force, or matter. The sage tells us that the one key will unlock the secrets of all three, the secrets of consciousness, force and matter alike. The thought is, that the cordial sympathy of a gentle heart, intuitively understanding the hearts of others, is really a manifestation of the same power as that penetrating perception whereby one divines the secrets of planetary motions or atomic structure.

42. *When the consciousness, poised in perceiving, blends together the name, the object dwelt on and the idea, this is perception with exterior consideration.*

In the first stage of the consideration of an external object, the perceiving mind comes to it, preoccupied by the name and idea conventionally associated with that object. For example, in coming to the study of a book, we think of the author, his period, the school to which he belongs. The second stage, set forth in the next Sutra, goes directly to the spiritual meaning of the book, setting its traditional trappings aside and finding its application to our

own experience and problems.

The commentator takes a very simple illustration: a cow, where one considers, in the first stage, the name of the cow, the animal itself and the idea of a cow in the mind. In the second stage, one pushes these trappings aside and, entering into the inmost being of the cow, shares its consciousness, as do some of the artists who paint cows. They get at the very life of what they study and paint.

43. *When the object dwells in the mind, clear of memory-pictures, uncoloured by the mind, as a pure luminous idea, this is perception without exterior consideration.*

We are still considering external, visible objects. Such perception as is here described is of the nature of that penetrating vision whereby Newton, intending his mind on things, made his discoveries, or that whereby a really great portrait painter pierces to the soul of him whom he paints, and makes that soul live on canvas. These stages of perception are described in this way, to lead the mind up to an understanding of the piercing soul-vision of the spiritual man, the immortal.

44. *The same two steps, when referring to things of finer substance, are said to be with, or without, judicial action of the mind.*

We now come to mental or psychical objects: to images in the mind. It is precisely by comparing, arranging and superposing these mind-images that we get our general notions or concepts. This process of analysis and synthesis, whereby we select certain qualities in a group of mind-images, and then range together those of like quality, is the judicial action of the mind spoken of. But when we exercise swift divination upon the mind-images, as does a poet or a man of genius, then we use a power higher than the judicial, and one nearer to the keen vision of the spiritual man.

45. *Subtle substance rises in ascending degrees, to that pure nature which has no distinguishing mark.*

As we ascend from outer material things which are permeated by separateness, and whose chief characteristic is to be separate, just as so many pebbles are separate from each other; as we ascend, first, to mind-images, which overlap and coalesce in both space and time, and then to ideas and principles, we finally come to purer essences, drawing ever nearer and nearer to unity.

Or we may illustrate this principle thus. Our bodily, external selves are quite distinct and separate, in form, name, place, substance; our mental selves, of finer substance, meet and part, meet and part again, in perpetual concussion and interchange; our spiritual selves attain true consciousness through unity, where the partition wall between us and the Highest, between us and others, is broken down and we are all made perfect in the One. The highest riches are possessed by all pure souls, only when united. Thus we rise from separation to true individuality in unity.

46. *The above are the degrees of limited and conditioned spiritual consciousness, still containing the seed of separateness.*

In the four stages of perception above described, the spiritual vision is still working through the mental and psychical, the inner genius is still expressed through the outer, personal man. The spiritual man has yet to come completely to consciousness as himself, in his own realm, the psychical veils laid aside.

47. *When pure perception without judicial action of the mind is reached, there follows the gracious peace of the inner self.*

We have instanced certain types of this pure perception: the poet's divination, whereby he sees the spirit within the symbol, likeness in things unlike, and beauty in all things; the pure insight of the true philosopher, whose vision rests not on the appearances of life, but on its realities; or the saint's firm perception of spiritual life and being. All these are far advanced on the way; they have drawn near to the secret dwelling of peace.

48. *In that peace, perception is un-*

ingly true.

The poet, the wise philosopher and the saint not only reach a wide and luminous consciousness, but they gain certain knowledge of substantial reality. When we know, we know that we know. For we have come to the stage where we know things by being them, and nothing can be more true than being. We rest on the rock, and know it to be rock, rooted in the very heart of the world.

49. *The object of this perception is other than what is learned from the sacred books, or by sound inference, since this perception is particular.*

The distinction is a luminous and inspiring one. The Scriptures teach general truths, concerning universal spiritual life and broad laws, and inference from their teaching is not less general. But the spiritual perception of the awakened Seer brings particular truth concerning his own particular life and needs, whether these be for himself or others. He receives defined, precise knowledge, exactly applying to what he has at heart.

50. *The impress on the consciousness springing from this perception supersedes all previous impressions.*

Each state or field of the mind, each field of knowledge, so to speak, which is reached by mental and emotional energies, is a psychical state, just as the mind picture of a stage with the actors on it, is a psychical state or field. When the pure vision, as of the poet, the philosopher, the saint, fills the whole field, all lesser views and visions are crowded out. This high consciousness displaces all lesser consciousness. Yet, in a certain sense, that which is viewed as part, even by the vision of a sage, has still an element of illusion, a thin psychical veil, however pure and luminous that veil may be. It is the last and highest psychic state.

51. *When this impression ceases, then, since all impressions have ceased, there arises pure spiritual consciousness, with no seed of separateness left.*

The last psychic veil is drawn aside, and the spiritual man stands with unveiled vision, pure, serene.

(To Be Continued.) ♪, 7 0

THE OCCULT IN SCOTT

By Cecil Williams

(Continued from Page 5.)

Secret Societies

Scott had a good reason for anonymity when he published his first novel; having acquired a popularity unprecedented for a British poet, he had no desire to jeopardize his reputation by a failure in fiction. The immediate success of his earlier novels removed that reason, yet he waited until he had published over a score of the *Waverleys* before making the dramatic announcement of his identity at a theatrical fund dinner. During the intervening twelve years he wrote in secret, early in the morning or late at night, so that in the daytime he might appear to his acquaintance as a man of leisure with scarcely a literary care; resorted to subterfuge to throw the pack of critics off the scent; and suffered in annoyed silence from impostors who claimed to be the "Great Unknown" himself, and who published books inscribed by "the author of *Waverley*."

Scott never gave any good reason for his persistent secretiveness. In the General Preface to the *Waverley Novels* he said, "I can render little better reason for choosing to remain anonymous than by saying that such was my humour." But he had early become absorbed in the occult; his first poems were translations of German "diablerie"; secret societies fascinated him; he was a member of St. David Masonic lodge in Edinburgh; and his "humour" may have been that of a man who wished to surround himself with mystery, to fancy himself, half playfully, a sort of literary Rosicrucian, performing magic in letters in a locked and tiled room.

The very first paragraph of *Waverley*

contains an allusion to secret societies. Had the subtitle of this first novel been "a Romance from the German," he observes, none would have been so obtuse "as not to image forth a profligate Abbot, an oppressive duke, a secret and mysterious association of Rosycrucians and Illuminati, with all their properties of black cowls, caverns, daggers, electrical machines, trap doors and dark lanterns."

In the novels, Scott's references to the Rosicrucians are few. Alasco, in *Kenilworth*, is "a brother of the mystical order of the Rosy Cross" (Chapter 9), and one, Varney says (18), who not only gulled himself but "the whole brotherhood besides." Then, as now, the plausible charlatan was a danger to which a quasi-occult society was exposed.

The evil caused by the ascendancy of a quack over a credulous mind is illustrated in *The Antiquary*. In this tale the impostor, Dousterswivel, the alleged *Illumine* or initiate (13) is sarcastically called by the antiquarian, Oldbuck, "a Knight of the Rosy Cross." (17).

Rosicrucianism had evidently degenerated in Queen Elizabeth's day, for Scott tells us (note to *Kenilworth*, Dr. Julio) that "the union of the *poisoner*, the quack-salver, the alchymist and the astrologer was familiar to the pretenders of the mystic sciences."

The Rosicrucians were students of the Kabala. The two mysteries are linked by the dwarf, Sir Geoffrey Hudson, in *Peveril of the Peak* (34). Wayland Smith, who, in *Kenilworth*, plays the part of a kind of white magician, frustrating the evil designs of Alasco (13 and 18) shows Tressilan, Amy Robsart's lover, Alasco's Kabalistic formula for the philosopher's stone. Some of the Templars (*Ivanhoe*, 35) studied the Kabalistic "secrets of the Jews."

In contrast with the charlatan, Dousterswivel, is Scott's sketch in *Anne of Geierstein*, of the character of the Persian adept Dannischemend, who instructed the Baron

of Arnheim in the occult arts (11), and who was pursued by a secret tribunal which it was not safe even to name (22). Dannischemend's "morals seemed severe, his gravity extreme, his general mode of living very temperate, and his fasts and vigils of frequent recurrence." (11).

It is well known that those who sought truth in an age of bigotry had to do so in secret. The hero of *The Fortunes of Nigel*, hiding in Alsatia, sanctuary of criminals, craving a book to pass away the time can only secure (24) a copy of an algebra, the "*Whetstone of Witte, Being the Second Part of Arithmetic by Robert Record with the Cossike Practice and Rule of Equation.*" K.H., in the first of *The Mahatma Letters*, cites the trials of the Welsh mathematician, Record, "the ablest in the court of King Edward VI." as evidence of the need for esotericism.

There were charlatans, dupes and sorcerers in the secret societies, but there were in them also, "men who strove to enlarge the boundaries of human knowledge" to use the phrase applied to the Barons of Arnheim in *Anne of Geierstein* (10). These imaginary barons were happily more versatile than the average searcher for truth; they were politicians and soldiers as well as alchemists and scholars, and so able to defy priestly hate (10).

Learning was often confused with sorcery in the public mind during the dark age before "Bacon, Robert Boyle and the Bishop of Chester transformed under the royal charter their 'Invisible College' into a society for the promotion of experimental sciences" (*Mahatma Letters*, I.). Popular legends grew rapidly and lingered long. The memory of the mysterious farmer, Wayland Smith, (a character adapted by Scott from tradition) is, I believe, still preserved in the Vale of the White Horse (*Kenilworth*, note, Legends of Wayland Smith).

Many and curious are the legends which surrounded Michael Scott, Scottish mathematician and scholar of European fame

and astrologer to the Emperor Frederick II. Scott emphasizes his legendary character in *The Lay of the Last Minstrel*. The monk and William of Deloraine find him lying as if entranced when they open his tomb in Melrose Abbey to obtain his book of magic for the Ladye of Branksome (Canto second, verses 13 to 22 and note to verse 13).

Another personage whose memory was overlaid with tradition was Thomas the Rhymer. Poet and seer, he became known as "The Merlin of Scotland," and was said by the Welsh triads to be one of the three bards who never stained his spear with blood (*Castle Dangerous* 5). Before he wrote *Waverley*, Scott had composed the first pages of a romance to be called *Thomas the Rhymer*, but the seer never directly enters the novels. Only in *Castle Dangerous* is he mentioned, where the English minstrel, Bertram, seeks Thomas' book of cryptic prophecies (18). In legend the Rhymer was fabled to live in the land of faery and the belief was prevalent that he would return in some great convulsion of society (General Preface to the *Waverley Novels*). It would seem that there had been attached to him traditional ideas of the Nirmanakayas (see *Key to Theosophy*, page 118, E.U.L.T. edition) and a future Avatar.

Esotericism was necessary when the church refused to discriminate between white magic and black, and the common people saw grammarye (or sorcery) in grammar. There is an amusing reference to this superstition in *The Talisman* (10) where the Templar tells the cowardly Marquis of Monserrat that he looks "like a novice who, stumbling upon a conjuration in his master's book of grammarye, has raised the devil when he least thought of it, and now stands terrified at the spirit which appears before him."

The alchemystical secret societies preserved the idea that *Revelations* had an esoteric meaning. In *Kenilworth*, Alasco, who is alchemist as well as astrologer and

poisoner declares (22), "the city beheld by St John in that bright vision of the Christian Apocalypse, that New Jerusalem, of which all Christian men hope to partake, sets forth typically the discovery of the GRAND SECRET, whereby the most precious and perfect of nature's works are elicited out of her basest and most crude productions, just as the light and gaudy butterfly the most beautiful child of the summer's breeze, breaks forth from the dungeon of a sordid chrysalis." But Alasco, who dies in his laboratory from poisonous fumes, when a glass mask falls from his face, saw in the allegory a material and not a spiritual meaning, for his was the left-hand path.

Scott had evidently come across an occult idea akin to alchemy. In *The Monastery* (12) the White Lady of Avenal uses words which express poetically the transmutation of matter into "space" an idea which has recently dawned upon our physicists.

Ideas which resemble esoteric philosophy, in some respects, are touched upon in *Woodstock* (11). Here we find Joshua Bletson, friend of Cromwell, endeavouring to gain converts to his doctrines of *animus mundi*, the perfectability of mankind, a reign of philosophers, tolerance and (by implication) the logical impossibility of the infinite having any association with the finite. Bletson, Scott says, came as near the predicament of an atheist as it is perhaps possible for a man to do (11), and as the author omits from his catalogue of Bletson's convictions the occult doctrine of "the God within" we cannot quarrel with this observation.

The secret tribunal "which it was not even safe to name" is the Holy Vehme. It is the only esoteric society which has prominence in the Waverleys. Dannischemend, the Persian mystic, gives himself up to the dread tribunal and his fate is unknown. (*Anne of Geierstein* 22). Later, the heroine's father becomes president of the Vehme, which seizes, tries in secret and

acquits the Earl of Oxford (20), orders the Duke of Burgundy to appear before it (35) and, when he refuses, orders his assassination, which is duly executed (36).

(*To Be Continued.*)

PLUTO IN MODERN ASTROLOGY

Many queries have arisen and are arising since the discovery of Pluto as to the place to be taken by it in present day Astrology. Many unbelievers do not hesitate to say that, if the new planet be a real one, then all previous horoscopes must be wrong, and how are we to explain the presence and influence of Pluto in such horoscopes as those of ruling monarchs or great and notable men in politics, science, or literature?

I feel quite sure that all modern astrologers will say that it will take years of investigation and study; immense masses of tabulation before anything like a definite character and influence may be assigned to Pluto. The scoffer may say that it will be, then, many years before a true horoscope may be expected to be cast. It will surely. By the time that event occurs, we may imagine that humanity will be so highly evolved as to be able to read character in so many ways that people will be compelled from very shame to "quit their meanness,"—because every beholder will read it instantly.

Real Astrologers, who abhor the cheap fortune-telling side of astrology will agree that the planets are to be identified with the muses, nine in number. At present we use this number, but the Sun and Moon are, strictly speaking, not planets. There should be nine without these two, which will gradually be expunged from all horoscopes, and new planets, of which Pluto is one, will delineate the character and therefor the destiny of individuals, nations and races.

Recently there has been published from Germany an Ephemeris of Pluto for one

hundred years, from 1840 to 1940, and we are confident that this is seriously and scientifically prepared. One may doubt if much knowledge could be secured from simply an ephemeris, but when we approach the higher octaves, truth and beauty will shine out of the simplest things.

An examination of this Ephemeris shows that Pluto in the period under investigation has occupied four signs; that its period is about 360 years, for it spends just 30 years in each sign, that is, in 1840, Pluto was in about the middle of Aries so it probably entered Aries about 1823 and remained there until 1853. It then proceeded into Taurus remaining there until 1884, when it passed on and entered Gemini. It stayed in Gemini until 1914, when it entered Cancer, where it is now, and will remain until about 1940, then entering Leo.

The first truth that struck me was the planet's stay in each sign, 30 years, a generation, and on looking closer I was amazed to find that each of these thirty-year periods was historical, and so marked and distinct as to have been deliberately classified and named by the people. 1823 to 1853 has been named the Early Victorian Period, from its distinctive character, its time of sham, make believe, false modesty and false politeness and more false diplomacy. Its false and camouflaging style of clothing, both of male and female; its male poetic praise and elaborate courtesy towards femininity, which it really despised and scorned.

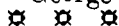
A new era opened in 1853. This is called the Late Victorian Period, also known as the great industrial period, when mass production was introduced and great fortunes (Taurus) were being made in trade. From 1884 we have a period now pleasantly called "The Gay Nineties", a period of intellectual activity. It developed (Gemini) the high-pressure salesman. Inventions were the topic of the hour, new ones were heralded day by day. The typewriter, the motor car, the sewing machine,

the telephone and the phonograph made their appearance in this period; it was gay.

In 1913 there were indications of a change in affairs. The world seemed to sense the approaching cataclysm — The Great War, and 1914 brought it and its quenching of the world's youth. Men saw their fellows stripped of every convention, the bare soul of the savage and the cultured man were exposed for all to see, and the world saw them as they were, not greatly different from each other. Sham, frauds, make-believes, lies, all were stripped away and man beheld himself without covering, and it was not all evil. This is the period of "show me," and "you must deliver the goods," otherwise out you go without ceremony. Posterity will give a name to this period, now indefinitely termed, "Post War." It will likely mean less camouflage and more reality, less propaganda, more humanity.

The consideration of these world periods, each so distinct, and each corresponding so nearly with the cycle of Pluto, has given me greatly to think and consider. I only hope that many other astrologers will delve deeper into the mysteries of the Zodiac and give us much intellectual and spiritual sustenance.

George C. McIntyre.



Plants would perish in their first stage of existence if they were kept exposed to a constant sunlight; the night alternating with the day is essential to their healthy growth and development. Goodness, likewise, would speedily cease to be such, were it not alternated by its opposite. In human nature, evil denotes the antagonism of matter to the spiritual, and each is accordingly purified thereby. In the cosmos, the equilibrium must be preserved; the operation of the two contraries produces harmony, like the centripetal and centrifugal forces, and each is necessary to the other. If one is arrested, the action of the other will immediately become destructive.—Isis Unveiled, II. 480.

“THE PRINCE OF ATOZ”

Experiences which bear out the teachings of the Ancient Wisdom are always, welcome to the truth seeker. And, it is in this spirit that I commend to The Canadian Theosophist a story which appears to bear out the theory that there is a means, did we but know it, of getting in touch with the Akashic ethers, and thus to span aeons of time as though they were but yesterday.

Before I go on with this tale of one who is apparently an occultist of unusual power and purity I suggest it is possible the events which occurred were the result of the use of vril power such as described in some of Bulwer Lytton's works, and that this vril power was used in such a manner that the operator was enabled to contact and to bring back into the present scenes and voices of long ages ago.

I give the story as it was given to us by J. Loftus Henegan of St. Catharines, formerly of Paris, France, and Bar Harbor, U.S.A. And, I give also another of passing interest as I re-describe that of the Prince of Atoz.

Some years ago while in Paris, Mr. Henegan, now a member of the St. Catharines Group of the Toronto Theosophical Society was teaching in Paris, and he met a man, part Persian, part Hindu, The Prince of Atoz, reputedly 140 years of age yet looking and living as though no more than 35 years of age. He lived in a modest chateau, unpretentious yet with all the requirements of refinement of the moment. Mr. Henegan recalled as he addressed the meeting of the group on Sunday, January 24th in Welland, that there was one room in particular, the reception room, which glowed with a soothing light yet had no fire within nor was it lighted by any known artificial means.

It was in this room one day the Prince of Atoz met a number of friends among whom were Madame Sorel of the Comedie Francaise and Mr. Henegan, also, if I

recall his narrative correctly, the Maestro Lombroso, the famous criminologist.

Discussion had veered to the problem of vibrations, and Madame Sorel asked The Atoz how the Egyptian priests of long ago chanted, and would it be possible for anyone to hear the chants to-day.

The prince answered in the affirmative, Mr. Henegan told our group. Anyone properly attuned, properly sensitized to the highest vibrations could hear those chants of many thousands of years ago, indeed that very evening.

“I want to hear those priests as they chanted then”, was Madame Sorel's emphatic reply.

“As you wish, Madame”, deferentially replied The Atoz. He suited action to word.

Mr. Henegan now related what followed as he heard it.

Within a few moments a murmur came from afar in one part of the room. This gradually assumed the form of chanting in which innumerable voices apparently harmonized together in a great volume of song the most wondrous Mr. Henegan had ever heard. This reached a crescendo, and then gradually receded till again it became a faraway murmur. It seemed as though a great presence was in the room and as though the room for the moment was a great cathedral, Mr. Henegan said.

Later on, at Lucerne, Switzerland, Mr. Henegan again met The Atoz, and on that occasion he materialized into fleshly and beautiful form a famous Egyptian woman, who had been the subject of a costume at a fancy costume ball at one of the hotels.

Some years later Mr. Henegan met a certain Mrs. Kearney Warren, a woman in her 100th year, and who yet discussed current topics with remarkable understanding, and remembered scenes in detail which had occurred in her life experience of 60 years and more ago. This woman was in the cream of society, Mr. Henegan stated, went to dinner parties, and was in every way a highly interesting character. She

told Mr. Henegan that she had danced with The Atoz when she was only 17 years of age in Venice.

The Prince of Atoz, Mr. Henegan concluded in his address, was always well supplied with the wherewithal for his needs, apparently travelled extensively, and yet no one knew whether he worked or didn't, or how he got any of his wealth.

R. V. G.

"FEAR; A WORLD PROBLEM"

The pamphlet "Fear, A World Problem" issued by Mr. and Mrs. Bailey at 11, W. 42nd St., New York, is designed to go to those people who have some knowledge of esoteric philosophy, metaphysics, mysticism, occultism, etc.

It is intended as only the opening wedge. Other literature will be available, samples of which will be sent.

The pamphlet is designed primarily to go to students of mysticism, occultism, theosophy, metaphysics, etc., but is appropriate for distribution among all Theosophists who are willing to receive it. Probably Theosophists are somewhat in the position of most of such students in that they do not feel in themselves the discouragement of fear because they have a light not possessed by others which explains many things. Those who seek to combine in any way to free the world from fear, do it purely as an act of service, and in an effort which may be a real collaboration with the purposes and plans of the Hierarchy. It is proposed to attract enrollments in every legitimate way and then seek to educate those who have enrolled in this movement against Fear, into an attitude toward life which will make them focal points for that current of spiritual force which will neutralize fear and free humanity from its effects.

✻ ✻ ✻

Title page and Index to Volume xii. of this magazine can be had on application with a postage stamp. Bound volumes may be had, \$2. each, of this or previous years.

SOME NEW BOOKS

H. P. Blavatsky, the Light-Bringer, by Leonard Bosman and Anita Orchard. cr. 8vo. paper, pp. 127, two portraits and horoscope50c

The Return of the Magi, by M. Magre, translated by R. R. Merton, cloth, demy 8vo. pp. viii, 287. The seven sections comprise Apollonius of Tyana, The Albigenses, The Rosicrucians, The Templars, The Alchemists, St. Germaine, Mme. Blavatsky and the Theosophists, postpaid\$3.50

Two Dialogues of Plato—The First Alcibiades and The Meno—in a new translation by the Editors of The Shrine of Wisdom. Cloth, demy 8vo. 2 plates, 186 pages, postpaid \$1.60

The Mysteries of Britain, by Lewis Spence, explaining the sacred rites and teachings of the Bards and Druids in England, Ireland and Wales. Cloth, demy 8vo. 16 plates, pp. 256; postpaid\$3.50

N. W. J. HAYDON

564 PAPE AVE., TORONTO (6)

BOOKS BY CHARLES JOHNSTON

Bhagavad Gitacloth \$1.25 leather \$1.75
 Crest Jewel of Wisdomcloth \$1.25
 Great Upanishads, vol. I.cloth \$1.50
 Parables of the Kingdompaper .50
 Patanjali's Yoga Sutrascloth \$1.25
 Song of Lifepaper .75

May Be Had Direct From

THE QUARTERLY BOOK DEPARTMENT
 P. O. Box 64, Station O. New York City.

MEANING AND PHILOSOPHY OF NUMBERS

By Leonard Bosman

When you experiment with divination by numbers, are you sure of the foundations of the system you practice? And can you make it clear to your friends? Unless you are able to do so you are working in the dark. With the aid of Leonard Bosman's work you will be able to discover the basic principles of all systems of numerology and apply them scientifically on your own account. It not only discloses the true and original meaning of numbers, but explains the reason why they signify all that it is claimed they do.

Large Crown 8vo. 160 pp. 5s net; 5/6 mailed free.
 Order from the Author,

16 OAKFIELD RD.,
 CLAPTON E5, LONDON, ENG.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription, One Dollar a Year.

OFFICERS OF THE T. S. IN CANADA

GENERAL EXECUTIVE

Dudley W. Barr, 8a Linden St., Toronto.
 Felix A. Belcher, 250 N. Lissgar St., Toronto.
 James E. Dobbs, 7 The Statler, 1154 St. Mark St., Montreal.
 Frederick B. Housser, 10 Glen Goway Ave., Toronto.
 Kartar Singh, 2019 Vine St., Vancouver.
 Wash. E. Wilks, F.R.C.S., 925 Georgia St. W., Vancouver.
 Miss Agnes Wood, 135 Yorkville Ave., Toronto.

GENERAL SECRETARY

Albert E. S. Smythe, 33 Forest Avenue,
 Hamilton, Ontario, Canada.

OFFICIAL NOTES

In the report of the Toronto Lodge last month, page 17, the Library was reported as having 2357 volumes. It should have been 3357. We thank Miss Wood for the correction.

* * *

Special attention is directed to the letter from the Editor of *The Occult Review*, Mr. Strutton, who announces the projected publication of the complete works of Madame Blavatsky in 15 volumes. We wish heartily to encourage this enterprise, and suggest that all who are interested should write to Mr. Strutton and assure him of their support.

* * *

Too late for this month's magazine there has reached me an article by Mr. Cyrus Field Willard, Secretary of The Philalethes Society, a Masonic organization of great importance. Mr. Willard in this article reveals some details of a private

E. S. Meeting held in Boston in 1891, when the late Mr. Judge came before the meeting in an entirely new character. These events were never before made public, and are likely to have an astounding effect upon many people.

* * *

A correspondent, one among many others, writes: "Kindly let us have all information regarding the Lewises at the earliest possible moment for it is very essential that Canadians should know the truth, especially at this time." This is from Montreal and there are others from different parts of the country. We have already given a good deal, so much in fact that our regular material has been crowded out, so we are compelled to hold over further information until next month.

* * *

The extent and depth of the "Fundamentals of Theosophy" Dr. de Purucker's new book is such that we have been quite unable to complete the careful reading which is necessary to the writing of an intelligent review, and we are consequently compelled to hold over further notice of it for the present. Meantime we hear that the volume is having a brisk sale and many good opinions reach us concerning it. Its careful editing by Mr. Trevor Barker, editor of the *Mahatma Letters*, is in itself a recommendation of the character of the contents.

* * *

The objection taken by a correspondent of Mrs. Broenniman that the inclusion of the story "In a Borrowed Body" might mislead some people into thinking that Mr. W. Q. Judge was an example of such a phenomenon, is perhaps natural in one who had had no experience of the Theosophical Society in its early days, or who had not sufficiently informed himself on such subjects. It was the intention of Mrs. Broenniman in fact to leave the impression her correspondent objected to, and we reprint the story this month that he may be con-

firmed in its truth. More, and a great deal more, next month.

✻ ✻ ✻

May we appeal once more to Lodge officials to endeavour to place all their members in good standing. Dues should have been paid in July last year, and time is creeping on towards the close of the financial term. Montreal Lodge, always setting a good example, has already collected the dues for next July. This is what makes a Lodge strong and stable. If the Lodges cannot get the whole amount at once, why do they not collect 25 cents a month from their members and hold it till the full amount is due when it would be possible to remit in full to the General Secretary and thus keep the funds of the Society in a healthy condition.

✻ ✻ ✻

We have been asked why Dr. de Purucker uses the word *karman* when he means *karma*. We do not know. Perhaps he wants to be different from other people, which is a tendency in people who develop the ego overmuch. Perhaps it is the pedantic reason which make some people say *Paree* instead of *Paris*. Perhaps it is to confuse the public a little more, so that they will ask questions as to what difference there is between *karma* and *karman*. Perhaps it would be well to ask Dr. de Purucker himself why what is good enough for H.P.B. and nearly everybody else is not good enough for him. He also tolerates the use of *Mahatmans* for *Mahatmas*.

✻ ✻ ✻

The response to the letter by Mr. Thornton in our February issue has been unanimous if silence may be taken as giving assent. The Lodges that assented actively being Toronto, Montreal, Calgary, Orpheus, Vancouver, Hamilton and West End Lodge. The Toronto Lodge report has already appeared. All the Lodges mentioned except the West End Lodge nominated the present General Secretary for the next term. Montreal nominated Mr. Dobbs; Calgary gave its adhesion to the proposed

plan; Orpheus and Vancouver Lodges nominated Dr. Wilks; Hamilton nominated Mr. Cecil Williams; the West End Lodge nominated Mr. Belcher. The new Executive, which will assume office on July 1st, will be the same as last year with the exception that Mr. Williams takes the place of Mr. Kartar Singh. The Lodges above mentioned are given the order in which their replies were received.

✻ ✻ ✻

The Theosophist for January gives a cheerful account of Mrs. Besant's health, though she is still weak and necessarily careful about over-exertion. Among the articles there is an excellent one by Mr. Leadbeater, "How the Dark Powers Work", indicating their influence in the attempted demoralization of the world through jazz, ugliness in art, vicious tendencies in moving pictures and in various other social ways. Edward Bennett has a useful note on the danger of astrologers getting outside their proper field, illustrating the theme by a consideration of the prophecy of a world cataclysm on July 18, 1927, and suggesting its possible origin from a "dead" astrologer. The "dead" are as likely to err as the living, and the warning given to Sir Arthur Conan Doyle may thus have been due to a disembodied star-gazer.

✻ ✻ ✻

A correspondent raises the question whether we do not talk enough about the Masters. To quote the letter: "I should think that the *knowledge* of them and consciousness of their consciousness would be necessary before we could talk *about* them; and even so, who would understand? They are *implied* in the Theosophical scheme of evolution; and serious study of the philosophy will see that. To talk promiscuously about them leads to superstition, charlatanism, etc. It is a short step to saying that the speakers are 'in touch with the Masters.' I think that Judge put forward the Masters to the detriment of the Society. It was 'Masters' and 'Messages'

that led to the E. S. troubles, etc." Mr. Judge was emphatic about the necessity of keeping the Masters as ideals before the world. Apparently most students are unable to do so without conveying the idea that they could tell a lot more than they do, and that they have in intimacy with them denied to more favoured ones. There is no greater barrier than such an attitude. Know, will, dare, and be silent, is the old rule.

✱ ✱ ✱

The Convention Report of the Adyar meeting in December has come to hand and presents a decline of 3000 members and 64 Lodges. The financial depression is generally regarded as the most potent factor in this result. Fortunately this has not greatly affected the Adyar finances where good management and considerable receipts from the cultivation of the land has helped to balance the accounts. Mr. A. P. Warrington, as vice-president, delivered the annual address. He said the Society must "have a ready willingness to meet the new thoughts of the world on their own ground, and to consider them in the light of what knowledge we may have and in a way that will not cause the world to mistake Theosophy for a creed, and the Theosophical Society as the organized exponent of a creed, but will help rather in the realization that we are a band of Servers searching for truth and more truth, and not a body bound by the limitations which a creed invariably entails. We are bound together by a common ideal, not by a common belief, save the single belief in brotherhood, and as such the Society should be known to the world." This is not to say that we have no standards which are just as reliable as those of the Geographical Society or the Astronomical Society or the Chemical Society or any other similar Society which has no creeds, but has established certain positions as bases for further exploration.

✱ ✱ ✱

"It seems to me," writes an old time

correspondent, "that there are enough old members of the T.S. . . . who have left the A. B. and E. T. Societies to form an 'Eclectic Theosophical Society' which would have a larger membership, under such a Federation as suggested, than either of the two Societies which have been rent with schisms. It could be made a Society to follow the one object of the T.S. and get away from the jittering about auras and fairies and spread the idea of Universal Brotherhood. Such a Society could join such a Federation and work with the other two Societies on the main object and let them be free to follow any other things they wished. Stokes says there are 22 Theosophical Societies and this Federation would bring them all together on the main object while allowing the others who wanted to talk Esperanto and advocate disarmament and do as they darn please." Now if some one will undertake to organize such a Federation we will be happy in Canada to take part. We tried it some years ago and got practically no response. Those who backed it in private could do no more than they did, and they are all still working. When the writer had more time he gave all the time he could to such work. Now that he has little time he is not able to offer any executive help. The fact remains that if there be the desire to cooperate, all that is necessary is to do so. We fear that other objects intervene, and many who think they wish to cooperate are really more anxious to promote some other aim. There must be an entire abandonment of personal interests and personal preferences in order to accomplish anything on this line. Nearly all the cooperators wish the others to concede something. When we are all willing to concede anything to establish the nucleus of Universal Brotherhood any old Society will serve as a vehicle. After all, what is wrong with the Adyar connection? In Canada we have autonomy; we do as we like; no one dictates to us; we entertain anyone who presents Theosophical truths; we cultivate

the widest tolerance and freedom of thought and speech. We cooperate and fraternize where possible. What more is wanted? We fear some of us are too fastidious, too pernickety, too cranky to fit into a universal brotherhood. We wish, like the ancient Hebrews, to come apart and be separate. But it does not work that way. Let us draw together and cooperate.

✻ ✻ ✻

A correspondent writes: "I have the Point Loma Path for January. In Dr. Purucker's lecture on Theosophy, the Mother of Religions, Philosophies and Sciences, he states that the freed Monad is drawn to the 7 sacred planets and there takes embodiment in physical body on each planet. May it be that it wasn't to be given out when the Masters wrote to A. P. Sinnett, and one living 85 years and had lived a useful life would have 85 hundred years in the invisible realms before returning to earth. I sent and got 20 of his lectures. They are good. He gives out a great deal of information. I notice that he does not use the terminology that the Masters and H.P.B. did. So the people that he attracts that know nothing of the S.D. or Masters' Letters, will read what he is writing: another by-path." There is a distinct variation in this teaching from that of Madame Blavatsky. Dr de Purucker states that "the divine in man, or the highest of all the above principles or elements, ranges in consciousness and function over the Kosmos, or our own Home-Universe, meaning by this all within the widely flung and encircling zone of the Milky Way, which is the extension of our own Home-Universe, so far as our physical, material, Universe is concerned." (p. 5). Again, (page 7) "The freed Monad, which is liberated and released at the moment of death with the Spiritual Soul or Higher Ego of the late man now held within it, and which Higher Ego is from that moment plunged into the most lovely and blissful and restful peace and joy: the freed Monad, I say, is thereafter drawn magnetically to other planets;

for, as I have already said, the Monad has a range of consciousness over our entire solar system. It is drawn to the seven sacred planets of the ancients, to one after the other, according to a set and predetermined pathway which directly follows and is regulated by the lanes or lines of kosmic forces or energies—in other words the circulation of the forces of the Kosmos; and in each such planet the Monad there produces a new psycho-mental apparatus or soul, which takes imbodiment in a physical vehicle or body there. This has its life-term and then, just as previously happened on earth, dissolution ensues to it and the higher principles are released anew to proceed to still another planet." This is a quite definite break with the teaching of Madame Blavatsky, as definite as the break made by A. P. Sinnett on the Mars and Mercury question, which veered off finally into the elaborate nine-fold evolution of "The Growth of the Soul" and into still wilder vagaries in later volumes, until in the volume issued after his death he claimed to have been the founder of The Theosophical Society. Dr. de Purucker appears to ignore the distinction which Madame Blavatsky made between the Kosmos which included the whole manifestation in the Manvantara, and the Cosmos, which term was limited to our Solar Universe. "The highest adept begins his Samadhi on the fourth macrocosmic plane, and cannot pass out of the solar system." "Macrocosmos will apply to the solar system, with its subdivisions." The student is referred to page 13, vol. i. Secret Doctrine (p. 41 in Third ed.) The teaching was always explicit regarding the restriction of the human entity to the Earth or Terra, whose perfection was a matter of his own perfection, *pari passu*. The companion Globes of the earth, A to G, afford the widest opportunities for his development, without his intruding upon the evolution of other planets. We have no desire to go into a discussion on these matters, which are far beyond the com-

prehension of the ordinary reader. If Dr. de Purucker desires to harmonize his instructions with those of Madame Blavatsky, well and good. If he intends to take an independent course, as appears from his lecture, students will note the divergence. Any endeavour to nullify Madame Blavatsky's rendering of the ancient wisdom and the teachings of the Masters will necessarily nullify Dr. de Purucker's ostensible efforts towards fraternization. That was based on the theory that the various branches of the Theosophical Movement were agreed upon the basic ideas of the Secret Doctrine. Dr. de Purucker now attacks these bases with a new statement. This explains his refusal to accept Mr. Kingsland's interpretation of the fundamentals. We fear also that it will vitiate his claim to represent the Masters, who certainly do not blow hot and cold and teach one thing at one time and a different thing a little later. The idea that the period between incarnations is 100 times the length of the incarnation is obviously a mistinterpretation of the reply of the Master (Mahatma Letters, page 177) to the question by A. P. Sinnett, No. 28 regarding the duration of obscurations, an entirely different thing from incarnations. The reply is: "the individual units of mankind remain 100 times longer in the transitory spheres of *effects* than on the globes."

✻ ✻ ✻

The building of the Temple of Solomon is the symbolical representation of the gradual acquirement of the secret wisdom, or magic; the erection and development of the spiritual from the earthly; the manifestation of the power and splendour of the spirit in the physical world, through the wisdom and genius of the builder. The latter, when he has become an adept, is a mightier king than Solomon himself, the emblem of the Sun or *Light* himself—the light of the real subjective world, shining in the darkness of the objective universe.—*Isis Unveiled*, II. 391.

AMONG THE LODGES

The Toronto Lodge reports considerable activity during the month of March. The usual Sunday evening lectures were well attended and the Lending Library well patronized. The Executive held its regular meeting on March 21st, the first of the current Lodge year. Appointments were made to the various Committees. The East End Class is still carrying on its study of *The Key to Theosophy*, and much interest is reported. The Concert held on March 8th and the Dance and Bridge held on March 17th were a success financially and socially. The Toronto Lodge wishes to reduce the First Mortgage on its building and in this connection has received a challenge. A member of the Theosophical Society has offered to donate \$500.00 if a similar amount is raised by the Lodge. Members and sympathizers please note.

✻ ✻ ✻

The Public Speaking Class of the Hamilton Lodge has formed a discussion group, and has aroused—with the three objects of the Society in view—some lively and intelligent comment on current questions of importance to Theosophists. We heartily endorse Mr. Cecil Williams' 'Appeal to Youth' as probably the best way to lift the entire Society out of the "depression" brought about by too conservative and unprogressive methods, as well as lack of enthusiasm. The Society is lacking in youth, and the youthful spirit which can manifest in persons of all ages, as interest, work, and widespread co-operation in the exchange of thoughts and ideas. Too many of our members are content merely to climb the foothills of the philosophy, imbibing mild notions on Karma and Reincarnation, looking down from their "lofty" position, commenting upon the glorious "view," instead of climbing on towards the *Pearl of Great Price*, which lies at the top of the Himavat beyond. It is easy when we reach a certain mental level to think along that level; but it is hard to push one's way

through unexplored or unused corridors of mind, clearing away the rubbish that lives of wrong thinking have accumulated. We consider Theosophy to be the most reasonable philosophy of to-day. Around all of us, however, are "sincere and earnest" Theosophists, who, though they know it not, and who would emphatically deny this implication, are by their indifference, mental and spiritual laziness killing the Movement. We maintain that if the 'young' Theosophists in the Society were to organize into groups, co-operating among themselves, placing their case of true Theosophy before the World by an united front, pseudo-theosophy would vanish as mist before the Sun of Truth. It is in the hands of the new generation of Theosophists, as to whether the T. S. will become the great school of philosophy that it should be, as was its predecessor the Neo-Platonic Movement, or whether it will sink into religionism. Never was there a time more potent in the history of our present Theosophical Movement, that the ideas it embodies were needed by the race. Unique among philosophies, based as it is on the very ancient Aryan culture—Theosophy alone can bring about the Brotherhood of Man. In a time when talk on Universal Peace, disarmament and arbitration is the order of the day—Theosophy alone can unite the races of the World. We therefore urge an alliance of young Theosophists of every race, and of every society, to unite to infuse new vitality and power into the Theosophical Movement. We pledge ourselves to co-operate in any sensible plan that does not rely on authority and personal leadership, but which stimulates independence in thought, word and deed, and which alone will give our great philosophy a new impetus throughout the world. In this great work, we must remember, however, that our first duty is to make 'Theosophy a living power in our lives'.

✱ ✱ ✱

Some notes of an Orpheus Lodge meeting:—It is extremely important to formu-

late our chief purpose in life. Vagueness is fatal in work of this nature. It is well for the student of Occultism to think of the Self as changeless, undying, unborn and to regard the experience of mundane life as a hypnotic trance from which he has but to awaken to self realization to perceive to be as illusory as the incidents of a bad dream are seen to be on awakening from sleep. From this point of view all our efforts are made to draw out our energy together with the purpose of projecting it against the barriers with which we have surrounded ourselves. This is a process, but if we think of it as a matter of growth it will seem to take a great time. It is a matter of reaching Self Realization. The way to liberation is open at all times to those who have the daring and force to follow it. The conception we each have of ourselves as a personality, Smith, Jones, Brown, etc., has a tremendous reality for us but it nevertheless is part of the trance, consequently we must set out scientifically to break it down. As a result of discipline and the concentration of his energy an individual may one day discover that he has the power to throw all barriers aside. At times one can, if he has the force, break through and realize that he is a great Timeless Being, the Self. To succeed in doing this, will give one a truer perspective throughout all our human relationships. The trend of ordinary life is to treat this life we know as the thing of supreme importance. The person who is wise seeks to simplify his life in order to have time and energy to practice Self-realization. No one ever drifted into power; mere lapse of time will do nothing for one. Intelligent effort alone will enable an individual to acquire power. What is it which is common to all human activities that endure beyond death? It is the fact that they involve the powers from man's spiritual nature.—Buddhi-Manas. Actions wherein Kama predominates leave little trace. It is only those actions which involve the Buddhic principle which endure. The in-

dividual who invokes the Buddhic principle is calling into play forces over which death has no power. This is a very intangible thing. An individual may involve the Buddhic by means of the attitude he holds to life. It will certainly revolutionize our attitude towards people which is the essential thing about it. The Manas principle which is the central power in the individual is always in alliance with the power above (Buddhi), or the power below (Kama); consequently we have Kama-Manas or Buddhi-Manas, but very seldom Manas alone. The Kamic energy is not evil in itself; it is its domination over human thought and action which makes it evil. What happens when its dominance over our intelligence is broken? When our nature becomes spiritualized the Kamic energy is superseded as a directing force. It has been transmuted into Will guided by the ever present perception of the oneness of Life. This motive force is a calm enduring power which ever wells up steady and certain. It is not like enthusiasm which is a matter of feeling. Kamic enthusiasm from the strict Spiritual view is a stimulant. The possession of this perception, this inner secret that everyone is really a part of oneself, as one's underlying motive force has a direct bearing on the spiritual life. As one works more and more from pure insight feeling comes to play an ever less part. Since the hold which the hypnosis has over one is his need for sensation, learning to depend more on spiritual aspiration for one's incentive helps to destroy its hold. This saves magnetic and vital energy. For the inner spiritual man to be built up requires energy hence the need for withdrawing from purely external activities. One must plan to save energy in order that his spiritual powers can be organized. The direct way to do this is to prevent the Kamic outrush. Then the attempt to direct our energy into spiritual interests can use this saved energy to awaken our inner perceptions. These inner perceptions are rudimentary now and

will remain so until one can by means of meditation withdraw our energy from our purely external activities and turn it inwards to build up the inner organs of perception. The more intelligence we put into our attempt to do this the greater will be our success.

IN A BORROWED BODY

I must tell you first what happened to me in this present life since it is in this one that I am relating to you about many other lives of mine.

I was a simple student of our high Philosophy for many lives on earth in various countries, and then at last developed in myself a desire for action. So I died once more as so often before and was again re-born in the family of a Rajah, and in time came to sit on his throne after his death.

Two years after that sad event, one day an old wandering Brahmin came to me and asked if I was ready to follow my vows of long lives before, and go to do some work for my old master in a foreign land. Thinking this meant a journey only, I said I was.

"Yes", said he, "but it is not only a journey. It will cause you to be here and there all days and years. Today here, to-night there."

"Well," I replied, "I will do even that, for my vows had no conditions and master orders."

I knew of the order, for the old Brahmin gave me the sign marked on my forehead. He had taken my hand, and covering it with his waistcloth, traced the sign in my palm under the cloth so that it stood out in lines of light before my eyes.

He went away with no other word, as you know they so often do, leaving me in my palace. I fell asleep in the heat, with only faithful Gopal beside me. I dreamed and thought I was at the bedside of a mere child, a boy in a foreign land unfamiliar to me, only that the people looked like what I knew of the Europeans. The boy was lying as if dying, and relatives were

all about the bed.

A strange and irresistible feeling drew me nearer to the child, and for a moment I felt in this dream as if I were about to lose consciousness. With a start I awoke in my own palace—on the mat where I had fallen asleep, with no one but Gopal near and no noise but the howling of jackals near the edge of the compound.

"Gopal," I said, "how long have I slept?"

"Five hours, master, since an old Brahmin went away, and the night is nearly gone, master."

I was about to ask him something else when again sleepiness fell upon my sense, and once more I dreamed of the small, dying, foreign child.

The scene had changed a little, other people had come in, there was a doctor there, and the boy looked to me, dreaming so vividly, as if dead. The people were weeping, and his mother knelt by the bedside. The doctor laid his head on the child's breast a moment. As for myself I was drawn again nearer to the body and thought surely the people were strange not to notice me at all. They acted as if no stranger were there, and I looked at my clothes and saw they were eastern and bizarre to them. A magnetic line seemed to pull me to the form of the child.

And now beside me I saw the old Brahmin standing. He smiled.

"This is the child," he said, "and here must you fulfill a part of your vows. Quick now! There is no time to lose, the child is almost dead. These people think him already a corpse. You see the doctor has told them the fatal words, 'he is dead!'"

Yes, they were weeping. But the old Brahmin put his hands on my head, and submitting to his touch, I felt myself in my dream falling asleep. A dream in a dream. But I awoke in my dream, but not on my mat with Gopal near me. I was that boy I thought. I looked out through his eyes, and near me I heard as if his soul had slipped off to the ether with a

sigh of relief. The doctor turned once more and I opened my eyes—his eyes—on him.

The physician started and turned pale. To another I heard him whisper "automatic nerve action." He drew near, and the intelligence in that eye startled him to paleness. He did not see the old Brahmin making passes over this body I was in and from which I felt great waves of heat and life rolling over me—or the boy.

And yet this all now seemed real as if my identity was merged in the boy.

I was that boy and still confused, vague dreams seemed to flit through my brain of some other plane where I thought I was again, and had a faithful servant named Gopal; but that must be dream, this the reality. For did I not see my mother and father, the old doctor and the nurse so long in our house with the children? Yes; of course this is the reality.

And then I feebly smiled, whereon the doctor said: "Most marvelous. He has revived. He may live."

He was feeling the slow moving pulse and noting that breathing began and that vitality seemed once more to return to the child, but he did not see the old Brahmin in his illusionary body sending air currents of life over the body of this boy, who dreamed he had been a Rajah with a faithful servant named Gopal. Then in the dream, sleep seemed to fall upon me. A sensation of falling; falling came to my brain, and with a start I awoke in my palace on my own mat. Turning to see if my servant was there I saw him standing as if full of sorrow or fear for me.

"Gopal, how long have I slept again?"

"It is just morning, master, and I feared you had gone to Yama's dominions and left your own Gopal behind."

No, I was not sleeping. This was reality, these my own dominions. So this day passed as all days had except that the dream of the small boy in a foreign land came to my mind all day until the night when I felt more drowsy than usual. Once

more I slept and dreamed.

The same place and the same house, only now it was morning there. What a strange dream I thought I had had; as the doctor came in with my mother and bent over me, I heard him say softly: "Yes, he will recover. The night sleep has done good. Take him, when he can go, to the country, where he may see and walk on the grass."

As he spoke, behind him I saw the form of a foreign looking man with a turban on. He looked like the pictures of Brahmins I saw in the books before I fell sick. Then I grew very vague and told my mother: "I had had two dreams for two nights, the same in each. I dreamed I was a king and had one faithful servant for whom I was sorry as I liked him very much, and it was only a dream, and both were gone."

My mother soothed me, and said: "Yes, yes, my dear."

And so that day went as days go with sick boys, and early in the evening I fell fast asleep as a boy in a foreign land in my dream, but did no more dream of being a king, and as before I seemed to fall until I woke again on my mat in my own palace with Gopal sitting near. Before I could rise the old Brahmin, who had gone away, came in and I sent Gopal off.

"Rama," said he, "as boy you will not dream of being Rajah but now you must know that every night as sleeping king you are waking boy in foreign land. Do well your duty and fail not. It will be some years, but Time's never-stopping car rolls on. Remember my words," and then he passed through the open door.

So I knew those dreams about a sick foreign boy were not mere dreams but that they were recollections, and I condemned each night to animate that small child just risen from the grave, as his relations thought, but I knew that his mind for many years would not know itself, but would ever feel strange in its surroundings, for, indeed, that boy would be myself inside and him without, his friends not see-

ing that he had fled away and another taken his place. Each night I, as sleeping Rajah who had listened to the words of sages, would be an ignorant foreign boy, until through lapse of years and effort unremittingly continued I learned how to live two lives at once. Yet horrible at first seemed the thought that although my life in that foreign land as a growing youth would be undisturbed by vague dreams of independent power as Rajah, I would always, when I woke on my mat, have a clear remembrance of what at first seemed only dreams of being a king, with vivid knowledge that while my faithful servant watched my sleeping form I would be masquerading in a borrowed body, unruly as the wind. Thus as a boy I might be happy, but as a king miserable maybe. And then after I should become accustomed to this double life, perhaps my foreign mind and habits would so dominate the body of the boy that existence there would grow full of pain from the struggle with an environment wholly at war with the thinker within.

But a vow once made is to be fulfilled, and Father Time eats up all things and even the centuries.—From Letters That Helped Me, Vol. II.

REVIEWS

SOME NEW ADYAR BOOKS

The Theosophical Publishing House at Adyar continues to be busy and indeed is busier than ever. We have several very acceptable volumes to hand and regret that we have not more space to devote to their consideration. One book will certainly be welcomed and will be a surprise to many. It is a "History of the Great French Revolution" by no less a person than President Annie Besant herself. It is a re-print of an early work, fourteen lectures delivered between 1875 and 1884.

Mr. Jinarajadasa contributes a Preface, Mrs. Besant's health not having permitted her to write one. He tells how he picked

up a copy of the first edition for sixpence in a hawker's barrow, and how much it impressed him as a history *written from the stand-point of the people*. This was its original intention, and the book will appeal to all lovers of mankind. It is a book fitted for study in the present time with Russia carrying revolution into new fields, Spain in the fever of counter-revolution, Germany seeking she knows not what, Italy revolutionized but under pressure without a safety valve, Japan and China in War, the English-speaking nations pursuing more revolutionary courses than any, but in their usual constitutional and effective manner.

Mrs. Besant's book is remarkable for its new reading of the character of Robespierre. It is a useful book and a book of terrible warning to be read at this time in the history of the world. New generations have arisen who know not the tragedies of the past and rush on to those of the future reckless and unaware. Perhaps the greatest *terreur* of all still lies ahead of us.

A very different book is Volume Two of "The Twelve Principal Upanishads", being the text of the Brhadaranyaka in Devanagari and translation with notes in English from the Commentaries of Sri Sankaracharya and the gloss of Anandagiri. The first volume contains the Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Taittiriya, Aitereya, and Svetasvatara. The third volume is in the press and will contain the Chandogya and Kausittaki. For the student this volume is invaluable, but for the general reader such a translation as those which the late Charles Johnston provided are more intelligible. Some day, perhaps, a free translation or paraphrase of the Upanishads will be given us in such exquisite English as we have in some of Max Muller's renderings, quoted by Madame Blavatsky. However, this version, edited by Dr. E. Roer will commend itself to all who wish to have the text intact.

The third new volume now to hand is the fourth series of "Old Diary Leaves" by

Col. Olcott in its second edition. It covers the years 1887-1892. Mr. Bertram Keightley has reviewed the book in the January issue of *The Theosophist*. He says; "To me, at least, nothing could be more instructive nor more calculated to make one realize one's true position and small importance in such a movement, as well as to grasp that vitally significant fact of how little even the most active and impressive personalities do count in such a movement, *unless they have within them a really living, burning flame of true spirituality and life*".

He adds: "From the point of view of literary construction, however interesting these pages are, severe criticism could be levelled at their lack of sequence, of unity and coherence. As was natural enough, Colonel Olcott's mind wanders rather at large, backwards and forwards over and beyond the actual period or moment with which he is dealing. If anything, this freedom of reminiscence makes the actual reading of the volume decidedly more interesting, vivid and alive. But from the purely historical point of view, one does not get from its pages any really consecutive or clear grasp of the actual course of development of the Movement in general, or the sequence of events with their relative importance in historical order".

There is nothing more important in the volume than the passage at pages 456-9 in which he denounces the tendency to hero worship and its degeneration into sectarianism. The tendency existing, no sooner is one idol lost than another is chosen and reared up to the obscuring of the last, to be replaced by another in due time.

Col. Olcott's narrative has been subjected to severe criticism and analysis and it has been pointed out that his reminiscences do not always agree with his contemporary records printed at the time of the events mentioned. The reader should make his own comparisons and check up the Colonel's statements if he has any doubt about his accuracy.

“Adyar Pamphlets”

There are four Adyar pamphlets in this batch, “The Theosophical Society and H. P. B.” by Annie Besant and H. T. Patterson, the latter now a Point Loma member; “The Will and the Plan of Science,” by V. Appa Row, M.A.,” an address dealing with Eddington and Jeans and the new physics; “Man’s Life in this and Other Worlds,” by Mrs. Besant, dealing with certain conceptions of life on the astral plane; and lastly “The Work of Theosophists” by C. W. Leadbeater. This pamphlet contains a fac simile fragment of H.P.B.’s writing—“One eternal Truth, and one infinite changeless Spirit of Love, Truth and Wisdom in the Universe, as one Light for all, in which we live and move and have our Being. . . We are all Brothers. Let us then love, help and mutually defend each other against any Spirit of untruth or deception, without distinction of race, creed or colour.”

“Reminiscences of Col. H. S. Olcott”

A very welcome little book is this sketch or series of sketches of the life of Col. Olcott whose centenary will be celebrated on August 2, this year. There are fifteen extracts from various writers, beginning with one from a letter of the Master M. and another from the Master K.H. Mrs. Besant supplies a biographical sketch and Sarah Palmer narrates a number of amusing anecdotes about the Colonel. Mr. Leadbeater tells how he was placed in charge of the Colonel after he died, to show him around the Astral Plane and “wise him up” about his new surroundings. The Colonel would surely like that!

“Beginnings of the Sixth Root Race”

This is a reprint with a few paragraphs added of the final chapters of “Man, Whence, How and Whither,” a work the result of visions by Mrs. Besant and Mr. Leadbeater twenty odd years ago. Its unreliability is a matter of opinion, of course. It came from the same source as foretold the Messiahship of Mr. Krishnamurti, the

incidents of whose career were meticulously sketched out in advance and as sedulously falsified by the event. All the prophecies which have had opportunity of fulfilment have failed of verification, and we cannot expect anything more reliable of these more elaborate imaginings. Nor are they in line with the hints that Madame Blavatsky gave to her pupils.

In the foreword Mrs. Besant says, speaking of the coming of the Sixth Race, ere that takes place “North America will have been shattered into pieces, and the western strip on which the first colony will be settled will have become an easternmost strip of the new continent.” Madame Blavatsky said, as it was reported, that this “western strip,” California, was the most psychic hot-bed in the western world and would be the first part of America to be destroyed.

Mr. Leadbeater says the new language of this race will be a “curious altered form of English, written in a kind of shorthand with many gramalogues.” Madame Blavatsky said that Sanscrit would be the universal language eventually. On taking issue with this statement on the grounds that the Russian people were said to be the nucleus of the great Seventh Race, it was pointed out that the Russian language and Sanscrit were closely akin.

These matters were understood to refer to the sixth and seventh sub-races, but Mr. Leadbeater is not satisfied with anything so circumscribed as a sub-race and his book is about the Sixth Root Race. Those who study the chronology of the Races and sub-races will be impressed with the ambitious scope of this effort. As far as real occultism is concerned much more may be learned from a study of “Through the Looking Glass,” and “Alice in Wonderland.”

“Karma-less-ness”

Mr. Jinarajadasa is one of the most prolific of the present generation of Theosophical writers and he adds to a list of 24 works another with the above title. It

consists of several essays on Art, a subject which is much more Theosophical than most of our members esteem it, if we are to judge by the attention which is paid to it. Its importance is certainly not under-rated in Canada where the School of Seven might almost be claimed as exponents of applied Theosophy.

Mr. Jinarajadasa has his own special outlook on life and we have great sympathy with many of his conclusions, but we fear we would differ with him on his sacerdotal tendency. He insists on throwing us back upon dependence on powers outside ourselves, and it is undoubtedly this teaching that has given Asia the apathy which emerges, if anything so supine could be said to emerge, in the doctrines of Kismet and Fate and Destiny, and appears in Christian teaching in pessimism of one kind and another. Here is Mr. Jinarajadasa's doctrine which, although he says we move in a world of law, would lift us out of our own control.

"Each of us, as he moves in a world of law, often breaks the laws of Nature, thereby making what is called Karma. When we have 'made Karma,' we have generated a series of forces which disturb the equilibrium of the Universe. It is therefore necessary that the equilibrium shall be restored. But this restoration is impossible for us where we stand now, because we lack the knowledge of how to do it. Yet, since it is necessary that we shall restore the equilibrium, the Lords of Karma enter from without into our problem. They arrange for us the way to restore the equilibrium. Therefore the Lords of Karma arrange our environment—the country, the race, the family, the religion and the culture into which we are born: They guide us into one family rather than into another; They arrange the distribution during an individual's lifetime of the good and evil reaping of his past."

This is the most direct instruction to join the Roman Catholic Church that we have seen in Theosophical literature. The

priest fixes it with the Lords of Karma, the Saints or Archangels, etc., and all goes well. Outside the pale the equilibrium continues to be disturbed and God help the heretic! Mr. Jinarajadasa has a right to his opinion, but with all due respect this is not what Madame Blavatsky taught us, and it is not Theosophy. No one should know this better than the artist who creates and corrects and adjusts his own inequibrations. But Mr. Jinarajadasa's book should be read for its suggestiveness and if readers agree, well, and if they disagree, better. It will attract by its beautiful type and its literary charm.

"Theosophy"

This is a rather tiny booklet, beautifully produced, by Mrs. Besant, written many years ago and lately published. It should serve as an introduction for many to Theosophy and those who admire Mrs. Besant will find it an admirable tribute to her memory to use it for distribution.

"Two Stories"

Next comes "Two Stories" by Madame Blavatsky, "Karmic Visions" and "An Unsolved Mystery." The first is reprinted from Lucifer, and the second from The Spiritual Scientist, a Boston paper, having been already reprinted in "A Modern Panarion." The Introduction gives an interesting incident of how Madame Blavatsky supplied quotations from the astral light, without knowing their origin, with the verification of an unknown poem by Tennyson after long search and denial by several eminent critics.

Miscellanea

Besides the above, all from the Theosophical Publishing House, Adyar, we have received this month a little book "Messages of Annie Besant, 1913-1931," being little notes, written as birthday greetings for the most part, and sent to her friends. Looking over them we are inclined to think we would give them all for the Message to Canadian Theosophists which she wrote in November, 1926. In it she said among

other wise and kindly things: "We are all agreed that we must support and defend liberty of thought within the Theosophical Society, and that we must not try to make the Divine Wisdom run in grooves of our own making, nor create any orthodoxy within our ranks, nor silence discussion by an appeal to authority."

"Reminiscences of H. P. Blavatsky"

We were so much struck with the article by Mr. Bertram Keightley in the August "Theosophist" that we wrote to Mrs. Besant requesting permission to re-print it. This permission was kindly granted but by the same mail we received the article in book form, both in paper and cloth, and at very reasonable prices. We are sure many of our readers will like to have the article in this form, so we will postpone its reprint until the edition has had a fair chance for sale. It is one of the most vivid and lifelike portraits we have had of Madame Blavatsky by one who knew her intimately. It is interesting too, to find that Mr. Keightley still maintains his interest in the Movement for which he did so much in past years. Perhaps he will take a still more intimate part in the work in future.

"Poetry"

The Laureateship of John Masefield has been more nobly demonstrated by the Lecture given in Queen's Hall, London, last October than by anything he has written since his elevation to the office. This lecture is now published under the title "Poetry" (Macmillans). It is, as it were, a prophetic message to the nation or to any reader who has the desire to know the Laws and Realities of Life and the true mission of Poetry.

"It is not impossible," he says, "to speak of poetry without submission to something not understood, that is greater than the perishing self." He gives us this theory of poetry in other passages which should be read by students and preached upon by clergymen and taught in Universities until men began to understand.

"I believe that the best Poetry has always been a radiant perception of the Life of the Universe, of its Persons, its Powers, and its Laws, as they exist eternally, and that the mood of Poetry in which they are perceived is an undying mood, existing eternally, as the Heart of Life; and that true Poetry, which is a living in that mood, and a setting down of its truth, is necessarily eternal, too. And having said this, I want to add that as this best, truest and greatest Poetry is a perception of the Life of the Universe, it will only appear in a race strongly believing in a spiritual order in that Universe. Great art cannot and will not appear in generations or nations careless of the finest kinds of intellect, and therefore not attuned to the spirit of the Universe, which is all splendour and beauty.

"You will never have great art save in a society caring for the arts and greatly exercised in all of them. You cannot have supreme thought save as the tall flowers rising from a great mass of thought. The great man holds what his race holds and makes a splendid use of it; he does supremely what all are doing about him in some measure. Each great poet should have behind him the power of a national or tribal thought which has made his fables simple, and brought near the presences of the gods."

Then he takes four of the unquestionably great ones and uses them to illustrate his thesis. "The Poet whom we call Homer, Æschylus, Dante, and our own Shakspeare. The world, whose judgment cannot be set aside, has declared these four to be masters. No others have such delight in life's abundance, nor such sense of the depth of its mystery."

He begins with Shakspeare, taking Macbeth as typical of his work. The tragedy is about Blood—"about Life, which depends very much on Blood being in its proper place. . . Blood shows itself to have extraordinary powers, of awakening and summoning spiritual justicers." The

analysis of the tragedy is most illuminating.

Then comes Dante, a great man, as Shakspere was not necessarily great. "Desire and Will," he quotes, "were brought into order by the Love that moves the Universe and every Star." The wonder and the mystery of Dante's work are dwelt upon. He is even more interesting in his comments upon the trilogy of Æschylus, the Agamemnon, the Libation Bearers, and The Eumenides; "this theme of national story, that crime brings punishment, and that every insolent act, being a defiance of the gods, brings into life something that Never forgets, nor sleeps, nor is appeased, till the insolence be avenged."

He ends his comment on the trilogy, saying: "Only by keeping to a narrow, simple and single way of righteous doing, can Man avoid entangling his steps in Death. By simpleness and singleness Man may have joy on earth as well as safety."

Those who have never read Homer may be induced to do so by this lecture. Of the Odyssey, he says he thinks it has been brought into its present form "by a great poet who was also a competent practical seaman." These four poets, the blind man, the proud man, the gentle man and the brave man, he says "alike had access to an illumination which came within their beings, as sunlight comes within the sea."

He asserts "that this illumination exists eternally, and that all may know it in some measure, by effort or through grace. Those who deny it can never have felt it. It is so intense that, compared with it, no other sensation seems to exist or to be real. It is so bright that all else seems to be shadow." It will be a real loss to all who fail to read this Lecture on Great Poetry—"a flowing in of light from the source of all light."—Hamilton Herald.

✻ ✻ ✻

Magic is but a *science*, a profound knowledge of the Occult forces in Nature, and of the laws governing the visible or the invisible worlds.—H.P.B. in Modern Panarion.

CORRESPONDENCE

ADJURED TO HEAR

OUR BEST FRIEND

Editor, Canadian Theosophist:—I imagine that the depressed feeling I experienced upon receipt of your advice of the expiration of my subscription is not unusual for followers of H. P. B.

We subscribe knowing all its (The C. T.'s) faults and lack of real value; we keep on reading it merely to keep abreast of what is going on, and because there is no periodical which preaches Her real doctrine; and we are sad.

If you could only wake up and realize that we have amongst us *one* real Occultist, a true follower of H. P. B. and the *only* surviving member of H. P. B.'s *Theosophical family, now in touch* (although indirectly) *with the Masters; and if you would harken to Her advice!*!

H. P. B. wrote that the Tashi Lama knew the Masters, and that *She* was the 19th Century connection therewith—the masters and of course H. H., and now that *She* is gone we still have the Tashi and through Him via Her (the surviving member) we may still clair an indirect connection; and we know that *all other claims are false to the core.*

I cannot extend you any congratulations, but I can hope for you; yes, I hope that your ambition to succeed Irish Ann will be realized.

J. C. Miller.

Manila, P. I., Jan. 18.

STOKES v. BLAVATSKY

Editor, Canadian Theosophist:—I notice that in the February O. E. Critic, Mr. Stokes has paid me the compliment of noticing one of my articles in the Canadian Theosophist. I am glad to be the occasion, even once, of furnishing Mr. Stokes with an outlet for his bright humour, but it must occasion him keen regret that in ridiculing Astrology, he finds himself in the company

of all those stupid materialists, and atheistic scientists whose ideas, Theosophy in its first inception in America was intended specially to combat; also he must take sides against his particular prophet and mentor, Madam Blavatsky, who says in the Secret Doctrine, page 105, Vol. I, of the Science of Horoscopy, "We must admit the truth of the latter, whether we will or not."

However, Mr. Stokes, like a true Theosophist, is asking a question—what about China?, and in this regard I must try and reply as well as my limited ability will permit. China comes under the rule of Libra, and its internal troubles, in the absence of direct planetary excitement from within, may only be considered by the erecting of horoscopes of the entrance of the Sun into Cardinal Signs, or it may be the hangover of Saturn's transit of some seven years ago. But Japan's position is clearly marked. Japan is ruled by Aries, and the presence of Uranus in Aries has inflamed the war spirit in that country to the extent that it feels compelled to fight some one, and who is so likely to be the one as the people of Libra—those in direct Zodiacal opposition.

If Mr. Stokes should extend his researches into the hidden mysteries of the Zodiac, I will guarantee that it will provide a new angle to his consideration of his present chief hobby—Criminology and Penal Institutions.

George C. McIntyre.

Toronto, March 15.

H. P. B.'S COMPLETE WORKS

Editor, Canadian Theosophist:—As Editor of the Occult Review and a Theosophist I have been requested by my Publishers to report upon a projected Centennial Edition of the works of H. P. Blavatsky, edited by A. Trevor Barker.

It is intended to include besides Madame Blavatsky's standard works, every article that she is known to have contributed to newspapers and periodicals, Theosophical and otherwise, in English, French or Rus-

sian. The transcription is faithful to the originals and technicalities of punctuation and literary style are left unaltered, but obvious typographical errors have been corrected and a uniform system of transliteration of Sanskrit terms has been adopted.

It is due to the disinterested co-operation of a number of students of H.P.B. both independent and belonging to different organizations that the work has been made possible. The first of the project series will consist chiefly of her articles arranged in chronological order from 1874 onwards.

Her writings have been left to speak for themselves, without the addition of any extraneous matter or personal opinion, or mention of any specific Theosophical organization.

In view of the magnitude of the undertaking (some 15 vols. being contemplated) and despite my personal enthusiasm as a Theosophist, I feel it my duty before recommending the scheme to my Publishers to ascertain as far as may be the possibility of the project being universally welcomed by the various Theosophical groups.

Would you be prepared to co-operate to the extent of backing up editorially in the pages of your magazine any announcement or series of announcements my Publishers may make with regard to the proposed edition in your advertisement columns? Yours faithfully.

Harry J. Strutton,
Editor.

The Occult Review,
3 Pilgrim St., London, E.C. 4.

GIVE PT. LOMA MAN A CHANCE

Editor, Canadian Theosophist:—I was disappointed on opening my copy of your magazine to find further evidence of criticism of the Point Loma Leader. To a philosophical outsider it has a humorous as well as a pathetic side. I am reminded of the new boy at the public school who received a good hiding from his new mates be-

cause he stated (quite truly) that his father was a "Lord". It is pathetic because of its evidence of a wrong state of mind on the part of people who are quite unconscious of being in that state. An outsider might really think that some were anxious to prove that the Theosophical Movement was now NOT inspired by the Mahatmas at all, but was "under entirely new management," viz., that of themselves, and was much safer. I say that a cynical outsider might think this. Paradoxically while the Theosophists appear to discount the value of a Leader the ordinary man, and men, such is their reading of the terrible aspect of the world, are adopting Leaders, in the form of "Dictators," in other words, in despair, falling back on FORCE—exponents of Brotherhood, kindly note.

Why do good people so obsess themselves with a set of words or a formula, and so always miss the Spirit—it is rank Materialism so to do. Curiously, while poor Dr. Purucker is to be looked at askance, forsooth, because of his "claims" the "old gang" who have worked all the mischief are still sitting on the Board and receiving homage—oh, wonderful Theosophists.

Theosophists should study History: they might see then that such a *state of mind* existed in the Christian Church at various epochs and always Humanity suffered. Such a state of mind killed the Albigenes: it is now working in the heads of vivisectioners and torturing millions of animals, and in the heads of Psychic Researchers who torture Mediums. It is that castiron state of the mentality when the person can only see things through the conviction he arrived at long ago.

In closing I would ask all to glance at that admirable pamphlet published by Point Loma about 1900, entitled: "THE PITH AND MARROW of the Closing and Coming Century and related position of Freemasonry and Jesuitry." What was urgent then must surely be doubly so now.

I was of the opinion that the Theosophical Society was formed to help the world

and that the Adepts sent their Messengers when they thought fit and it was our responsibility to recognize them. Failing Dr. Purucker a cynic might suggest a competition to nominate who should be Leader AND Teacher, unless the most serious Movement of the age is to have *no* effective HEAD.

Chas. Playden.

MEHER BABA PLANS UNITED STATES CRUSADE

Bombay, March 25 (A. P.)—Meher Baba, the Indian spiritual leader, whose disciples call him "The God-Man," left here today for a new crusade in America. He intends, he said, to break down all religious barriers, destroy America's materialism and amalgamate all creeds into a common element of love.

For eight years Meher Baba has been observing a vow of silence, which he said he would break upon his arrival at Harmon, N. Y., where he plans to establish a spiritual retreat similar to Mahatma Gandhi's in India.

Giving his first interview to an Associated Press correspondent by means of a blackboard, Meher Baba, who in the eyes of his followers has performed many miracles, said Gandhi had promised to come with him to the United States as soon as his political works has been finished a year hence.

Many Indians regard Meher Baba as Gandhi's Guru, or spiritual adviser.

Meher Baba is a Parsee (priest) of the Zoroastrian faith, and says he is both divine and human. He explained that he attained a superconscious state from which he returned to carry out his mission of redeeming the world.

Discussing on his blackboard the miracles which he allegedly has performed, Meher Baba wrote:

"A person who becomes one with truth can accomplish anything."

Meher Baba said he expected to convert

thousands of Americans from sin and by faith to heal the sick and help the halt.

"The only miracle for the perfect man to perform is to make others perfect, too," he said. "I want to make Americans realize the infinite state which I myself enjoy."

The Parsee said he first realized his mission on earth many years ago by coming in contact with Baba Jan, the Indian saint who died recently in Poona at the age of 130 years.

For nine months after meeting Baba Jan, Meher Baba said he lay in a state of coma, neither sleeping nor eating, and drinking only an occasional drop of water. It was after this, he said, he saw the divine light and realized his mission to the world. He said he had received overwhelming offers of money and land from Americans who believe in his teachings.

"IF I JUST HAD MONEY!"

For all our pretensions and fine talk in regard to the worthlessness of physical wealth as compared with moral and spiritual riches, it is evident that we do not believe it. Everybody is trying to get money—Theosophical students included. The latter often affirm a philanthropic motive and tell how much they would do for Theosophy with their wealth, if they only had it. But the experience of half a century has shown that this also is talk—no more! The few who have finally succeeded in acquiring possessions have held on to them quite grimly, and have usually lost interest in Theosophical work in just that proportion with which they have increased their interest in what money brings. There may be noble exceptions, but these merely go to prove the general rule. We say we want *knowledge*—yet every last student would already have it, if he pursued that end as assiduously and engrossedly as we pursue the elusive dollar that we pretend to scorn, for itself!—*Theosophy* for February.

THE THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

"MOMENTS WITH H. P. B."

MOMENTS WITH H. P. B.; art paper covers, 50c. This little book compiled by two students, contains three rare portraits of Helena Petrovna Blavatsky and many valuable quotations from her writings on points of such vital interest as: The Magic Key, The Golden Stairway, Chelaship vs. Mediumship, Concentration and Meditation, Discipleship, Effects of Hatha Yoga, Truth vs. Psychism, Evolution, Effects of Sound, True Leaders and False, The Essentials, The Great Renunciation, What Theosophy Is, The Path, Compassion, The Five Breaths, Healing, Elixir of Life, Reincarnation, Karma, Power in a Name, White Magic and Black.

The publishers have added a few words of Wm. Q. Judge which appeared in *The Path*, June 1891, and two later appreciations of H. P. B. from *Theosophy*, May 1924 and *Theosophy*, May 1926. An index adds to its value as a book of reference.

The price easily places this book within the means of every student; its artistic setting makes it an admirable and appropriate gift.

HARBISON & HARBISON
Printers and Publishers Oceano, California