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## THE THREE GUNAS

By James Morgan Pryse

With the hyperbolism characteristic of oriental literature the Bhagavad Gita ("Songs of the Adorable One") says that knowledge of the three Gunas "is the best of all wisdoms, which having learned, all the holy Sages (Munis) have passed hence to the supreme accomplishment" (emancipation from rebirth). Still more hyperbolically, it makes this emancipation final for all eternity; for it goes on to say that such Munis, "having become one with the Divine Nature, are not disturbed when the universe passes into Pralaya, and are not reborn when it is renewed in the succeeding Manvantara". The latter statement may be orthodox according to exoteric Hindu philosophy, of which the Bhagavad Gita is a poetic and somewhat unmethodical exposition, but it is contrary to the esoteric doctrine. However, it is not to be expected that a popular, exoteric treatise on philosophy should in all its teachings be in full accordance with pure esotericism.

Chapter xiv of the Gita, beginning with the above-quoted statements, deals with the subject of the three Gunas ("Qualities" or "attributes"), and they are referred to occasionally in Theosophical literature. But neither in the Gita nor in the comments made by any of the translators thereof is there a clear and satisfactory explanation of the origin of these "qualities" and

the place they occupy in the occult scheme of things. To the perplexed student of Theosophical philosophy they seem not to fit in at all, but to be interlopers, rank outsiders, that properly do not come into the picture. The Gita says that the three Gunas are "born of Prakriti" (vaguely rendered "Nature" by the translators), and that they bind the soul, the reincarnating Ego, to the physical body. But how can these three "qualities" or "properties" of man and everything in Nature be made to do team-work with the "seven principles" of man and with the cosmology taught by the Occultists? In his Introduction to this chapter of the Gita, Mr. Charles Johnston attempts to harness the "qualities" and the "principles" together; but they prove recalcitrant, and the attempt is a signal failure. His exegesis is inapplicable to the text and wholly implausible. He tentatively makes the three Gunas, which he renders "Powers", identical with man's three bodies, physical, psychic and causal. Now, how can "bodies" be regarded as "powers", and how could those three bodies (including the physical one) "bind the eternal lord of the body within the body"—the physical body? The words quoted are from Mr. Johnston's translation. And the attempt to apply this theory of the three bodies to the Gita's detailed teaching con-

cerning the three Gunas results in a succession of similar absurdities.

Prakriti (Mulaprakriti, "root-substance") is the undifferentiated cosmic stuff from which emanate all the forces and elements of the seven Lokas, or worlds; it is the basis of objective manifestation. The three Gunas, which are said to be the children (differentiations) of Prakriti, are cosmically: Sattva, primordial substance endowed with qualities; Rajas, energy, the forces that produce the subtle elements; and Tamas, darkness, the prakritic grossness from which proceed the physical elements. The Advaita-tenet is thus stated by the learned Manilal N. Dvivedi in his treatise on Raja-Yoga: "Matter with its inherent potentialities in the form of passivity (Sattva), restlessness or energy (Rajas) and grossness (Tamas) is called Prakriti or Mulaprakriti. From its gross side emanate the five elements or Sattvas. . . . From the gross (Tamas) side of Prakriti are evolved the five elements. But even these are not grossly gross, for in them there still lingers some of the inherent passivity (Sattva) and energy (Rajas) of the original Prakriti". It is obvious that this theory takes into account only the three lower Lokas, Bhur, Bhuvar and Svarga, the physical, astral and spiritual worlds. From the spiritual world the astral is derived, and from the astral the physical; and in the physical world inheres a modicum from each of the worlds above it. These three worlds are the only ones of which the unilluminated reincarnating soul is conscious; on the death of its physical body it passes into the astral world (Bhuvanloka) and then into the paradise-world (Svarloka), or Devachan, thence returning to the physical world in another incarnation. It can break through this vicious circle of reincarnation only by overcoming the "qualities" (Gunas) of the three lower worlds and rising to the fourth world, Maharloka. This is precisely the teaching of the Gita. But to ascend to that fourth world a man must pass through and beyond the three Avasthas

(the waking, dreaming and super-dreaming states of consciousness), thus attaining the fourth state, which is Samadhi; and this can be accomplished only through the practice of Yoga-meditation.

As manifested in man the Gunas may be thus defined: Sattva, tranquillity, capacity for the higher functions of the intellect; Rajas, restless energy, the urge to perform actions; and Tamas, grossness, darkness of ignorance. Just as the elements composing the physical world retain something of the Prakritic "qualities" of the higher worlds from which the physical world originated, so the physical man dwelling in it retains in some degree the nature corresponding to each of the two higher worlds in which he tarries between incarnations. Thus even when embodied and in his waking state he is a trinity of body, soul and spirit; and during the hours of sleep his soul ascends to the psychic and to the spiritual world, higher than which he cannot go unless he bursts the bonds of the three Gunas and becomes proficient in Dhyana. For the three Gunas confine him to the cycle of reincarnations, keeping him under the sway of Karma. Of course Karma operates on all planes; but there is a broad difference between the Karma of a man who goes through life blindly and ignorantly and the Karma of one who works intelligently and harmoniously with natural law. Karma is the friend of wisdom and the foe of ignorance. Losing sight of this distinction, the poet-author of the Gita strays from philosophy into the domain of theology, and discourses uselessly on the question whether man is "saved" by works (Karma) or by faith (Bhakti), even as in later times Christian theologians drearily debated the same subject. Faith without wisdom is but superstition, and only the ignorant are shackled by Karma.

If Tamas prevails in a man, he is then only an animal-human, one of the "common herd, the lowest class of mankind, the proletariat, who were scornfully said by

the old Romans to be useful to the state only in begetting offspring, *proles*. But the Gunas pertain to individual character, not to class distinctions. The Gita says that the Tamas-man is dull-witted, ignorant and sluggish, and is bound to earth-life through sloth. After death (*pralaya*) he "is conceived again in the wombs of irrational beings", according to the Wilkins translation, or "born in wombs of delusion" if Johnston's translation is accepted. The Sanskrit text is here a bit hazy, but it is construed more plausibly by Wilkins than by Johnston. The poet-author of the Gita seems to have given credence to the superstition, widely current in ancient times and still popular in India, that bad men are reborn as animals, and having animals in mind he inadvertently used the plural "wombs". A baby is conceived in a womb, but not in several of them at one time, and it certainly could not be "born" in one; also, the phrase "wombs of delusion" is quite meaningless, even in poetry. Of course a Theosophical translator would naturally be inclined to iron out any heterodox kinks found in a supposedly infallible Scripture; but the Gita is by no means infallible. Again, the Tamas-man, according to authentic Theosophical teaching, does not when he reincarnates "go downward" (Johnston) or "sink below (Wilkins); for he could do that only by falling out of the human kingdom and reincarnating as an animal. No; he keeps reincarnating in the human race, and each incarnation brings him nearer to his divine Self, the "Silent Watcher" who presides over him throughout the ages.

When Rajas prevails, the man is forceful, ambitious, predatory, an acquirer of wealth, and is forever doing one thing or another, thus tangling himself up in the toils of Karma. Of him the Gita says that his soul is imprisoned in the physical body by Karma. But is not that equally true of men under the sway of either Sattva or Tamas? The Gita expressly says so, though it limits the scope of Karma to the

three Gunas; for verse 19 reads, "When the seer recognizes no other source of Karma than the Gunas, and beholds that which is beyond those Gunas, he attains to my (Krishna's) being". After death, says the Gita, the Rajas-man "is reborn among those who are in the bondage of Karma"—thus ignoring the fact that all mortals are bound by Karma.

The Sattva-man is one who has purified his lower nature and uses the higher faculties of his mind, the philosophic reason. He is the idealist, the seeker for pure knowledge. But he is bound to earth-life by the felicity produced by his tranquillity of mind and his love for the pursuit of wisdom. He is in a sort of Devachanic state while yet on earth. When he dies, says the Gita, his soul "enters the pure Lokas of those who possess superlative wisdom"—presumably the Nirmanakayas. Even so, he must continue to reincarnate until he passes beyond the three Gunas, rises above the three lower worlds, and realizes immortality, donning the Nirmanakaya robe, the first of the three Vestures of the Path.

## THE YOGA SUTRAS <sup>Book 2</sup> OF PATANJALI

*"The Book of the Spiritual Man"*

An Interpretation by Charles Johnston

(Continued from Page 74)

15. *To him who possesses discernment, all personal life is misery, because it ever waxes and wanes, is ever afflicted with restlessness, makes ever new dynamic impressions in the mind; and because all its activities war with each other.*

The whole life of the psychic self is misery, because it ever waxes and wanes; because birth brings inevitable death; because there is no expectation without its shadow, fear. The life of the psychic self is misery, because it is afflicted with restlessness; so that he who has much, finds

not satisfaction, but rather the whetted hunger for more. The fire is not quenched by pouring oil on it; so desire is not quenched by the satisfaction of desire. Again, the life of the psychic self is misery, because it makes ever new dynamic impressions in the mind; because a desire satisfied is but the seed from which springs the desire to find like satisfaction again. The appetite comes in eating, as the proverb says, and grows by what it feeds on. And the psychic self, torn with conflicting desires, is ever the house divided against itself, which must surely fall.

16. *This pain is to be warded off, before it has come.*

In other words, we cannot cure the pains of life by laying on them any balm. We must cut the root, absorption in the psychical self. So it is said, there is no cure for the misery of longing, but to fix the heart upon the eternal.

17. *The cause of what is to be warded off, is the absorption of the Seer in things seen.*

Here again we have the fundamental idea of the Sankhya, which is the intellectual counterpart of the Yoga system. The cause of what is to be warded off, the root of misery, is the absorption of consciousness in the psychical man and the things which beguile the psychical man. The cure is liberation.

18. *Things seen have as their property manifestation, action, inertia. They form the basis of the elements and the sense-powers. They make for experience and for liberation.*

Here is a whole philosophy of life. Things seen, the total of the phenomenal, possess as their property, manifestation, action, inertia: the qualities of force and matter in combination. These, in their grosser form, make the material world; in their finer, more subjective form, they make the psychical world, the world of sense-impressions and mind-images. And through this totality of the phenomenal, the soul gains experience, and is prepared

for liberation. In other words, the whole outer world exists for the purposes of the soul, and finds in this its true reason for being.

19. *The grades or layers of the Three Potencies are the defined, the undefined, that with distinctive mark, that without distinctive mark.*

Or, as we might say, there are two strata of the physical, and two strata of the psychical realms. In each, there is the side of form, and the side of force. The form side of the physical is here called the defined. The force side of the physical is the undefined, that which has no boundaries. So in the psychical; there is the form side; that with distinctive marks, such as the characteristic features of mind-images; and there is the force side, without distinctive marks, such as the forces of desire or fear, which may flow now to this mind-image, now to that.

20. *The Seer is pure vision. Though pure, he looks out through the vesture of the mind.*

The Seer, as always, is the spiritual man whose deepest consciousness is pure vision, the pure life of the eternal. But the spiritual man, as yet unseeing in his proper person, looks out on the world through the eyes of the psychical man, by whom he is enfolded and enmeshed. The task is, to set this prisoner free, to clear the dust of ages from this buried temple.

21. *The very essence of things seen is, that they exist for the Seer.*

The things of outer life, not only material things, but the psychic man also, exist in very deed for the purposes of the Seer, the Soul, the spiritual man. Disaster comes, when the psychical man sets up, so to speak, on his own account, trying to live for himself alone, and taking material things to solace his loneliness.

22. *Though fallen away from him who has reached the goal, things seen have not altogether fallen away, since they still exist for others.*

When one of us conquers hate, hate does

not thereby cease out of the world, since others still hate and suffer hatred. So with other delusions, which hold us in bondage to material things, and through which we look at all material things. When the coloured veil of illusion is gone, the world which we saw through it is also gone, for now we see life as it is, in the white radiance of eternity. But for others the coloured veil remains, and therefore the world thus coloured by it remains for them, and will remain till they too, conquer delusion.

23. *The association of the Seer with things seen is the cause of the realizing of the nature of things seen, and also of the realizing of the nature of the Seer.*

Life is educative. All life's infinite variety is for discipline, for the development of the soul. So passing through many lives, the Soul learns the secrets of the world, the august laws that are written in the form of the snow-crystal or the majestic order of the stars. Yet all these laws are but reflections, but projections outward, of the laws of the soul; therefore in learning these, the soul learns to know itself. All life is but the mirror wherein the Soul learns to know its own face.

24. *The cause of this association is the darkness of unwisdom.*

The darkness of unwisdom is the absorption of consciousness in the personal life, and in the things seen by the personal life. This is the fall, through which comes experience, the learning of the lessons of life. When they are learned, the day of redemption is at hand.

25. *The bringing of this association to an end, by bringing the darkness of unwisdom to an end, is the great liberation; this is the Seer's attainment of his own pure being.*

When the spiritual man has, through the psychical, learned all life's lessons, the time has come for him to put off the veil and disguise of the psychical and to stand revealed a King, in the house of the Father. So shall he enter into his kingdom, and

go no more out.

26. *A discerning which is carried on without wavering is the means of liberation.*

Here we come close to the pure Vedanta, with its discernment between the eternal and the temporal. St. Paul, following after Philo and Plato, lays down the same fundamental principle: the things seen are temporal, the things unseen are eternal.

Patanjali means something more than an intellectual assent, though this too is vital. He has in view a constant discriminating in act as well as thought; of the two ways which present themselves for every deed or choice, always to choose the higher way, that which makes for the things eternal: honesty rather than roguery, courage and not cowardice, the things of another rather than one's own, sacrifice and not indulgence. This true discernment, carried out constantly, makes for liberation.

27. *His illumination is seven-fold, rising in successive stages.*

Patanjali's text does not tell us what the seven stages of this illumination are. The commentator thus describes them:

First, the danger to be escaped is recognized; it need not be recognized a second time. Second, the causes of the danger to be escaped are worn away; they need not be worn away a second time. Third, the way of escape is clearly perceived, by the contemplation which checks psychic perturbation. Fourth, the means of escape, clear discernment, has been developed. This is the four-fold release belonging to insight. The final release from the psychic is three-fold: As fifth of the seven degrees, the dominance of its thinking is ended; as sixth, its potencies, like rocks from a precipice, fall of themselves; once dissolved, they do not grow again. Then, as seventh, freed from these potencies, the spiritual man stands forth in his own nature as purity and light. Happy is the spiritual man who beholds this seven-fold illumination in its ascending stages.

28. *From steadfastly following after*

*the means of Yoga, until impurity is worn away, there comes the illumination of thought up to full discernment.*

Here, we enter on the more detailed practical teaching of Patanjali, with its sound and luminous good sense. And when we come to detail the means of Yoga, we may well be astonished at their simplicity. There is little in them that is mysterious. They are very familiar. The essence of the matter lies in carrying them out.

29. *The eight means of Yoga are: the Commandments, the Rules, right Poise, right Control of the life-force, Withdrawal, Attention, Meditation, Contemplation.*

These eight means are to be followed in their order, in the sense which will immediately be made clear. We can get a ready understanding of the first two by comparing them with the Commandments which must be obeyed by all good citizens, and the Rules which are laid on the members of religious orders. Until one has fulfilled the first, it is futile to concern oneself with the second. And so with all the means of Yoga. They must be taken in their order.

30. *The Commandments are these: non-injury, truthfulness, abstaining from stealing, from impurity, from covetousness.*

These five precepts are almost exactly the same as the Buddhist Commandments: not to kill, not to steal, not to be guilty of incontinence, not to drink intoxicants, to speak the truth. Almost identical is St. Paul's list: Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not covet. And in the same spirit is the answer made to the young man having great possessions, who asked, What shall I do to be saved? and received the reply: Keep the Commandments.

This broad, general training, which forms and develops human character, must be accomplished to a very considerable degree, before there can be much hope of success in the further stages of spiritual life. First the psychical, and then the

spiritual. First the man, then the angel.

On this broad, humane and wise foundation does the system of Patanjali rest.

31. *The Commandments, not limited to any race, place, time or occasion, universal, are the great obligation.*

The Commandments form the broad general training of humanity. Each one of them rests on a universal, spiritual law. Each one of them expresses an attribute or aspect of the Self, the Eternal; when we violate one of the Commandments, we set ourselves against the law and being of the Eternal, thereby bringing ourselves to inevitable confusion. So the first steps in spiritual life must be taken by bringing ourselves into voluntary obedience to these spiritual laws, and thus making ourselves partakers of the spiritual powers, the being of the Eternal. Like the law of gravity, the need of air to breathe, these great laws know no exceptions. They are in force in all lands, throughout all times, for all mankind.

32. *The Rules are these: purity, serenity, fervent aspiration, spiritual reading, and perfect obedience to the Master.*

Here we have a finer law, one which humanity as a whole is less ready for, less fit to obey. Yet we can see that these Rules are the same in essence as the Commandments, but on a higher, more spiritual plane. The Commandments may be obeyed in outer acts and abstinences; the Rules demand obedience of the heart and spirit, a far more awakened and more positive consciousness. The Rules are the spiritual counterpart of the Commandments, and they have finer degrees, for more advanced spiritual growth.

33. *When transgressions hinder, the weight of the imagination should be thrown on the opposite side.*

Let us take a simple case, that of a thief, a habitual criminal, who has drifted into stealing in childhood, before the moral consciousness has awakened. We may imprison such a thief, and deprive him of all possibility of further theft, or of using the

divine gift of will. Or we may recognize his disadvantages, and help him gradually to build up possessions which express his will, and draw forth his self-respect. If we imagine that, after he has built well, and his possessions have become dear to him, he himself is robbed, then we can see how he would come vividly to realize the essence of theft and of honesty, and would cleave to honest dealings with firm conviction. In some such way does the great Law teach us. Our sorrows and losses teach us the pain of the sorrow and loss we inflict on others, and so we cease to inflict them.

Now as to the more direct application. To conquer a sin, let heart and mind rest, not on the sin, but on the contrary virtue. Let the sin be forced out by positive growth in the true direction, not by direct opposition. Turn away from the sin and go forward courageously, constructively, creatively, in well-doing. In this way the whole nature will gradually be drawn up to the higher level, on which the sin does not even exist. The conquest of a sin is a matter of growth and evolution, rather than of opposition.

34. *Transgressions are injury, falsehood, theft, incontinence, envy; whether committed, or caused, or assented to, through greed, wrath, or infatuation; whether faint, or middling, or excessive; bearing endless fruit of ignorance and pain. Therefore must the weight be cast on the other side.*

Here are the causes of sin; greed, wrath, infatuation, with their effects, ignorance and pain. The causes are to be cured by better wisdom, by a truer understanding of the Self, of Life. For greed cannot endure before the realization that the whole world belongs to the Self, which Self we are; nor can we hold wrath against one who is one with the Self, and therefore with ourselves; nor can infatuation, which is the seeking for the happiness of the All in some limited part of it, survive the knowledge that we are heirs of the All.

Therefore let thought and imagination, mind and heart, throw their weight on the other side; the side, not of the world, but of the Self.

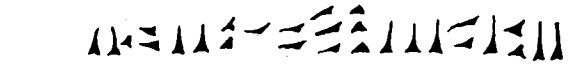
(To Be Continued.) Page 130

## THE OCCULT IN SCOTT

By Cecil Williams

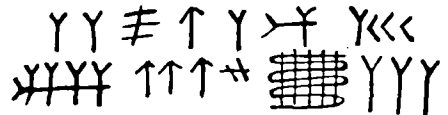
(Continued from Page 78)

In last month's instalment of "The Occult in Scott" there is a reference to the author of the *Identity of the Religions called Druidical and Hebrew* who "shows by illustrations the resemblances between the characters of Ogham, those on a stone from Persepolis, those on a cylindrical brick found in Babylon and the Ninevitic characters". It had been intended that the following cut should have accompanied the passage.

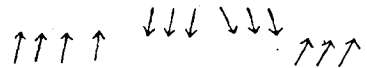


OR,  $\gamma \sim \gamma \gamma \gamma \rightarrow \gamma \gamma \leq \gamma$

PERSEPOLIS.



NINEVITISH



OGHAM

### An Occult Resurgence

As, sometimes, through a clouded sky the sinking sun breaks to illumine the world, so the ancient wisdom of the Celtic and Teutonic races shone into the Dark Age of Europe, and brightened the later Feudalism, softening the brutality of the time with the ideals of Chivalry. The Christian derived inspiration from the traditions of prehistory, though the archaic legends were

Christianized as effectively as was then the story of the Trojan war. King Arthur and his knights stirred the imagination, and Chivalry, mysterious in its origin, seems designed for the spirit of the age in which it flourished.

During the Crusades, which Scott was shrewd enough to assess (in *The Introduction to The Betrothed*) as "superstition", the more civilized Saracens succumbed to the glamour of the romantic manners of Chivalry (*The Talisman*, 2), and, as the tenor of this novel illustrates, embraced its ethics more sincerely than the Christians themselves: beside the chivalrous Saladin, Richard the Lion Heart, the flower of knighthood, is, in this tale, almost a ruffian.

The doctrines of Chivalry, however fantastic many of them might appear to us, were all founded on generosity and self-denial, Scott observes in the Introduction to *Quentin Durward*. The requisites of a true knight were three: noble birth, valour and courteousness (note to verse 3, canto second, *The Lord of the Isles*). But the first was not absolutely essential; and the laws of Chivalry provided that if the stronger wronged the weaker the act leveled distinctions between them (*Anne of Geierstein*, 16). "The pure light of Chivalry raises us victorious over pain, toil and suffering, and teaches us to fear no evil but disgrace, "Ivanhoe tells Rebecca (29)", Chivalry.—why maiden, she is the nurse of pure and high affection—the stay of the oppressed, the redresser of grievances, the curb of the power of the tyrant". There was sad need for the ethics of Chivalry in the Middle Ages.

Traces of esotericism may be discerned in Chivalry. Scott noticed its resemblance to a secret society, observing, in a note to *Rokeby* (canto fourth, verse 16), that the order originally embraced three ranks: the page, the squire and the knight, "a gradation which seems to have been imitated in the mystery of freemasonry". At first Chivalry parodied the doctrine of the apos-

tothic succession. "The dignity of knighthood did not flow from the monarch, but could be conferred by one who possessed it upon any squire". (*Lay of the Last Minstrel*, note to verse 26, canto fourth). But there was no mere laying on of hands; the candidate received a strong buffet which was the more efficacious if it knocked him over. The true knight thought of his lady as a deity (*The Talisman*, 4), an adaption, it would seem, of ancient ideas surrounding the day upon which the birds were supposed to choose their mates (*The Fair Maid of Perth*, 2), Christianized into St. Valentine's day. Archaic symbolism, illustrated in the west by the raven of Odin and the sunburst of Fingal, is reflected in heraldry.

The beginnings of that international organization, the Templars, whose discipline was "stern, ascetic rigour" (*Ivanhoe*, 35), are lost, but the Grand Master in *The Talisman* (9) carried an *abacus*, the peculiar form of which has led to the suspicion, Scott noted, that "this celebrated fraternity of Christian Knights was embodied under the foulest symbols of paganism".

But Chivalry degenerated. The Knights of St. John ceased to "spread plasters"; the Knights Templars abandoned the condition of simple men-at-arms, and rode in luxury (*Talisman*, 10). Courtesy became a system of wordy euphuism (Introduction to *The Monastery*). Chivalry's ethics were assailed by debunkers, among the chief of whom was the cynical and influential Louis XI (Introduction to *Anne of Geierstein*). Though the practice was generally reprobated, puns replaced symbolism in heraldry (*Waverley*, 14). The parliament of love in Provence was an absurdity.

As the Celts had their bards who preserved, more or less distinctly, the ancient tradition, so the Teutons and Normans of Northern France had their minstrels and the inhabitants of the southern regions their Troubadours (*Ivanhoe*, 17 and note, *Ministrelsy*). Scott's first long poem was *The Lay of the Last Minstrel*, and to an

air which Welsh tradition said had been composed by a bard on his deathbed he wrote verses, beginning:

“Dinas Emlinn, lament; for the moment  
is nigh,

When mute in the woodlands thine echoes  
shall die:

No more by sweet Teivi Cadwallen shall  
rave,

And mix his wild notes with the wild  
dashing wave”.

The Druidical order was divided into three classes: Druids, Viads and Bards, says the author of *The Identity of the Religions Called Druidical and Hebrew*. The Druids were priests and judges; the Viads were diviners and physicians; the Bards, poets, heralds and scribes. “*That the Druids of Britain were Bramins is beyond the least shadow of a doubt*” is the significant, italicized conclusion of this unknown writer, penned over a century ago. Though subordinate to the Druids, the power of the Bards over the public mind rivaled that of the priests themselves, whom in some respects they resembled; Scott remarks in *The Betrothed* (2). The Bards never wore arms, “were initiated into their order by secret and mystic solemnities, and homage was rendered to their *Awen* or flow of poetic inspiration as if it had been indeed marked with a divine character” (2). In this novel, Cadwallen, “wild but high-soul’d Briton”, favourite Bard of Prince Gwenwyn, pursues a deliberate and relentless revenge for the death of his patron. He possesses a curious but rigid ethical code, and at the end haughtily rejects mercy (31).

The Bards are said to have been proscribed in Wales, and similar action was favoured in Ireland. Sir Edward Sewry, to whom Richard II. committed the instruction in “civilization” of the four Irish monarchs found it as hard to induce them to abandon the custom of having their Bards at the table with them as it was to get them to wear breeches (*Rokeby*, note to verse 10, canto fifth).

The Highland Bards, in olden times, assumed the prophetic character, Scott says in *The Fair Maid of Perth* (28). Later the Bard was the second of nine officers attached to a chief, being next in rank to the secretary or henchman (*Lady of the Lake*, note to verse 27, canto third). The Highland chieftains retained their Bards until a late period (*Lady of the Lake*, note to verse 1, canto third). The action of *Waverley* takes place in the year 1745, and in this novel a regular Highland bard is introduced (20 and 22). Whether Ossian was actually a bard, or whether he was a figment of the imagination of James Macpherson, was a question which stirred the literary world of the eighteenth century. Jonathan Oldbuck, in whom Lockhart discerned self-portraiture by Scott, rejects the idea that “that stuff of Macpherson’s” is ancient (*The Antiquary*, 30) and the originals in the Erse have never been forthcoming.

Like the Christian knights, the bards degenerated. They came to be regarded with contempt in the Highlands; and in Ireland, it is said, severe laws had to be passed to restrain their avarice (*Lord of the Isles*, note to verse 14, canto second). Edie Ochiltree, in *The Antiquary* (Introduction), a descendant of the bards, was, like the Minstrel in the *Lay*, a mendicant.

The divine *Awen* inspired the Welsh bards; and the meaning of Troubadour is one which seems to have an affinity to Plato’s idea of divine knowledge being reminiscence. Troubadour means “finder” (*Anne of Geierstein*, note, The Troubadours), and one finds that which is lost. In the old Scottish language the word “poet” had a meaning akin to “Troubadour” (*Castle Dangerous*, chapter 3 and subjoined note). The famous minstrel, Blondel, is introduced in *The Talisman* (26), and in *The Fair Maid of Perth* (11) a glee-maiden from Provence; for women as well as men were skilled in the Joyous or Gay Science as minstrelsy was called. During “the reign of the self-entitled saints

of the Commonwealth" the minstrels were "put to silence". (*Pevevil of the Peak*, 4).

In Provence, to which King Rene brought happiness and bankruptcy through his extravagant patronage of music and poetry (*Anne of Geierstein*, 29 to 33) there was set up, during the time of the Troubadours, an absurd Parliament or High Court of Love. With "cold and pedantic ingenuity" this court of Troubadours deliberated upon such questions as this famous one: Of three admirers in a lady's company, who had received the distinguishing mark of her favour? he upon whom she had smiled, the one whose hand she had pressed, or the suitor whose foot she had touched with her own (*Anne of Geierstein*, note, Parliament or High Court of Love).

Allied to the minstrels were the mummers, whose masques preserved fragments of the old traditions. A masque on a grand scale was presented by Leicester for the entertainment of Queen Elizabeth. A partial description of this carnival, taken from a contemporary record, is given in chapters 30 and 31 of *Kenilworth*. The representation of "heathen gods and heroes of antiquity" figured considerably in the festival.

Even then the memory of bygone giants was strong. The warders of Kenilworth were men decked in "pasteboard and buckram" to simulate giants (26). Some of the giants of antiquity are catalogued by the dwarf, Hudson, in a vainglorious speech to the hero of *Pevevil of the Peak* (35). "In the history of all ages", he brags, "the clean, dapper, little fellow, hath proved an overmatch for his bulky antagonist". After citations from Scripture and the classics, he proceeds: "And indeed you may observe in sacred as profane history, that your giants are ever heretics and blasphemers, robbers and oppressors, outragers of the female sex and scoffers at regular authority. Such were Gog and Magog, whom our authentic chronicles vouch to have been slain near Plymouth

by the good little knight Corineus, who gave the name to Cornwall. Ascapart also was subdued by Bevis and Colbrand by Guy, as Southampton and Warwick can testify. Like unto these was the giant Hoel slain in Bretagne by King Arthur. And if Ryence, King of North Wales, who was done to death by the same worthy champion of Christendom be not actually termed a giant, it is plain he was little better since he required twenty-four king's beards, which were then worn full and long, to fur his gown".

Near Risingham there is or was a figure of an archer cut upon a rock, which is associated in tradition with two giants, Magon and another (*Rokeby*, note to verse 20, canto first); and the mountain of Ua-Var, near Menteith, derives its name from a great cave or rather enclosure, which legend avers was the abode of a giant. (*Lady of the Lake*, not to verse 2, canto first).

"It seems certain" Scott observes in a note to the Introduction to canto sixth of *Marmion*, "that the *mummers* of England who (in Northumberland at least) used to go about in disguise to the neighbouring houses, bearing the useless plowshare, and the *Guisards* of Scotland, not yet in total disuse, present, in some indistinct degree, a shadow of the old mysteries, which were the origin of the English drama".

The mummers sang and danced. One of the dances was the hornpipe or Morrice dance, thought to have a Moorish origin, but a dance which Handel selected as peculiar to the English. (Note, Morrice Dancers in *The Fair Maid of Perth*). To the attire of the Morrice dancer were attached 252 small bells in sets of twelve, twenty-one sets in all, with regular musical intervals between each, which produced a pleasing and musical chime when regulated to the movements of the body.

Around the pine-tree fires of the Danes at Iol, a festival corresponding to Christmas, and a name still applied in Scotland, when the novelist wrote, to December 25,

the warriors danced with such fury, holding each other's hands, that if the grasp of any failed, he was propelled into the fire "with the velocity of a sling". (*Marmion*, note, Introduction to canto sixth).

Mummers are known the world over, Scott comments in *The Pirate* (16), where he describes a Zetland masque, in which appropriate to the latitude Tritons with fish spears and conch-shells, and Mermaids in green silk contrived to imitate "their idea of the inhabitants of the waters", play their respective parts.

Formerly, there were masques at every festival of the church, and "the Scottish statute book affords abundant evidence of the extravagant and often fatal frolics practiced among our ancestors under the personages elected to fill the high offices of *Queen of May*, *Prince of Yule* (Christmas), *Abbot of Unreason*, etc., etc., corresponding to the *Boy Bishop* of England and the French *Abbe de Liesse* or *Abbas Letitire*" (*The Fair Maid of Perth*, note to chapter 17). The revelers on *Fastern's E'en* or *Shrovetide* as described in Chapters 16 and 17 of this novel.

The Roman *Saturnalia* had its counterparts "at all times and in almost all countries" and the Christian priests connived at the profanation of the churches by a mock imitation of the sacred rites and the singing of indecent parodies on the hymns, under the auspices of the *President of Fools* or one of the dignitaries mentioned in the last paragraph. (*The Abbot*, note, *Abbot of Unreason*). With the rise of Protestantism, these frolics were used to express contempt of the Roman priesthood and ceremonies, as in Chapters 14 and 15 of this tale. The pasteboard hobby-horse, still seen in English pantomime, was used in the British "saturnalia" (note, *The Hobby-horse*) as well as human imitations of the dragon, the bear and the wolf. (14).

That the representation of Robin Hood and his merry men was "the darling May game" not only in England but in Scotland,

suggests the possibility that the origin of these characters is remoter than suspected, for why should heroes, supposed to be peculiar to England, become popular in Scotland? Be that as it may, the popularity of Robin Hood, was attested by Bishop Latimer in a sermon before King Edward VI. He complained that he had been unable to preach on one occasion because the parish "had gone abroad to gather for Robin Hood". His discomfiture must have amused his congregation, for he exclaimed: "It is no laughing matter my friends, it is a weeping matter, a heave matter". (*The Abbot*, note, *Representation of Robin Hood and Little John*). An account of a May day festival in the days of the last Stuarts may be found in Chapters 3 and 4 of *Old Mortality*, and in the note to this novel, *Festival, of the Popinjay*.

The May day contest between winter and summer in the Isle of Man" seems directly derived from the Scandinavians". In the Isle of Man, Winter, clothed in skins, and Spring, carrying green boughs, are men. In Wales the chief participants in a similar contest on May day were the *Queen of May* and the *Queen of Winter*, the latter being a man dressed up in woman's clothes. The wren was hunted on Christmas day in both Wales and the Isle of Man. (*Peveril of the Peak*, 11 and note, *Popular Pastimes in the Isle of Man*).

It was popularly believed that those born on Christmas or Good Friday had the power of seeing and even commanding spirits, Scott remarks in a note to verse 22, canto third of *Marmion*, "The Spaniards imputed the haggard and downcast look of their Philip II. to the disagreeable visions to which this privilege subjected him". One born on Hallowe'en was also supposed to be clairvoyant. Mistress Mary Avenel, in *The Monastery*, whose natal day this was, sees her father's ghost, and only she and the pony Shagram perceive the White Lady who guides her party through the treacherous bog. (3 and 4).

(To Be Continued.)

## REVIEW

FUNDAMENTALS OF  
ESOTERIC PHILOSOPHY

By G. de Purucker, D.Litt., M.A.  
(London, Rider & Co., Ltd., 1932)

## I.

We are told by its editor, Mr. A. Trevor Barker, that this work is the "most important contribution to Theosophical teaching" since the *Secret Doctrine*; and its publishers assert that it discloses much that "has only been known to a few elect since the closing of the Mystery-Schools of Ancient Greece", moreover that it contains "certain esoteric keys... which would enable the reader to unlock the treasures of knowledge" (contained in the *Secret Doctrine*) "to an extent hitherto undreamed of by the majority of students".

These are very attractive promises but, inasmuch as similar claims, made so often in the past, have never stood the test of critical examination, it behooves us to look very carefully at Dr. de Purucker's volume, and to compare its teachings with those of H. P. Blavatsky, which it professes to explain and supplement.

First as to its form—the book comprises a series of 48 lectures delivered to the late Katherine Tingley's "Esoteric Section" at Point Loma. The speaker's words appear to have been taken down verbatim in shorthand; and the transcription, with its recapitulations, asides, and references to the Chair (Mrs. Tingley), has been reprinted as it stood. The result is that there is a great deal of unnecessary and rather irritating repetition, and also what might appear to the ordinary reader as a chaotic lack of systematic arrangement. The editor, however, discovers a merit in this seeming defect. He says: "A particular doctrine is touched upon in one chapter, outlined in another, then dealt with in fuller detail until in some later chapter the key thought to the whole subject is revealed

if the preceding ideas have been grasped". But how can the reader be expected to grasp ideas to which the "key thought" is thus withheld?

The form of the book, however, is but incidental. What really matters is its doctrine. Does this, as claimed, help to make "the teachings of the *Secret Doctrine* comprehensible to anyone of average intelligence?" Is the additional "information" which, as the editor admits, Dr. de Purucker gives us, really consistent with the *Secret Doctrine*? To what extent can we check it up in the light of our reasoning and intuitional faculties, and of the knowledge already at our disposal?

To begin with, it is abundantly clear that Dr. de Purucker has no doubts about his own qualification to give out occult truth. He does not suggest, nor argue; but states. He uses the same confident, authoritative, and—dare we say—dogmatic, tone when he is repeating some point from H.P.B. and when he is defining a doctrine, for which his own word is our only evidence. The whole of the matter, whether Blavatsky's or de Purucker's, is woven into one single narrative as the *Esoteric Philosophy*. This feature of the book is, in our view, a very serious fault; and we are compelled because of it to condemn as corruptions or exaggerations of the Blavatsky teachings, many points which might have passed as perfectly legitimate expressions of the author's private—perhaps incorrect—opinions, had he but put them forward as such. No Theosophist would dream of denying to Dr. de Purucker, or anyone else, the right to comment on or criticize any statement made by H. P. B. or any other writer. We have no sacrosanct "scriptures" that are taboo to criticism.

It is but just to say that Dr. de Purucker says some quite good things: occasionally he gives us a peculiarly happy explanation or illustration; and his many allusions to and quotations from Eastern and Kabalist works are often both apt and

illuminating. But the fare presented must be judged as a whole. A cake may contain perfectly wholesome dried fruit and other ingredients, but if rotten flour is mixed with them, the result will be unpalatable and dangerous to health.

Dr. de Purucker is a learned man and a fine linguist; but his special bent is towards speculative philosophy and metaphysic. Generally speaking, he passes over lightly the more concrete topics dealt with in the *Secret Doctrine*, but expatiates at great length on the most abstract and abstruse subjects. A clue to the mode in which his mind works is to be found when he says, on p. 144: "What endless realms for speculation open for us here!" If H. P. B. speaks of the Absolute, he discovers that the Absolute is but one of an endless series of "Absolutes". He discourses of "Parabrahmans" to which Parabrahm is but as one electron to a planet. H.P.B. tells us that there are "an almost endless series" of beings in the Cosmos; but de Purucker asserts (p. 180) that there are Hierarchies higher than man, going up and up for ever in infinite series; and again Hierarchies below us reaching down and down in infinite series. Needless to point out that, between "almost endless" and quite endless the difference is infinite.

Many of the deeper and more difficult statements in the *Secret Doctrine* are hints which most of us will not fully understand until our intuitional faculty has developed far beyond its present stage. In other words, they are clues in the language of the brain mind to meanings that are above and beyond the range of the brain mind, in fact are not on its plane at all, but Dr. de Purucker, in his attempts to comprehend and explain what is essentially unexplainable in words, takes the original hint and, as it were, extends it to infinity on the brain mind plane. For example, this is how he tries to penetrate the mystery of the ONE:

"...The 'One', merely calling it the 'One', because it is the Summit or SELF

of that Most Great Hierarchy which our imaginations can attain to. But beyond its boundaries there are innumerable other such Ones; and beyond all such Ones, there are innumerable other Ones; and beyond all such Ones there are innumerable hosts of indefinitely greater ONES; and so *ad infinitum!*"

If the One is the "Summit" of the "Most Great Hierarchy which our imaginations can attain to", how does Dr. de Purucker know about all those other and greater "Ones", of which he speaks with so much confidence? We fear that most students will find this kind of "explanation" rather bewildering than elucidative.

The expression "The One" has hitherto been used in our literature as meaning the Absolute, the One Life, the One Reality (*vide, S.D., I., p. 16*). With all its apparent diversity, we have been taught, the Universe is at root One. In that One we are all united. "In Him we live and move and have our being". But Dr. de Purucker's view is different. He says (pp. 179-180):

"... What do we mean by 'the One'?... No matter how great, how vast in compass spiritually, we may consider the One to be, it is still a unity, a being, and therefore it is finite... But there are other Ones, Ones innumerable, in the Kosmical Universe; some higher than our highest, or lower than our lowest degree".

The fact is that Dr. de Purucker constantly uses well known technical terms with new meanings of his own—meanings that completely destroy their original sense. This naturally enhances the difficulty of following his line of thought; although it may account for some of the divergencies between his writing and *The Secret Doctrine*. Dr. de Purucker seems to think, moreover, that he is penetrating deeper into the innerness of things when he uses a process of reasoning something like the following: "The Absolute", we may suppose him saying, "is not that a great, a wonderful conception? H.P.B. uses it as a synonym for the "Omnipresent, Eternal,

Boundless and Immutable Principle" of the *S. D.* But *I* am commissioned to carry the teaching further. I tell you that the Absolute is ultimate only as regards our "Hierarchy"; beyond it are other and other Absolutes in endless series". This kind of thing, which we find over and over again in *Fundamentals*, is much as though someone were to announce a new era in mathematics by saying:

"Hitherto mathematicians have been limited to the concept 'infinity', for which they use the symbol  $\infty$ ; but my esoteric algebra goes far beyond that. I recognize an  $\infty^2$ ,  $\infty^3$ ,  $\infty^4$ , . . . . and so on in an endless series until we reach the sublime conception of  $\infty^\infty$ . Think of it, friends, infinity to the power of infinity! And even that is only the beginning of a still vaster series:  $(\infty^\infty)^2$ ,  $(\infty^\infty)^3$ ,  $(\infty^\infty)^4$ , . . . .  $(\infty^\infty)^\infty$ ."

This is really a not unfair illustration of Dr. de Purucker's method. So far from bringing us nearer to a realization of spiritual truth, it is, when analyzed, a mere piling of words on words. If what he says about the great ultimate principles has any meaning at all, it is that there is *no* basic fundamental principle, *no* underlying unity anywhere; that the *samsara* of the outer universe extends right up and back for ever. *Nirvana* is but a phase of *samsara*, according to the implications of Dr. de Purucker's philosophy. The "Heart of Being" is not "celestial rest", but everlasting restlessness; or perhaps there is no "Heart of Being" at all! Our destiny is to become greater and greater until we blossom out as "Logoi", and finally, in the course of kalpas, into full-blown "Absolutes"; for according to Dr. de Purucker, ". . . The 'Absolute'\*', the 'supreme self', or 'spirit' or Paramatman . . . was once in incalculable aeons gone by a Man". (*Fundamentals*, p. 154).

\* He warns us elsewhere that he does not use this word in the "European" sense.

But, however high we climb, we shall seemingly, in this new edition of the Esoteric Philosophy, be a long time before we escape from earth-like conditions, for the higher planes seem to be but replicas, in a finer order of matter, of the physical.

"... We can see the perfect truth, the perfect fidelity to fact, in stating that these various planes or rather Worlds—some of which are immensely higher than ours, some only a little higher, some immensely lower than ours, some only a little lower—each one of these planes or Worlds, I repeat, has its own life and thinking beings, its own trees, and its own stones, its own storms, and its own fire, its own inhabitants, and its own animals, and all the rest of the manifold and various things and entities, similar to but not identical with the beings we see around us on our plane". (*vide* p. 257).

"Each of these other planes has its own entities thinking and unthinking as our plane has . . . and the reason we do not "see their habitations and them and their dwellings . . . .".

The "esoteric keys", referred to in the publishers' prospectus, are spoken of (pp. 157 *et seq.*) by Dr. de Purucker as "seven doctrinal Keys to Wisdom and future Initiations". He enumerates them as (1) Reimbodiment or Reincarnation; (2) Karma; (3) "the doctrine of interpenetrating Beings or Existences, otherwise called the doctrine of Hierarchies"; (4) "Swabhava, the doctrine of the *essential characteristic* of any entity"; (5) "the key to self-conscious Being and Existence . . . by following the . . . Path of self-consciousness in Immortality";

"As regards the other two Keys", says Dr. de Purucker, "I ought to say perhaps that they belong to high degrees of Initiation. I know but very little of the seventh. The Teacher has told me almost nothing; and my studies have taught me very little about it, so closely is it hid. I know this, however, that understanding and use of this seventh Key can be reached by very

few men on this earth. As regards the sixth Key, we are taught that it can be reached by great effort in the higher degrees of Initiation".

In the very next chapter, however, the author gives us (pp. 161-2) a somewhat different account of the Keys. This time he says that (5) is the doctrine of Evolution; (6) the Path of Immortality (apparently the same as (5) above; while (7) is *Atma-Vidya*, or Knowledge of the Self. He goes on to say that his confession of ignorance of Key (7) applied only to the higher aspects of the teaching, which "even our Masters have probably not solved utterly".

Apparently the only new feature in this list is the title "Keys". It is true that the word "Swabhava" does not appear in the *Secret Doctrine*; but seemingly what Dr. de Purucker means by it is nothing more than the age old axiom that "growth proceeds from within outwards".

R. A. V. M.

## 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.

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## OFFICIAL NOTES

The New York Times Book Review of April 17 has a fine portrait of "Æ", Mr. George W. Russell, the poet, with an excellent review of his new book, "Song and its Fountains" by Percy Hutchison.

✻ ✻ ✻

No further information has been received from Messrs. Rider & Co., regarding their projected edition of the complete works of Madame Blavatsky. Neither the price nor the size of the volumes nor the frequency of publication has been stated.

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After a year and a half of constant lecturing Mr. L. W. Rogers is going abroad with Adyar as his ultimate destination and the December convention there as his objective. Mr. Rogers is advocating independence for India, saying "Independence is as desirable for India as it was for the United States".

We desire once more to call attention to the difficulty experienced in getting Lodge news. It is the duty of the Secretary or some official appointed to do this work, to send in a monthly report of the work done by the Lodge. Are we to understand that nothing is done by those who do not report? The Magazine is for the Lodges, and the interesting reports sent by Orpheus and other Lodges indicate what is possible in this way.

✻ ✻ ✻

Mr. J. Krishnamurti has agreed to implement the promise made a number of years ago to visit the Toronto Theosophical Society, and on being reminded of the engagement has arranged with his New York agent, Mr. Ernest Osborne to visit Toronto on November 4, 5, and 6, being Friday till Sunday. Mr. F. E. Titus had been active in arranging the visit with Mr. F. A. Belcher, and they accepted the suggestion made by the Toronto Lodge that the public meetings be held in the Theosophical Hall, 52 Isabella Street, the collections to go towards the expenses, and any balance over to be handed to Mr. Krishnamurti.

✻ ✻ ✻

We have given an extended report of the White Lotus Day celebration held by the Phoenix Lodge in London, at which representative attendance from many other Theosophical bodies helped to carry on the fraternization suggestion. The Independent T. S. in Houston, Texas, held a similar gathering, and after a programme lasting an hour and a half, 125 of those present sat down to a banquet, all free to every one. Not all of the other Societies invited, however accepted this invitation. Toronto as usual had a celebration of the usual character, Mr. Belcher and Mr. Smythe giving addresses, and the readings and music were appropriate. A fine meeting was held in Victoria organized by the Independent Lodge, where all the other bodies were represented.

We can only now address a last appeal to the Presidents and Secretaries of the Lodges to make an effort to have their inactive members pay up their dues, if the Lodge itself will not do so, before June 30, and thereby bring up the official list of our membership nearer the standard of recent years. We are aware that the commercial depression has hit everybody hard and Theosophical students as hard as any, but this is the time when a little self-sacrifice counts even more than at other times, and we should like to see our roll attain its normal number of 400. We have the most flattering letters from all over the world about the work done through The Canadian Theosophist, but our Canadian Theosophists are a little tardy in their support.

✕ ✕ ✕

The General Executive will meet on Sunday at 2 p.m., daylight saving time, July 3rd. This will be the first meeting of the Executive elected for the year 1932-3. Important business to be considered will be the continuation of The Canadian Theosophist, which is in dire need of funds. It is to be remembered that nearly all the other national societies are supported by wealthy patrons, and that we are among the poorest of the poor, with no revenue except that of the members and subscribers to the magazine. The law of supply and demand is inevitable here in its application, and if the magazine is not wanted it must perish. We suggested some time ago that the cost of the magazine was about \$3.50 a page. How many of our members or friends would pay for a page a month, about the cost of a theatre visit? One good friend responded and has been faithful ever since. Where are the other thirty?

✕ ✕ ✕

Members will please observe that all dues are payable on July 1st and no member is in good standing under the Constitution whose Lodge does not send in his dues at that time. It is to be noted also, that it is not the members but the Lodges which are

responsible for the dues. Ever since 1919 when the Lodges agreed to this, no Lodge but the Montreal Lodge has observed this rule, and as a consequence there has been a dropping off of members year by year. If the Lodges did their duty and paid their members' dues they would find it much easier to collect them. As it is, the National Society is embarrassed, the membership falls away, and our Constitution is dishonoured. The rule is in Article V, clause 5: "All Lodges shall be liable for the payment of the dues of their members to the General Secretary on July 1st of each year, for the following twelve months. Members-at-large will send their dues to the General Secretary direct on or before July 1st". A membership card is sent to each member on payment of his dues.

✕ ✕ ✕

One of the frauds being perpetrated upon the general public through the A.M.O.R.C. and by its head and founder, Mr. Spencer Lewis is the publication of a book on Lemuria by Wishar Spenle Cerve, which is merely an anagram of Mr. Harve Spencer Lewis again. This book professes to tell of the lost continent of Lemuria, and the material is largely made up of the story of Atlantis turned upside down or inside out, all the evidence that has been accumulated that would suit the author's case having been taken from the eastern side of the American continent and applied to the western side. This "Through the Looking Glass" method may deceive a certain number who are unaware of the literature of the subject, but it should be sufficient to demonstrate the notorious bad faith of this writer. A correspondent writes: "I greatly enjoyed your May number, more especially your information about A.M.O.R.C. I think they are the *biggest bunch of grafters* yet turned loose. I bought their book on Lemuria, and then investigated the statements attributed to the head of the Mt. Lowe Observatory, as I had been there several times. This observatory burned to the ground a few years ago, yet that man

Lewis writes as though this information was just obtained. The Head of this place has been dead at least four years so could NOT have given the information claimed. His head assistant wrote me that these statements in 'Lemuria' were *all fabrications*, not one word of truth in any of it. The facts are that from a physical point of view Mt. Lowe could NOT see Mt. Shasta or the valley he describes, etc. *Such a liar*. A real *menace* to the public". Another correspondent writes: "There is a man here who holds a high office in the Temple. He is a fine fellow and it is a terrible pity that he and his wife and family are wrapped up in the organization. He belittles Theosophy in comparison. . . . They are grinning in their sleeves at the C. T. Magazine for printing all this stuff. They consider it a splendid advertisement and hope you will go on. The more advertising they get the better they like it, no matter in what form. They uphold Lewis in everything, and no matter of what he is accused they consider he is right and I believe that even if you prove him dishonest (which I firmly believe him to be) they would swear it was false". There is nothing new about this attitude. We know how the devotees of the Spalding book refuse to see that it is simply a compilation of yarns without a word of basis in truth. People like to be fooled and one can only give a warning. After they have been snared it is too late, for they refuse to listen. As was said of Lancelot: "His honour rooted in dishonour stood, And faith unfaithful kept him falsely true". We have seen this in the T. S. itself over and over again. When people have no standard of truth in themselves they refuse to believe that they can be mistaken. An older prophet said also: "Ephraim is joined to his idols: let him alone". (Hosea iv. 17). Those who are sunk are sunk. Those who are still afloat may be rescued. It is for the innocent and guileless that we offer our warnings. There are plenty of members of the Theosophical Society who from time

to time join the classes of one or another wandering psychologist or yogi or pretender of one kind or another and pay \$10, \$25, \$50 and on up to as high as \$500 for courses of instruction all of which is taken out of The Secret Doctrine or other books of our literature which can be had for nothing. As H.P.B. warned us: "The real Yogis, the heirs to the wisdom of the Aryan Rishis, are not to be met, however, in the world, mixing with the profane and *allowing themselves to be known as Yogis*". *Verbum sapienti satis est.*

### MR. CECIL WILLIAMS

Mr. Cecil Williams, who was elected to the General Executive for the year 1932-3, was born in Toronto, but taken to North Wales as a child and was educated in a village by the sea.

Scripture lessons were given every morning in the Church of England school which he attended, and he noticed that there was a contradiction in the number of animals said to enter the ark. In one place it said two, in another seven. The seed of future doubt was sown, and before ten he had not only begun to question the veracity of parts of the Bible but some of its morality. In his teens he became an agnostic and socialist, and an admirer of Darwin, Bradlaugh and Blachford, to the horror of his "pastors and masters".

During a visit to Chester he noticed in one of W. H. Smith's bookstores Annie Besant's *Riddle of Life*. He promptly bought it and accepted immediately the ideas of reincarnation and karma, but could not swallow the planes. He tested the simple Yoga teachings in this book and found they worked.

He did not meet anyone interested in Theosophy for five or six years, until, residing temporarily in Chester, he saw the sign of the Chester lodge beside a restaurant door. He attended the meetings, and a lecture by Mrs. Duckworth, one of the leading members of the English

society, broke through his shell of materialistic thought. He says he walked through the streets of Chester after the lecture excited and elevated at the revelation of spirituality which he had glimpsed.

Returning to Wales he determined to form a centre in Colwyn Bay, a seaside town; the English society sent lecturers, and from the nucleus of one member there came into being the first Theosophical lodge in North Wales. Propaganda work



by the lodge led to the formation of lodges in Llandudno and Rhyl, neighbouring towns, and other centres. The development in North Wales enabled a Welsh national society to be formed. Incidentally, an ancestor of the founder of Theosophy in North Wales was Bishop Morgan, who translated the Bible into Welsh, some time after Tyndall's English translation.

Before the Welsh section had been formed Mr. Williams was in Canada. His Theosophical star being in the ascendant, in his own phrase, he contacted Blavatsky Theosophy in Toronto in 1920, and after the first few shocks, abandoned the Neo-

Theosophical ideas which held sway in Britain, being influenced by the General Secretary and Mr. Roy Mitchell. To the discipline of the E.S., however, he feels eternally indebted.

Living in the east end of Toronto, he joined the new lodge formed there known as the Annie Besant lodge, but now defunct, and was for a time its president.

He came to Hamilton to take up Newspaper work in 1923, and has lectured and conducted study classes there. Though his work until recently has tied him down, he has held some of the offices of the Hamilton lodge, including that of librarian.

Before coming to Canada he was business manager of the largest electrical contracting firm in North Wales and after discharge from the army joined in the fight for better conditions for disabled ex-service men and the wives and dependents of those who had fallen. He was general secretary of the North Wales Federation of Discharged and Demobilized Soldiers and Sailors, now merged into the British Legion. Influenced by Theosophy he secured an amendment to the first object of the D. & D. S. & S. Society (before the formation of the North Wales Federation) stressing brotherhood, which amended clause was included in the objects of the British Legion.

His wife joined the Theosophical society soon after he did, and is now a member of the Hamilton lodge. He has two children, a girl, Hope and a boy, Roy, who is named after Mr. Roy Mitchell.

## DEATH OF JOHN W. LOVELL

John Wurtele Lovell of 112 West Ninety-second Street, retired book publisher, former real estate developer, and prominent theosophist, died on Monday of hardening of the arteries at the Hospital for Ruptured and Crippled, after a brief illness, it was learned yesterday. He was 80 years old.

Funeral services were conducted on

Wednesday at the Stephen Merritt Funeral Chapel, 104 West Seventy-third Street, by the Rev. William C. Hicks, rector of St. Andrew's Methodist Episcopal Church of Yonkers. Burial took place in Woodlawn Cemetery.

Mr. Lovell was born and educated in Montreal, and in 1875 took up his residence at Rouses Point, N. Y., where he managed the book publishing business of his father, the late John Lovell, whose company, John Lovell & Co., had its principal offices in Canada.

In 1878 Mr. Lovell came to this city and entered upon his separate publishing career, soon achieving success. He had an office for many years at 14 Vesey Street. In 1882 he formed the John W. Lovell Company, of which he was president. He founded Lovell's Library, which published millions of copies of works by such authors as Ruskin, Dickens, Thackeray, Shakspeare and Carlyle in paper covers for ten and twenty cents each. He also published books at much higher prices. At one time he was selling single paper volumes of Ruskin at ten cents each and a complete edition for \$450.

Mr. Lovell had the distinction of being the first American publisher of Kipling and Barrie. Among other noted authors whose work he published were Mrs. Humphry Ward, Ouida and H. Rider Haggard. In his heyday he estimated that he was selling 7,000,000 copies of books yearly, most of them in the cheap editions. For some years he published a new book a day, and it was not unusual for him to have more than 4,000 titles on hand.

Gradually Mr. Lovell's interests expanded. He found or helped found a number of subsidiary firms, which finally, in 1889, were absorbed into the United States Book Company, which he served as Vice-President and also as President. Among the subsidiary concerns were the Lovell-Coryell Company, the John Hovendon Company, the Frank F. Lovell Company, the Empire Publishing Company

and the Lovell Gestefeld Company.

The United States Book Company failed in the panic of 1893, and thereafter Mr. Lovell devoted himself to real estate. He retired several years ago.

Mr. Lovell, although not a founder of the American Theosophical Society, was one of its first members, joining it in the early 80s. He served for a while as its secretary, and published many works on theosophy, including those of Mabel Collins. He was a friend of Mme. Blavatsky, noted theosophist.

Five years ago Mr. Lovell's wife, the former Miss Carrie F. Crook, died. He is survived by three sons, John K Lovell of Yonkers, general freight claim agent of the New York Central Railroad; William C. of Fort Lee, N.J., and Frederick K. of Rouses Point; a daughter, Mrs. Lee O. Kellogg of Paolo Alto, Cal.; three brothers, Frank F. Lovell of New York, Joseph of Montreal and Edward of Canterbury, Conn.; three sisters, Mrs. M. C. Baker, Mrs. W. J. Foster and Mrs. F. G. Finley, all of Montreal, and four grandchildren.—N. Y. Times, April 22, 1932.

## AMONG THE LODGES

The Orpheus Lodge commemorated White Lotus Day with some readings from the Theosophical classics, followed by a discussion of H. P. Blavatsky's First Preliminary Memorandum to her esoteric school. Discussion centred around the significant statement therein, that the T.S. although a success from a worldly point of view yet "it had proved a dead failure on all those points which rank foremost among the objects of its original establishment". Such a startling statement must give every serious student cause for searching reflection. The following are some of the conclusions derived from the discussion. As an exoteric organization the T.S. had grown and flourished, but as a spiritual Movement which should appeal to and quicken the intuitions and aspirations of the highest

minds of the West, it had proved a dead failure. Anyone can communicate facts, but wisdom—spiritual knowledge—can only be made available by those who are an incarnation of it. A few individuals of this calibre would be of immeasurably greater benefit to the race than all the lectures and books in the world. H.P.B. tried several times to form a small band who could stand the strain and maintain the solidarity which is a necessary factor in the release of spiritual energy, but the inability of her students to rise to the requirements, resulted in the obtrusion of the personal element, and every effort broke up in consequence of the personal animosities, petty politics, jealousies and suspicions which arose. It was a big and very difficult thing that was demanded. To succeed in putting the personal equation on one side where the work was concerned. Not to allow real or imaginary personal wrongs to obtrude and jeopardize the solidarity essential to the work. After H. P. B.'s death, there was no individual or group capable of maintaining the teaching at the level which she had established and so the Society had to remain a purely exoteric body. None of us today can make a greater contribution, than to study this Aryan philosophy in its purity, and so make it a part of our lives that the original note sounded at its inception in the West, may be again sounded.

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Some notes of a Hamilton Lodge discussion group meeting. What is the most important contribution of Aryan Theosophy to philosophical thought? The idea that the Self—that eternal pilgrim who is the ensouling genius of man—is the most important teaching of modern Theosophy. According to some students there are six fundamental doctrines which form the soul of Theosophy. Universal brotherhood, reincarnation, karma, the Masters, cyclic law, and the septenary nature of man. Nowhere in these fundamentals, except within the meaning and scope of each, is the idea

of the Self plainly stated. It is argued that these fundamentals contain within themselves the basic values of all Theosophy. Universal brotherhood would then represent, in the abstract, the divine immortal Self of man; for without it there could be no brotherhood. Reincarnation, karma, the seven principles and cyclic law, are, of course, the laws that govern the manifestation of the Self in matter, and its ultimate freedom. The idea of the Masters is, in truth, the realization, through Raja Yoga, of the consciousness of the God within. It is stated that the teaching of the Self, as expressed by the great Aryan sages, and embodied in such philosophical treatises as the Upanishads, is the crux of all Theosophy—because the other 'fundamentals' would be absurd and erroneous if it did not exist. There is no truth as grand, as sublime, as manly, as this doctrine of man's inner God. Without it Theosophy would be as naught, a mere intellectual philosophy, without basis in eternal verity. From the most ancient times—the prehistory of Vedic India—all true spiritual movements have existed for this one eternal verity alone. It therefore behooves us all as student-teachers to lay greater emphasis on this truth if we would promulgate true Theosophy. According to the Bhagavad Gita—that priceless book of the Self—"There is none superior to me (the Immortal Self, represented by Krishna), O conqueror of wealth, and all things hang on me as precious gems upon a string".

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Toronto Lodge held its usual Sunday evening meetings during the month; also a Secret Doctrine Class on Sunday mornings. The Lotus Circle Class for children has been discontinued for the summer months. The East End Class has concluded a session of nearly seven months and another session next winter is anticipated. An adjourned Quarterly Meeting was held on May 25th, when the motion to discontinue Quarterly Meetings was approved by a representative number of members. It was decided, how-

ever to revive the Closed Meetings for members only, on the first Wednesday of each month. The motion concerning the transfer of the property to the incorporated company was also passed. Tribute was paid to the Ladies' Auxiliary for their splendid work. The first of the renewed Closed Meetings was held on 1st June and considering the short notice was well attended. The indications are that these meetings will become very popular and instructive. — Jno. K. Bailey, Secretary.

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How God was reflected in the majesty of the universe, and how also man as the microcosmos of the Macrocosmos also reflected the glory of God was beautifully explained by Felix A. Belcher of Toronto on the occasion of the special address given on Sunday, May 29th to the St. Catharines Group of the Toronto Theosophical Society at the home of Mr. and Mrs. Bertram A. Taylor, Niagara-on-The-Lake. It was the first picnic of the season, and a thoroughly enjoyable event, attended by members from Toronto, St. Catharines, Niagara-on-The-Lake, Welland and DeCew Falls. Mr. Belcher stressed the fact, which the orthodox world fears to acknowledge, that Madame Blavatsky, founder of the Theosophical Society, in her monumental work, "The Secret Doctrine" presaged discoveries science is now making. Her work, he pointed out, was written during or about the years 1882-8. In this connection Mr. Belcher quoted Sir James Jeans, one of the world's foremost physicists as follows: "We may insist on space, time and matter being treated together and inseparably as a single system so that it becomes meaningless to speak of space and time as existing at all before matter existed. Such a view is consonant not only with ancient metaphysical theories but also with the modern theory of relativity", states Sir James, and he concludes thus, Mr. Belcher reminded his hearers, "This brings us very near to those philosophical systems which regard the universe as a thought in the

mind of the creator, thereby reducing all discussion of material creation to futility". This, it was pointed out, was closely associated with the following note in The Secret Doctrine, "A cosmogonical theory, to become complete and comprehensible, has to start with a primordial substance diffused throughout boundless space, of an intellectual and divine nature. That substance must be the soul and the spirit of the manifested Kosmos". Mr. Belcher pointed out that even if it were true light travelled through space at the rate of 186,000 miles a second the nearest star was four light years distant from the Solar system, approximately 27,000,000,000,000 miles away, and the centre of the universe approximately 47,000 light years away. It was to be remembered, however, the speaker pointed out, that this was true only if it was also true that light travelled at the rate of 186,000 miles a second. It was Madame Blavatsky who pointed out in 1882 that in order to reach space one would have to pierce through a continent of substance forming a protective band around Mother Earth. Once light reached space outside this protective band its speed would undoubtedly be different to that within the confines of this substance. The perfect balance of movement among the 250,000,000,000,000 stars of the universe, many of them immensely greater than the Solar system showed the entire system to be mechanistic, Mr. Belcher stated. But, he emphasized, behind it all there must be a mechanic, a soul, a profound, ineffable Be-ness. This the world at large knew as God. Mrs. Gertrude Knapp, president of the Group occupied the chair. Mrs. Taylor proved a delightful hostess, and every visitor had come armed with wherewithal to sustain the outer man—it was a truly delightful as well as instructive event.

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We regret that lack of space has made it necessary to hold over letters from Dr. Wilks and Mr. W. B. Pease, and articles by Leonard Bosman and others.

## WHITE LOTUS DAY JOINT MEETING

8.15 p.m. Sunday, 8th May, 1932  
at 94 Lancaster Gate, London, W. 2

1. *Give Messages from H. P. B. to the American Theosophists.*
  - p. 5-6. On the day when Theosophy... revealed and how soon.
  - p. 6-7. Men cannot all be occultists... good-will teaches Theosophy.
  - p. 23-24. See and realize what great results... Let us look forward, not backward.
  - p. 26. Theosophy is indeed the life... Co-worker and fellow member.
2. "*Letters from The Masters of Wisdom*" (2nd series).
  - p. 157. Theosophy must not represent... to end of letter on p. 160.
3. "*Bhagavad Gita*". Sir Edwin Arnold's Translation.
 

2nd discourse. The last question and answer.
4. "*Voice of the Silence*". The Seven Portals.
 

Know O Narjol. Compassion Absolute.
5. "*Light of Asia*" Book VII., last pages.
 

Beginning "So dear it seemed to see the Prince... the way of Peace".

*Chairman: Mr. A. Trevor Barker, President, English Section, Point Loma T.S.*

Fellow Theosophists, Friends, Brothers. May I welcome you here tonight in the name of Dr. de Purucker and the Point Loma Theosophical Society? There are present members of at least six different organizations. Let us each realize our unity with each other in this short hour that we will be together in the memory of our beloved H.P.B.

The first item of our programme will be a Viola solo "Kol Nidrei", and after that there will be two minutes silence.

Let us together enter into two minutes of silence in memory of H.P.B. and those who have passed on since 1891, and let us

strive together to enter into the consciousness of that Brotherhood whose Messenger she was.

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Reading from H.P.B.'s "Five Messages to the American Theosophists".

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*Address by Mr. Barker:*

Brothers: Those words are as true today as they were in the 80's when H.P.B. wrote them to the members of the then American Section.

It is almost a year since some of us met together (on June 24th it was) to celebrate the Centennial Conference. That occasion was one of which afterwards quite a number of people said, "Well, it did not accomplish very much", but we of Point Loma felt that far more had been accomplished than actually appeared on the surface. And, Brothers, you see actually what was accomplished in this wonderful meeting here tonight. Do you realize that had it not been for the fact that we came together for the first time, I believe, in some thirty years, as members of different Theosophical organizations, that this meeting here tonight would not have been possible?

Many prematurely are looking for concrete, tangible agreements between Theosophists of different organizations; but, we must not try to run before we can walk. I believe that the greatest tribute that we, as individual Theosophists, can pay to H. P. B., is to demonstrate to each other and to the world the fact that we have made Theosophy a living power in our lives to the extent that at least we practise the brotherhood that we preach.

Now I want to say just one thing in this same connection. It is this: the most that we can hope for at the present time is that by coming together occasionally on such occasions as this, and I hope by the interchange of speakers and lecturers between different Theosophical organizations, that we shall learn to trust each other—and do not think that by that I mean any empty

platitude—I do not; because too long has it been the unfortunate circumstance that to approach a fellow Theosophist of another organization means suspicion and distrust. Brothers, I believe that era has gone for ever, and believe me we do far more for the cause of Theosophy than we imagine if we have succeeded in just laying that one basis in our hearts and in our minds; the knowledge—nay, the certainty—that if one organization approaches another they know that their confidence will not be misplaced; that there will be nothing said by speakers of that other organization which would betray their trust and betray their confidence; and if we hold to just that one fact progressively in the coming months, you will be astonished, I believe, at the progress that we make toward the unification of the Theosophical movement.

H.P.B. stands as a symbol. What of? Is it her personality that we worship? Brothers and friends, let no one run away with such a misapprehension. All who love the memory of H.P.B. do so because she stands as a symbol of Masters' work—nothing else; and if we are going to do more than pay lip tributes to the memory of H.P.B., as I see it, we have got to do two things; we have got to acquire a knowledge of what she has written, we have to study it and apply it in our own lives; and then we have got to take that knowledge, not only to the public, but on the basis of H.P.B.'s teachings we have got to find the basis for unity amongst the different Theosophical Societies. Let there be no mistake about it as to what H. P. B.'s position really was and is for the Theosophical movement. I am going to quote you these few words from one who remained true to her to the end of his life:—

“The plain unvarnished truth, which hurts no one save the man who denies it, is that H. P. Blavatsky was the head, front, bottom, top, outskirts, past and future of the Theosophical Society. We were all but pawns on the chessboard, but however the facts may come out it remains a fact that

the Theosophical Society stands or falls by H. P. Blavatsky. Give her up as an idea, withdraw from the Path traced by her under orders, belittle her, and the organization will rot; but remember her and what she represented and we triumph”.

Brothers, that is the position today. You demonstrate here tonight that the cause of H.P.B. is going to triumph; and the cause of H.P.B. is that of Universal Brotherhood; it is the cause of Theosophy, and in the lifetime of most of us the success of that cause is assured.

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Reading by Miss M. C. Debenham, Secretary, Society of Divine Wisdom, from “Letters from the Masters of the Wisdom” (second series) Letter 82.

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*Address by Miss Debenham (abridged).*

The inception of the Theosophical movement was primarily an effort to affect the mass of mankind, and so alleviate human suffering by striking a new keynote that would gradually change the Buddhi-Manas of the race, and thus finally affect human action. The letter of the Maha-Chohan with which most of you will be familiar foresees the state of unbelief and disillusionment, and consequent chaos of the present time. The old religious ideals and standards of morality have been perverted for the majority of the present generation by a materialistic, pseudo scientific rationalism, and there is no true guidance to take its place. This guidance was the work of Theosophy, which was to lead to a real Universal Brotherhood by showing the right basis of any moral order or policy as the logical outcome of the laws of the spiritual and psychic nature of man and the Universe.

The Masters are not sentimentalists; they are the beneficent and far-seeing manipulators of energy—ever seeking to transmute that energy into higher forms. What their attitude must be as regards present conditions of the Theosophical movement, and the success or failure of H.P.B.'s mis-

sion, we cannot gauge, but we can be assured that if we attempt to co-operate with them in their programme from altruistic motives, and in a well-considered manner, then they can make us of our efforts so long as we do not make obstructions by rigidity or the eruption of vanity and egotism.

After all if we set ourselves down to it we can prove the working of Karma in history, we can prove that man cannot defy the law of Brotherhood—that is the inter-connection and inter-action of all parts to the whole—without bringing upon himself suffering and disease; and that the present world crisis and general unrest and disharmony is a demonstration of this fact.

Of one thing we can be certain, and that is that the best memorial each of us can give to H.P.B., and the surest means of making Theosophy practicable, is for every Theosophist to practise Theosophy, i.e., to practise the interior life of discipleship. The Masters need a link between their world and ours, but if we are to be that link we must tune ourselves in, as it were, to Their world. We must live in Their Akasa. We must be responsive to Their thought. We must transubstantiate our personal nature into Their spiritual body.

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Reading by Mr. Hy. S. L. Polak, Treasurer, T. S. in England (Adyar), From The Second Discourse of "The Bhagavad Gita".

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*Address by Mr. Hy. S. L. Polak:*

This evening's proceedings opened with a rendering of what most call "Kol Nidrei". "Kol Nidrei" is the opening prayer of the service with which the night before the Day of Atonement of the Jewish Community begins. It is, it should be and it was intended to be the day of at-one-ment—at-one-ment with oneself, with one's true self.

I have just had given to me by the author an interesting book called "The Lifting of the Veil" or "The Gems of Islam". The

very first sentence of the first chapter opens like this:

"The (prophet?) of Islam has said that whosoever knoweth his soul knows God".

In Christianity we are told that we should seek first the Kingdom of God, or the Kingdom of Heaven, and when we ask where we are to find God, where we are to seek that kingdom, we are told "the kingdom of God lies within you".

And in this very book the "Bhagavad-Gita" a few phrases earlier still than I have read, there is this passage:—

"Seek refuge in thy soul; find there thy heaven".

Now all of these most beautiful and suggestive passages give us very clearly to understand in the language of the Divine Wisdom, as it is addressed to people of different races, faiths and creeds, that we must look first within. We of the Theosophical Society in its various branches—if I may speak more generally we of the Theosophical movement in its various activities, found ourselves upon one universal truth, and that is brotherhood. It is the only doctrine that we hold, and we hold to brotherhood as a fundamental law of life. But when we look around us, when we see in our own family life, when we see in our own social life, in our national life, and in the international life, every sign of strife and discord, it surely must occur to us to ask: how is it that when we have this teaching of brotherhood as a universal law, in spite of our various endeavours we fail. The reason is that we go outside of ourselves. The reason is that as we see our neighbour we see his differences from us; we dwell upon them; we magnify them; we separate him from ourselves; and we do not realize that it is only by looking within that we shall ever get to that essence that is the same in him as in us; that forms the very background of this universal brotherhood of which we speak so easily.

Universal Brotherhood is, I venture to think, not something that we are going to achieve by extraordinary activity alone,

but by the practice of that which I have just spoken of—the search within. Here in this reading we have contrast drawn between the wise man and the unwise. The wise man sits in meditation upon his higher nature that he knows to be Divine. He acts when he does act—and whenever it is necessary for him to act he does act—with all the vigour and the fervour and the ardour of the man who is attached to the fruits of action but without such attachment. He holds himself aloof; it is enough for him to know that he has acted according to the best that he knows, and he is aware that in doing it he has acted according to that part of the Divine plan that has been revealed to him by this inner penetration, this inner vision.

At-one-ment means obviously being at one with one's best.

The man who is unwise, who is fretful, who is eager, who is anxious, who attaches himself to this, and detaches himself from that, who is unstable, who is unable to maintain a balance; how can that man help towards the realization of himself or of the Divine Being that is in himself and of mankind elsewhere? It is quite impossible; and it was not for nothing that Ralph Waldo Trine wrote a book to which he gave that most significant title "In Tune with the Infinite". To be in tune with the Infinite means to vibrate to the highest rate of which one is conscious—in every action of one's life and every fibre of one's being; in one's deepest and holiest emotions; in one's loftiest aspirations. It is not an easy thing—nothing of that kind could be easy, and nothing that is worth while is easy. We do not need I think to be reminded of the difficulties of the task, but if we do remember that it is only by being in possession of our soul, by entering into one's inner self, by looking for the God within, then I think that we shall be to some small extent doing the will of the Divine Masters of Wisdom; we shall be trying to deserve the name and title and privilege of Theosophists.

Reading by Mr. J. W. Hamilton-Jones, President, Phoenix Lodge T.S., in England (Adyar), from "The Voice of the Silence".  
*Address by Mr. Hamilton-Jones:*

That passage always appeals to me as one of the most striking in the book. It seems to indicate to me the worst view of humanity as well as its best. It shows that were it not for those Brothers of Compassion this humanity would have been destined to destruction long since. There was a period about the middle of last century when most of the thinking men of our civilization were of a material habit of mind, and it was deemed necessary to send someone to point out the spiritual basis of the whole of manifestation. That Messenger of the Divine Master was H. P. B. She has left us her works like "The Key to Theosophy", "Isis Unveiled", "The Secret Doctrine" and "The Voice of the Silence"; and I want you to notice this particular fact; of all the organizations that there are which proclaim to be Theosophists, there is not one of them which does not base its foundation and its teachings on the originals that Blavatsky left for us.

Now we have just passed, as Mr. Trevor Barker told us, 100 years (101 years to be exact), since H. P. B. was born. The Society was founded in 1875, and there are many different Theosophical organizations which are not acting at all in unity. Tonight I think we may congratulate ourselves on the fact that here are represented so many members of different Theosophical bodies. It seems to indicate to me the possibility of a unity which I believe inevitably must come. It may not come for many years, but the final aim of the Societies and the final destiny of them, will inevitably be to merge. And I want to draw your attention to one thing I notice this evening. I have met many friends here and I said to myself: Where did I meet these people? Every one of the speakers tonight I first met in the Theosophical Society of Adyar, and I hope

that in the course of time the different angles that different Societies represent will be merged into one great glorious light of Theosophy. Indeed I would go further and say this: that we do already meet; we do already merge. We are really one because of our activity, of our aspirations, of our desires, our fervour, our devotion to the Masters. Our work for humanity is based on one central point, and that central point is H. P. Blavatsky.

Reading by Mr. Christmas Humphreys, President, Buddhist Lodge, London, from Book VII. "The Light of Asia".

*Address by Mr. Humphreys:*

As the Buddha lay dying his disciple Ananda came to him and asked, "Master, who shall be the Teacher when thou art gone?", to which the answer came; "The Dhamma, that shall be thy teacher when I am gone".

In the same way H.P.B. gave a message. That message does not die, and shall not die while there are those who study it and endeavour to carry it out in daily life. H. P. B. as we knew her may be dead. As a Teacher she lives on in the message which she gave. Let us study it; try to teach it far and wide to those who need it, and work it out in daily life. Thus shall we most honour the memory of H.P.B.

*Mr. Barker:*

Brother Theosophists. Before we part tonight may I appeal to those who are Theosophists at heart to take back with them to their Lodge rooms the memory of the fact that it was the force of the spirit of H.P.B. that had the drawing power to bring us together tonight; and remember that the power of her message will fill your Lodge rooms in just the same way in the years that are coming. Let us remember this meeting by *welcoming* to our individual Lodges the members of all other Theosophical organizations.

"Oh, thou Golden Sun of most excellent

splendour! fill our hearts and illumine our minds; so that we, recognizing our oneness with the Divinity which is the heart of the universe, may see the Pathway before our feet, and tread it to those distant goals of perfection, stimulated by thine own radiant light".

## CORRESPONDENCE

### KARMA vs. KARMAN

Editor, Canadian Theosophist:—In your May issue, page 80, you ask what I will say to Dr. de Purucker's use of "karman" for karma and "Mahatman" for Mahatma. I have no use whatever for these innovations and think them most ill-advised and calculated to create an impression of pedantry. Certainly what was good enough for H.P.B. and the Mahatmas, and which is in common usage today in the English language and in India should be good enough for G. de P. Further, even so small a matter is likely to create prejudice and I must confess that when I read the word "Karman" in Dr. de Purucker's new book I have felt a wicked impulse to chuck it into the wastebasket.

At the same time it must be said that the quotations from the *Secret Doctrine* and the *Mahatma Letters* made in his new book scrupulously follow the originals. It is true, as you remark, that in some recent issues of Point Loma magazines karma has been changed to "karman" in quotations from H.P.B. This is pernicious, yes, damnable. But let us be charitable and admit, which we all know, that an editor in chief is not always a proof-reader and such things may escape his attention. They were doubtless made by some over-enthusiastic student who deserves to be spanked.

I think that a strong and continuous current of ridicule sent in that direction may perhaps help Dr. de Purucker to get over his fad of reforming theosophical nomenclature, which has manifested in other worse ways which I hope presently to point out in the Critic in a review of his

big book. He is certainly hurting his own cause immensely in this way.

H. N. Stokes.

### SIDE-LIGHTS ON T. S. HISTORY

Editor, Canadian Theosophist:—To the symposium in the May C. T. on the subject of Mr. Judge and the mythical "successorship" traced through him from H.P.B., permit me to add the following comments, merely remarking prefatorily that I have been well acquainted with every person named in them, and that I concur unreservedly in your declaration (p. 69): "The true esoteric teaching is that such persons as Madame Blavatsky are *sui generis* and cannot be duplicated".

*That Borrowed Body.*—Judge's own account (reprinted in the C. T., April, p. 54) of his living a "double life," sleeping and waking alternately as a Hindu and an Irish boy, is in my opinion utterly absurd and fantastic. If the soul of the Hindu boy took possession of the body of the Irish boy at the moment the soul of the latter departed, the Hindu boy would immediately die; for upon the death of the Irish boy his Auric Sphere and Prana would pass away, leaving only the corpse, and to reanimate that corpse, before the blood coagulated, the Auric Sphere of the Hindu boy would have to envelope it and supply it with Prana, whereupon the body of the Hindu boy would be given over to death and decay. The Auric Sphere cannot be disunited from its Higher Triad or separated into two portions; consequently a soul cannot be incarnated in two bodies at once, even if they are twins. Yet according to Judge's dream-story he was "condemned each night to animate that small child just risen from the dead," and so "learned to live two lives at once". This preposterous story has been amplified by the cranks in a certain Theosophical sect, who claim that Judge and the Mahatma K.H. were identical, a bicorporeal being who was Judge when K.H. was asleep (though Adepts

never "sleep") and K.H. when Judge was lost in slumber. They say that also about H.P.B. and the Master M.! Judge, sad to say, believed that Hindu-Irish pipe-dream. Once, in 1889, he asked me how he looked when he was out in the astral. I said that he looked the same as he did in his physical body, though perhaps a shade darker. He was evidently disappointed at the answer, probably expecting to be told that his astral appeared as a Hindu; but he only said, when I repeated that he seemed a bit darker in the astral, "Well, there's a reason for that". As a matter of fact, he was as Irish psychically as he was physically. Of course the "trained clairvoyant" could have seen him in the astral as a Hindu Rajah, and then traced his past incarnations clear back to the time when he was a polliwog.

*The Bogus Rajah Portrait.*—While living in London I made the acquaintance of a young man, a genuine Occultist (I'll call him Mr. X.), who at one time did me a great service—saved my life, in fact. I painted an oil portrait of him from memory; but being a very poor painter I got Mrs. Lloyd to help me. She was an excellent artist and one of the few persons I have met who was really clairvoyant. When I mentally called up the image of my friend she would see it visually, and so between us we got a very good likeness of him. (We made many other pictures by that method; and later in Dublin my gifted Theosophical chum, the poet and artist Æ, and I, often amused ourselves in the same way.) Now, Mr. X. was a white man, European; but it happened to please my fancy to have his portrait match the one of the Master M. which I had, a copy of the painting by Schmiechen, and so we gave Mr. X. the complexion of a Hindu. Later, when Mr. Judge was visiting me in my room at the Headquarters, he stood for quite a long time looking at this portrait of Mr. X. (which was hanging on the wall), then turned to me and said solemnly, "That is a picture of my Higher Self".

For the moment I thought he was joking; for a picture of a "Higher Self" is to me unthinkable. But he was serious. He did not know Mr. X. and mistook the dark-hued portrait for that of a Hindu. I should have undeceived him, but he was so awe-struck by the supposed likeness of his "Higher Self" that I hadn't the heart to correct his ridiculous mistake. Anyway, I thought, it came as near to being a picture of his "Higher Self" as anything he would ever obtain! He asked me to let him have a copy of it made. Of course I could not refuse; so he had an artist come up to my room and paint a copy. Judge sailed for New York before the copy was finished; but Dr. Buck, who sailed later, took it to him. Judge painted several copies of it, and the last time I saw him, shortly before his death, he showed me his latest copy, which he said was a better likeness than the others! It was by no means a work of art. So my wrong-complexioned portrait of Mr. X. is the original of the "Rajah" exploited by the Judge-Tingleyites. I still have the original. Mrs. G. M. Coffin, a Welsh-American and quite clairvoyant, was the only Theosophist I knew who had really seen Mr. X. She told me that she had recognized the "Rajah" portrait as a likeness of Mr. X., but was puzzled by the wrong colour until I explained to her how the white man came to be portrayed Hinduishly.

*That Hindu Metamorphosis.*—Mr. Willard, whom I have not seen for many years, and whose fine tribute to Mr. Judge appears in the May C. T., is a thoroughly reliable witness. When he says that he saw Judge's "face turn brown and a clean-shaven Hindu face of a young man" appear, you may be sure that he actually saw it; and it is not to be supposed that Mr. Judge was playing any hocus-pocus. However, it was very probably an instance of the power of suggestion, unconsciously exerted. If Mr. Judge had said, not "I am a Hindu", but "I am a Zulu", Mr. Willard and the others he mentions would

have seen a Zulu. That sort of phenomenon is easily produced, and is not uncommon. Every Mesmerist is familiar with it.

*Judge's Unprintable Diary.*—The C. T. is in error when it states that "no one ever saw the alleged 'Diary' except Mr. Hargrove, Mr. J. H. Fussell and Mrs. Tingley herself". For Mr. Hargrove loaned me the Diary without my asking for it (and I wish to add, incidentally, that I regard Mr. Hargrove as a sincere and honourable Theosophist, though I cannot say that of the two other persons mentioned); and that Diary was not an "alleged" one, for it was all in Judge's handwriting. But though the writing was clear and legible I didn't read much of it. I've read a great deal in English, Latin, Greek, Sanskrit, French and Spanish, but that Diary belonged to a class of literature that I don't care to read in any language. It was too sentimental, mushy and spiritualistic for me to wade through it. Among other matters, it covered the period when Mr. Judge and Mrs. Tingley, his favourite spirit-medium, went into seclusion together at Mineral Wells, and in it there was much fulsome praise of her, while the estimable Mrs. Judge, who had been left in Brooklyn, whenever referred to was nicknamed "Kali"—after the most hideous Goddess in the Hindu pantheon. In sorrow for Judge I gave the Diary back to Hargrove mostly unread. I'd like to have burned it. Whoever has it now should consign it to the flames without delay. Even the Tingleyites have not dared to besmirch Judge's memory by publishing it.

*A Question of Veracity.*—Impressions of the Master's seal (which Col. Olcott said was a defective and rejected one) appear on "messages" sent me by Judge; and while the impressions may have been "precipitated" they distinctly show what printers call "indentation" on the paper. When C. F. Wright said that H.P.B., in the presence of the Countess Wachtmeister, called attention to such seal-impressions on a rematerialized telegram, and the Countess

said that she did not, the testimony of the Countess is to be accepted. In any "conflict of evidence" between her and Wright my vote as a jurymen is for the Countess. Considering that her memory and her imagination may sometimes have caused her to get things a bit mixed, it is nevertheless certain that she would never consciously tell an untruth. And honestly I cannot say that of Claude Falls Wright. He was only a boy who never grew up to responsible manhood, and he was somewhat addicted to what children call "fibbing". He was a skilful penman and assisted Judge in writing "messages" imitative of the Master's handwriting. They both confessed that to Mr. Mead. When a statement by C. F. Wright was published in a prominent New York daily, to the effect that soon after Judge's death his "astral hand" picked up a pencil on his desk at the Headquarters and wrote, "Claude Falls Wright is my successor", Wright (being hauled over the coals by the Purple Mother) denied that he had said it. But Mr. Hecht, the reporter, assured me that Wright had not only dictated the statement to him but had read and approved of the article in manuscript before it was given to the newspaper for publication. Yes; my vote is for the Countess! Both she and Wright, like Judge and nearly all of the early Theosophists, have departed from this world. Let us trust that they are now resting blissfully in Devachan, and that when they return to earth they will continue to be faithful workers for Brotherhood and Theosophy, and let us throw the mantle of charity over their frailties. We should remember with gratitude the noble work they did under H.P.B. and pass lightly over the other things that are not pleasant to remember.

James Morgan Pryse.

### THE POINT LOMA VIEW

Editor, Canadian Theosophist:—I have just received the issue of your excellent

magazine, *The Canadian Theosophist*, published on May 15th, 1932, and there is much in its contents that I find of real and genuine interest. I am writing more particularly, however, about an article entitled, "Mr. Judge's Alleged Diary", which appears on pages 69 and 70 of this issue of *The Canadian Theosophist*, and which imbibes statements that the article observes were made by Mr. E. A. Neresheimer. It is these statements which caused no small degree of astonishment to arise in my mind, and for the following reasons:

Brushing aside all other matters whatsoever for the moment, Mr. Neresheimer, according to this article, states that certain quotations which appeared in a circular dated April 3, 1896, and issued to members of The Theosophical Society in America, do not appear in Mr. Judge's so-called diary, which Mr. Neresheimer states he now possesses. As I myself on more than one occasion have read the diary of Mr. Judge, and as I know from these several readings that the extracts made therefrom and published in the circular of April 3, 1896, do appear in that particular diary of Mr. Judge, I can only conclude that the diary which Mr. Neresheimer says that Katherine Tingley gave to him is not the diary which is commonly called 'Judge's Occult Diary'—in other words, is not the diary from which were taken several 'messages and quotations' which appeared in the said circular of April 3, 1896.

I might also add that our Theosophical archives here at our International Headquarters contain a number of Mr. Judge's diaries. Why Bro. Neresheimer, the venerable and still venerated Theosophist of some eighty odd years old, should suppose that the diary which he states he has in his possession is the only diary Mr. Judge ever had, I do not attempt to explain. I am writing solely in the interests of Theosophical historic accuracy. I doubt not that Bro. E. T. Hargrove and Mrs. Griscom also saw the diary from which the extracts were taken, which were published

in the April 3, 1896, circular. I have no doubt also, that, as honest Theosophists, if called upon, they will be perfectly willing to state what then they knew to be this fact.

Please understand, my dear Brother, that this letter is not written to open a Theosophical war of words, nor in any wise in a polemical sense. We Theosophists of Point Loma, feeling so keenly, as we do, the extreme need for charity and brotherhood as among the different Theosophical societies, follow our policy of refraining from indulging in the bandying of words either in newspapers or in our own Theosophical periodicals. Let people believe what they please and state what they like, and do it openly and honestly, and we of Point Loma shall be well satisfied. What we want now is not to embark upon polemics, but to do our Masters' work of brotherhood and peace and of the dissemination of our common and well-beloved Theosophical philosophy.

I might add that under the old constitution of the Universal Brotherhood and Theosophical Society, Article VIII., Section 2, "The Leader and Official Head shall be the custodian of the archives of the Brotherhood"; and anyone who knew Katherine Tingley as well as I do and as many others do and did, will realize with what meticulous care she guarded all papers, documents, and historical records connected with the branch of the Theosophical Movement of which she was the brilliant head, to the day of her passing. It is to me exceedingly strange that Katherine Tingley could ever have turned over, even to her trusted Comrade, Mr. Neresheimer, what could be considered one of the most important records of the T.S.; and I can only suppose, therefore, that if Bro. Neresheimer's statement is accurate in expression, Katherine Tingley handed him the book for reading and study.

Let me state further that the article in *The Canadian Theosophist* further avers that 'The doctrine of Apostolic Succession'

is one of the beliefs or is a part of the policy which the Theosophical Society, Point Loma, has or follows. This statement is simply not true. We do not believe in an 'Apostolic Succession'; for these words, when used by most people have one significance only—that of the Apostolic Succession of the Christian Church, or something patterned along the same lines. There is nothing of the kind in the T. S. But we do believe in a succession of Teachers, whose succession is not evidenced by means of any legal documents or deeds of title, such as are commonly known in legal circles or in real estate transactions, but who assume office, the one after the other, by virtue of the confidence reposed by each incumbent in the one esoterically singled out or chosen to be the successor. An Apostolic Succession is a barren thing and is a purely exoteric form, whereas the succession of Leaders and Teachers in the T.S. is patterned exactly after all the ancient esoteric and occult schools, and can be confirmed only by the successor himself through his own innate spiritual and intellectual qualifications:—"A tree is known by its fruits", and not by exoteric title-deeds. And let me say here that my own acceptance of Katherine Tingley as Judge's Successor did not depend upon any diary, which was merely interesting corroborative reading.

I am, my dear Brother, with the sincere hope that *The Canadian Theosophist* will continue to follow a successful career in the future.

Joseph H. Fussell.

P.S.—It occurred to me after writing the above, again to look at the afore-mentioned circular or pamphlet of April 3, 1896, and I notice that among others who spoke during the meeting, which the said circular or pamphlet records, was the well-known scholar, writer, and Theosophist of many years' standing, James Morgan Pryse.—J. H. F.

## MUNDANE ASTROLOGY AND THE FAR EASTERN CRISIS

Editor, Canadian Theosophist:—I beg to differ with Mr. McIntyre's conclusions on Astrology as expressed in his letter in your April issue. The views expressed therein must be understood to be his own, as they do not represent the accepted conclusions of Astrologers. His ideas, while very interesting, must be understood as his own conceptions alone, and not proven fact.

Mr. McIntyre is quite sure that "Japan's position is clearly marked", as well as going on to state that Japan is ruled by Aries, and that "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".

This is not quite so. Japan according to the opinion of such a world-famous Astrologer and Theosophist as was Alan Leo (See *Modern Astrology*, April, 1904, p. 114; and *Mundane Astrology*—Green, p. 74)—is under the rule of Libra.

No student of the science would blame wholly on Uranus the cause of war. It may contribute to this effect, but it does not cause it. If Aries rules Japan and the transit of Uranus has caused her belligerent methods with the Chinese, why are not the other Aries nations so affected? England and most of Germany come under Aries—why are they not in the throes of war or its equivalent? They are, however, due to the influence of Uranus, passing through a period of social unrest that is tending to great reforms. It is significant that the second Labour Ministry rose to power during this present transit of Uranus through Aries; and before it is over the Labour Party will probably replace forever the Liberal Party in England. Can one say that Japan is passing through this kind of reform?

So Uranus has not been found to cause

war; but it does bring about revolutionary upheavals, reforms and changes in the body politic of the country influenced by it. Witness the effect of its transit of Aquarius, the ruling sign of Russia, 1912 to 1919.

The Far Eastern crisis began during the transit of Mars—the "God of War"—through Libra during September 1931. The theatre of war—Manchuria—strange though it seems is also ruled by Libra! The Japanese War Party probably thought that by engaging in a foreign war they could distract their people from the "dangerous" socialistic tendencies that are now seeping into the racial mind—indicated (or caused) by the reflex action of the Utopian Uranus in the opposite sign!

In this day of the cheap radio fortune-telling "astrologer", it ill behoves one to advance his theories as fact. Systematic work in cataloguing the Zodiacal rulership of Nations is necessary before one can be dogmatic in statement. If certain signs prevail at the time of great national enterprises or crises more than once, one can then say that that sign has rulership over the country in question. It must be realized that only generalities can be gleaned from the study of planetary transits. It is absolutely necessary in order to arrive at particulars to study the nativities of the important men of the hour—such as the Ruler and the Prime Minister.

As to Japan, however, her challenge in Asia will not go unanswered and it will be interesting to watch the developments of the future.

Robert A. Hughes.

Hamilton.

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