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THE BHAGAVAD GITA

A DISCOURSE BETWEEN KRISHNA AND

ARJUNA ON DIVINE MATTERS

The Bhagavad Gita has been described as the Holy Song of God Himself who, at the beginning of Kali Yuga, the Dark Age (3102 B.C.), descended upon earth to aid and instruct men. Krishna, who is an incarnation of Vishnu, second person of the Hindu Trinity, declared that he would fuel the Lamp of Spiritual Wisdom so that his words might be known upon earth. Krishna corresponds to the Christian conception of the Logos or Word made flesh, "Him through Whom the worlds were made" (Hebrew i. 2). Sankaracharya, one of the greatest of the spiritual philosophers of the Orient, says: the Gita "is the collected essence of all the Vedas."

Like all Scriptures, it is an allegory. The battle of Kurukshetra was fought when one line of the royal house of Hastinapura sought to rob another of its rightful sovereignty. The name means the field of Kuru, their common ancestor. The two lines were descended from two brothers, Dhritarashtra, being the elder, who was born blind. He and his hundred sons, of whom Duryodhana was chief, were called Kauravas. The other line consisted of the five sons of Pandu, the younger brother, and their descendants. There is a parallel here in St. Paul's statement that "the first man is of the earth, earthy; the second man is the Lord from heaven." The de-

scendants of Pandu were called Pandavas.

Dhritarashtra, by Brahmin law, was forbidden because of his blindness, to sit on the throne. Pandu, and after him, Yudisthira, his eldest son, ruled the country. The Kauravas, by fraud, forced the five Pandavas to expatriate themselves in order to keep their pledged word, and then deprived them of their royal rights. After thirteen years the Pandavas returned, having faithfully fulfilled their promise. The Kauravas refused to restore their kingdom. To avoid bloodshed the five brothers offered to give up their rights in exchange for five villages. The Kaurava Chief would not give up as much earth as could be raised on the point of a sharp sword. The chivalry of India, more than two millions of men, marched to Kurukshetra to accept the gage of battle.

Dhritarashtra, for love of his sons, was led to approve of their wickedness. The great Sage, Vyasa, tried to awaken his conscience, but in vain. The Sage then asked him if he desired sight to witness the holocaust of slaughter his sons had precipitated. He declined the gift of sight, but begged that superhuman perception be given his charioteer Sanjaya, who would tell him all that came to pass.

Krishna belonged to the Shepherd caste, like David, and was not a Brahmin. He

is said to have lived, according to one account, to be 125 years of age, dying in 3001 B.C.

Mohini Mohun Chatterji, in his introduction to the translation he produced in 1888, in which he enhanced its value by parallel quotations from the Christian Scriptures, wrote: "Beyond doubt the Bhagavad Gita is the best book in existence for the spiritually minded; for it is suited to all conditions of men; it is short; it is complete and not ambiguous; it is direct, speaking as friend to friend or teacher to pupil, and thus is not coldly impersonal; the teaching is preserved in the very words of Krishna, the few introductory verses being the production of the sage Vyasa."

The Bhagavad Gita was first rendered into English at the instance of Warren Hastings, then Governor-General of India, by Charles Wilkins, senior merchant of the Honourable the East India Company, on their Bengal Establishment, and was published in 1785 "under the authority of the Court of Directors of the East India Company," with an introductory address to Nathaniel Smith, "first member" of the Company, in the course of which Hastings observes: "I hesitate not to pronounce the Geeta a performance of great originality; of a sublimity of conception, reasoning, and diction, almost unequalled; and a single exception, among all the known religions of mankind, of a theology accurately corresponding with that of the Christian dispensation, and most powerfully illustrating its fundamental doctrine." This observation is all the more striking when it is remembered that as he states, the poem was "affirmed to have been written upwards of four thousand years ago."

Besides Wilkins', there have since been produced many other English translations, including those by Max Muller, J. Cockburn Thomson, John Davies, A. Govindacharya, Swami Swarupananda, Pramada Das Mitra, Charles Johnston, Arthur Ryder, and Annie Besant, among others. The edition known as Judge's is a modernized version of Wilkins' translation, in

which the spelling is adapted to Italian and German pronunciation. Sir Edward Arnold translated the Gita in a poem which has had very wide appreciation as "The Song Celestial" and passages from this poem have passed into current quotation. James Morgan Pryse has translated into blank verse, seven of the Chapters, or Adhyayas, which he regards as the most important, if not containing the only essential teachings, these being the 6th, 7th, 8th, 9th, 14th, 15th and 16th. These are to be found in our Volume XIII.

The translation of Mohini Mohun Chatterji is one of the best and is remarkable for its comparisons with the Christian Scriptures. Mr. Charles Johnston has given us an independent translation which for the purity of its English and its fine literary quality is almost unrivalled. He has also contributed introductions to each chapter in which he illustrates the close harmony that exists between the mysticism of Christianity and the earlier system. These studies are indispensable to the student. Another treasure of exposition and exegesis is the late Subba Row's "Notes on the Bhagavad Gita." This is a Theosophical classic which no student can afford to overlook. Nor can he afford to miss the three volumes of *Studies in the Bhagavad Gita* by The Dreamer (Upendranath Basu). But indeed the commentaries on the Gita are endless and each student must study its Light in the power of his own experience.

Mr. Thomson in the introduction to his translation in 1855, noted the division of the Gita into three parts, six chapters in each. "The first has been considered the purely practical portion, containing the principle doctrines for the practice of Yoga generally, and more particularly for its adoption in the routine of everyday life; and may be said to follow Patanjali's, rather than any other school. The second portion is purely theological and displays the theories of the Theistic Sankhya school, which we presume to have pre-existed. The third is the speculative or

metaphysical portion, and follows more closely in the footsteps of Kapila and the pure Sankhya."

Names in the Poem

As the names given in the text are often confusing, we append a list of the leading ones:—

Arjuna—third son of Pandu and Kunti, also called Kaunteya and Partha.

Asatthama—son of Drona and Kripi.

Ashwathaman—son of Drona and Kripa, one of the Kuru party.

Bharata—common ancestor of the Kauravas and Pandavas; name applied to Arjuna and generally to the whole Aryan race; son of Dushyanta and Skakuntala.

Bhima—second son of Pandu, chief general of the Pandu army.

Bhishma—son of Shantana, great uncle of Duryodhana.

Chekikana—a king allied to the Pandavas.

Dhananjaya—Conqueror of Wealth, a title of Arjuna.

Dhrishtadyumna—son of Drupada, general of the Pandavas.

Dhrishtaketu—king of Chadi, ally of the Pandavas, one of their generals.

Dhritarashtra—elder son of Dwaipiyana, King of Hastinapura, father of Duryodhana and his 99 brothers. To him his charioteer and bard, Sanjaya, relates the dialogue. His chief sons are Duryodhana, Duhshasana, Vikarna, Chitra-sena.

Draupadi—daughter to Drupada, was wife of each of the five sons of Pandu.

Drona—tutor, son of Rishi Bharadwaja, by birth a Brahmin; instructed both parties in the Art of War.

Drupada—Yajnasena, son of Prishata, father of Dhrishtadyumna, Shikandin and Krishna, a general of the Pandavas.

Duryodhana—eldest of the hundred sons of Dhritarashtra, second in command of Kuru army under Bhishma.

Gandiva—name of Arjuna's bow, a gift of Agni.

Govinda—a name of Krishna, who was

reared in the family of Nanda, a cow-herd, means a cow-keeper.

Gudakesha—a name of Arjuna, Lord of Sleep.

Hrishikesha—Lord of the Senses, a title of Krishna.

Ikshwaku,—son of the Lawgiver, Manu Vaivashwata.

Janaka—king of Mithila, or Videha.

Janardama—a title of Krishna; Giver of all that men ask.

Jayadratha—king of the Sindhavas, general in the Kuru army.

Kapila—founder of the Sankhya system of philosophy.

Karna—king of the Anga country and general in the Kuru army, son of Surya and Kunti.

Kashi—the holy city, Benares or Varanasi.

Keshava—a name of Krishna.

Kripa—king of the Panchalas, brother of Kripi, wife of Drona; a Kuru general.

Kunti (or Pritha)—eldest of the five daughters of Shura and Marisha, mother of Yudhisthira, Bhima and Arjuna.

Kuntibhoja—who adopted Kunti and married her to Pandu; an ally of the Pandavas.

Madhava—Lord of Nature, a title of Krishna.

Makara—Amphibious monster, with head and forelegs of an antelope and body and tail of a fish; ensign of the God of Love. x. 31.

Marichi—chief of the Maruts, who rule the storms.

Murgashirsha—the month November 21-December 21.

Narada—A Rishi, inventor of the Vina, who devised a code of laws; akin to Orpheus.

Pandu—has five sons, Yudhisthira, Bhima, Arjuna, Nakula, Sahadeva. He was second son of Vyasa.

Pitri—the solar and the lunar aspects of Man in his discarnate state, who blends both during his evolution in the physical spheres.

- Purujit—a warrior allied to the Pandavas, brother to Kuntibhoja.
- Rakshasas—malevolent forces of the Astral world.
- Sahadeva—fifth and youngest son of Pandu by his wife Madri, his father Kshattriya, his mother Brahmin.
- Sanjaya—bard and charioteer to Dhritarashtra, and being born of a Brahmin mother and a Kshattriya father, he was prohibited from being either a priest or a warrior but united both qualities in his office.
- Shaivya—king of the Shivis, ally to the Pandavas.
- Somadatta—father of Saumadatti, a leader of the Kuru party.
- Subhadra—sister to Krishna, wife of Arjuna.
- Ushanas—the planet Venus or its regent.
- Uttamauja—a warrior allied to the Pandavas.
- Vasudeva—a title of Krishna.
- Vikarna—third of Dhritarashtra's hundred sons.
- Virata—a king of the Matsyas, ally and general of the Pandavas.
- Virata—a king of the Matsyas, ally and general of the Pandavas.
- Vrihaspati—the planet Jupiter.
- Vrikadara—a name of Bhima.
- Yudhishthira—a warrior allied to the Pandavas.
- Yuyudhana—or Satyaki, a Pandava warrior, son of Satyaka, charioteer to Krishna.
- Yudhisthira—son of Kunti, brother of Bhima and Arjuna.

**Salutation to Krishna,
the Lord of Devotion,
the God of Religion;
the never-failing help of those who trust
in Him!**

CHAPTER ONE

Dhritarashtra: Tell me, O Sanjaya, when my forces and the Pandavas met together on the sacred plain of Kurukshetra, eager for the fight, what did they do?

Sanjaya: When King Duryodhana be-

held the army of the Pandavas drawn up in battle array, he addressed the Director and said: "O Teacher, see this mighty army of the sons of Pandu, drawn up by thy clever pupil, the son of Drupada. In it are huge bowmen, equal to Bhima and Arjuna in battle, Yuyudhana, Virata, and Drupada with his great chariot, Drishtakeki, Chekitana, and the valiant King of Kashi; Purujit, Kuntibhoji and Shaivya, men of eminence! Yudhamanyu the victor and Uttamaujas the valiant, the son of Subhadwa, and the sons of Draupadi, masters all of crashing chariots. But, O best of the Twice-born, know also those who are most distinguished among the leaders of our army; these will I name to thee, and first of them thyself, then Bhishma, and Karna, and Kripa, hero of battles, Ashwatthaman, Vikarna, and Saumadatti too, with many other brave ones who risk their lives for me, armed with many weapons, skilled in war, ready to die for our cause. Yet our forces under Bhishma seem inadequate to meet the strength commanded by Bhima. Support him, therefore, with all your might, drawn up in all your ranks in every grade." (11)

Then to kindle his ardour, the martial ancestor of the Kurus, Bhishma, the grand-sire, blew on his great conch, roaring like a lion, and suddenly the trumpets sounded, the kettle drums, the cymbals, horns and drums of war. On every side the conchs blew loud and such tumultuous din arose as rent the hearts of Dhritarashtra's host, reverberating up from earth to heaven. Then, standing on a huge car drawn by white horses, Krishna, the slayer of Madhu, and Arjuna, the son of Pandu, blew their celestial trumpets. Krishna blew his battle horn, called Panchajanya, built from the giant's bones; Arjuna, despiser of wealth, sounded "the Gift of the Gods." Bhima, doer of dreadful deeds, blew the great trumpet, Paundra. King Yudhisthira, blew "the Eternal Victory". Nakula with "the Sweet-toned" and Sahadeva with the "Blooming-with-jewels", pealed forth their rally calls. The

King of Kashi, renowned for his well-strung bow, and Shikandin of the mighty chariot; Dhristadyumna, Virata and Satyaki, unconquered warriors, Drupada and the sons of Draupadi, all together, with the strong-armed son of Subhadra, blew their trumpets resoundingly. Pierced were the hearts of Dhritarashtra's sons, hearing that deafening clamour of war.

Then Pandu's son, bearing the monkey-banner, looking towards the sons of Dhritarashtra, drawn up against him, while the arrows already fell around, grasped his bow, and spoke these words, O King of Men, to Krishna of the flowing hair:

"Draw up my chariot, O Eternal One! between the armies, that I may see these men arrayed for battle with whom I must contend. I would consider who are my foes, for I perceive they are gathered here to work the will of Dhritarashtra's evil-minded son." (23)

Sanjaya: Krishna, thus addressed by Arjuna, drew up the chariot between the two armies, and before Bhishma and Drona and all the rulers of the earth, he said: "Behold, O King, these Kurus here assembled!" Standing there, the King beheld fathers and grandfathers, teachers and maternal uncles, brothers, sons, grandsons, friends, fathers-in-law, brothers-in-law, allies and acquaintance, in both the armies. Seeing all these kinsmen gathered there, the son of Kunti was overcome by deepest compassion and, moved to sadness, spoke. (27)

Arjuna: Seeing my own kindred here, O Krishna, ranged for battle, eager to shed each other's blood, my limbs sink under me, the blood leaves my face, my body trembles, my hairs stand on end, my bow slips from my hand, my skin burns, my head swims, my legs totter, my heart is confused. I see adverse omens, and I cannot see any good that can come from having slain my relatives in battle. I do not wish for victory, O Krishna, nor for sovereignty, nor for luxury. What to us is a kingdom, O Lord of the Earth, or feasts, or enjoyment, or even life itself?

They for whose sake dominion, wealth and pleasure are sought, are here arrayed in battle, abandoning their lives and wealth to fight. Teachers, fathers, sons as well as grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law, and other relatives, all these I do not wish to kill, O destroyer of Madhu, even for the sake of sovereignty over the Three Worlds, much less for this earth alone. What joy shall be ours, O thou who art prayed to by mortals, if we killed these cut-throats and robbers, though they would slay us; and if we are wrong to kill these Dhritarashtras, how could we be happy after killing our own kindred? Though these, their hearts blinded by greed and covetousness, see not the evil due to the decay of families, nor the crime of hatred of friends; shall we fail to shun the sin of slaughtering our tribesmen. O inspirer of humanity? For when the family is extinguished, the immemorial rites and institutions of the family are lost, and the laws being destroyed, lawlessness prevails and impiety predominates over the whole race. Overtaken by lawlessness, O Krishna, the women of the family are led astray; when the women are corrupted there comes mingling of the races, and mingling of the races is a gate to hell both for the destroyer of the tribe and for the tribe itself. Alas! we are on the verge of a great crime, through the desire of conquest and pleasure having prepared to exterminate our own kin. Better were it for me, if the sons of Dhritarashtra should kill me in battle, unarmed and unresisting. (45)

Sanjaya: Thus broken with grief, midway between the hosts, Arjuna, with downcast heart, dropping his bow and arrows, sat down on the bench of the chariot.

Om Tat Sat

So closes the first chapter named The Melancholy of Arjuna, in the Upanishads, called the Holy Bhagavad Gita, in the Science of the Supreme Spirit, in the Book of Devotion, in the colloquy between the holy Krishna and Arjuna.

(To Be Continued.)

THE LAST MEMBER OF H. P. B.'s INNER GROUP

By *H. Henderson*

It is with gratitude that I respond to the Editor's suggestion to write what I know of the work of his and my friend, Alice Leighton Cleather, whose pupil in Theosophy I have been for many years.

When Madame Blavatsky came to settle in London in 1887, Mrs. Cleather, who had joined the T. S. in 1885, became an early member of the Blavatsky Lodge and of its Esoteric Section. A little later, the E. S. having failed to feed and redeem the exoteric society, H.P.B. formed an Inner Group and Mrs. Cleather was one of the twelve selected by her for special instruction. This Group too failed to hold together in unity, but the pledge then taken has been faithfully kept by Mrs. Cleather and the teaching she received has ever been at the service of all students who could avail of it, and has reached a wider circle through her three books on H. P. Blavatsky, published in 1922-23. In her writings and in those of Basil Crump it will be noticed that they invariably go to the fountain head and transmit, rather than interpret, the Message of H.P.B. Mrs. Cleather's pupils can testify to the same absence of "say so" as from *her*; but there can be stern and uncompromising adherence to the bearing of the original teaching on questions arising in study or from the lessons of life. This to be taken or left as the student prefers, but if taken it will be found that he is thrown back upon himself to learn to discriminate, rather than to get the answers he would desire or anticipate, as from "authority".

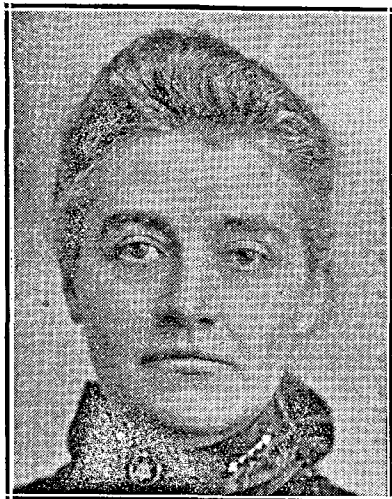
It is true that in her books *events* and their repercussions are recorded by Mrs. Cleather from a definite point of view, inevitable as coming from first-hand experience of them, and valuable on that account. Her conclusion, arrived at as a result of facing mistakes as such, was that H. P. Blavatsky alone could be relied upon,

as she alone was in no sense subject to mediumship, her training in Tibet having given her complete mastery over astral currents, and she was a sure channel for the Wisdom of which she herself was a participator. This view does not commend itself to Societies which accept others, beside H. P. B., as unfailing guides, and on the score of this disagreement much injustice has been done to Mrs. Cleather, although the true cause of enmity has seldom been admitted.

The upheavals and splits she witnessed and was involved in, after H. P. B.'s withdrawal, were the outcome of the closing of a great cycle of beneficent instruction *without a nucleus having been formed sufficiently strong and united to hold together to withstand the inevitable reaction*. Because of this the pieces flew apart, and disintegration set in once the Heart of the Movement had ceased to beat amongst us. That event, Mrs. Cleather has always held, was precipitated by nearly a decade, and that H. P. B. need not have left her work had it not failed on every side to maintain the ideal of the Masters. Her view of the claims of various factions, uncoloured as it is by ambition, she gives in the Addendum to H. P. BLAVATSKY: HER LIFE AND WORK FOR HUMANITY, where she says: "It is only after carefully considering and pondering over this matter for many years, and making a prolonged and careful study of everything H. P. B. wrote relating thereto, that I have come to the following absolutely clear and definite conclusion: While on the one hand, 'belief in the ideal of the Masters' was declared by H. P. B. (letter of 1890) to be essential for the success of the T. S., on the other, I can find no warrant in anything she wrote, or said—in either E. S. or T. S.—for any assumption, after her death, that even the most advanced of her pupils was authorized or fitted to *succeed her as the Agent and mouth-piece of the Masters*."

In another part of the same book the failure of the Theosophical Society to become "a living Spiritual Force in the

world" is given in H. P. B.'s own words, and then, looking beyond that failure, tragic as it was for the Cause of humanity, Mrs. Cleather continues: "But this 'dead failure' does not necessarily imply an



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in the serious years following the death of H. P. B. in 1891 and of W. Q. Judge in 1896.

equal failure on the part of individuals, or groups of individuals, to prove themselves such a 'Force'; nor does it mean that help is no longer extended by the Masters to 'those who,' as H. P. B. wrote to the Hindus, 'act up to Their teachings and live the life of which They are the best exemplars [and who] will never be abandoned by Them and will always find Their beneficent help whenever needed, whether obviously or invisibly.'" It was on these lines that her work was taken up, and it has not been lacking in dynamic force because it operated without a Constitution! Convinced that she could no longer remain under any T. S. banner, Mrs. Cleather, in collaboration with Mr. Basil Crump (both accomplished musicians), became interested in the metaphysical basis of Richard Wagner's work, and, holding to his own interpretations, they lectured, and wrote four booklets to

illustrate Buddhist influence upon his thought, and the general insight into Karmic law portrayed in the ideals of his Music-Dramas.

When I first came to know Mrs. Cleather in the early years of this Century, I joined a small group of students in London, who were helped by her insight to explore the priceless field of knowledge left us by H. P. B., and to start on the way of discovery of self and Self. I was with Mrs. Cleather in Egypt in 1911, and spent much time with her during the following seven years when the Cleathers and Mr. Crump were in Italy. Just before the close of the War they left Italy for India. The British ship they were in was torpedoed off the coast of Egypt, and they barely escaped with their lives in an open boat and lost all their belongings. After



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in her costume as a Buddhist devotee at the age of 82.

some delay they finally reached India where they lived for seven years and twice penetrated over Himalayan mountain passes into Ladakh (Little Tibet).

In India Mrs. Cleather's H. P. BLAVATSKY: A GREAT BETRAYAL was called forth by proofs brought to her of perversions

of her Teacher's Message. Her second book on H. P. B.'s Life and Work gives some important and often overlooked early events of the Movement such as the Chohan's Letter and the reconstruction of the T. S. Constitution at Benares in 1879. Its last chapters touch with exceptional clarity on the root of occult ethics; the scientific reality of Brotherhood, the ancient spirit of Devotion that arises in the heart from a sense of solidarity of consciousness with the Source of Being; and a deeply moving and mysterious passage from *The Secret Doctrine* on the embodied "Great Sacrifice". But, as Mrs. Cleather says elsewhere: "All this has nothing whatever to do with the personality". Alas, how many of us encourage a sense of reality in personal consciousness, even centre the ideal of Brotherhood in it, and concentrate largely on "appearances", a delusion of which we are warned again and again in *The Mahatma Letters To A. P. Sinnett*. In one of these Letters (pp. 462-3) H. P. B. is told to explain to Sinnett the existence, under natural Law, of opposite intelligences, the pure Planetary *versus* those of destruction. How can we deny that, by analogy, there are "opposite camps" in the intelligences we allow to prompt our motives and to govern our conduct? The lower nature, common to all, has to be dealt with in its own place, but to pander to its worst cravings and to feed its lowest appetites in the name of the Sacred Sciences is surely in the line of destructive intelligence. The Christian precept to hate the sin but to forgive and love the sinner relates to personal life and implies penitence in the sinner. But this rush-light fades out in the full light of the Law of Compassion, "Alaya's Self", as it works through the Karma of many lives to free the Soul of self-delusion and to turn it, not by forgiveness, but by self-knowledge, toward the SELF.

In years past, I have, from time to time, sent Mrs. Cleather questions put by students, or which arose in group study, and I will jot down a few of her replies,

which may be of interest to other students.

(1) (On Brotherhood) "Before you can 'practice' Brotherhood, its meaning must be grasped. 'An occultist works to help men's souls—their bodies only as a means to an end.' Considering that we can none of us judge what, if any, is the Soul behind all the 'shadows' which we call our fellow creatures, and with whom our own lives and works, it would seem best to 'begin at home', and assuming that we have a soul try to set it free from the shackles imposed on it by our shadows (personalities). Read and study the chapter on Dreams in 'Transactions of the Blavatsky Lodge'. We must first find ourselves; no man can extend real help to another 'till he has helped himself, which only means 'Live the Life', and this includes of necessity, kindness and justice towards every living thing. The whole thing is plainly outlined in the Master's words to H.P.B., concerning her E. S. students, which begins 'Behold the truth before you! a clean life...'"

(2) (On the cause of failure in the T. S., etc.) "The real and root cause was and is the Kali Yuga, which can produce nothing really spiritually great. It produces intense moral blindness... We are the fashioners of the Kali Yuga, a state of consciousness now shared by the whole race. . . . It is our own creation from the Atlantean past, and must be endured."

(3) (Regarding Chelaship) "Any one may become a Chela at any time, within himself. Everyone of us (who is earnest and true) has a Master: One whose hand lifts the veil when the Voice, or call of the Soul, becomes strong enough to be heard. Logically and actually the relation of Master and disciple must exist, for the soul in each one of us is a part of the Ray proceeding from the Star ('whose ray thou art'), which is the Master. All these matters have nothing to do with the personality, which must be got under, and the consciousness drawn inwards and upwards into union with that of the inner self or Soul (not even the Ego, but the 'budding'

soul). When aspiration within becomes intense enough, then the flame is lit automatically in the inner world, and is seen by the invisible Guardians of the Race. But never mix up the personality in all this, especially in the Kali Yuga. H. P. B.'s warnings are surely clear enough. The Way to the Masters can never be closed—how could it! But it is not so much a 'way' as a becoming, assimilating Their natures, i.e. drawing help from Their plane of Being, in order to encourage the growth of our own inner Being. Study what They are, and strive to let it sink in to such an extent that this Ideal covers our Leit-motif. One-pointedness is here to be realized and much has to be abandoned, even *hope—for the personality*. For the goal is to become 'a mere beneficent force in Nature', as H. P. B. says."

Whilst in India, following the example of H. P. B., Mrs. Cleather, her son and Mr. Crump took Pansil at Buddha Gaya, the Ritual being performed by a Tibetan Lama, the Head of a "Yellow Cap" Monastery. They learned later that they were the first and only Europeans who had ever taken the Five Precepts, binding on the Buddhist laity, at this sacred spot. In Peking, Mrs. Cleather and her small group have worked for the past ten years, to be recognized as Buddhists put them at once in touch with leading Abbots and other Buddhist notables, who received them most cordially. They have found ample confirmation, from Chinese sources, that the Esoteric Mahayana embodies all the essentials of H. P. B.'s esoteric teaching. Under the auspices of the Chinese Buddhist Research Society, an exact reprint of H. P. B.'s original edition of *THE VOICE OF THE SILENCE* was published in 1927, by Mrs. Cleather and Basil Crump. The T. S. edition of this work, issued soon after H. P. B.'s death, omits part of a verse at the end of "The Two Paths" with H. P. B.'s Note thereon, and as the words omitted bear upon the Heart Doctrine, the value of the restoration of the original text in the Peking edition can hardly be overestim-

ated. The Tashi Lama contributed to this reprint some lines written in Tibetan specially for it.

As Buddhists they were received with the utmost cordiality by the Tashi Lama and were presented with passports authorizing them to travel all over Tibet. Moreover, His Holiness, who then expected to return almost at once to His Seat at Shigatze, sent them an invitation to travel with Him. But political complications constantly frustrated His intention to return to Tibet, and the years dragged on whilst His Holiness travelled, as the Head of Asiatic Buddhists, in Mongolia and Manchuria (as it was then). At last in 1933 the long delayed effort to reach Tibet seemed likely to be realized, and in the definite expectation of joining the Tashi Lamas entourage on the Kokonor border, as suggested by His Holiness, the trio undertook and carried out a long and arduous journey, by car and camel, over the Mongolian desert on roads that were non-existent, and on the Yellow River in flood, with Mrs. Cleather dumped into the deckless hull of a native scow. They were raided by bandits, stripped of money and valuables, and endured six months of incredible hardships for a woman of Mrs. Cleather's years, but her intrepid spirit met all obstacles with courage and gallant cheerfulness. After surmounting endless dangers and difficulties they reached Sining, only to find that the Tashi Lama had failed to keep his rendez-vous and was still in a distant part of China. Serious illness held our friends in Sining, but at last, by the kindly aid of missionaries, they recovered sufficiently to return to Peking—this time the greater part of the way by air.

In India Mrs. Cleather had been much interested in the formation of the Blavatsky Association in London, in co-operation with the late William Kingsland. But in Peking, as we have seen, she was in expectation of leaving at any time for a still more distant destination about which she could say nothing definite, and

active work in the Association, or in any Western field, came to an end for her.

Besides the reprint of *The Voice of The Silence*, several pamphlets by Mrs. Cleather, and some interesting notes on the Buddha by Basil Crump, were put together in book form under the name of *Buddhism The Science of Life*, whilst Mr. Crump's comprehensive study of *The Secret Doctrine* teaching entitled *Evolution*, made the third book published during these years in China.

Mrs. Cleather, whose eighty-second birthday occurs this month of April, is one of the few alive who knew H. P. Blavatsky, and as her pupil has remained "steel true and blade straight", one whose understanding of the teaching has made clearer to many of us the difficult road we have to travel. While her life lasts, and for long after, she will help to "keep the links unbroken" with the Messenger, and with Those who inspired the Message as given in our time.

MRS. CLEATHER

Dear Mr. Smythe,

I am grateful to you for giving me an opportunity to add a few lines to the articles you are receiving for publication in honour of Mrs. A. L. Cleather, who for 50 years has toiled faithfully, valiantly and undauntedly for the promulgation of Madame Blavatsky's teachings.

It was my privilege to meet Mrs. Cleather in 1900, and it was by her I was first introduced to these teachings, and consequently it is to her that I owe the profoundest influences of my life. It was the publications of her well known books on H. P. B. and especially "The Great Betrayal" that created a demand for a Blavatsky Association, and it was Mrs. Cleather's (together with Mr. Kingsland's) wise assistance and advice which brought the Association into being of which they were Co-Founders. Every member who has derived help from our Association would like to unite with me and our Council in

sincerest gratitude to Mrs. Cleather for enabling us to do this work, and to send her our best wishes that she may keep her health and strength to carry on her labours for humanity for many years to come.

Yours faithfully,

Iona Davey,
Hon. Sec. The Blavatsky
Association.

THEOSOPHY UP TO DATE!

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BUDDHISM: The Science of Life.

By Alice Leighton Cleather and Basil Crump.
This book shows that the Esoteric philosophy of H. P. Blavatsky is identical with the Esoteric Mahayana Buddhism of China, Japan and Tibet.

THE VOICE OF THE SILENCE.

Translated and Annotated by H. P. Blavatsky.
A faithful reprint of the original edition with an autograph foreword by H. S. H. The Tashi Lama of Tibet. Notes and Comments by Alice L. Cleather and Basil Crump. H.P.B. Centenary Edition, Peking, 1931. Third Impression.

THE BLAVATSKY PAMPHLETS.

There are ten of these already published and they deal with various aspects of *The Secret Doctrine*, several of them being reprints of articles by H. P. Blavatsky.

The above may be had from The H.P.B. Library, 348 Foul Bay Road, Victoria, B.C., or The O. E. Library, 1207 Q Street N.W., Washington, D.C., or from The Blavatsky Association, 26 Bedford Gardens, Campden Hill, London, W. 8, England.

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WILLIAM KINGSLAND

The recent death of William Kingsland in his eighty-first year has removed one of the last remaining links between the present generation of Theosophists and the founder of the Movement, H. P. Blavatsky, whose pupil he was.

Mr. Kingsland, as he himself tells us in his work, *The Art of Life*, was born on the 5th May, 1855, at Devizes, an ancient country town in Wiltshire, where his father was Congregational minister. In 1862 the family removed to the North of England—to Bradford, where the children were educated, first by their parents and then at school. William spent the two years between fourteen and sixteen at the Bradford High School, where he took prizes for Bible history and gymnastics. His first job on leaving school was as office-boy at five shillings a week in a warehouse where he subsequently endured six years of very uncongenial work.

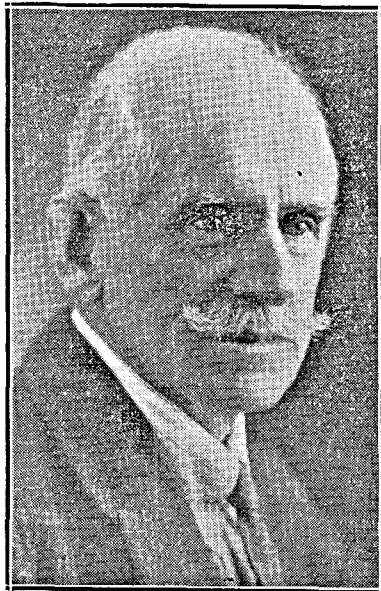
He tells us that, about the age of seventeen, a psychological change took place in him and he "as it were, woke up mentally to the deeper issues of life". He began to study and educate himself in earnest, attending evening classes and reading avidly in poetry and philosophy, and more especially in science. But, before he was to discover his real vocation in life, Mr. Kingsland was led by his enthusiasm for music to attempt to become a professional pianist, but he soon found that he had made too late a start, and was, in his own words, "no genius".

It was in 1888 that Mr. Kingsland came in contact with Madame H. P. Blavatsky, an event which proved to be the turning-point of his whole life. He had previously read some of her writings and those of Mr. A. P. Sinnett, and they had, as he tells us, "made a very strong appeal to my intellect and my intuition; in fact I may say that they appealed to me with a strange familiarity, as of something previously known but put away and forgotten."

He immediately threw himself ardently

into the work of the Theosophical Movement, which he served with voice and pen and—we may add—the example of his life, for nearly fifty years.

When the so-called "Judge-Row" split the Theosophical Society in 1895, Mr. Kingsland sided definitely, though without bitterness, with Colonel Olcott and Mrs. Besant, and remained a member of



WILLIAM KINGSLAND
Engineer, Author and Theosophist.

the Theosophical Society with headquarters at Adyar, to which he continued to adhere until early in 1909, when he resigned with many others as a protest against Mrs. Besant's action in restoring Mr. C. W. Leadbeater to membership in circumstances which are too well-known to need recapitulation here. For some years after 1909 Mr. Kingsland was closely associated with Mr. G. R. S. Mead and his colleagues in the Quest Society; and in 1923 took part with Mrs. Cleather and others in founding the Blavatsky Association, in the work of which he played an active and leading part until his death.

Mr. Kingsland's principal contributions to the Theosophical Movement were his books and his character. In addition to those books already mentioned in these columns, at the time of his death he had just completed a valuable work on esoteric Christianity, which will be published posthumously under the title *The Gnosis in the Christian Scriptures*. Besides his books, Mr. Kingsland was responsible for a large number of pamphlets and magazine articles contributed to *Lucifer*, *The Theosophical Review*, *The Quest*, and other periodicals. It will be seen that the range of his writings was a very wide one; but among the many themes of which he treated, the chief was the synthesizing of the discoveries of modern science with the teachings of the ancient Wisdom Religion and the experiences of the mystics.

For this chosen task Mr. Kingsland was peculiarly well qualified, for he was at once a man of science, a Theosophist and a mystic. His books have been widely read and have been helpful to numbers of people of diverse outlook and opinions.

The Real H. P. Blavatsky is unquestionably the best biography of the "Sphinx of the Nineteenth Century" which has so far been put before the world; while Mr. Kingsland's elucidation of the problems of the Great Pyramid preserves that perfectly sane balance between scientific fact and occult doctrine which is the outstanding characteristic of all his writings.

While Mr. Kingsland's influence, both in—and outside the Movement was deep and widespread, his personality was always kept in the background, and was known to few beyond a small circle of friends and associates. He never attempted to impose himself on others nor to recruit a following. He spoke little, but always to the point, and never talked about himself. In appearance he was inconspicuous—small and slightly-built, though muscular and athletic. He had enormous capacity for work; and, during his eighth decade, when most men are fit only to rest, his literary output was immense. His best

books were written when over seventy. Even as lately as the summer of 1935, when turned eighty, he played tennis, practised gymnastics, drove a car, and ran a mile every day before breakfast. In a word, he had discovered the secret of an ordered life, in which spiritual, intellectual, and physical activities were perfectly balanced.

In the Theosophical Movement, as in the world outside it, there are mystics, intellectuals, and good people of both sexes; but only a tiny minority combine intellect, mystical insight and ethical practice in clear focus and right proportion. Of this minority William Kingsland was one.

R. A. V. M.

INTRODUCTION TO PLATO'S THE TIMÆUS

By Thomas Taylor

(Continued from Page 12.)

But as the whole of Plato's philosophy is distributed into the contemplation of intelligibles and sensibles, and this very properly, since there is both an intelligible and sensible world, as Plato himself asserts in the course of the dialogue; hence in the *Parmenides* he comprehends the doctrine of intelligibles, but in the *Timæus* of mundane natures. And in the former of these dialogues he scientifically exhibits all the divine orders, but in the latter all the progressions of such as are mundane. Nor does the former entirely neglect the speculation of what the universe contains, nor the latter of intelligibles themselves. And this because sensibles are contained in intelligibles paradigmatically, and intelligibles in sensibles according to similitude. But the latter abounds more with physical speculations, and the former with such as are theological; and this in a manner adapted to the persons after whom the dialogues are called: to *Timæus* on the one hand, who has composed a book on the universe, and to *Parmenides* on the other, who had written on true beings. The

divine Jamblichus, therefore, asserts very properly, that the whole theory of Plato is comprehended in these two dialogues, the *Parmenides* and *Timæus*. For the whole doctrine of mundane and supermundane natures is accurately delivered in these, and in the most consummate perfection; nor is any order of beings left without investigation.

We may behold too the similitude of proceeding in the *Timæus* to that in the *Parmenides*. For, as *Timæus* refers the cause of every thing in the world to the first artificer, so *Parmenides* suspends the progression of all things from *the one*. And as the former represents all things as participating of demiurgic providence, so the other exhibits being participating of a uniform essence. And again, as *Timæus* prior to his physiology presents us through images with the theory of mundane natures, so *Parmenides* prior to his theology excites us to an investigation of immaterial forms. For it is proper, after being exercised in discourses about the best polity, to proceed to a contemplation of the universe; and, after an athletic contention through strenuous doubts about ideas, to betake ourselves to the mystic speculation of the unities of beings. And thus much for the hypothesis or argument of the dialogue.

But as a more copious and accurate investigation of some of its principal parts will be necessary, even to a general knowledge of the important truths which it contains, previous to this I shall present the reader with an abstract of that inimitable theory respecting the connection of things, which is the basis of the present work, and of the whole philosophy of Plato. For by a comprehensive view of this kind we shall be better prepared for a minute survey of the intricate parts of the dialogue, and be convinced how infinitely superior the long lost *philosophy* of *Pythagoras* and *Plato* is to the *experimental farrago* of the *moderns*.

Since the first cause is *the good**, and this is the same with *the one*, as is evident

* See the sixth Book of the Republic.

from the *Parmenides*, it is necessary that the whole of things should be the most excellent, that is, the most united that can possibly be conceived. But perfect union in the whole of things can not otherwise take place than by the extremity of a superior order coalescing, *kata schesin*, through habitude or alliance, with the summit of an order which is proximately inferior. Again, with respect to all beings, it is necessary that some should move or be motive only, and that others should be moved only; and that between these there should be two mediums, the self-motive natures, and those which move and at the same time are moved. Now that which is motive only, and consequently essentially immovable, is intellect, which possesses both its essence and energy in eternity; the whole intelligence of which is firmly established in indivisible union, and which though a cause prior to itself participates of deific illumination. For it possesses, says Plotinus, twofold energies; one kind indeed as intellect, but the other in consequence of becoming as it were intoxicated, and deifying itself with nectar. But that which is self-motive is soul, which, on account of possessing its energy in transition and a mutation of life, requires the circulations of time to the perfection of its nature, and depends on intellect as a more ancient and consequently superior cause. But that which moves and is at the same time moved is nature, or that corporeal life which is distributed about body, and confers generation, nutrition and increase to its fluctuating essence. And lastly, that which is moved only is body, which is naturally passive, imbecile, and inert.

Now, in consequence of the profound union subsisting in things, it is necessary that the highest beings or intelligibles should be wholly super-essential, *kata schesin*, according to proximity or alliance; that the highest intellects should be beings, the first of souls intellects, and the highest bodies lives, on account of their being wholly absorbed as it were in a vital

nature. Hence, in order that the most perfect union possible may take place between the last of incorporeals and the first of bodies, it is necessary that the body of the world should be consummately vital; or indeed, according to habitude and alliance, life itself. But it is necessary that a body of this kind should be perpetually generated, or have a subsistence in perpetually *becoming to be*. For after intellect, which eternally abides the same both in essence and energy, and soul, which is eternally the same in essence but mutable in energy, that nature must succeed which is perpetually mutable both in essence and energy, and which consequently subsists in a perpetual dispersion of temporal extension, and is co-extended with time. Such a body, therefore, is very properly said to be generated, at the same time that this generation is perpetual; because, on account of its divisibility and extension, it alone derives its existence from an external cause: likewise, because it is a composite, and because it is not at once wholly that which it is, but possesses its being in continual generation. This body, too, on account of the perpetuity of its duration, though this is nothing more than a flowing eternity, may be very properly called a whole with a total subsistence: for for every thing endued with a total subsistence is eternal; and this may be truly asserted of the body of the world, when we consider that its being is co-extended with the infinite progressions of time. Hence, this divine or celestial body may be properly called *holos holikos*, or *a whole totally*, just as the limb of an animal is *meros merikos*, or *a part partially*. But between *whole totally* and *part partially* two mediums are necessarily required, viz. *part totally* and *whole partially* (*meros holikos* and *holos merikos*). The *parts*, therefore, with a *total subsistence* which the world contains, are no other than the celestial orbs, which are consequently eternal and divine, after the same manner as the whole body of the world, together with the spheres of the elements; and the *wholes*

partially are no other than the individuals of the various species of animals, such as a man, a horse, and the like.

Now this divine body, on account of its superiority to sublunary natures, was called by Aristotle *a fifth body*, and was said by Plato to be composed for the most part from fire. But in order to a more perfect comprehension of its nature, it is necessary to observe, that the two elements which, according to Plato, are situated in the extremes, are fire and earth, and that the characteristic of the former is *visibility*, and of the latter *tangibility*; so that every thing becomes visible through fire, and tangible through earth. Now the whole of this celestial body, which is called by the ancients heaven, consists of an unburning vivific fire, like the natural heat which our bodies contain, and the illuminations of which give life to our mortal part. But the stars are for the most part composed from this fire, containing at the same time the summits of the other elements. Hence, heaven is wholly of a fiery characteristic, but contains in a causal manner the powers of the other elements; as, for instance, the solidity and stability of earth, the conglutinating and unifying nature of water, and the tenuity and transparency of air. For, as earth comprehends all things in a terrestrial manner, so the heavens contain all things according to a fiery characteristic.

(To Be Continued.)

Books by Wm. Kingsland

The Mystic Quest; The Esoteric Basis of Christianity; Scientific Idealism; The Physics of the Secret Doctrine; Our Infinite Life; Rational Mysticism; An Anthology of Mysticism; The Real H. P. Blavatsky; Christos: The Religion of the Future; The Art of Life; The Great Pyramid.

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MRS. SMYTHE IN IRELAND

The meeting of Irish Theosophical groups during my recent visit to Ireland was all that was needed to complete my happy visit in the land of Tir-nan-Oge.

With much appreciation I accepted an invitation from the Derry group, to meet in a joint reception, those from Limavady, Coleraine, Portrush and Newtownstewart, to tell them something of the Theosophical Movement in my part of Canada. So, with my brother, Tom Henderson, his wife and son, we drove to Derry City, 25 miles away, and were kindly welcomed by Mrs. M. Matheson, Mrs. Clayton (Secretary), and other members of the group which included Mr. and Mrs. C. W. Cousins of Limavady and Mrs. Morrow of Coleraine.

Mr. and Mrs. Cousins had visited Canada last fall on educational work, and were enthusiastic not only about Theosophy in Canada, but the work that might be done in Ireland in the cause of brotherhood. Already much is being done by the Irish Naturalists Field Clubs, in their discoveries of an ancient civilization in Ireland going back to Atlantean times.

It was a new experience to find in the Old Country, much interest in things Canadian, so I took advantage of the opportunity, starting with the beginnings of the Theosophical Movement in Toronto 47 years ago.

One cannot limit theosophical influence to one's bare knowledge of it, nor can we measure the leavening that its fundamental truths have, on any city or people.

So, I spoke of the methods of approach, as I knew them in Toronto; of the classes year after year, the various speakers, the policies, social activities and our one-pointedness towards, what may be called Straight Theosophy. I had some copies of our magazine, *The Canadian Theosophist*, with me, and briefly gave a list of the range of articles, and book reviews it covered during the past year.

There was much discussion; genuine and kindly interest was evinced and after

tea was served, Mr. C. W. Cousins asked me to convey to Theosophists in Canada, the fraternal and cordial greetings of their Irish colleagues, and the hope that there would be more international union between the two countries.

On February 18, we all met again at the kind invitation of Mr. and Mrs. C. W. Cousins in their charming home in Limavady.

For me at least, that was a red letter day. From 3 o'clock until 7 o'clock, with an interval for tea, we spoke of theosophy. Mrs. Cousins spoke on the approach to Theosophy from the humanitarian side and how theosophical principles could be applied in a practical way.

After a short talk on Every-day Karma, the occult value of diet came up for discussion and this led to the reading of extracts from letters from the Canadian General Secretary, on the effects of Alcohol on the System.

After many expressions of goodwill and comradeship along the uphill path, we parted, to return again to Portrush, Coleraine, Londonderry and Newtownstewart.

Shall we meet again? I think we will, for, are we not the descendants of those, who three generations ago, were taught by the hedge school masters of Ireland, the classical scholars of their day, and many of whom were custodians of the Ancient Wisdom. In our hands is now the torch, and in spite of the immaturity of our vision, can we fail the Masters, and those who have given their lives to this ideal of a spiritual brotherhood?

J. Smythe.

IN APRIL

The Grass upon my Path
Is Green with Fire Divine;
The Secret of the Rath,
The Grass upon my Path,
The Easter Aftermath,
All tell me of the Trine.
The Grass upon my Path
Is Green with Fire Divine.

A. E. S. S.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

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OFFICIAL NOTES

The statement in Mr. Wood's book that 28,000 membrs had left the T.S. in 1928, meant as I understand it, that this number had left altogether over the issues in dispute up till that date, from the first exodus in 1908.

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The General Executive was made aware of the scantiness of the Funds of our Society, which but for the timely donation of \$100. would have been unable to meet the month's accounts. Another \$100. is required to carry us through May, and we hope June will be able to take care of itself.

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The General Executive accepted the decision of the Lodges which had reported on the question of waiving the election for a new Executive this year, all who reported being favourable. Consequently the present Executive will carry on till June 30, and then reorganize as the new Executive for the year 1936-7.

Dr. Arundale took the opportunity of repudiating his undertaking not to place the Liberal Catholic Church in any direct association with the Theosophical Society, when he assisted in celebrating a Requiem Mass for the late King George, giving an oration and declaring that he considered it "a privilege to be present here in our Liberal Catholic Church after a long time" etc. The Protestant Succession in Britain, however, is in no immediate danger.

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Last month Mr. Housser's Department was short as well as late and this month no copy showed up till the 6th which is a week behind time. Easter Week required early service and we had to supply the printer with enough for the month. In consequence the several articles contributed by Mr. Housser's staff must be held over till the May issue, which we sincerely regret, but our arrangement with the printer calls for punctuality.

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We are glad to have the opportunity to pay our respects to Mrs. Cleather on the occasion of her birthday, April 24. The articles by two of her friends do her much less than justice, but she would not desire to be appreciated beyond the normal standards of those who have risked all for the Truth. Faithful and true herself, she will long be remembered by those who know that she is a loyal servant of the Masters and the Law.

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In beginning the reprint of the Bhagavad Gita we hope that many who have not yet made of it a daily study may take it up and make it their own in thought and in deed. There are many commentaries upon it, but the best for each student is his own experience, and the application of its principles to his own walk and conversation. We are all Arjunas, and we all have the charioteer within us to direct, to comfort, to advise, to inspire. "The Lord is seated in the heart of every creature."

The East-West Buddhist Mission and Western Women's Buddhist Bureau has been celebrating the first anniversary of their foundation and rejoice over the promising outlook of a second year. Quoting from the Tevijja-Sutta, the birthday folder reminds us: "The Buddhist Scripture saith: Be kind and benevolent to every being, and spread peace in the world. . . Thus he, the Buddhist, lives as a binder together of those who are divided, an encourager of those who are friends, a peacemaker, a lover of Peace, impassioned for Peace, a speaker of words that make for Peace."

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Mrs. Ransom, General Secretary of The T. S. in England does not like Mr. Wood. Here is what she says of his new book "Is this Theosophy. . . . ?" "To the question which forms the above title, the answer is emphatically no. As there is remarkably little about Theosophy in the book, such a title is misleading. It is merely a somewhat uninteresting autobiography and portrays unkindly the late two great leaders of The Theosophical Society." We can perhaps trace the reason for this acrimony to her perusal of Mr. Wood's article in the December number of *The Theosophist*, for the publication of which we must compliment Dr. Arundale.

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Mrs. Josephine Ransom's report of the Diamond Jubilee Convention at Adyar is copied in the April issue of *The American Theosophist*. There were 75 delegates from 21 oversea countries and by December 27 there had been 1400 delegates registered. President Arundale made an address from which Mrs. Ransom reports his remark: "Essentially membership of our Society means the recognition of the fact of Universal Brotherhood, and the free giving and receiving of sincere friendships, at least within the Society." But why the limitation? Can we not have sincere friendships outside the Society? Mr. Hirendranath Datta, vice-president, gave the Blavatsky Address on "God as Love." Mr.

C. Jinarajadasa gave the Olcott Address on "Let the Universe Enter." Mr. Geoffrey Hodson gave the Leadbeater Address on "Creation and the Gods: A Study in Creative Processes." These with Mrs. Arundale's Address on "India's Genius in Art" which we have already noticed, appear to be the high lights of the occasion.

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Theosophy in India for the first two months of the year provides an encouraging report and a cheering prospect for the future with the accession of Mr. G. N. Gokhale to the General Secretaryship with an Executive Committee consisting of Rai Bahadur Panda Baijnath, Babu Damodar Prasad, Mr. M. G. Kanitkar, Mr. R. V. Phansalkar, Mr. Chandra Deva Narayan, Mr. B. Sanjiva Rao, and Dr. Bhagavan Das. Mr. Gokhale rejoices in a membership of 4000, and has accepted as his "marching orders" for the year from Dr. Arundale: "That the Section should have a virile headquarters at Benares; that *Theosophy in India* should be made full of interesting articles; that there should be freedom from deficits; that there should be virible (*sic*) sectional lecturers to stir up the Lodges; that there should be a campaign for India's national welfare along four lines:—Intercommunal goodwill and cooperation, Inter-religious peace, Dignity, refinement and justice in political work, The restoration of Indian culture in the Indian home, in Indian art, in Indian industry, and in the Indian outlook generally. We wish our brothers all success.

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The Theosophical Forum, Point Loma is up to its usual standard. Dr. de Purucker continues his study of "Death—and Afterwards." An interesting correspondence between W. Q. Judge and the managing editor of Johnson's Universal Cyclopædia is printed, of date April, 1895. Judge is quoted in reply to a question: "The members of the Society do as they please about admitting or denying knowledge of God, the theory of the movement

is that everyone has a right to hold what opinion he pleases. But Theosophy to my mind would include a knowledge of the gods or higher powers of Nature. As far as I am concerned, I know nothing about God and I do not think anybody else does, and hence they have no right to say that they do. But the word 'divinity' is a different matter, and the majority of Theosophists throughout the world think there is a divine portion in man and Nature but that it cannot be divided into a God. The practical side of Theosophy is its application in daily life to our conduct. There are no forms or ceremonies, and those of us who are oldest in the movement should be sorry to see any. When such people meet they do so for the purpose of discussion of Theosophical topics, for laying the principal doctrines before those who inquire, and for such proceedings, but not for what is ordinarily called prayer and praise." C. J. Ryan has an excellent critique on Alexis Carrel's book, *Man the Unknown*. J. H. Venema has an interesting comparison of *Hamlet* and *The Tempest*. A dozen other articles and departments fill the 80 pages.



Before another issue of this magazine reaches its readers the important anniversary of White Lotus Day will be celebrated by those who care to remember Madame Blavatsky—the H.P.B. of real Occultism—as the representatives of the Masters and the real founder of the Theosophical Society and the world-wide Movement that has sprung from her life and writings. Various Societies now exist as a result of her labours and they take various views of her work and message. Those who seek will find what they want in her books, but those who have the essence of spiritual living in them will be of one accord in the understanding of her Message to humanity. We have been greatly impressed with the article by Mr. Ernest Wood in the December issue of *The Theosophist*, entitled, "Sixty Years of Theosophical Progress." It is encouraging to find such an article

finding space in the official or semi-official journal of the Adyar Society. We cannot think of a better way of celebrating White Lotus Day than by reading this article at the meetings held in this connection. Those who might prefer a less personal message would find President S. A. Cook's article in the February issue of *The American Theosophist* on "Theosophy Today and the Future", which we hope to reprint next month, an excellent paper to present to a White Lotus Day audience. Those who object to Mr. Wood's views and quotations might read Mr. Hamerster's special pleading which follows, and it may safely be left to the intuition of all who hear them to decide on their merits. Madame Blavatsky is dead and gone, but Theosophy as she brought it to us is the testing standard of our time and our æon. She has announced The Law. It is for us to seek out those who know still less than we and to let them hear it. Compassion is the Law of Laws, and to the compassionate and the merciful we can well commit the memory of her who gave her life to make us free of all the old superstitions and all the new falsities.

THE GENERAL EXECUTIVE

The General Executive met on Sunday afternoon, April 5, those present being Miss Crafter, Messrs. Belcher, Haydon and the General Secretary. Funds were reported low but for a donation of \$100 which would provide for the present Month's liabilities. The General Secretary reported that no copy had been received from the "Modern World" department, and being Easter week it was necessary to make up the deficiency with other articles on account of the holiday. Correspondence regarding some Western Lodges was discussed, and Mr. Belcher was authorized to take up such questions during his tour to the Pacific Coast on which he expects to start on June 12. He will spend two weeks in Winnipeg, and thence proceed to Nelson, Penticton, Sum-

merland, Vancouver, Victoria, Nanaimo, returning by Vancouver, Banff, Salmon Arm, Calgary, and Winnipeg. Mr. Belcher also expects to visit Montreal in May. It was agreed to send another Canadian flag to Adyar as requested by the President, to replace the former one, now worn out through use. The Executive adjourned till June 7.

THE FRATERNIZATION CONVENTION

The increasing favourable interest in the Fourth Annual Fraternization Convention, to be held at Buffalo on June 27 and 28, is most encouraging. The demand for *Fraternization News* is growing and contributions and letters of approval continue to come in.

It should be emphasized that this convention will be a convention of Theosophical students. They may belong to any society or to none. We believe that all interested in the fraternization movement will approve of the idea that when these students step into the meeting room at the Hotel Lafayette they will forget their affiliations to any society, and any offices held in that society, and remember only that they are Theosophists meeting with other Theosophists on a common ground and as equals. We hope that no public mention will be made of either the society or the office of any speaker. Let us exemplify the spirit of true Theosophy!

It is proposed to hold two sessions at the same time. The time is so limited and there is so much of interest to discuss that two meetings at once cannot be avoided. Some of the papers will be devoted to a restatement of Theosophy and the others will be of a more general nature. Suggested titles are: Astronomy, Anthropology, Theosophy and Christianity, The Philosophies of India and the East, Karma and Reincarnation, What is Theosophy?, The Presentation of Theosophy, Man Know Thyself, Ancient and Modern Science.

The Ladies' Committee has arranged with the Hotel Lafayette to set aside part of the dining room for the convenience of those desiring to eat at the hotel. It is hoped, in this way, to stimulate the fraternal spirit.

At the Hotel Lafayette rates for visitors' rooms run from \$2.50 to \$4, single and bath; and \$4 to \$6, double and bath, while there are some single rooms without bath, but with running water at \$2.

Cecil Williams,
Convener of

Fraternization Committee.

49 East 7th St.,
Hamilton, Ont.,
March 28, 1936.

CONCERNING A TESTIMONIAL

Dear Mr. Smythe: During the past eighteen months, I have been asked many times to initiate a Fund, to which members and friends could contribute, to enable them to show some tangible appreciation of your long service in the interests of the Theosophical Movement. I have repeatedly refused to have anything to do with such an undertaking, stating that you would reject any personal gift, and having no desire to be involved in the collection of money for such a purpose, since so many are feeling the pinch of the times. However, towards the end of February, I received a letter from an old member which changed the aspect of the situation. You will have read the extract from it which I quoted in my circular letter, subsequently sent to the membership and a few others. Only after deep consideration of the matter did I venture to bring this letter before the members for their approval or disapproval, notwithstanding feeling considerable diffidence in doing so. The response was immediate and astonishing,—not in the liberality of the contributions only,—but in the expression of friendliness and goodwill, and sincere gratitude to me for the opportunity afforded them to show their appreciation of your work.

from which, they claim, they have received much inspiration in facing their own life conditions courageously. I could show you dozens and dozens of letters so expressed. I find it necessary to emphasize this because you have already been informed by an indiscreet brother somewhat prematurely of the plan afoot. It was hoped to keep the matter from you until some time in May, when it is expected the Fund will be closed. However, while it is to be regretted that you should be embarrassed thus by such a premature disclosure, I feel constrained to see the matter through in view of the singularly hearty response to my circular, *which, you will note, asked for nothing*, but left the onus of the plan entirely on the members.

While the contributors express the wish that you should take a holiday, no one imagines such a holiday would be dissociated from some Theosophical activity. Nevertheless, they express the hope that you will get as much holiday with as little work as can be justified to your conscience, for they desire your good health and well-being in order to continue with your strenuous duties.

Regarding the World Congress at Geneva idea, this was merely the suggestion of one member, who of course knew, as we all know, that some Theosophical work would have to be offered as bait to persuade you to touch the money. If a visit to Geneva is not practicable nor considered desirable, may I suggest that there are other similar working groups which you could contact; but wherever you choose to go, you will take with you the hearty good wishes of your friends.

Sincerely yours,

Maud E. Crafter.

52 Isabella Street,
Toronto, Ont.,
2nd April, 1936.

me pleasure to think that I could be of any service to the Society, and if my name would assist to raise funds for its work in any department of its activities I would be glad, but it is and always has been impossible for me to use any Funds of the Society for my personal needs. The suggestion that the money spoken of might be used in travel, I cannot support. There is nothing of that kind I know of that would be of service to the Society. I am not going anywhere, nor have I been invited to go anywhere. There is plenty of work in Canada to be done, and all we need is a cheerful spirit of willingness to do it. The magazine, the radio, lecture tours, pamphlet distribution and other endless activities can use any Funds available, and I trust there will be a wise disposition of what has been collected. I would be ungrateful not to acknowledge the kind thought behind all that has been done, and those who know me are aware that I am only too susceptible to kind words and acts, but what my friends do for the cause that H.P.B. gave into our trust and keeping, is done for me in the way I best like to have any influence I may possess, recognized and applied.

Albert E. S. Smythe.

CORRESPONDENCE

MEDITATION ON THE MOORS

Editor, Canadian Theosophist:—Your contribution of this month—Changes on the Throne—is, to say the least, helpful.

For some time now, I've been checking up to try and find out just how I came by an Imperio-Nationalistic Complex, and being alone, also not very conversant with Theosophical teachings, this was "some job." For a time I wondered if I was letting go an erstwhile Universal Brotherhood idea in favour of a more limited expression.

Thanks to your article and to Judge's—*"In the eye of the great Law no country is first or last, but each at the right time is appropriate for whatever work there is to*

The foregoing letter has been printed by request, though I have hesitated even to appear to be endorsing the matter to which it refers. Of course it would give

be done. *Each nation is bound up with all others and bound to assist them.*—one can straighten out matters. It's all well and good to talk about sustenance from the æther, but there are times when a little human agreement is a great help. Thanks again, if it be not too d-d personal to say so.

The balancing of the Budget—two years ago—attracted my attention first. Considering the state of the world round about, it was a phenomenon. As one focussed on the subject, ideas became stronger and more defined till the Jubilee celebrations came as no surprise whatsoever. Such were expected; in fact had dropped several hints here and there anent King, Constitution and Demos, which—somewhat to my surprise—were published. Demos and Theos are synonyms of course. George V. was an outstanding individual bearing unquestionably the hall-mark of Messianic afflatus. That he was unconscious of aught extraordinary, only adds more to the proof that he was.

I remember well when the disaster in the Greshford pits—several hundred were entombed alive and had to be abandoned—the effect was like a blow to one's physical organism. Simultaneously with it came the vision of Geo. V. Rex et Imp. My cool brain recorded these things and drew conclusions.

What upset me somewhat was due to putting myself in the place of those obsessed by the customary idiotic caste complex Why should I in view of my present status, interest myself in such matters? Why not go crack-brained with the revolutionary Cecity now so much the vogue?

It hasn't to be so any way. Maybe the last years in the sub-arctic forests worked the trick. Trees were most excellent companions there, and one doesn't forget. And maybe it was something else.

Anyway, the balancing of the budget and other subsequent phenomena are too important to let slide. This combined effort is what Lord Hewart—Chief Justice—

defines as the “*concordia Ordinum*,” or what I call, *Demos in action*. One can get a little kick out of asking what Socialism in action is.

Just what is the grade we are essaying? Isn't it the old phase of spirit and matter? Matter trying to define spirit and of course, failing to do so?

Civilization has come so far and hesitates at a further advance, ergo a legion of crop-eared Socialists arrogating to themselves the unified ethic of the race, and limiting it according to their limitations.

And, as they've the gall of a government mule, they'll likely enough succeed. But not with all.

The “old Boat” seems to be riding this tempestuous ocean pretty well, and if I'm not mistaken, making headway. But we are limited by not knowing the nature of the advance. Then again, perhaps it is as well that we don't. Still, as Swinburne remarks, it's the known and *unknown* fountain heads that count. There must have been quite a few “triads”—Three men can save a city—in the past, and there must be many still living.

I walk a lot on the moors here. They are just about the same as they were 2000 years ago. About 20 miles from here there is the remnant of an old Roman paved road, still largely intact. Nearby I found the remains of a hypocaust—and this in *the outskirts of their colonia*. Browsing about, I found a quarry from which the stones for the *via* or *iter* had been delved. The tool marks in the strata were there, as also was a huge pile of uncut stones bearing the marks of the grappling irons. Close to the road was a pillar of stone bearing a sign like a Tau. Probably a road sign—indicating a kind of junction of roads. Nearby was a pile of cut-stones. In all the impression—somewhat drear—was of things hurriedly left.

Well, I think of that road and especially of that hypocaust. Roads—good roads, 2000 years ago, and central heating! Fifteen hundred years passes and no roads worth speaking about, and as for central

heating, only just beginning to be the vogue.

That tells a tale. One doesn't have to speculate much upon what will happen if

A week or so ago I walked on the moors again. It has been a hard winter and as I passed through the villages nearby, wondered how ever they had contrived to put in the winter in this bleak locality. As the villages were passed, the silence grew (I'm used to it and it has no terrors) the blood in my temples combined with the staccato march of five m. p. h., assumed a metallic sound. Clank! clank! clank! clank! like the passing of an armed legion over the road to the left.

Imagination of course and not in the least clairaudience. But—I wonder. First of all that ready sympathy for the duress of the aboriginee and then the clank, clank, face grimly set towards the City of the Legions, York or Manicunum (Manchester)—Maybe it was the imperial pulse-beat.

I've never been able to get much more in the way of repercussions save that undiminished interest in things Roman. One goes to York (Eboracum) and visits the philosophical society's grounds there. One day the curator—a most learned old chap—entertained me for three hours on mediæval lore—and I a nobody!—but it didn't attract. On the other hand one can go to the Roman Museum and see all kinds of relics there—tesselated pavements, horse shoes, keys, glass ware, Samoan pottery, brass work, iron work, coffins, sarcophagi, amphoræ and in one instance, the hair of a Roman or British Roman matron. But what attracts me most, is their skulls. All kinds of them, but all with the high nasal bridge. I rub my diminutive—reminiscently.

One thing sure, the ancient Briton of one's school books, is all rubbish. No painted savages to welcome (sic) the I. H. S. V. as we were wont to have portrayed. Shakspere's Cymbeline would be a truer picture.

Naked savages and hypocasts and thermae!—Bosh! A few slight changes and present-day habits would be nearer the mark. What then, if. Perish the thought! Anyway I distrust yon canting Marxist and his Utopia—though it might have to be endured.

Thos. B. Clayton.

247 Bradford Rd.,
Brighouse, Yorks, Eng.,
March 9th, 1936.

“UNMERITED SUFFERING AND KARMA”

Editor, Canadian Theosophist:—Theosophists throughout the world have heard much on the above subject during the past two years through the pamphlets issued by Mr. Oscar Ljungstrom in controversy with Dr G. de Purucker and those who uphold his views. The disputants having exhausted their arguments without, as far as appears, either side securing any converts, I had hoped, as did, I think, most earnest students, that the question would be allowed to rest. I regret, therefore, to find it resurrected in Mr. Ljungstrom's latest pamphlet, which purports to be a review of Dr. de Purucker's new book, *The Esoteric Tradition*, but which, for by far the greater part, is actually only a repetition of the author's views on Karma.

I have no intention of taking sides in this controversy, nor of wearying possible readers with a lengthy presentation of my own ideas. I have studied what H. P. B. has said of Karma, and compared with it what Dr. de Purucker and his supporters, on the one side, and Mr. Ljungstrom and those who see with him, on the other side have said, and my final opinion is that both sides are right, and are separated only in as much as they approach the subject from different angles, and give differing values to certain words. I feel that if only the disputants would give open-minded attention to a few simple points such as I set out below they would discover that no impassible gulf divides them. No experienced Theosophist will, I think

quarrel with the following:—

(a) Each man builds for himself the nature through which he works and expresses himself, and through which he gathers the experiences necessary to his evolution. It is not made for him, or imposed upon him by any power external to himself.

(b) According to the character of this instrument, his nature which he has built up, his contacts with life external to himself are reflected into his consciousness as pleasure, or pain.

(c) As unevolved man he is the slave of his nature, identified with it, and his consciousness oscillates continually between pleasure and pain; but as he evolves he becomes gradually more and more the detached contemplator of his instrument, and grows to regard its reactions to external contacts neither as pleasure nor as pain, but simply as *experience*.

Obviously then it is his *nature*, and nothing else which is the Karma of the man. According to the character he has given it through the acts, feelings and thoughts by which it has been built up, it will react to impacts upon it from without. A blow which may cause great suffering to one nature, may be disregarded by another, or even be accepted as pleasurable. The impact therefore is not the Karma of the man, but the nature that reacts to the impact is. If a man inflicts a blow upon another his *action*, proceeding from his nature is his Karma; but the blow is not the Karma of the smitten, though the *reaction* to it of his nature is. Both smiter and smitten are therefore responsible, the one for the nature which *acts*, and the other for the nature which *reacts*. The mistake which some of the protagonists in this dispute appear to make lies in thinking that it is the blow itself which is the Karma of the smitten, and that he himself in some mysterious way has caused it to be struck. That of course is not the teaching and I do not think for a moment that it is what Dr. de Purucker teaches, though, it is extremely likely, a great many

of his less experienced followers imagine that he does so.

Now when the man has risen into contemplative detachment from the nature through which he contacts his objective plane, he can *survey* its reactions, its joys and sufferings, and because he is now able to understand thoroughly what its "sufferings" mean he ceases to need "compensation" for them in Devachan. He is now the Initiate able to work on without Devachanic break. Not so the unevolved man whose consciousness is still identified with its instruments of experience, he is aware of suffering, and aware that he has not caused the blow which occasions it; he identifies the one with the other thereby unbalancing his nature, and this unbalance it is which is readjusted in Devachan. The Initiate is his own adjuster.

I do not conceive that either party to this controversy will deny the truth of what I have said. If they mutually accept it, it seems to me that there is nothing left to dispute about. It seems a pity that good and earnest Theosophists such as the protagonists in this controversy are, beyond question, should waste precious energy in upholding particular points of view, instead of advancing each from his own separate position to the simple heart of their subject where true understanding which means unity is achieved.

P. G. Bowen.

11 Grantham St.,
Dublin,
March 7th, 1936.

"Æ'S PAINTINGS"

Editor, Canadian Theosophist:—I welcome the attention which Mr. Basil Crump has drawn to the above subject. It is true that I, and others who have written of Æ's life and work have failed to mention his pictures, but none the less I am fully awake to their value as expressions of spiritual vision. I think that Mr. Crump is correct in saying that Theosophists in general are blind to the value which works of art may have, and because this is so, I

think to draw special attention to Æ's paintings would not be very helpful at the present time. The day is not yet when his life, and his work in any of its aspects can be appreciated at its true worth. He soared so far above those whom he sought to teach that though he fascinated them he failed to touch their conscious minds. I, who am feebly trying to fill his place in the Theosophical life of Ireland, have it constantly impressed on me how little those who knew him understood his teachings. Whether in painting, or in poetry, or in prose he spoke in symbols as nature herself speaks. We of this generation have forgotten the art of reading symbols, though in its own good time cyclic law will restore it to us.

All this is not to say that Mr. Crump's suggestion that an attempt to collect and publish Æ's poems and articles accompanied by reproduction of the pictures which illustrated them should be shelved. I fear, however, that execution of the project will be a far more difficult task than Mr. Crump conceives. The rooms which were the home of the old Dublin Lodge now form part of a private dwelling house, and the pictures which adorned the walls have been obliterated, painted, or papered over. A few not actually painted on the walls were removed to his study at Plunkett House, Merrion Square, from whence he edited *The Irish Statesman*. Of these, some, if not all, were maliciously destroyed by a Christian zealot who regarded them as heathenish. There remains in this room others painted on the walls, and the Irish Co-Operative Society who own the premises preserve the room unaltered in his memory. It may be possible to secure copies of those that so remain.

Full sets of *The Irish Theosophist* are very difficult to obtain, more especially those which contain Æ's pictures. For a time we had a complete set in our Lodge, but these volumes were taken recently by the Point Loma Society who, since the old Dublin Lodge merged with K. Tingley's Universal Brotherhood, claim, rightly

enough, no doubt, to be heirs to the old lodge property.

If it were possible to find enough persons actively interested, a committee with members in Ireland, England, the U. S. A., and Canada, might successfully undertake the work suggested. Here in Ireland we can do little, for our resources are slender, and, I regret to say, the co-operation of other Theosophical bodies with the Hermetic Society is not likely to be obtained.

P. G. Bowen.

11 Grantham St.,
Dublin.
March 9th, 1936.

YOUNG THEOSOPHISTS

Mr. F. A. Belcher has received a letter from Mr. John A. Toren, secretary of the Hermes Young Theosophists of Vancouver. Mr. Belcher has kindly handed it to me to do as I will with it, and I am heartily glad to have the opportunity to speak of it and to commend its proposals to our readers and their young or younger friends. Mr. Belcher met Mr. Toren at the home of his parents in Vancouver last year and this letter is the result.

Mr. Toren says: "I am taking the liberty of writing you to outline a proposal that a group of young Theosophists here are very interested in. The proposal is, that we would like to help form a Canadian Section of the Young Theosophists. We feel that there is need for such an organization, and that such an organization should be formed as soon as possible. Also we feel that the Canadian Section of the Y. T. should include all Y. T. groups in Canada. By that I mean that as Y. T. we don't belong to either the Section or the Federation. I don't know whether you get what I mean or not, but as you know some people might think since we here in Vancouver in the Hermes Lodge belong to the Federation that our Y. T. group is trying to form a Y. T. under the control of the Federation, and I wanted to bring out the

fact that we are not interested whether a member or a group belongs to either the Federation or the Section. All we want to do is to form a C. S. of the Y. T.—a group that will include any and every young person interested in Theosophy. I am sending you under separate cover a copy of our Magazine. We would be very pleased to receive any comment that you might desire to make, and also if you could find time, we would be very pleased to accept any article that you might care to write. We would appreciate it very much if you could send us the name of any young person in Toronto that would be interested in forming a Y. T. group. If there is a group there, would you let me know how to get in touch with them.”

This letter is the most promising phenomenon that we have met in Canada in the 47 years of our work here. It is the direct response of the new generation to the appeal of the old world, effete and decadent as it has been. There is always hope in youth, and where hope lives, there will be progress and action and the stepping forward of the unconquerable legions of the young.

If the National Society can do anything to assist Mr. Toren in his organizing policies we shall only be too glad. He has the proper spirit of all-inclusiveness, and moreover, the no less essential spirit of independence which is characteristic of the true Canadian and the Dominion. If this “true north” should succeed in forming a League of Youth for Truth and Justice under the banner of Theosophy. Madame Blavatsky would not have lived in vain.

We are pleased to commend the magazine *The Canadian Young Theosophist*, to any who may be interested. Great oaks from little acorns grow, and we cannot tell what may result from this nascent germ. The Magazine is of eight pages with cover; it is typewritten, and the contents are varied, with original articles by Arthur Geoffrey, Camille Serres, Dora E. Hunt, E. Howe, Kathleen F. Brain, and quota-

tions from various sources, including H. P. B. and Annie Besant. Mr. Albert J. Harrison, Secretary-Treasurer of the Canadian Federation sends a letter of greeting and commendation, and we trust, though we have not been invited to contribute, that our word of welcome and good speed may be accepted in all fraternity.

The Editorial staff consists of John A. Toren, Dora E. Hunt and John P. Barnes, the first named being editor. Communications may be sent to 732 Richards Street, Vancouver, B.C., and the subscription is 50 cents a year. We commend the proposal and the magazine to all our young Theosophical friends. We do not know what age limit Mr. Toren would impose on his Youth groups, but we suppose the line will be drawn about 100. The motto of the Movement is our familiar one—There is no Religion higher than Truth.

A. E. S. S.

ASTROLOGY IN THE SERVICE OF MAN

By Robert A. Hughes

“It is the Stars,

The Stars above us, govern our condition.”

—King Lear.

A great poet has written that *the proper study of mankind is man*. Modern knowledge, however, is but secondarily concerned about man. Astronomy, last of the children of Urania, scans the heavens, concerning itself chiefly with the physical composition and movements of the stars. Physiology and Biology respectively concern themselves with the marvellous mechanism of man's means of expression—the body, but fail to perceive its ruler—the true man. The new “science” of Psychology touches only upon the fringe of this mystery. Even Anthropology—the science of man, is a hopeless failure in regard to any real evidence as to the nature and destiny of man.

Only Astrology, among human sciences, offers a direct approach to a proper study

of man. Man: his psychology, character, powers and potentialities, destiny, and relation to the Universe are revealed by Astrology. There is no department of human life that does not feel the subtle magnetism of the Stars. Unfortunately much nonsense has been written about planetary influence, that this ancient science has suffered unmerited discredit and ignominy. Yet regardless of whether people believe or disbelieve in astral influence natural law will continue to govern and control life.

All life is the expression of an inner urge that feels the necessity for embodied existence. Intelligence is the creator and the animating principle behind all the forms that live and die. "Blind matter" never formed itself in all the complex shapes that express life. It is living matter that responds to the play of intelligence.

Living as we do in a Universe of Law—we cannot conceive that the mighty Lords of space be dominated by law and at the same time their human progeny free of it. Even the very atoms that make up the apparently solid forms around us respond to the ceaseless vibrations of a limitless Nature.

Throughout the whole sweep of Nature the great is mirrored in the small. In the very atom is locked the potentialities of a universe. So even as the acorn contains the germ of a mighty oak tree, so man reflects in his organism all the powers and potentialities of the greater Kosmic World. The Ancients who affirmed this truth taught that man was a microcosm containing in miniature a "Zodiac" and a "Planetary system" of his own. "As above so below" the Hermetic philosophers taught; so the Zodiac and Planetary system that is man responds to the life-giving forces of the Universe without.

The horoscope wheel symbolizes this microcosmos reaching out into the depths of the Macrocosmos—the Zodiac. As the whole science of Astrology is founded upon the geocentric conception of the Universe,

the use of the horoscope becomes apparent. It is of no concern to Cosmic, Solar and planetary vibrations what particular theory man regards the Universe by; for any particular point is the centre of the Universe in regard to the play of Stellar and Solar vibrations. Thus so far as regards the vibrations reaching us from the Zodiac and the planetary system are concerned we are the centre. Astrology is perfectly scientific as concerns its interpretation of astral influence by using the Earth as the centre.

Given such data as the time, date and place of the birth of any particular individual, the Astrologer calculates the horoscope. He places the various degrees of the Zodiac on the cusps of the houses of the Horoscope, and the planets in their various positions within the Zodiac in relation to the Earth. No "horoscope" is genuine unless it is based upon such accurate information as the hour and minute, date and location of the person's birth. The mimeograph astrologer and the quack have done untold harm to scientific Astrology by their unethical methods. It stands to reason that many thousands of people are born in the same month so that a "Horoscope" based on the month of birth could not be an individual nativity. Properly calculated no horoscope is the same as another, unless two people are born at the same time and *in the same place*. The various differences of latitude and longitude make great changes in the structure of a genuine horoscope.

The horoscope being calculated properly the Astrologer now undertakes to judge it. The various Zodiacal Signs on the cusps of the twelve houses, the Sun, Moon and planets in the Signs and houses, their aspects, strengths and weaknesses, etc., form the various factors which receive his consideration.

Properly delineated a horoscope is an analysis of a person's character, psychology, environment, disposition, mental capacities and worldly fortune. It is a chart to all the innate potentialities of the

individual. If it seems illogical that the horoscope is a record of the karma or character brought into life, perhaps from other lives, let us remember that the study, observation and experience, of countless generations of astrologers have proved it so. Astrology is founded upon natural laws that are immutable, and universal in scope.

Judicial Astrology has several different branches: *Astro-Meteorology*, the study of the influence of the heavenly bodies upon weather changes; *Mundane Astrology*, the science applied to the life and fate of nations, countries and people; *Horary Astrology*, an ancient form of divination, or the horoscope of ideas; *Genethliacal* or *Natal Astrology*, the science applied to mankind as individuals; *Medical Astrology*, planetary influence in relation to bodily health or disease; and *Esoteric* or *Occult Astrology*, or Astrology as a philosophy and religion.

Let us consider what *Natal Astrology* has to offer in the service of man.

HEALTH.—As genethliacal Astrology is the basis of the medical branch of the science, the horoscope of birth contains the individual record of health or disease. It will reveal the strength or weakness of the constitution, the various diseases, ailments or accidents that may be suffered throughout life. Astrology claims and proves that different Zodiacal and planetary types are born with the predisposition to different diseases or ailments. This can be proved by a study of the science; for instance the planet Mars gives a predisposition to diseases of a feverish nature, and Saturn to cold, lingering diseases. Astrology applied to therapeutics is a boon to mankind. It gives accurate advice on what habits and diet are necessary to keep the body healthy. The diagnosis of disease by Astrology will eliminate costly mistakes and save many a human life.

FINANCE.—It outlines the financial prospects of the individual; the best methods to earn money, and the way of doing so. Speculation and investment, legacy

and property, and all money matters come under the various houses of the horoscope, so the individual's prospects in these matters is fully shown.

MARRIAGE.—If Astrology was used for no other purpose than the proper mating of human beings it would prove invaluable to the race. The various sympathies and antipathies between different people are revealed by the science. Divorce could be almost entirely eliminated if the State supported a bureau of marriage based upon Astrology. This is perhaps only possible in a truly socialistic democracy, when the State will take infinite pains for the well-being of its citizens. The character, disposition and qualities of the marriage-partner, whether the union would be happy or the reverse, or whether the native of the horoscope should remain single is shown by the science.

VOCATION.—The science accurately reveals the natural aptitude and qualifications of the individual for any particular profession. The best line of endeavour in a professional, business or employment career is shown. Astrology would do away with the enormous waste of energy and time lost in choosing or finding the proper sphere in life. It would do away with the untold misery that has resulted through ignorance. A child with the capabilities of a writer would not be forced into martyrdom in some factory, if Astrology was backed by the State. Our politicians, in that happy day, will be put where they belong and true statesmen will dignify our national life.

TRAVEL.—The desire or lack of desire for travel is shown in the natal chart. It depends whether the character is of an unsettled or restless nature as to how strong is the urge to travel. Where to travel, and whether it is better to stay at home or go abroad is revealed.

FRIENDS AND ENEMIES.—The types of people we can get along harmoniously with and the kind we would disagree with are shown in the Natal chart. Sympathy and antipathy between people is also indicated

by the birth charts of the individuals.

Philosophical or religious traits are outlined by a study of the horoscope. Whether the individual will incline to philosophy or occultism, or whether he or she will be orthodox in conception, or materialistic in views, is fully outlined by a study of the birth chart.

ENVIRONMENT.—The great key to the proper judgment of a horoscope, is revealed by a study of the first and fourth houses of the chart. The early conditions of life and also of old age is thus revealed.

Perhaps the most important offering Astrology gives in the service of mankind is its penetrating astro-psychological delineation of character. It reveals all the potentialities, hidden or apparent, of the individual's character. The Sun represents the permanent unchanging character—the Ego; the Moon, the personality or impermanent everchanging character; and Mercury, the mind or mental character. A study of these significators, their positions and aspects, reveal the latent characteristics or psychology and mentality of the person whose chart is being studied.

"Character," wrote Alan Leo, "is destiny". This is the one great philosophical truth that Astrology has to offer to mankind. The development of character is perhaps the most important work before humanity. In this economic anarchy we call civilization the development of character has been forgotten. The practical application of astrological science will bring home to people this vital truth.

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One of the privileges of living in the Twentieth century is the opportunity of allying oneself with the Theosophical Movement originated by the Elder Brothers of the Race, and of making a conscious link, however slender, with them. Join any Theosophical Society which maintains the traditions of the Masters of Wisdom and study their Secret Doctrine. You can strengthen the link you make by doing service, by strong search, by questions, and by humility. We should be able to build the future on foundations of Wisdom, Love and Justice.

THE REIGN OF THE GODS

In our January issue I took occasion to object to the wording of Dr. G. de Purucker's statement in his "Fundamentals of the Esoteric Philosophy" that "there is no law of Karma." All that we have are "the various workings of consciousnesses in Nature." A friendly correspondent undertakes to put me right on this matter, and I quote from his letter in the following:

"In the first place G. de P. uses two expressions in his attempt to make plainer to us his conception of the law of Karma. [He spells it Karman, but we will not perpetuate this solecism]. These two expressions are set forth in the words 'habit' and 'will'. We find that the Dictionary definition of the word 'habit' is as follows:—'A tendency toward an action or condition which by repetition has become spontaneous.' This brings up the question, where did such a tendency originate?

"Upon referring to *The Secret Doctrine* we find much that is interesting and illuminating under the term 'will'. In Vol. III, page 232 we find a reference to 'the mysterious working of Karmic will'. I think you will agree with me that such a thing as will is inconceivable without some entity or being to express that will. On page 354 of Vol. I. we find the following statement: "The *immutably* Infinite and *absolutely* Boundless can neither will, think, nor act. To do this it has to become finite, and it does so, by its ray penetrating into the mundane egg—infinite space—and emanating from it as a finite god." So here you see we have the origin of a ray coming out of the Boundless which results in a being that can express the highest possible type of will—what W. Q. Judge calls the 'spiritual will'. On page 38, Vol. I, we find another statement along the same line,—"The *Ah-Hi* (Dhyan-Chohans) are the collective hosts of spiritual beings.... who are the vehicle for the manifestation of the divine or universal thought and will." Again on page 128, Vol. I, we find the following statement, which seems to

me to be very pertinent to the subject under discussion,—‘The Planetary Spirits are the informing spirits of the Stars in general, and of the Planets especially. They rule the destinies of men who are all born under one or other of their constellations.’ Here we have the direct statement that the Planetary Spirits are the source of Karma; or ‘the destinies of men’. Again, on page 294, Vol. I, H.P.B. quotes the words of Hermes, the ‘thrice great’: ‘The creation of Life *by the Sun* is as continuous as his light; nothing arrests or limits it. Around him like an army of Satellites, *are innumerable choirs of genii*. These dwell in the neighbourhood of the Immortals, and thence watch over human beings. They fulfil the will of the gods (Karma) *by means of storms, tempests, transitions of fire and earthquakes*; likewise by famines and wars, for the punishment of impiety.’ What could be plainer than this quotation from Hermes, to which H.P.B. gives her approval in the following paragraphs. We also find in *The Secret Doctrine* about the Karmic Lipikas who are very closely related to the manifestation of Karma. In Vol. 1, page 192: ‘Thus had selfish feeling prevailed from the beginning, even among the gods, and they fell under the eye of the Karmic Lipikas.’ Here we find a verification of G. de P.’s statement that the gods are subject to Karma.

“It is interesting in this connection to call to mind a few statements from *The Mahatma Letters*. They speak of Karma as being one of the most difficult of all their tenets, but we find that one of their statements demonstrates that G. de P.’s conception of Karma may be true and that your statement that ‘this idea that Karma may be the “habit” or “will” or mayhap the whim of the beings to whom we are subject’ is a misunderstanding of the matter. Manifestly from the quotations from *The Secret Doctrine* which I have given above, the beings whose will is expressed as the law of Karma are the highest in the universe, and we find the Master re-

ferring to this in this statement, or phrase, rather—‘the highest Planetary Spirits, those who can no longer err.’ (pp. 40-41); also, ‘no mistake can ever be committed by the Tathagatas or Dhyan Chohans’ (p. 102).”

My correspondent hopes that these quotations will show that G. de P.’s teaching is in perfect accord with the teachings of H. P. B., but I am not at all sure that I can endorse this view yet. The quotations made were not quite complete, and I have taken the liberty of extending them in the case of page 294 and would add to that from page 354—“emanating from it as a finite god. All this is left to the ray latent in the one. When the period arrives, the absolute will expands naturally the force within it, according to the Law of which it is the inner and ultimate essence.” This puts another colour on the quotation altogether. Similarly it is not man who is directed by the genii in the quotation from Hermes, but the forces of Nature, storms, tempests, earthquakes. And the quotation from *The Mahatma Letters* says that the Planetary Spirits can no longer err. That is to say that the Spiritual Self of Man, whether latent or active, is derived from the Highest Spiritual Intelligences, who can no longer err. Karma is in their care, and that care is committed to man himself as he evolves the vehicle of consciousness to recognize it and use it. The Law of Karma is borne by the ray from the “immutably Infinite and absolutely Boundless” and becomes the basis of human manifestation and the “spiritual will.” Karma does not act upon man from outside, but from within, from his own judgment, his own will and his own desire on the Buddhic plane aspiring to Divine Harmony.

If this is what Dr. G. de Purucker means, well and good, but his expression on page 143 of the *Fundamentals* is confusing and ambiguous, and liable to mislead beginners. W. Q. Judge’s “Aphorisms on Karma” published in *The Path of March*, 1893, and elsewhere since, make

the whole operation of the Law very clear. The eighth Aphorism covers the point upon which I have been insisting. "Its action may be known by calculation from cause to effect; and this calculation is possible because the effect is wrapped up in and is not succedent to the cause." Man is the Cause and the effect is wrapped up in his own being.

A. E. S. S.

GIANT EFFIGIES OF SOMERSET

II.

Many have been inquiring what the Zodiac means, since the discovery in Somersetshire in England of a gigantic circle, ten miles in diameter, in which these signs are depicted on a huge scale in earthworks which, added to the natural features of the landscape, rivers, roads, hills and other landmarks, have been taken advantage of by the ancient engineers to register in what is practically indestructible fashion the knowledge which is embodied in these symbols. These things have been handed down from generation to generation in the dead letter to many. The real knowledge behind the symbols is not so generally known, but it has been preserved and is available for those who seek, and who still preserve the open mind, and do not think that all that there is to be known is already in the newspapers. * * *

A correspondent writes from Burlington expressing his interest in the Glastonbury discovery. "I have been wondering all my life," he says, "and am 74 years of age and over, and I remember my father reciting the rhyme about

The Ram, the Bull, the Heavenly Twins,
Next to the Crab, the Lion shines.

and so on. He had been taught by his father, and so it has come down for untold ages, even from the Saxons, and the Druids before that time." Probably many others have similar family remembrances, and all over the world, among some nations more than others, such knowledge has been kept

alive traditionally and handed down from father to son, as our Burlington correspondent testifies.

The origin of the whole myth, if it is so to be called, is in the mathematical theories of the ancients, of which Plato gives us direct knowledge in his account of the Platonic solids, as they are called. These are five in number, making with the point and the sphere the sacred seven. The first is a four-sided figure, in which the four triangular sides are all equally distant from the centre. The second is the cube, six square sides; the third is the octahedron, eight triangular sides; the fourth is the dodecahedron, a twelve-sided figure, the sides of which are pentagonal; the fifth is the icosahedron, twenty triangular sides. In the last two, if the interior angles are joined by threads, the interweaving of these threads produces in each case a reproduction of the other figure, a very beautiful illustration of the harmony of crystalline structures.

* * *

"God geometrizes," was a dictum of Plato, and he held that the universe was constructed on dodecahedral lines, the interior world, the Ouranos, or over-world, translated "heaven" in the Bible, being based on the twenty-sided figure. The Greek Hercules who is associated with the Twelve Labours of his name, had the task of accomplishing these labours in order to reach his Initiation of Perfection and all the twelves in mythology are associated with the dodecahedron. It comes to us in the Zodiac, and also mythically in the story of King Arthur and his Twelve Knights of the Round Table.

In connection with Somerset this is of especial interest, because Arthur's Seat, which in legend is to be found at Edinburgh, in Scotland, showing the universality of the myth, is situated in Somerset, and is pointed out still in a mound now overgrown with trees. In a charming book by Donald Maxwell, *Unknown Somerset*, there is given some account of this part of the country and "many towered Camelot"

is pictured as it is at present. It is now known as Cadbury castle. Mr. Maxwell, writing in 1927, had no idea at that time of the discovery of the giant effigies made by aviators, but Glastonbury is part of the great tradition of King Arthur and his knights. Arthur as a name is derived by the learned from Ar-Thor, which links him with the Norse mythology, and consequently with Zeus and Jupiter of the Greeks and Romans. We have other names for this deity, of course, but most people think more of the name than of the being indicated. All this land of Glastonbury was regarded as sacred, not only to Arthur, but long before Arthur, and now it is revealed why such sanctity was attributed to it.

* * *

In Edward Hutton's *Highways and Byways in Somerset*, also reprinted as late as 1924, there is no hint of the giant effigies, but much about King Arthur and Glastonbury where he is said to be buried. The Isle of Avalon is close by, and all these names and places and the great figures associated with them have been embodied in such romances as the *Morte d'Arthur*, the *High History of the Holy Grail*, translated by Sebastian Evans, and W. W. Comfort's *Quest of the Holy Grail*. In these where King Arthur's knights go out seeking adventure and fighting with monsters, the effigies of the ancient earthworks are revived or personified and it is these with whom the knights do battle and strive, though we may imagine their strife to be that spiritual strife such as St. Paul took part in when he strove "with wild beasts at Ephesus."

* * *

For those interested in topography alone we can recommend Mr. Hutton's account of Glastonbury and the Vale of Avalon. Glastonbury's reputation in modern times rests on the tradition that Joseph of Arimathea came there and built a church which was the first Christian church in England. But a greater than Joseph has also been said to have trodden English soil

at this point, and many legends have gained currency accordingly. But the sanctity of Glastonbury and Avalon dates far beyond the Christian era, and even beyond the earliest dawn of Jewish history. All these are derivative; the original lies far back in the dim ages of prehistoric Britain. And this is the true wonder of the discoveries of the aviators and the marvel of the giant effigies.

Hutton writes: "Nor will the arrival in Glastonbury lighten the heart. Here where our fathers, through how many changes and revolutions, found a shrine, the first and the holiest Christian altar in Britain, we find a rather aimless town and a ruin so beautiful and so appalling in its dead eloquence that after a few hours we are eager to hasten away and to forget that for more than a millennium Glastonbury was the day star of England, the cradle of Christ in Britain, the foundation and root of our happiness and our civilization."

* * *

But now it is seen that this reputation for sanctity and hallowed memories dates far away back into the dim millenniums before Abraham was. And what a world of meaning this throws into that memorable declaration: "Before Abraham was I am." So it is not merely to Joseph that Glastonbury owes its fame. Ages before this, holy men came to Avalon and found in it something that meant to them what other shrines meant to other holy men in other times and places. But the memory of Glastonbury and Avalon has been sealed to us by this extraordinary monument which perpetuates the wisdom of the Zodiac, the Wheel of Life, for all ages to know and to revere if they have the wisdom to understand it. Hutton has some sense of this earlier repute, for he writes: "But the sacredness of Glastonbury, dating, for us, from the first of our religion, would seem in fact to be far older than Christianity. Before Glastonbury was, the isle of Avalon was a holy place, known perhaps far and wide through Europe. It

was the Island of the Blest, Avalon the place of departed spirits, and this mysterious fame it owed perhaps to its strangeness and the suddenness of its height, towering there as it does five hundred feet out of the marsh."

King Arthur, like Hercules, was credited with having fought twelve great battles, and this recurring number is of importance in linking the old wisdom with the new. It is not difficult to identify one after another of the ancient legends, although they have been transformed and take many new shapes as the ages pass. For the same battles have still to be fought, the same hard tasks have still to be accomplished, the same heroes must go forth to fight the dragons and the lions of the world. John Bunyan located his Pilgrim's Progress, as Dr. Brown has well shown in his book, in a little tract of land near Bedford, and the Slough of Despond, the Hill Difficulty, the House Beautiful and the other well-known places in which Vanity Fair, Doubting Castle, and at last, Beulah land, are all identifiable. So nearly five thousand years ago a more literal than Bunyan placed on record the vast memorials of that evolution of the soul of man in mysterious figures which stand now for an everlasting testimony to the fact of man's spiritual destiny, however he may interpret it, however he may dedicate himself to its achievement. The Temple of the Stars, it has been called. No mean shrine in which to worship.—A E S S, in *The Hamilton Spectator*, February 22.

WILD GOOSE RETURNS

From the New Orleans Times-Picayune

Emil Bures' sons found a wild Canadian ring-necked goose in their field last year, apparently exhausted by the long flight from the north. The boys adopted the goose. It became tame and the pet of the barnyard.

But the following spring a flock of wild geese went north, and the Bures pet took to the air with them. This year a flock

passed over this village. A lone gander dropped out of the sky and came to rest among the Bures chickens, tame as ever before.

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*.

J. M. PRYSE'S BOOKS

may be had, including: *The Magical Message of Oannes*; *The Apocalypse Unsealed*; *Prometheus Bound*; *Adorers of Dionysus*; and *The Restored New Testament*; from John Pryse,

919 SOUTH BERNAL AVENUE,
Los Angeles, California

WRITINGS OF WM. Q. JUDGE

Besides his work in "The Path", Mr. Judge wrote many articles which appeared in other journals. Some of these have been reprinted in booklet form and are again available for students and serious enquirers. Fifteen can be supplied, postpaid, for \$2.00.

N. W. J. HAYDON
564 PAPE AVE., TORONTO (6)