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A TALK ON THE BHAGAVAD GITA

On Monday, the ninth of May, the members of the various study-groups in connection with the Toronto Lodge were invited by Mr. N. W. J. Haydon to meet together for a final gathering of the 1937-1938 students and to listen to Professor E. J. Urwick, M.A. (Oxon) on the subject of the Bhagavad Gita.

Now although, so far as I know, I never met the Professor, "far on the ringing plains of Windy Troy", nor do I remember seeing him in the groves of the Academy or the Stoa, yet the winds of destiny have occasionally swept us along the same currents, and once, as an undergraduate, I trod the same chilly corridors where he was an honoured visitor. Many years later, and many miles away from that university, our orbits just touched for a brief moment in the virginal atmosphere of a "Ladies' College"!

This year on that Monday evening last May, there was a happier environment, when an earnest group of students of the Ancient Wisdom were delighted by one of the most charming and fascinating talks to which we have had the privilege of listening.

The adjectives are used intentionally, for it was as much by his diction and his art in quoting certain passages from the Gita that he moved our hearts, as did the actual subject-matter of this talk stir our thoughts.

We were reminded more than once during the evening, while the Professor was speaking, of the truth that in the ancient days,—and this is a fact often forgotten—"in the beginnings", the Brahmins came to the great Kshatriya Kings for instruction in the Way. For his talk was mostly devoted to that aspect of the teaching, the main practical theme indeed of the Song Celestial, which is the Way of Action and the Renunciation of the fruits of action.

It was the practical application and value of the advice given to Arjuna by the Divine Charioteer which the professor stressed so urgently; to go into action, leaving the results to take their due course, since action was demanded.

He pointed out that the world today was at a crisis not far removed in vital circumstance and essential meaning from that in which Arjuna found himself. For us, as for the Pandava Prince, the foes are very largely those of our own household, this seems to be true wherever there is strife today. The answer to our own problems, as to the Prince's question, "why should I fight?", is the same as it was then. Something has to be done—it's our job—and if we sit down in the midst of the present strife, seeing the evils yet doing nothing about them, the work of the world will be done by others less fitted for the work than we are. I could not help recalling certain words in the S.D. stanzas about the re-

luctant helpers who came to help "lest worse befall us".

The professor sketched for us the multitude of comforts we had, and how useless they were to the soul. The main trouble in the world to-day, he said, was fear. No one dared voice his thoughts for fear of losing his position. What an excellent thing it would be if the old Aryan teaching on the renunciation of the fruits of action could be more widely practised; if the Platonic ideas of the immortality of the soul could supplement the very materialistic trend of modern psychology. This latter study had degenerated into behaviourism and reactions of the mere animal aspect of man.

What we needed was courage to take a firm stand against the selfishness and stupidity of our accepted standards, and thus provide ourselves with a lever to move us forward in the right direction. At this point the professor spoke of the three *gunas* or modes of activity, the *tamas*, *rajas*, *sattva* of the Vedantic philosophy. Inertia, mobility, and harmony are all necessary; yet the harmonious behaviour is the one to cultivate, since this *sattvic* conduct of life is one most sorely needed today to synthesize the diametrically opposed forces everywhere drawn up against each other.

He said that to him the *sattvic*, the harmonious, the rhythmical, was best expressed by the adjective "orderly", and exemplified most beautifully in the order displayed by the Sun, Moon and Stars as they revolved in their orbits. The heavenly orbs behaved in an orderly fashion, making no fuss about their "job" but just doing it.

Something of this notion of order and harmony, taught long ago by Pythagoras, was needed badly in human affairs. The reason for much of this lack of proper balance, he thought, was due to our neglect of the soul and its needs. He described how the resources of civilization had been tapped to provide speed for automobiles and aeroplanes, and death, appalling loss of life

and limb, accidents of every sort, as the direct outcome of their use. Our pursuit of these toys of civilization, our devotion to the lure of speed, rather than to the fostering of the life of the community, has resulted in our present ills.

Science, too, has been mainly destructive in its resultant discoveries; death on a large scale, rather than life, and "that more abundantly," has been the immediate goal of knowledge.

He then quoted Tennyson, "Knowledge comes but Wisdom lingers," and said that the time had come for us to make a strenuous effort to use our soul-wisdom to counterbalance the evils of our head-knowledge; we must offset the chaos of our present situation with "the good life" which is order and harmony. Like the mediæval mystic, that practical saint who said, "he kept his right eye on the things of this world, but his left eye on the kingdom of heaven", we must not be devoted too exclusively to one side or the other. Because we are very distinctly on the edge of a precipice, and if our gaze is predominantly on the physical end of things—science itself refusing to deal with any other as outside its legitimate province—we are likely to disappear into that dark gulf and all our so-called civilization with us. Therefore it behooves us to look to our ways, to concentrate on essentials, guided by wisdom, in order to deal with the intolerable situation, in order to give our knowledge a meaning and a purpose. All this means intense activity and we who know the ancient wisdom must practise it whole-heartedly.

The accumulation of things as the inevitable result of scientific knowledge, the increasing complexity of life, must be reduced to some sort of harmony; a large simplicity, a Unity that will embrace all the Many, to produce an ordered Whole, a Cosmos, this will be the kingdom of heaven on earth.

This alone will redeem us from the tyranny of the mere extension of our powers—the many becoming more—this will place the complexity in proper relation to

the oneness of all life, and even if we lose our toys, as we may, we can still keep our souls, as we must.

While every effort of ours is needed, is necessary, is of value, we have to make that effort right where we happen to be, and in order that we may do our part intelligently and sympathetically, the higher and the lower must journey together, the path of pursuit for some, the path of return for others. "Mysterious is the path of Action."

Such were some of the impressions gathered from the professor's talk, and throughout its delivery the mantric spell of his voice made us realize just why the old Vedic teachers insisted on the development and production of musical intonation as part of the essential training for their priesthood. To have Professor Urwick with us in Canada, helping to clarify public life, is a hopeful sign for the dawning age of Brotherhood.

SURYA.

MODERN PROBLEMS

I have long thought that a Theosophical student should sandwich his theosophical studies between varied readings of history, biography and scanning of newspapers and magazines, otherwise I judge he will fail in his application of Theosophy to daily life. We were long ago told that the widest common sense and tolerance would be more important as time went on than deepest technical knowledge without those qualities.

The "Japanese Letters" of Lafcadio Hearn are most interesting to dip into in one's spare time, as being an extremely sensitive man, and a curious combination of Eastern and Western outlook he could see the faults and excellencies of both. For instance, re the Eternal Feminine he says: "—Western Civilization is steeped in an atmosphere of artificially created. . . .passionalism. . . .all art and all literature open to common comprehension are directed to the Eternal Feminine. . . .our

pleasures, the theatre, the opera, the marvels of sculpture and painting, the new musical faculty,—all are shapen with a view to the stimulation of sexual idealism. Nay, the luxury of it,—the voluptuousness,—betrays itself in the smallest details of business or invention—from the portrait of an actress or ballet-dancer on a packet of cigarettes, to the frescoes of a Government building; from a child's toy, to the bronze lamp upheld by a splendid nude at the foot of a palace stairway. . . . when the children become men and women, they are suddenly plunged into an atmosphere full of the Eternal Feminine, and for the rest of life they can escape it only by fleeing to some less civilized country."

Written a generation ago this aspect of modern Western materialism, with other serious flaws, are a hundred times more acute.

The intense competition of modern commercial life, and struggle to live, produces a mental and physical exhaustion which finds no relief in a home life, which is now too often an absolute misnomer. The old time friendships of the fishing-rod and pipe, or similar hobbies are dead, friendship cannot exist where men know each other only as competitors, read enemies; result: "girl friend" and nightly relaxation. Unfortunately, with the increasing employment of women in business too often women figure as practical enemies. Hence further evils, increased by poor salaries and lack of opportunity for marriage.

This universal decay of friendship is a vast evil. I think, *Brotherhood* is a fine word, but inasmuch as brothers and sisters so often quarrel and hate each other I would oftener use the word friend, giving to it the sacredness of old usage, denoting as it does, I think, that soul-liking, often irrespective of sex, which surely denotes recognition of a comrade from a former life.

Perhaps the one virtue of motor perfection is the power it gives to escape from the

jangling promiscuity of modern town flat-life to the open air. Too long has the divine sanity of the open air been neglected till the production of bread and food, on which the whole community rests, has been brought almost to ruin, while for centuries its land folk have figured as little better than pariahs.

The contemplation of modern life often produces a feeling of despair, so satisfied do countless thousands appear to be with their mental squirrel life ad nauseam, and ready to turn every new idea in the direction of sanity into a fresh source of profit, by patenting and "cornering it." If manna was supplied today as in Biblical times to the dear Hebrews it is certain that someone would at once organize its collection and distribution "for a consideration," and there would be a United Manna Company and "families supplied daily."

One cannot be surprised at violent reactions towards simplicity and even stark nakedness, anarchy and vandalism, for the noise and traffic of any considerable town today breeds an irritation that tries the strongest. Certain it is, if the sacred books say true, that such a type of life is useless for study of the higher life to any high degree and hence *excessive* intellectual argument would appear really harmful.

Such tendencies as the enquiry into Zen Buddhism and various schools of Meditation are produced by the feeling that at all costs the damnable spirit of unrest, competition and worry must not invade the higher studies and the minds of students, causing them to tend towards a sort of *competition for members*. As I understand the matter a new culture, a broad pathway in this new direction, has to be created; Theosophy has to become an *atmosphere*, and this is helped by students saturating themselves with all the highest ideals of the past and with love projecting them into the poor world's jangled atmosphere. There IS a time for fighting and deeds of derring-do, but is there not also a period for ceasing from even righteous

strife and taking up the position of Laotze, in other words, the fault of the age being a false intellectualism it is well to always remember that, as the Buddhists say:

"When a man is delivered from his mind that is the highest point.

Chas. E. Ball.

Bedford Park, London, W. 4.

THE AWAKENING TO THE SELF

(*Shankaracharya's Atma Bodha*)

This awakening to the Self is recorded for those whose inner darkness has been worn away by strong effort, who have reached restfulness, from whom passion has departed, who seek perfect Freedom.

Among all causes, wisdom is the only cause of perfect Freedom; as cookery without fire, so perfect Freedom cannot be accomplished without wisdom.

Works cannot destroy unwisdom, as these two are not contraries; but wisdom destroys unwisdom, as light the host of darkness.

At first wrapped in unwisdom, when unwisdom is destroyed the pure Self shines forth of itself, like the radiant sun when the clouds have passed.

When life that was darkened by unwisdom is made clear by the coming of wisdom, unwisdom sinks away of itself, as when water is cleared by astringent juice.

This world is like a dream, crowded with loves and hates; in its own time it shines like a reality; but on awakening it becomes unreal.

This passing world shines as real, like the silver imagined in a pearl-shell, as long as the Eternal is not known, the secondless substance of all.

In the real conscious Self, the all-penetrating everlasting pervader, all manifested things exist, as all bracelets exist in gold.

Just like the ether, the Lord of the senses, the Radiant, clothed in many vestures, seems divided because these are divided, but is beheld as one when the vestures are destroyed.

Through this difference of vesture, race, name, and home are attributed to the Self, as difference of taste and colour to pure water.

Built up of fivefold-mingled elements through accumulated works is the physical vesture, the place where pleasure and pain are tasted.

Holding the five life-breaths, mind, reason, and the ten perceiving and acting powers, formed of unmingled elements, is the subtle vesture, the instrument of enjoyment.

Formed through the beginningless, inef-fable error of separateness, is the causal vesture. One should hold the Self to be different from these three vestures.

In the presence of the five veils, the pure Self seems to share their nature; like a crystal in the presence of blue tissues.

The pure Self within should be wisely discerned from the veils that surround it, as rice by winnowing, from husk and chaff.

Though ever all-present, the Self is not everywhere clearly beheld; let it shine forth in pure reason like a reflection in a pure mirror.

The thought of difference arises through the vestures, the powers, mind, reason, and nature; but one must find the Self, the witness of all this being, the perpetual king.

Through the busy activity of the powers, the Self seems busy; as the moon seems to course through the coursing clouds.

The vestures, powers, mind, and reason move in their paths under the pure consciousness of the Self, as people move in the sunshine.

The qualities of vestures, powers, and works are attributed to the spotless Self through undiscernment, as blue to the pure sky.

Through unwisdom, the mental vesture's actorship is attributed to the Self, as the ripple of the waves to the moon reflected in a lake.

Passion, desire, pleasure, pain move the mind; but when the mind rests in deep sleep they cease; they belong to the mind,

not to the Self.

Shining in the sun's nature; coldness, the water's; heat, the fire's; so the Self's nature is Being, Consciousness, Bliss, perpetual spotlessness.

The Self lends Being and Consciousness, and mind lends activity. When these two factors are joined together by undiscernment, there arises the feeling that 'I perceive'.

The Self never changes; and mind of itself cannot perceive; but the Self through error believes itself to be the habitual doer and perceiver.

The Self is believed to be the habitual life, as a rope is believed to be a snake; and thus fear arises. But when it is known that 'I am not the habitual life but the Self' then there can be no more fear.

The Self alone lights up the mind and powers, as a flame lights up a jar. The Self can never be lit by these dull powers.

In the knowledge of the Self, there is no need that it should be known by anything else. A light does not need another light; it shines of itself.

Putting all veils aside, saying 'it is not this! it is not this!' one must find the real unity of the habitual Self and the Supreme Self, according to the words of wisdom.

All outward things, the vestures and the rest, spring from unwisdom; they are fugitive as bubbles. One might find the changeless, spotless 'I am the Eternal'.

As I am other than these vestures, not mine are their birth, weariness, suffering, dissolution. I am not bound by sensuous objects, for Self is separate from the powers of sense.

As I am other than mind, not mine are pain, rage, hate and fear. The Self is above the outward life and mind, according to the words of wisdom.

From this Self come forth the outward life and mind, and all the powers; from the Self come ether, air, fire, the waters, and earth upholder of all.

Without quality or activity, everlasting, free from doubt, stainless, changeless, formless, ever free am I the spotless Self.

Like ether, outside and inside all, I am unmoved; always all-equal, pure, unstained, spotless, unchanged.

The ever-pure lonely one, the partless bliss, the secondless, truth, wisdom, endless, the Supreme Eternal; this am I.

Thus the steadily-held remembrance that 'I am the Eternal' takes away all unwisdom, as the healing essence stills all pain.

In solitude, passionless, with powers well-ruled, let him be intent on the one, the Self, with no thought but that endless one.

The wise through meditation immersing all outward things in the Self, should be intent on that only Self, spotless as shining ether.

Setting aside name, colour, form, the insubstantial causes of separateness, the knower of the supreme rests in perfect Consciousness and Bliss.

The difference between knower, knowing, and known exists not in the Self; for through its own Consciousness and Bliss it shines self-luminous.

Thus setting the fire-stick of thought in the socket of the Self, let the kindled flame of knowledge burn away the fuel of unwisdom.

By knowledge, as by dawn, the former darkness is driven away; then is manifest the Self, self-shining like the radiant sun.

Yet the Self, though eternally possessed, is as though not possessed, through unwisdom. When unwisdom disappears, the Self shines forth like a jewel on one's own throat.

Separate life is conceived in the Eternal by error, as a man is imagined in a post. But the pain of separation ceases when the truth about it is perceived.

By entering into real nature, wisdom swiftly arises. Then the unwisdom of 'I' and 'mine' disappears, as when a mistake about the position of north and south is set right.

The seeker after union, possessed of all knowledge, sees with the eye of wisdom that all things rest in the Self; and this Self is the One, the All.

Self is all this moving world; other

than Self is naught. As all jars are earth, so he beholds all as the Self.

Perfect Freedom even in life is this, that a man should shake himself free from all the limits of his disguises, through the essence of Reality, Consciousness, Bliss, just as the grub becomes the bee.

Crossing the ocean of glamour, and slaying the monsters, passion and hate, the seeker for union, perfect in peace, grows luminous in the garden of the Self.

Free from bondage to outward, unlasting pleasures, and returning to the joy of the Self, he shines pure within like the flame in a lamp.

Even when hidden under disguises, let the Sage stand free from them, like pure ether. Though knowing all, let him be as though he knew nothing; moving untrammelled like the air.

Let the Sage, shaking off his disguises, merge himself utterly in the all-pervading One; as water in water, ether in ether, flame in flame.

The gain above all gains, the joy above all joys, the wisdom above all wisdoms; let him affirm that it is the Eternal.

When this is seen, there is no more to see; when this is attained, there is no more to attain; when this is known, there is no more to know;—let him affirm that this is the Eternal.

Upward, downward, on all sides perfect; Being, Consciousness, Bliss; the secondless, endless, everlasting One—let him affirm that this is the Eternal.

Through the knowledge that nothing is but the Eternal, the unchanging One is beheld by the wise; the aboriginal, partless joy; let him affirm that this is the Eternal.

As partakers in the bliss of that partless, blissful One, the Evolver and all the powers enjoy their bliss as dependants.

Every being is bound to the Eternal; every movement follows the Eternal; the all-embracing Eternal is in all, as curd is in all milk.

Nor small nor great nor short nor long, nor born nor departing, without form, attribute, colour, name;—let him affirm that

this is the Eternal.

Through whose shining shine the sun and all lights; but who shines not by any's light; through whom all this shines;—let him affirm this is the Eternal.

All present within and without, making luminous all this moving, the Eternal shines forth glowing of red-hot iron.

The Eternal is different from the moving world,—yet other than the Eternal is naught! What is other than the Eternal shines insubstantial, like the mirage in the desert.

Things seen and heard are not other than the Eternal. Knowledge of reality teaches that all this is the Eternal, the Being, Consciousness, Bliss, the secondless.

The eye of wisdom beholds the ever-present Consciousness, Bliss, the Self, the eye of unwisdom beholds not, as the blind beholds not the shining sun.

The personal life, refined through and through by the fire of wisdom, which right learning and knowledge kindle, shines pure as gold, freed from every stain.

The Self, rising in the firmament of the heart,—sun of wisdom, darkness-dispersing, all-present, all-supporting,—shines forth and illumines all.

He who, drawing away from space and time, faithfully worships in the holy place of the divine Self,—the ever-present, the destroyer of heat and cold and every limit, the stainless, eternally happy,—he all-knowing, entering the All, becomes immortal.

(Thus the Awakening to the Self is completed.)

—From *The Oriental Department*, July, 1894.

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MRS. ALICE LEIGHTON

CLEATHER

(FROM THE INDIAN PRESS)

Mrs. Alice Leighton Cleather, who died at Darjeeling on May 4th, was a keen student from girlhood of comparative religions and both eastern and western philosophy. When Madame H. P. Blavatsky, founder of the Theosophical Society, came



ALICE LEIGHTON CLEATHER

Whose death on May 4, at the age of 84, at Darjeeling, removes the last but one of Madame Blavatsky's Inner Group.

to London from India in 1887, Mrs. Cleather at once recognized in her the teacher she needed for further instruction. She became one of Madame Blavatsky's few personal pupils and a pledged disciple of her own Rajput Guru under whom she had studied in Tibet for ten years in the sixties. To both Mrs. Cleather remained unswervingly faithful, despite all the upheavals and perversions which occurred after Madame Blavatsky's death in May, 1891, splitting the society into several factions.

She always regarded India as her spir-

itual motherland, and when she came there in 1918 she wrote three books on her teacher's life and work. The first, entitled "H. P. Blavatsky: A Great Betrayal?" marshalled the evidence concerning the scandals and perversion of the Besant-Leadebeater regime, and led to the formation of the Blavatsky Association to preserve the integrity of Madame Blavatsky's writings and undertake defence work. The second on Madame Blavatsky's "Life and Work for Humanity" gives the clearest exposition of her writings by a student thoroughly competent to understand them. The third, "H. P. Blavatsky as I Knew Her" gives many intimate details known only to one constantly with her at the London Headquarters, and is unique in this respect. All these were published in 1922-23 by Messrs. Thacker Spink & Co., Calcutta.

Associated with Mrs. Cleather in her work were her son Graham, a Tibetan and Chinese scholar, Mr. Basil Crump, ex-editor of the "Law Times," and Miss Christobel Davey, grand-daughter of the late Lord Davey. They left India for China in 1925 to meet the Tashi Lama who was then a fugitive there. Being already members of his Yellow Order, and of the Esoteric Yogacharya School within it, through Madame Blavatsky and an initiation at Buddha Gaya, he at once accepted them as his disciples and gave them certificates and passports for Tibet. As he then expected to return shortly, he invited them to go with him, but various political complications, culminating in the death of the Dalai Lama interfered. Finally, in the spring of 1937 Mrs. Cleather's party left for India via Ceylon, reaching Calcutta for the Parliament of Religions, while the Tashi Lama went very slowly overland through Koko Nor to the frontier monastery of Jyekundo where death overtook him on Nov. 30.

The meeting in Tibet having thus failed, it was Mrs. Cleather's wish to quit her body as near as possible to the frontier, and when the hour struck she had been back at Darjeeling for some weeks. The

time was closely in accordance with the following passage in the Gita, Ch. viii, v. 24: "Fire, light, daytime, the bright fortnight (of the Moon), the six months of the northern solstice,—then departing, men who know Brahman, reach Brahman." Mrs. Cleather passed out quickly and peacefully at 10 a.m. on May 4, only four days before Madame Blavatsky's death day, the 8th of May, and in her own Sign Taurus. It was the forenoon of Wednesday, the day of Mercury (Buddha or Wisdom), the northern solstice and the waxing moon. Also the Buddha's birthday is celebrated on the day of full moon in May. As to "Fire," the Hindu-Buddhist cremation was notable for the largest fire they have ever had, signifying a very good and pious soul. Another auspicious sign was a gentle shower of rain just before the burning. Ch. II. of the Gita, verses 11-29 were read by the priest in Sanskrit.

Mrs. Cleather was an exceptionally fine speaker, and towards the end of the last century she lectured on Oriental philosophy and cognate subjects all over America, as well as in Europe, India and Australia. During Colonel Olcott's lifetime she contributed a monthly news letter to "The Theosophist" (Adyar T.S.), but left that society when he supported Mrs. Besant in her "Case against W. Q. Judge," president of the American Section, in 1894-5.

Although she called herself a Buddhist, especially for public work in the Orient where the word Theosophy (Greek for Gupta Vidya) is not generally understood, she preferred Madame Blavatsky's favourite term "Esoteric Philosophy" as the ancient basis of all religions. Her special ideal was that expressed by her teacher in *The Voice of the Silence* (Tibetan Golden Precepts): "Compassion speaks and saith: 'Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?'" It was in this treatise that Madame Blavatsky first brought to the western world this lofty ideal of renunciation of individual bliss

for the sake of helping humanity.

During eleven years at Peking Mrs. Cleather, in collaboration with Mr. Crump, prepared a centenary edition of the "Voice" adding explanatory information from the Mahayana books, for which the Tashi Lama wrote a special sutra. They also wrote "Buddhism the Science of Life" parts of which were translated by the Chinese Buddhists and circulated all over the country. Mr. Crump also wrote there "Evolution as Outlined in the Archaic Eastern Records", being a condensation of Madame Blavatsky's "The Secret Doctrine" with modern science added. He will collaborate with Miss Davey and Mr. Cleather in preparing Mrs. Cleather's memoirs at Darjeeling during the present year. These will include a large amount of interesting and valuable material from her diaries and occult records, not only for would-be disciples, but also for those who wish to know something of the underlying causes of world-events, especially during the last thirty years.

Darjeeling, May 12, 1938.

ALICE LEIGHTON CLEATHER

The death of Mrs. Cleather which we announced last month as having occurred on May 4, has been a severe personal loss to all who had the good fortune to have known her intimately and worked with her in sincerity and whole-heartedness for the cause of Theosophy. She was not to be known on any other grounds or terms. Her life was a consecration of effort towards the end to which she had pledged herself when she became a pupil of Madame Blavatsky.

I had known her from the time of the Convention in 1895, when she and Mrs. Archibald Keightley, (Jasper Niemand) were the two outstanding women of that time of crisis. Mrs. Clement Griscom had not become prominent and Mrs. Tingley was unknown. Mrs. Besant had become a Brahmin and had subordinated her Theosophy to that cult and continued to do so

till 1906, when she changed her mind once more. H.P.B.'s Inner Group had gradually disintegrated, and she had broken it up before her death; Mrs. Cleather alone remained loyal to its ideals till the last. The developments at Adyar and at Point Loma had disgusted her with the policies pursued after 1896, and she abandoned the organization since it had abandoned the principles which it was founded to uphold.

Her three books are held by many to give a most accurate picture of what Theosophy is and what it is not, and nothing had been written by anyone more closely associated with the situation that arose after the death of W. Q. Judge, and familiar with H. P. B. and her work from almost the first of her residence in London.

I was in London in 1912 and called at Mr. Watkins' in Cecil Court. In the course of conversation I asked him if he had seen Mrs. Cleather lately. He answered that he had not seen or heard of her for months. Just then he was summoned to the outer office, and presently came back to say that Mrs. Cleather had called and wanted to see me. Talk about coincidences! She was on her way with her husband and son to Italy. That was the last chance I had of seeing her. We had a long talk, of course, and we said good-bye, never to meet again. Since then she wrote these three books, went to Japan, China, India, and became, like H. P. B. and Col. Olcott, a professed Buddhist. There was no other way to appeal to Buddhist Japan and China, and Buddhism is nearer to Theosophy in its modern form than any other religion. If Christianity preached its original message as it is written in the Greek New Testament, Theosophists could accept it in the same spirit in which Mrs. Cleather accepted Buddhism.

It was in 1922 and 1923 that she published her three books on Theosophy. They are *H. P. Blavatsky: her life and Work for Humanity*; *H. P. Blavatsky: A Great Betrayal*; *H. P. Blavatsky as I Knew Her*. These books are a compendium of Theosophy as well as a history of an important

period of the Movement, and a vivid account of the great founder of the Society itself.

In the first she accentuates a sentence written by H.P.B. which was a keynote in her own life as well as in that of her teacher. It was "the ideal of the Masters." Very few people, even in the Society itself, appear to understand what this means. The effort to exploit the Masters, for instance, which is so strong in the minds of so many, even of the leaders, is entirely foreign to the spirit of Theosophy and the practice of the Masters themselves, who always remain in the background. She also emphasized another point—"the *one indispensable condition* for entering the Path, even to understand the message, namely, the *practice* of Brotherhood."

She quotes another sentence which is illuminating to those who would see the Light—"He who would profit by the wisdom of the Universal mind, has to reach it through *the whole of Humanity* without distinction of race, complexion, religion, or social state." This volume in itself contains everything that the student needs to know about the Movement or the part he may wish to play in it.

The Great Betrayal is a shorter composition and deals as briefly as possible yet comprehensively with the painful episodes surrounding the change of heart and mind on the part of Mrs. Besant and others after the death of Madame Blavatsky. No one should read this little book who has not first determined in his own mind that personalities are nothing and principles everything. Once idolatry enters into the mind of the student as an alternative to devotion to abstract truth, he is in very danger of losing the substance for the shadow, the peril that attaches to all sensuous life. Mrs. Cleather's analysis of the situation has never been impugned, but it is a hard trial for many to face the issues it sets forth.

On pages 31-38 of this book will be found an account of the stern but unvarying requirements in moral and ethical practice which must be met by those who

would follow the path of true occultism. The reader will not wonder that Theosophy is not more popular when he compares this standard with that which is proposed by the bogus teachers. The basis of this teaching was revealed by Mrs. Cleather in our March issue.

The third of these little books is of intense personal interest, both as regards Mrs. Cleather herself and of H. P. B. There are really but few personal and intimate sketches of Madame Blavatsky and this is one of the most affectionate and high-minded. Mrs. Cleather lived the kind of life she depicted, truly a great gentleman, and her purity of heart and character endeared her above all things to those who knew her.

Besides the books mentioned, she wrote in collaboration with Basil Crump, four studies in the Wagner operas which have become text-books in musical occultism. She also collaborated with Mr. Crump in the writing of *Buddhism: the Science of Life*, which is a life-giving study for those who wish to understand the heart and teaching of the Light of Asia. She also founded The Blavatsky Association, for the promulgation of the Secret Doctrine.

One can add little to the article by Mrs. Henderson in our issue for April, 1936, in which we have the testimony of a devoted friend and pupil to the fine and noble character of one who spent her life in following the Truth for Humanity. She offered her life and gave it as she saw best for the millions of Asia.

A. E. S. S.

J. M. PRYSE'S BOOKS

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SPIRITUAL GIFTS AND THEIR ATTAINMENT

One of the questions which a Theosophist is apt to ask, and to ask with some earnestness and intensity, is, *How can I make progress in the higher life?* How can I attain spiritual gifts? For the phrase "Spiritual gifts", which is a rather loose-jointed expression, we are indebted to Paul, the Apostle and Adept, who thus wrote to the Corinthian Church: "Concerning spiritual gifts, brethren, I would not have you ignorant."

Among the "gifts" which he goes on to enumerate are these—wisdom, knowledge, faith, healing, the working of miracles, prophecy, discerning of spirits, the speaking of divers tongues, and the interpretation of tongues. And while the Apostle urges the Corinthians to "covet earnestly the best gifts," he yet proceeds to show them a more excellent way, namely the supreme law of love. "Now abideth", he says, "faith, hope, charity (or love) these three; but the greatest of these is charity."

Spiritual gifts, then, however desirable their possession may be, are plainly not the supreme object of human attainment, or the most excellent way of reaching human perfection. They may doubtless properly be regarded as evidences of advancement on the higher planes of thought and spiritual life, and may be coveted and used for the benefit of others; but they are not in themselves the chief object of human desire. For man's supreme aim should be to become God, and "God is love."

But let us look at the matter a little more closely. In the first place, what is a "gift"? What is the common acceptation of the word? Clearly something given to or bestowed upon a recipient, not something which a man already possesses, or which he may obtain by a process of growth or development. The latter, strictly speaking, would be a "fruit", not a gift. A tree which has been producing nothing but leaves and branches for many years finally breaks out into blossom and fruit.

No new "gift" has been conferred upon it; it has simply reached a stage of development in its natural growth where certain powers, inherent in the tree from the beginning, have an opportunity to assert themselves. In the same way the transcendental powers possessed by the Adepts are not gifts; but the natural result of growth in certain directions, and the necessary efflorescence, so to speak, of the profound development in their cases of those spiritual potentialities which are the birth-right of all men.

Taking this view of the meaning of the word, I think most Theosophists will be ready to admit that the phrase "spiritual gifts" is a misnomer. There are and can be no gifts for man to receive. Whatever the student of the higher life is, he is as the result of his past labours. Whatever he may become in the future will be due to his own efforts. He may develop his latent faculties and in time become an Adept, or he may drift along the currents of life without aim or effort, till he finally sinks into oblivion. His destiny is in his own hands, and is in no way dependent upon "gifts".

Bearing in mind, however, the manifold nature of man, the subject may be looked at from another point of view. For all practical purposes man may be said to consist of body, soul, and spirit, the soul being the true ego, and the spirit one with the Supreme. And regarding these for the time as separate entities, it is perfectly true, as James, another apostle, puts it, that "every good gift and every perfect gift is from above."

Every aspiration of the soul for spiritual things, every resolve of the man to lead a purer life, every helping outstretched hand to a weaker brother, every desire for the truth, all hungering and thirsting after righteousness:—these and like yearnings and strivings of the soul have first of all come from above, from the Divine within. In this sense they may be called "gifts"—gifts from the higher nature to the lower, from the spiritual to the human.

And this action of the above upon the below is seen in those humane attributes, or qualities, or virtues—whatever one may be pleased to call them—which Paul in another place enumerates as the “fruits of the spirit—love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.”

Looked at from either of these points of view, how can we attain spiritual gifts? The answer would seem to depend upon what we are really striving for. If the extraordinary powers of the Adepts have captivated our fancy and fired our ambition, then we must possess our souls in patience. Few, if any, of us are at all fitted for a “forcing” process. We must be content to wait and work; to grow and develop; line upon line, precept upon precept, here a little and there a little, till, ages hence perhaps, we come to the full stature of the *perfect man*. If, however, wisely recognizing our limitations, we strive instead after what may be termed the ordinary manifestations of the spirit, two obvious lines of conduct suggest themselves.

Every impulse from above, every prompting of the Divine within, should meet at once a hearty welcome and response. If you feel as though something urged you to visit some sick or afflicted neighbour or friend, obey the suggestion without delay. If the wish to turn over a new leaf comes into the lower consciousness, don't wait till next New Year's before actually turning it over; turn it now.

If some pathetic story of suffering has moved you, act on the emotion. In short, put yourself at once in line with the Divine ways, in harmony with the Divine Laws. More light, more wisdom, more spirituality must necessarily come to one thus prepared, thus expectant. How can a bar of iron be permeated with the earth's magnetism if it is placed across instead of in line with the magnetic meridian? How can a man expect spiritual gifts or powers if he persists in ignoring spiritual conditions, in violating spiritual laws? To obtain the

good, we must think good thoughts; we must be filled with good desires; in short, we must *be good*.

And this practical suggestion is to fulfill faithfully and conscientiously every known duty. It is in and through the incidents of daily life, in work well done, in duties thoroughly performed, that we today can most readily make progress in the higher life—slow progress, it may be, but at any rate sure. These are stepping stones to better things.

We advance most rapidly when we stop to help other wayfarers. We receive most when we sacrifice most. We attain to the largest measure of Divine love when we most unselfishly love the brethren. We become one with the Supreme most surely when we lose ourselves in work for Humanity.

DIES NON.

From *The Path*, February, 1889.

SALEM BLAND ON ROOSEVELT

...The message to Congress and the “Fireside Talk” have confirmed my faith in Mr. Roosevelt's leadership. He has no passion for radicalism. He takes no delight in startling people. He has no wish to constrain caution to take a new road as long as they are content with the old. But I believe Mr. Roosevelt has looked much farther ahead than his critics have, and that he has made provision in his plans for some of these temporary checks.

One thing that I remarked with especial satisfaction in the “Fireside Talk” was the insistence on the inequitable distribution of the rewards of labour as the tap-root of the present dislocation of business. Again and again occurred such expressions as these: “the buying power of the nation has lagged behind the production of the nation”; “the lack of consumer demand”; “the need of a vastly increased citizen income.”

Now Mr. Roosevelt, as I have just remarked, is not temperamentally a radical, and when this man with his steady-going

unspeculative mind has been gripped as he evidently has been gripped by this feature of our economic system, I feel like thanking God and taking courage.

This emphasis placed on the unjust and inadequate purchasing power of the wage-earning and small salaried people of the United States by the most powerful man in that country, compared with the neglect of it through the greater part of the depression from 1929 till 1933, means that the tide has turned. As long as this cruelly unjust gap between the purchasing power of these and that of their exploiters was accepted as a regrettable but natural and inevitable arrangement which had always been and always would be, even kind people took it with philosophic calm.

... I shall always hold in high honour the name of Gilbert Jackson, then, I believe, dean of the economic department of the University [of Toronto], because he came out flat-footedly in an address to the Canadian or Empire Club and declared that the depression was due simply to greed—greed between the nations and greed between the classes. I felt that he was saying something that was unusual and would scarcely be welcomed, and something which I thought he did not himself find it easy to say, but he said it unflinchingly and to me unforgettably.

Well, the chief executive of the most important industrial nation in the world has also discovered this main cause of our economic malaise. Having caught it like a noxious animal and held it up to the just wrath of his country I do not think that he will ever lay it down again in peace as if it were a mere museum fossil. To have seen this evil thing as Mr. Roosevelt has seen it means, it seems to me, that he will be the enemy of it for the balance of his political career, which may be, I rejoice to think, longer and more variegated than some may suppose. A man who consecrates himself to the lessening of this ancient but always blighting injustice lays hold, I believe, of the most inspiring and

the most unconquerable cause that the world of politics presents. . . .

—*Toronto Daily Star, April 20.*

LETTER FROM CAPT. PFOUNDEN

Captain Pfounden is mentioned in *The Secret Doctrine* (I. 261), and was evidently a correspondent of H. P. B. The following letter has been in the possession of Dr. Thaddeus Pomeroy Hyatt by whose courtesy we have been permitted to copy it.

Kobe—Hiogo, 19. 9. 1901.

My dear Madame,

I was very much gratified to receive your kind letter, "better late than never." If you have access to "The Secret Doctrine" of which H.P.B. is the suppositious (*sic*) author, you will see my name mentioned, as one who has lived in Buddhist Monastic Institutions, in times gone by. I have quite recently once more returned to Japan, and made a tour of the Islands, visiting the principal chief centres of Buddhism. Having retained sufficient command of the vernacular, acquired in former years, to be able to dispense with interpreters, and even to "preach" ethics and lecture to native congregations and audiences, from the altar of Buddhist Temples, I have had a very unique experience. I have been initiated into the arcane of Eastern rites, &c., &c., of the *Maha* (Major) and *Hina* (Minor) as well as the *Madhyamika* (or *Yana*, vehicles). I have been greatly interested in everything connected with the Theosophic movement and I would be glad to be favoured with any information that your intimates, correspondents, and members of the several societies and fraternities would kindly send me. Having a very large circle of acquaintances and correspondents, the material will be used to good purpose, as I can very widely distribute it.

The squabbles in Europe and America have never interested me in the least. I am no partisan; and very much disapprove of the quarrels in the inner circles amongst the Keightleys, Besant, Olcott &c., numerous factions &c.

As a Buddhist, pure and simple, I ignore all little minded personalities.

I am in no way an active, hostile propagandist *vis-a-vis* Xtianity and other creeds, such as Jewish or Mahomedanism (Islamism) Brahmanism, &c., &c., &c.

There must be something innately good in each, to permit of their existence.

I work to live, and live to try and leave the world better than I find it now—that is the greatest happiness for all living sentient creatures.

Were my years not so many, and were I in more robust health, I would have again visited your side, in the interests of the cause of truth, but my impoverished pecuniary means render it difficult now.

This afternoon I attend a function here in a Xtian Church, in honour of your late President. I often attend the French Roman Xtian services, for as a child my nurse, an Irish farmer's daughter, took me to "Mass" and chapel, where she rendezvoused with her lover.

I have not heard of late about the several competing movements on Theosophic lines, but two years ago a visitor from California brought me news about the Los Angeles and San Diego folk.

I write this in haste to catch the steamer leaving this p. m. for San Francisco. With compliments, yours sincerely in the cause of truth and light, (Signed)

C. Pfoundes.

THE BOSTON CONVENTION

We hope there will be a good deal of enthusiasm over the Fraternalization Convention at Boston on the 25th and 26th of this month, but the Boston *Lucifer* for June only gives fifteen lines to the subject. The *Fraternalization News* devotes two pages wholly to the Convention and only speaks incidentally of the programme. Other magazines ignore it as was expected, for while all profess *Universal Brotherhood* they apparently only practise it within the limits of their own organizations. We do not condemn them for not having yet come to years of maturity and discre-

tion, but desire to encourage them to make the effort to expand a little beyond the humour of the Elder Brother in the parable of the Prodigal Son.

In our part of the world the chief problem connected with the Convention is how to get there. Railway fares have been generally voted too high. Few have cars and they do not care to drive so far, though a few may do so. Efforts have been made to get special bus service, but the regular bus service is cheaper and more convenient than any special service could be. Return tickets good for six months may be had from Toronto for \$17.25 and from Hamilton for \$16.35. Most of those going intend to take the bus leaving Toronto Thursday afternoon arriving in Boston on the early afternoon of Friday, so that there will be time to get well rested before the Convention opens on Saturday morning. This bus goes through Hamilton and can pick up any passengers who wish to take the journey. The railway fares are about the same on each railway, but the C.P.R. alone has a through sleeping car. The fare is \$35.20. The fare on the railway without sleeper is \$25.65. These rates are authentic and no attention need be paid to figures for special rates for parties as no such parties have been organized. These figures have been supplied by Mr. Robert Marks, member of the Convention Committee.

The programme of The Sixth North American Theosophical Fraternalization Convention, which is to be held in the Hotel Victoria, Copley Square, has for its Slogan, "What is Theosophy?" Registration on Saturday morning, June 25, will be in order from 8 a.m., in charge of Mrs. Franklin. At 10 the Business meeting with Robert Marks as temporary chairman will open. Election of Chairman, and Committees will proceed. At 11 the Chairman will give his address. After luncheon the programme will be double-barrelled, at 1 o'clock Cecil Williams will speak in the East room on "Brotherhood" and Rissah Lebowitz in the West room on "Karma". At 2 o'clock Kathleen Marks, will speak in

the East room on "Cycles" and Eileen Shurlock in the West room on "Theosophy for Young People." It is just too bad for those who wish to hear both addresses at the same hour. At 3 o'clock Fannie S. Pritzker in the East room will speak on "What Makes one a Disciple?" and Samuel Zangwill in the West room on "Re-Embodiment". Discussion is to follow each of these addresses.

In the West room from 4 till 5.30 tea will be served, in charge of Mrs. Robier and there will be music. A short talk will be given also on "Theosophy for the Blind" by Mary E. Harmon.

At 7.30 o'clock *after* music a Symposium on Buddhism, Hinduism and Christianity will be led respectively by Major Robert Turner, Ruth Somers, and J. Emory Clapp.

The Sunday meetings will open at 9.30 a.m. in the West room with a Business meeting. At 10.30 Dr. Alvin Boyd Kuhn will speak on "Straight Theosophy", discussion to follow.

At 12.30 the Fraternization Luncheon will be held, the fee being One Dollar. The luncheon will be in charge of Mrs. Robier, and the report of the Treasurer will be heard.

The double-barrelled meetings will be continued at 2 o'clock, with an address on "An Ancient Zodiac" in the East room by Albert Smythe. The West room address had not been announced as we go to press. At 3 o'clock Col. E. L. Thomson will speak on "The Man in the Street", in the East room, while Pauline B. Perrigard will speak in the West room on "What is Theosophy?"

At 4 o'clock there will be a musical programme with reading of Poems by the authors, Mrs. Holberg and Mrs. Mackay. At 5 o'clock in the East room there will be a general Open Forum and Business meeting with Resolutions Committee and other reports, unfinished business and selection of next place of meeting. Montreal has been mentioned so probably the Montreal members will appear in strength. Toronto

has also been nominated. At 7.30 the meeting will open with music, and an address will be given on "The Fundamentals of Theosophy" by William J. Ross, who is said to be the best speaker on *The Secret Doctrine* in America.

Canadian delegates should have no difficulty in crossing the border for the sole purpose of attending the Convention. It is advised, however, that those not Canadian born might find it well to carry evidence of their legal residence in Canada, in order to avoid any delay or inconvenience. A return ticket usually is sufficient in such cases.

It is hoped that as many as possible will stay at the Hotel Victoria as the rooms for the Convention have been placed freely at the disposal of the Committee. Single room with bath at \$3 and a double room at \$5 are the rates but suites will be available in which groups of two or more may be accommodated at \$2.50 each. Other rooms near the hotel may be had as low as \$1 each.

It is said that arrangements have been made to give visitors some opportunities for sight-seeing on the Friday before and the Monday after the Convention, but naturally this must depend upon the visitors who attend, the weather and other factors.

H.P.B. ON EXOTERIC BUDDHISM

"We are accused of propagating ideas that would surprise the 'average' Buddhist. Granted, and I will liberally add that the average Brahmanist might be equally astonished. We never said that we were either Buddhists or Brahmanists in the sense of their popular exoteric Theologies. Buddha, sitting on his Lotus, or Brahma, with any number of teratological arms, appeals to us as little as the Catholic Madonna or the Christian personal God, which stare at us from cathedral walls and ceilings...." "We do not write for 'average' Buddhists, or average people of any sort."—*A Modern Panarion*, "Indian Metaphysics", p. 169.

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GENERAL SECRETARY

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

OFFICE NOTES

A year ago we were perusing the returns of the annual elections. This year no one was nominated by the Lodges but those already on the Executive, so that no new election was required and the present Executive continues in office, karma permitting, for another year. It was thought last year that many members paid their dues with the idea of being in good standing and so being eligible to vote. This is not an unworthy idea, but there are still better ones, and we trust that all members not already paid up for the term closing and all others in good standing for this term will hasten to make themselves equally valid for the coming year. All dues are payable on July 1st, and no one is in good standing after that date who has not paid his \$2.50. For this he gets the magazine free and such other benefits as the Society has to offer, and in addition he has the privilege of living as an integral part of the organization founded by the Masters of

Wisdom for the recognition of the Universal Brotherhood of Man. Those who partake of that Brotherhood in a positive and active way soon begin to know what the strength and vitality of that bond becomes. It is a life to be lived. It is a communion with the One Life. It is a conscious union with all that lives, openly accepted before the world, and proudly maintained as the finest declaration of freedom and equality that our day and generation have to offer. Hence it is that the simple act of paying our modest tribute becomes an act of grace and love.

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Montreal Lodge has moved into new quarters at 1501 St. Catherine Street West, Room 15. It is a larger room than their previous location and more satisfactory in several ways.

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If any reader has a copy of *Heart*, published by the Roerich Institute, a few years ago, which they would like to sell or exchange for another book, if they will communicate with this office, where a copy is required, we will be obliged.

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In the Convention of the Chilean Theosophic Society held in Santiago, Santiago Nunez was appointed General Secretary and National President for the period ending December 1939, in place of brother Armando Hamel, who after having held it during 12 years, asked not to be re-elected again, and would continue his co-operation as Secretary of the Board.

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Since his return to Hamilton the General Secretary has received many kind messages and grateful expressions from those who heard him in the places he has visited in the last seven months, and he is happy to pass them along to the kind friends whose contributions made the lecture tour possible.

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We are greatly indebted to Miss Hindsley for her admirable account of the joint meetings of the three classes, two *Gita* classes and the Secret Doctrine class which

closed their season with the fine address she has reported from the words of Professor Urwick, an old student of Madame Blavatsky's in years past.

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A group of the Vancouver Lodge friends through Mrs. Buchanan, have sent 16 names to Mrs. Beatrice Hastings as "Friends of Madame Blavatsky" with the accompanying fees. This is real work in a cause which is growing rapidly, and if all of our friends who are interested in *The Secret Doctrine* will show their interest in the author by joining Mrs. Hastings' Crusade we may feel sure that the public mind will be opened to the justice of the appeal to free her from this stigma of baseless and absurd charges by people who never read a word of her teachings and knew nothing of her real objects.

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Another presidential innovation! A Certificate of Honour has been presented to the Melbourne Theosophical Society by Dr. Arundale "for their great services to Theosophy and to The Theosophical Society in 1937 by the completion of the Melbourne Theosophical Society Building." Now the American Theosophical Society will surely get a Certificate of Honour for putting up Olcott, and if Dr. Arundale was Universal enough in his Brotherhood he might do the same for the U. L. T. on account of their great Building in Los Angeles. And why not be retrogressively magnanimous and do as much for the Paris people with their beautiful Headquarters? South America might be recognized also. Melbourne is not the only pebble on the Beach.

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It is announced in *The Theosophical World* for May that Mme. N. V. Jelihovsk-Broussiloff, one of Madame Blavatsky's nieces, died at Prague on March 18. She is described as a charming personality, kindly and gentle. She had worked hard through the whole of the Great War at the head of a legion of nurses. It was there she met General Broussiloff and married

him. After his death she lived as a refugee in Poland and Czechoslovakia. For a time she stayed in Paris with her sister at the home of her friend, Mrs. M. N. de Villers. General Broussiloff, after reading *The Secret Doctrine*, said he was convinced that Theosophy would help the renaissance of Russia, and give new light on the esotericism of the Russian Orthodox Church. Though Madame Jelihovsk-Broussiloff remained an ardent Christian, she believed in the mission of Theosophy and had a great admiration for her aunt, H. P. B. Both the nieces were very dear to the heart of H. P. B. The other niece, Helena V. Jelihovsk, is in very delicate health, very lonely, and in difficult circumstances. Contributions to the Fund organized for their support may be sent to the headquarters either at London or Adyar, as assistance will still be needed for Mlle. Helena.

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While the debate is on regarding the capabilities relatively of those born of low estate and those who sit on the seats of the mighty it is interesting to note that in the beginning of the Theosophical Movement sympathy went with the so-called lower classes rather than with the mighty. One used to wonder in church when the *Magnificat* was sung what the millionaires and plutocrats generally thought about it. As a matter of fact they did not usually attend Evening Service and so escaped the Virgin's song. The New Testament in general is on the side of "the humble and meek" and it appears that Wisdom goes with poverty and the Yellow Robe more frequently than with Wealth. The following extract from H.P.B.'s *Lucifer*, July 15, 1889, vol. iv, No. 23, page 440, may be of interest to some of our readers, who like to know what Madame Blavatsky thought about these things: "Edward Bellamy's remarkable romance, *Looking Backward*, has started in America a movement that bids fair to become of considerable importance. Men and women touched with 'the enthusiasm of humanity', and feeling a sense of

personal shame for the inhumanity of our present social system, have been fired by the beauty of the Socialist Utopia to make an effort towards bringing it about; and they are gathering themselves into 'Nationalist Clubs' to work for its realization. The name 'Nationalist' is ill-chosen, connoting as it does in the minds of most of the separateness of the different nations rather than the internationality of the Socialist ideal; but it is used, not to mark off peoples from each other, but to indicate the breaking down of the narrower barriers of class and the nationalization of the land and capital now held as private property. The central idea of the movement, as expressed in the constitution of the Boston Nationalist Club, is 'The nationalization of industry and the promotion of the Brotherhood of Humanity'. The Boston Club has established 'The Nationalist' as its organ, and starts its career with articles from the pens of Edward Bellamy himself, Col. T. Wentworth Higginson, H. Willard Austin, J. Ransom Bridge, Cyrus Field Willard and others; and among those who promise contributions are Mrs. Helen Campbell, author of *The Prisoners of Poverty*, Laurence Gronlund, the well-known Socialist, Rabbi Schindler and Thaddeus B. Wakeman. In the opening number Edward Bellamy tells how he came to write *Looking Backward*, starting with the idea of 'a fairy tale of social felicity' and transmuting it into 'the vehicle of a definite scheme of industrial organization'. We notice with interest that three of the writers in this first issue belong to the Theosophical Brotherhood, a sign that the American brethren mean to work, as well as speak, for the Brotherhood of Humanity. We wish our young contemporary good speed."

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Mr. Julian Sale who, with his wife, has been for some years in Altadena, Cal., both members of Toronto Lodge, writes: "Yesterday, 2nd June, they 'celebrated' my 92nd Birthday, quietly, peacefully. I read to them 'Waiting' by Burroughs in lieu of a speech."

AMONG THE LODGES

The Montreal Lodge commemorated Lotus Day, May 8th, by inviting all members and adherents to the opening of its new lodge room at 1501 St. Catherine St. W., Room 15. The president, Mr. Thomas, spoke briefly on the life and work of Madame Blavatsky, and Miss Mills read from *The Light of Asia*. Mrs. Griffiths followed with a reading from the *Bhagavad Gita* and one or two members spoke of the work done by Madame Blavatsky, including Miss Caroline Burroughs. The members regard Miss Burroughs as the mother of the Lodge, and it is always a great pleasure to have her with us. Tea was served to about 45 people and the new lodge room was filled to its capacity.—J. C. Lorimer, secy.

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The Wednesday "At Home" group, an activity of the Toronto Lodge, carried on by the women members and their friends, who meet and sew in the afternoons at 52 Isabella Street, have contributed the following articles to the Neighbourhood Workers' Association during the period from January 26 to April 27, 1938: 22 knitted sweaters, 8 pairs boys' cloth pants, 5 boys' cotton suits, 10 boys' shirts, 14 girls' dresses with panties, 6 girls' cloth skirts with panties, 2 cloth coats, 2 wool vests, 1 padded quilt, 5 pairs knitted mitts, 1 knitted scarf, 1 pair baby's booties, 1 beret, 4 bibs, 3 hats.

NIAGARA SECRET DOCTRINE CLASS

The students of the Secret Doctrine Class selected "Yoga" as their topic for the May monthly meeting held at the I.O.D.E. Hall, 86 St Paul St., St. Catharines, Ont. Mr. Felix Belcher began the meeting with an address entitled: "The Real Meaning of the At-one-ment", after which one of the students read a paper in which she said in part: "The term Yoga is better understood by students in the Eastern countries than amongst Western nations, as the word

is Sanskrit in its origin, and Occidentals are not generally familiar with a knowledge of the "classical language of the initiated Brahmans which is only known and spoken by them in its true systematized form, although this language was given later, approximately by Panini." (*Theosophical Glossary*, p. 269.) "Patanjali founded a school of Yoga philosophy in India although the real doctrine, the one which is said to help prepare the world for the teachings of Buddha, is attributed with good reasons to the more ancient sage Yajñawalkya, a writer of many famous books."

"Yoga may be defined as the practice of meditation as a means of leading to spiritual liberation whereby certain states of consciousness lead to clear and correct perception of the eternal truths, in both the visible and invisible universe." There is an opinion that Yoga means hard ascetic living and austere meditation, but it signifies rather, a keen search for Truth and Life as expressed in the words of the Master Jesus when he said: "I am the Way, the Truth and the Life."

"The Bhagavad Gita, which is considered the essence of all the Scriptures and the greatest of all Religious books, defines Yoga as 'equability'. See Chap. ii, verse 48. In ii, 50, it is stated that Yoga is 'success in all actions—or skill in action.' By restraining the distraction of our thoughts, and learning to concentrate our thought-powers on a definite object in Yoga practice, we are helped to raise our consciousness to the plane of God-realization or intuition, or the Buddhist principle in man. Yoga practice assists us to unite our four lower principles or soul-powers, with our three higher principles, the trinity in man—the vehicles of the divine spark of our Higher Self or Atma, the Sanskrit term, of the Spiritual Ego in our inner nature. Yoga practice helps us to realize the meaning of Ephesians vi:10. It is wise to try and develop the mysterious and divine power latent in the will of every man, which remains dormant if not

called to life and developed by Yoga training. (*S.D.* II, 182).

A. D. R.

THE CHICAGO CONVENTION

The great feature of the annual Convention of the American Theosophical Society will be the presence of the international president, Dr. George S. Arundale and his wife. The Convention will meet in the great Hotel Stevens, Chicago, and will convene on Saturday, July 2 continuing till the 6th when the Summer School will begin at Olcott, near Wheaton. Saturday is to be devoted to the registration of delegates with a press conference at 11, and a reception at 8 in the evening. Sunday morning will be occupied with an E. S. Meeting, and at 11 a meeting of the National Board of Directors. At 2 the Convention sessions open with a welcome to visiting delegates from Chicago Theosophists, suitable responses, greetings, appointments of Committees and a brief address by the president. At 3.30 a symposium is arranged on "The Dharma of America". In the evening Dr. Arundale is to begin his talks on the subject "from Man to Superman—A practice in Symbolic Yoga". Monday, after a period of music, a business session, with the National president's annual report, and the reports of Committees. In the afternoon the Young Theosophists' annual Convention; the second meeting of the Board of Directors; and at 3.30 Dr. Arundale's principal address to members. In the evening a public lecture by Mrs. Arundale—Shrimati Rukmini Devi. Music opens the day on Tuesday, and the Young Theosophists make their contribution to the Convention programme. In the afternoon the Theosophical Order of Service, the National Committees, and the Convention photograph at the Logan Monument at 4.30. Dr. Arundale's second public address in the evening. On Wednesday morning the Round Table has the first hour, and then the final business session.

The afternoon is given to the visit to Olcott by bus caravan from the door of the hotel to the door of Headquarters, with the impressive ceremony of burning the Bonds. At 7 o'clock the banquet and closing address. The occasion should be a most successful one.

CORRESPONDENCE

MR. E. T. STURDY

Editor, *The Canadian Theosophist*:—It may be of interest to your readers to know that one member of H.P.B.'s Inner Group is still living in the person of E. T. Sturdy, who happily for his friends, is still active in good works. Unostentatiously he has done, and still does much to advance the sympathetic study of Oriental Religion and Philosophy, his kindness and generosity have made it possible for English readers to have available translations of a number of important Oriental Works. Yours faithfully.

John M. Watkins.

Cecil Court, London, W.C., 2.

CIGARETTE POISON

Editor, *Canadian Theosophist*:—I am delighted that other periodicals approve of your publication of my anti-cigarette article. I also have approbative letters concerning it. Today I find the Masonic Square & Compass, Denver, Colorado, has reprinted it in full. In the face of the multimillion-dollar tobacco propaganda of the cigarette interests, it seems futile to antagonize, but the threatened debauchery of our Youth and Womanhood, with inevitable debasement of the race germ as sequel, should stir us ever above war propaganda, since war merely kills individuals, and cigarettes invite degeneration of the nation's virility and morale. Cordially yours,

Ernest Crutcher.

251 S. Hill St., Los Angeles,
March 31, 1938.

REVIEWS

"THE MYSTERIOUS MADAME"

One should have given this another heading, perhaps, but when the reader gets through with Mrs. Beatrice Hastings' treatment of Mr. C. Bechhofer Roberts he will be inclined to wonder what bog the mysteriousness of the Madame has led Mr. Beachcomber Roberts into. There has not been in recent literature such a demolition and delapidation as "Ephesian", as he calls himself, has been subjected to in her 30 pages of the latest issue of the *New Universe*. (Vol. I, No. 4). Mrs. Hastings appears to have been acquainted with young Mr. Roberts, who has evidently presumed on his own ignorance of the subject of his book, and let himself go in that erratic fashion which critics think is legitimate when they find what they conceive to be a foot-ball subject. This foot-ball, however, has come alive in the hands of Mrs. Hastings and retaliates in what must seem to Mr. Roberts to be an absolutely shocking fashion. He is assured that he has been writing for the class of readers who do not "know the difference between wild duck and a pennorth of tripe." He had, like so many other of her critics, never read a word of her writings, and consequently thought Madame Blavatsky was fair game. He did not know that all the really wise men of her own and two successive generations have been feeding on her vital compositions, and that her ideas have permeated the whole modern world of philosophic, scientific and largely of religious thought. Not only Mrs. Hastings has, as she records, "spent several hours yesterday reading in the early *Theosophist* some of her controversial articles, and they read as freshly today as when written. She belongs to the great order, to those who may be read even when the subject itself has passed out of date. And why? Because they wished the *Truth*—and truth lasts." Mr. Roberts went out of his way to belittle H.P.B.'s personality, her clothing, her physique, and that at a time when she was being por-

trayed in the newspapers as the glass of fashion, if not the mould of form. The photograph in *Isis Unveiled* is sufficient evidence of this, but he pleases to portray her as always in the figure she became after years of assiduous sitting at her desk, 18 hours a day, day after day—year after year, reckless of everything but getting the work done for which she had been *kept alive*. Mr. Roberts could not appreciate that fact. Well, he gets his reminder from Mrs. Hastings. The delicate rapier and fence play with which she stabs and slices him will be appreciated by the judicious reader, and if the problem of Brotherhood occurs, it will be remembered that it is a question of Brotherhood for Humanity or for Mr. Roberts. If he can get the point of her criticism he may repent and become a better warrior. Is the attack justified? Listen! "I am the first critical and unbiased biographer of Madame Blavatsky," he declares. And our critic exclaims—"This plate of peppered tripe! And the bibliography at the end of his book shows that he had read both Baseden Butt and E. R. Corson on H.P.B. For assurance?" It is not fair to steal Mrs. Hastings' good things, for they need their own setting to be thoroughly enjoyed, but readers of every kind, whether Theosophists or not, who rejoice in justice and in seeing justice done, will revel in this research into the falsehood and misrepresentations of the hirelings of orthodoxy so styled. Not since Edgar Allan Poe wrote his lancet criticisms nearly a century ago has the critical faculty been so worthily employed in the defence of genius and the high intents of truth. We look forward with relish to the blasting of the impostor Solovioff which Mrs. Hastings promises in No. 4 of the *Defence of Madame Blavatsky*. The *Defence* volumes are 2/6 or 65c each, and the *New Universe* issues, of which this is a review of No. 4, are a dollar for seven issues starting any time. Address, Mrs. Beatrice Hastings, 4 Bedford Row, Worthing, Sussex, England.

"THE OCCULT WAY"

Such a notable book as Captain P. G. Bowen's *The Occult Way* cannot fall into the hands of students without at once raising difficulties in their minds, unless, indeed, they have progressed so far that they can have no doubt, "no possible doubt whatever," about the right understanding, right attitude of mind, right action, right effort, right recollection, right meditation, and what is still more important on the part of a reviewer of books, right speech, on every occasion he is called upon for a decision. For one who has never heard of Occultism or Theosophy one might say that probably no better book can be found for him, although it is by no means an easy book to read. But no student worthy of the name should desire to have an easy book. All study is intended to expand, to strengthen, to develop the mind, and easy books do not help in this work. Thousands of readers in the Theosophical Movement run around asking for the latest book, or to hear the latest professing teacher, and with no more thought of making the book or the teaching their own and only, than they have of expecting to survive for the rest of their lives on the last meal they have eaten.

Of course such readers and hearers have not even arrived at the student stage where a book when found and chosen must become a part of the being of the student. And this is why in occult practice students are required to observe the rule that no member of one school shall belong to any other school, association, or organization for the purpose of mystic study or occult training, Masonry being an exception. Bogus schools adopt this rule in order to keep their paying members in their own clutches, but as no money is ever asked from real occult schools there are other reasons. The chief one is that occult training is "edifying", that is it consists in "building up" the student. Technically it is his inner body that is being built up, and as this is an organic, not an inorganic process, the vital processes must not be interfered with.

Some objectors have likened such training to a University course and urged that a student may change his options in any year without much if any injury. But this is not a parallel case. It would be more correct to liken the experience to that of an apprentice, bonded to learn a trade, say that of a carpenter. It would not make him a good workman if he changed after a year to be a printer, and after another year, to be a stone mason, and after another term to be a sailor, after that to be a grocer and then a farmer and then an engineer and after that a painter. His seven years would make him jack of all trades and master of none.

The rules of occultism are very strict, for everything depends upon the student himself and he must be properly instructed and trained or he cannot succeed. "An Adept becomes such by his own exertions, by the self-development of his own powers; and no one but himself can effect this work." It will be seen therefore that it is of the utmost importance that having chosen the system by which he expects to succeed, he should not get entangled with other methods whereby his development may be thwarted. There are so many systems now before the public that a warning is not out of place, for it is not merely bogus systems that are dangerous, since even a thoroughly good and reliable system for a new student may divert an older one from his proper course and mislead him from his adopted goal.

The main cause of error is the tendency to rely on Hatha Yoga methods, which are in use in all the bogus systems, and in many of those that are in some ways commendable. Hatha Yoga has to do largely with subduing the body to severe tests and discipline. Raja Yoga trains and disciplines the mind and its vehicle, and develops the ethical principles which in many of the present-day systems are almost entirely overlooked. All these things must be considered when one tries to appraise a book of real occult teaching like *The Occult Way*.

Those who are interested in tracing the *nidanas* will find that it was disloyalty and breaking of pledges in the first place by a prominent leader in the Society that led to the issue of this present volume. After four years and the death of Madame Blavatsky, that leader ignored the prohibition of belonging to another body, violated her pledge and adopted another teacher with whom she continued for a number of years, then leaving him, followed still another, as a consequence bringing about two violent disruptions in the Theosophical Society. The first of these resulted in independent action by the American Section, which respected the pledge of loyalty to the original School. Then, on the death of William Q. Judge, a secondary disruption, parallel to that at Adyar, but on differing lines, occurred. With this, George W. Russell, the Irish Theosophist, disagreed, and formed his Hermetic Society in Dublin, which followed the Blavatsky teachings. On his death, his friend, Captain Bowen, took over his work, and by his desire, has written this present volume, *The Occult Way*, which embodies the teachings which Captain Bowen derived from his experiences in Africa.

Captain Bowen recognizes the value and authority of Madame Blavatsky's teachings, and has no dissent from them, but one feels that in language and method there is a difference, such as we might expect in the teaching of one of those others of the seven schools we have been told exist on a par with the Eastern School of Theosophy but not identical with it. As a consequence, the student will derive much information from the book, and he will find light thrown upon some problems which may have been obscure before. But he should be careful not to abandon any principle, nor vary the practice of any discipline which he has hitherto been following. Apart from this he can get nothing that is not good and wise and helpful from its pages.

The cardinal virtues of harmlessness, truthfulness, justice, purity and self-reli-

ance are insisted upon as under H. P. B. The object of the teaching is the attainment of perfection, and "*Perfection is union with DIVINE BEING.*" It is attained by following the Occult Path, and this is explained as of old: "THE PATH IS LIFE EVERBECOMING." This is explained fully in the first of the Seven Lessons into which the book is divided, these being followed by a series of answers to questions by the Student. The first lesson states: "LIFE possesses a single *attribute*, which is said to be itself, the quality of EVERBECOMING. In her great work, *The Secret Doctrine*, H. P. Blavatsky speaks of this EVERBECOMING as '*eternal, ceaseless MOTION.*' In Eastern Occultism it is called '*The Great Breath.*' To the man who will but open his eyes and use his understanding it is everywhere manifest."

To this may be added another sentence from page 41, to give the foundation of the whole system. "The GREAT WORK, attainment of conscious union with LIFE, EVERBECOMING, entails transformation of the turbulent hosts of the lower selfhood into a disciplined army wholly subservient to the Higher Self of man, the witness and symbol of the one true SELF." Volumes could not say more, but a life-time may not be sufficient to bring the meaning home to the student.

We can only commend these pages to those who would excel, to those who desire wisdom, to those whose lives are ready to be dedicated. Our space does not permit of ample quotation even if it could more fully illustrate the author's aim, which we doubt. But a few sentences may help the reader to choose it as a guide. "*Experience that cannot be made to yield knowledge is impure.*" "The Occultist is in no way concerned with being 'good' and 'virtuous' as these terms are commonly understood: he is concerned only with finding freedom in his true Self. Good and Evil, Virtue and Vice, are equally valuable and equally without value for him."

"It would appear that *Compassion*, not withstanding its reputed, and indeed

actual, lofty character, is in reality nothing more than the half-blind response of an infant Self to special Conditions."

"The freedom which the *Desire Self* appears to have is illusionary. Personal Man is wholly the slave of the Monitors." These Monitors are to be understood after a study of Lesson Four, and it may be said that this lesson is far more important than anything that Professor Freud has written as far as giving one an understanding of his lower nature. The Monitors, to which most people are slaves, are spoken of on page 110. "In the illustration we have been considering wife and child are such Chief Monitors. Others take the form of the laws of one's country, the established code of orderly social life, universal moral standards (not mere civilized conventions, which are but minor monitors), and so forth."

There is a word of warning on page 156 regarding those who "rush about trying to convey to others knowledge upon which" they have no sure grip. "It is the everlasting cause of the corruptions that at once begin to darken the LIGHT at each fresh unveiling, whether that unveiling occurs in a world-wide Sphere or in a circle of two or three."

"Not until he is able to see the face of Nature as the child sees the face of its mother, and equally as the mother sees the face of her child, can the Aspirant take sure hold upon the Haft of the Magic Weapon called Harmony of Soul."

Those who have read Captain Bowen's *The Sayings of the Ancient One* will need no recommendation to procure this book. It is one that few enquirers after wisdom can afford to miss. Since he first contributed the illuminating article to our pages, "The Way to Discipleship," in February, 1935, following the material he supplied to the U. L. T. Bulletin, "On Studying Theosophy" in the previous October, his writings have been sought after by aspiring students. The present volume will certainly satisfy them. It is finely printed in large type and runs to 224 pages. We

have observed only four errors in typography, pages 28, 35, 49 and 80 (London: Rider & Co., 10/6).

A. E. S. S.

"THE VOICE OF THE OCCIDENT"

Mrs. Walter Tibbits, who has delighted us on many occasions, and to whom we are specially indebted for her permission to reprint some of her most interesting passages as well as many original papers, has come before the public once more, and sadly enough, though as she says, with good cheer, for the last time before she takes the long long trail. She has lived a life of travel and change, full of incident, full of sorrow, like the sea that can never be quiet. She has taken a final journey over earthly paths, France, Spain, Italy, Germany, England, and every path is lighted with memories not only of earlier wanderings, but with memories over other and far lands, memories rich with the golden light of youth and charm and the still brighter light of ancient wisdom. Those who are familiar with Mrs. Tibbits' rapid glancing style will be fascinated with these pages as one is dazzled with the revolving facets of a hypnotizing mirror. More artist and musician, perhaps, than author and grammarian, she uses language to convey impressions, scenes, pictures, and leaves the reader to think out the result for himself. There is more of Spain than other lands in this book, and as one reads, the tragedy that Italy and Germany are wreaking on the Spanish People must overwhelm the thought of those who read the glowing descriptions of beauty and magnificence, glories of a nation that once led the world, and splendour of natural scenery unsurpassed elsewhere in Europe. The book is an epic of colour in this respect, intimate, personal, and mingled with the beauty and charm, and the oddity of fancy that beckons constantly to the elf in one and leads on in airy dances of imagination. The enchantment of life in all its rainbow hues is to be met on every page,

yet rarely without the shadow contrasts of one who loves Father Thames but Mother Gunga more. We have noted about fifty passages on these picturesque pages that tempt one to quote, but selection is almost impossible. The book must be read to be appreciated. Take the chapter describing the journey from Seville to Granada, for example. How can one tear this silken fabric in pieces just to give a sample? History peers through the lovely texture and the reader feels rather than thinks. Listen! "I am prone to seek those parts of the Alhambra which are most favourable to this phantasmagoria of the mind, and none are more so than the Court of Lions and its surrounding halls. Here the hand of time has fallen the lightest; and the traces of Moorish elegance and splendour exist in almost their original brilliancy. Earthquakes have shaken the foundations of this pile, and rent its rudest towers; yet see, not one of those slender columns has been displaced, not an arch of that light and fragile colonnade has given way, and all the fairy fretwork of these domes, apparently as unsubstantial as the crystal fabrics of a morning's frost, yet exist after the lapse of centuries, almost as fresh as if from the hand of the Moslem artist." The book is nicely printed but badly proof-read. We note 16 errors in typography. Loyola is spelled Loyala, for instance. (London: Arthur H. Stockwell, Ltd., 7/6.)

"TILL 1942"

We have received a copy of a pamphlet by Alice Ann Bailey entitled as above, and would have been inclined to pass it by without comment but for some claims made in it, some by implication, some directly.

There is, to begin with, the claim by implication that having been accepted by a multitude, therefore some authority is to be recognized in those thus accepted. There are altogether too many groups numbering multitudes who appear to think that by reason of their multitudes they must be right. This does not follow at all. In

fact, the contrary may almost be accepted with certainty. Not that all of them are entirely wrong, but the average of error is higher than the average of those who reject opinion in favour of demonstrated truth.

Then we have an arbitrary division into three groups, Democratic, Fascist-Nazi, and Communistic. There are two classes of people, whether in politics, religion or society generally, those who are selfish and egotistic, and those who are unselfish and altruistic.

It is stated that a rapidly growing group has been established who are pledged to the "furthering of some national ideology. . . . They are the New Group of World Servers and the men and women of good will." But behind these stands another group, "numerically smaller, but spiritually potent. It is composed of those whose work is to consciously further God's Plans on earth; they work in close touch with the Plan and have a deep knowledge of the general trend of the evolutionary urge; they endeavour to direct world force into the desired channels and are assisted by the New Group of World Servers."

We imagine if this is taken seriously by some of the present day Governments that a group of arrests may be expected any day. Probably the efforts of the Servers will be confined to countries whose Governments believe in freedom of speech and thought, even for the unwise.

We are assured, however, that "we find members of the New Group of World Servers scattered everywhere, and they are the only agents which the spiritual hierarchy is endeavouring to employ at this time to create the new world salvation." This extraordinary claim outranges even the Ballards, the Spaldings or the A. M. O. R. C., but will doubtless succeed in attracting the usual crowd which hearkens to "big Talk."

The method to be pursued is "first of all by discovering, registering and educating the men and women of goodwill in the world. . . . This united goodwill—at present latent, unused and unorganized—can

become a world force, and the numbers of the men of goodwill will be so great that they can make their presence effectively felt."

Again: "This method is based upon two basic premises; first, the proven fact of the success of the work which Christ instituted when He demonstrated the love of God and the nature of world service in His Own Person." This is surely enough to convince any thinking person that the appearances of things is still sought after by those who blindly lead the blind. We need not then be surprised to hear that "no leader, nation or race must be attacked or defended." Yet, "all men and women of goodwill should see that the authorities in every nation are kept in touch with the group activities, so that they may be aware of what the group is seeking to do."

The Theosophical Society was organized to do the only kind of work that could be of any use in the world in its past or present condition, to spread the message of Brotherhood, its principles and practice. The Society has failed in this, and is not even able to practise Brotherhood towards those groups which profess the same principles. But Theosophy has a wider message for individuals than the Society has seen fit to adopt in practice, and the heresy of separateness need not affect the members even though the Society may suffer from the taint.

The Key to Theosophy, as always, offers the solution (page 203): "It is impossible that Karma could readjust the balance of power in the world's life and progress, unless it had a broad and general line of action. It is held as a truth among Theosophists that the interdependence of Humanity is the cause of what is called Distributive Karma, and it is this law which affords the solution to the great question of collective suffering and its relief. It is an occult law, moreover, that no man can rise superior to his individual failings, without lifting, be it ever so little, the whole body of which he is an integral part. In the same way, no one can sin, nor

suffer the effects of sin, alone. In reality, there is no such thing as 'separateness'; and the nearest approach to that selfish state, which the laws of life permit, is in the intent or motive."

A. E. S. S.

MAGAZINES

The O. E. Critic (dated March) just to hand has an excellent tribute to Mrs. Hastings, commending her work in defence of Madame Blavatsky to all who value truth and justice and fair play. There is a good article on "Living vs. Fossil Theosophists" which ought to be but will not be read by the Fossils. The Fraternalization Convention and Young Theosophists, Mr. Jinarajadasa and "The Disinherited", the retirement of Mr. Trevor Barker, and the U. L. T. legal proceedings, are the subjects of other articles; At the Periscope fills three pages and a half, with bright comment and news. Fifty cents a year will bring this lively monitor from 1207 Q Street N. W., Washington, D. C. *The American Theosophist* for May gives the first part of an article by the learned and judicious Doctor Bhagavan Das on "The World's Dire Need for a Scientific Manifesto". This dire peril of the human world is visible to all, he says, "but because of the radically wrong spirit of nationalism, instead of internationalism, of territorial patriotism instead of humanism, which inspires and drives them all, those very efforts are bringing that horror nearer, instead of pushing it further away," so the "Frantic efforts" of the statesmen are rendered null and void. This article, from *The Theosophical World*, is to be continued. *The Theosophical Forum* (Point Loma) is always to the fore with scientific articles showing the advances of science towards agreement with the views of *The Secret Doctrine*. Eighteen pages of this June issue are occupied with chapters from Dr. de Purucker's *The Esoteric Tradition* on "The Secret Doctrine of Gautama the

Buddha." *Theosophy* (Los Angeles) selects Giardano Bruno for its Great Theosophist this month and gives a graphic account of this Martyr of Mother Church, burned at the stake at the age of 52 simply because he was wise enough and brave enough to think for himself. And we do not hear that Mother Church has repented herself since. "Science and the Secret Doctrine" is another of these valuable summaries of the modern advance of the men of science.

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THE THREE TRUTHS

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

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

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

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

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

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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.

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

THE PROLETARIAT AND SPIRITUAL EVOLUTION

Despite my great regard and devotion to F.A.B. (Initials cannot disguise his identity to those initiated), I feel compelled at least to query many statements made in his article appearing in the last number of *The Canadian Theosophist*, but the limitations imposed by time and space preclude the possibility of dealing with more than one in this present instance.

The statement to which I refer is that which seems to encompass his position: that the proletariat are young and inexperienced souls and therefore unfitted to give direction to the political, economic and social destiny of the world and race. As far as I am able to judge, this appears to be either mere personal assumption by F. A. B., or the result of being unduly influenced by one or other or more of the many schools of thought, which have grown up in the Theosophical Movement; of which, if the present trend continues there will be as many as in the Christian Church.

After reading the article, one cannot but accept the conclusion, distasteful though it be, that F.A.B. in his own mind is convinced that the dictators, the large land-owners and big industrialists, the statesmen, leaders of finance-capital and the politicians of the world, in short the big shots, are all old and highly evolved souls, while those of the proletariat are young and inexperienced. I wonder, in passing, if F.A.B. knows what the word proletariat really signifies today. He seems to confuse it with the term rabble. I contend that the very reverse of F.A.B.'s position is more likely to be nearer the truth. I have read in more than one Theosophical work that the great souls, the initiates and adepts, masters and mahatmas, call them what you will, are more often than not born into this social class or one closely

allied to it.

F.A.B. has, I know, a very competent knowledge of the Christian Bible and so it is with a certain amount of impish delight that I point out to him that in the reputed sayings of the Master Jesus and the whole New Testament, together with the more inspired parts of the Old, particularly the writings of the prophets, it is the poor, degraded, and exploited who are regarded as the children of the Lord, possessing spiritual capacity and accomplishment characteristically lacking in their masters. On the contrary, the latter, who are more often than not depicted as having attained pre-eminence through the energy of their innate greed and ambition, appear to be regarded as usurpers, to be finally degraded when the will of the Lord becomes paramount. This line of thought seems to run more or less throughout all the scriptures of the world. I merely cite the Christian scriptures by way of illustration because of my greater familiarity with them.

It would be utter folly for me to cross words with such an erudite student of the Secret Doctrine as F.A.B. but it does not seem logical that the Secret Doctrine would support a position contrary to one evidently sustained by the world's great scriptures.

If I read H.P.B.'s character aright, and in view of the cracks she is fond of making at the rogues in high places, it seems to me more likely that she would be more inclined towards the spirit of this reply rather than to what appears to be F.A.B.'s groundless assumption.

F.A.B. fails to make a distinction between old souls and evolved souls. It does not seem that they are necessarily equivalent. It is conceivable, though perhaps unlikely in this instance used merely for purposes of illustrative emphasis, that a soul could have been incarnating from the beginning of the manvantara without profit-

ing from a single lesson experience has taught. On the other hand, the lessons which life teaches may have had such telling effect on the character of a soul coming into incarnation much later that none of life's lessons have been missed and so such a soul will have soon outstripped, in the process of unfoldment, his much older brother in the evolutionary path. One must also take into consideration the possibility that an old soul may be old in wickedness rather than virtue.

I would also like to find an answer to the question which puzzles me in view of F.A.B.'s position, why the lives of great souls seem to be totally lacking in those sub-human qualities which are apparently so necessary to the achievement of wealth, which is the equivalent of position, power and influence in this present and out-moded social and economic system in which we live. Also I would like to know why those souls born into the latter environment renounced it and reverted to a social level at least analogous to that of the modern proletariat. The names of Gautama, the Buddha, Francis of Assisi, and Edward Carpenter are names which flash immediately into my mind in this connection, but of course many more will occur to others. This point may also bear on the puzzling question as to why there are so many rogues, in high places, whose policies direct the destinies of the people of the world.

It has been with pleasure, interest and enlightenment that I have attended of late several large gatherings of labour and progressive groups and also of communists. What impressed me most was not only the straightforwardness, conviction and display of intelligence on the part of the speakers, to whom one listened with wrapt and sober attention, even though on occasions one questioned some of the statements made, but also the laudable demeanour of the audience, which was remarkable for courtesy, considerateness, discipline and intelligence and the spirit of brotherhood. Such meetings are a school of good

manners which the wealthy parasites of society, so much in need of them, could profitably attend.

Surely such qualities are an indication of spiritual evolution. But what a contrast one often experiences at the box office opening for a popular and widely publicized theatrical production or sporting event; or even a so-called "society" ball or banquet, or again another kind of political gathering!

F.A.B. also quite rightly brings karma into the picture but I cannot see that the conclusions at which he seems to arrive necessarily follow. Due to the mysterious workings of karma (of which, if anything, we know only a little) it seems possible for a mediocre soul or one distinctly malignant to be placed in an environment of great responsibility, calling for an individual of considerable advancement but an environment for which he is quite unfitted, yet placed there because of the mysterious interrelations of our own karma with his and of both to our groups and the world. Therefore it does not follow that all who are in the places of power and influence are old and highly evolved souls.

However F.A.B.'s contentions may be correct and these burblings of my misguided mind all eye wash. But should F.A.B. after all be correct, would it not be the part of wisdom, in view of the present crisis of the world, which calls for experiment, to give the so-called young souls of the proletariat a chance of running it, since the reputed old souls have made and are making such a villainous hash of the job except to the satisfaction of their own acquisitive instincts.

These are a few points which casually occur to me and which F.A.B. should take into consideration when he lightly assumes that the proletariat do not possess the necessary qualifications to assume the responsibility of government. R. H. T.

THE RE-BIRTH OF CHINA

The May issue of *Asia* contains a most interesting and exciting article by Pearl

Buck of China, bearing the title "Thanks to Japan." Appreciating the fact that Pearl Buck knows well and loves her China, we usually pay heed to anything she writes regarding it. The article makes its appeal in three distinct ways, or from three different planes, if you will. First it is optimistic; secondly it portrays the brotherliness and deep psychological understanding of the Chinese, even towards an enemy; and thirdly it is by way of being a beautiful occult analogy.

This Dark Age of Transition

The note of optimism is sounded with her title—"Thanks to Japan". Where else today, in newspaper, magazine, book or radio do we hear this note. Ethiopia is in defeat, her Emperor in exile, betrayed by the world; Spain is the scene of Democracy fighting against rottenly unfair odds, the other so-called democracies not only merely looking on, but actually preventing a fair fight; Austria is the scene of the most terrible atrocities; and here is China thanking Japan, and actually wishing to help her save her face.

Briefly, the article shows how China, recognizing that neither victory nor defeat can be the outcome of the Japanese invasion is going inward to old China. The universities are being and have been for some little time, moved into the interior; the people young and old, rich and poor; intellectuals, merchants, bankers, and artists, are going inland too in any way they can get there; some even on foot. The young students are being commanded to go ahead with their studies, not to engage in warfare, and to take their knowledge back into Inland China to be kept safe for the future. The Chinese figure, according to this article, that Japan will never conquer them, and Pearl Buck sees that: "China is too big for them (The Japanese) and they cannot get it all. They cannot possibly conquer the inner provinces. And into these inner provinces let the brave young minds go, not for refuge or escape, but that they may be made ready to serve China, to rebuild and plan again, and make her a greater country

than she has ever been before." Pearl Buck sees a Golden Age for China, emerging from a fusion of old and new culture. She calls inner China the true Country of the Chinese and apparently knows a great deal of the culture that the young minds will find on their return home.

How to Save Japanese Pride

The second interesting point of the article, as mentioned in the first paragraph, is the understanding, by the Chinese, of what it means to lose face, to retreat without loss of pride; and an actual desire on their part really to put into practice the Golden Rule, postulated by Confucius, and sounded again five hundred years later by Jesus. On this point Pearl Buck says: "And these indomitable Chinese, safe in their inner provinces, are already planning not anything so 'adolescent' they say, 'as a victory or a defeat.' They know there is no such thing in any war as clear victory or absolute defeat. No, incredible as it may seem to the less elastic western mind, they are already planning a means whereby Japan may retire her troops from China without loss of face. 'For we realize,' a modern Chinese gentleman said the other day, 'that it will be hard for Japan to have to get out. . . . and we will save her face by arranging that all foreign troops get out of China, and not just the Japanese, so Japan will not think she is the only one. Not at once, of course—that would be extreme and impossible. . . .' At that very moment the longest battle line the world has ever known was stretched across China, and certainly the Chinese were not, to say the least, advancing. He was even proud of the length of that line and he called our attention to it especially. But beyond that it meant nothing to him. He was planning how China could help her enemy to withdraw eventually, gracefully and with honour, and how China could get what she wants most, besides—the withdrawal of all foreign forces, not rudely by law or exclusion, but pleasantly and merely to accommodate. And, looking at him, I believed

him completely. I have not the slightest doubt it will all happen exactly as he says, and that China will come out stronger than ever—thanks to Japan!"

Re-Birth

As was mentioned before, and seen by a quotation from her article, Pearl Buck looks for a Golden Age for China. In modern theosophical literature, in *The Secret Doctrine*, *The Mahatma Letters*, in *Five Years of Theosophy*, and in *Esoteric Buddhism*, we get glimpses of Ancient China, and we are told that she had her golden age when the Aryan race was just emerging from the womb of the past. Our own speculation then, because of this information, is this—That China, in returning home is preparing herself for re-birth into another race, having passed through most of her own cycle. No race dies, it merely transforms its energies to new forms. It is true that Annie Besant, in the *Pedigree of Man* makes the statement that both China and Japan have yet a future. Where she gets her material is not known to us. Perhaps it is from the teachers of Madame Blavatsky, and perhaps from the imagination of her psychic associate, however, no matter where it comes from it could easily allude to the very period we are now passing through.

Besides its news value, its understanding of the Chinese people, and their present adversities, and its optimism, this article, we maintain holds a most beautiful analogy. This was the first impression we received, after reading the article, and it is thus that we would try to put it into words: The story of the Nation is also the story of the individual. Here the individual, and the Nation has experienced all the out-going possible, and apparently necessary to it. It has gone down into "Egypt" and learned all its lessons, for this incarnation. It has found its Pearl, and is returning home. Usually with the individual, as with this Nation, some assault and betrayal and shock from without is the means of an urge to return home, and then it goes with great joy and a fierce

determination.

To Pearl Buck we would convey our gratitude for her portrayal of the Chinese and their great national spirit, and for this reminder, in particular—"Every Chinese today is only freshly conscious of a thing he has already known, that China is more than any individual, indeed, than the sum of all her individuals, at any one time, and that therefore China cannot be destroyed."

M. E. D.

FREEMASONRY IN SWITZERLAND

It has invariably happened that the forces of reaction have endeavoured to suppress the secret society, and in this age it would appear that Freemasonry is particularly the object of their attack. It has been so at least in Germany and in Italy, and according to the January issue of *The Speculative Mason*, Nazism has extended its foul influence into Switzerland where, likewise, the Craft has been attacked.

Making use of a political weapon the "Initiative" on petition, which was signed by 56,238 people, the citizens were called upon to vote the suppression of the Masonic lodges and similar societies, such as the Philanthropic Union, the Oddfellows, etc. The voting took place on the 28th of November, and surprisingly enough, a fairly large majority was in favour of maintaining the lodges.

It was found that 229,000 voted for the petition and 504,000 against it, so it was defeated by a majority of 275,000 votes. *The Speculative Mason* adds that: "Swiss Masons need not, however, congratulate themselves on the happy issue of the voting, which was due, mainly to the fact that the whole movement was sponsored by a political party with Teutonic leanings toward autocracy.

The Catholic Conservatives decided to leave their adherents free to vote in accordance with their convictions and their conscience. The Bishops took a neutral attitude. The Radicals on the other hand, launched all their forces against the petition and the Socialists in most instances in-

structed their followers that the right to freedom of organization belongs to all citizens in the Swiss Republic.

It is said that the mass of Swiss people know little of Freemasonry and is certainly ignorant of its history and real aspirations. It has, then, been somewhat easy to sap the good sense of many Swiss, and, though the Federal Government and Parliament, as well as the Cantonal authorities have condemned the Initiative as being undemocratic and even subversive of a principle contained in the Constitution, there was a real danger that this iniquitous attack on the rights of Association might be sustained by the popular vote, particularly as there was no great incentive to impel the apathetic to the polls.

One of the ideals which has been held before the Craft in Switzerland is that of universal peace; to spread, in a practical way, understanding between nations. Two famous Swiss Masons who worked toward international peace received the Nobel prize, Henry Dumant of Geneva, and Ducommun in 1922. Perhaps the best known in the realm of International Freemasonry was the Grand Master, Quartier La Tente, who created the International Bureau. He organized a number of international transactions, in fact the universality of Freemasonry became his life work. After a self-sacrificing struggle he succeeded in forming the *Association Maconnique Internationale* in 1921. It deals with the governing bodies of the various rites in Switzerland. Since then, another body, international in its aim, has arisen there, but this is for individual freemasons, who pledge their lives, from inner conviction and of their own free-will to devote their lives to the welfare of humanity.

Nazism has reason to fear such activities.

The Commission, appointed, under the decree, promulgating a state of war in Brazil at the end of October last, ordered the closing down of all secret societies, including Masonic lodges. Investigations will now be carried out by the Commission

to ascertain whether there is any evidence of such organizations being involved in Communistic activities.

W. F. S.

THE GREAT ILLUSION

While sorting out some old magazines we recently came upon the following quotation in the "Metaphysical Magazine" for November, 1899:

"The exhaustive works of M. Bloch, on 'The Future of Wars' and which are now complete, give some rather startling figures in proof that open-armed strife between nations will hereafter be impossible. War between two great powers, he thinks will hereafter be out of the question, because the machinery necessary to be employed has become so monstrous that before the strife would be fairly commenced one-half of the participants would be killed. A war between a triple and dual alliance, for example would engage 10,000,000 men. Aside from the difficulty of handling so vast an army, they could not be fed, while four million pounds would be required every day for maintenance, making a year's war cost £1,460,000,000. Could any nation, asks Mr. Bloch, stand the strain? Even could the food for such an army be secured, it would be impossible to distribute it. 'The outward and visible sign of the end of war,' he says, 'was the introduction of the magazine rifle'. Thus, by becoming a monstrosity in itself and a science too terrible to contemplate, war is defeating its own ends and fails to find lives, money and support to satisfy its vast and unholy greed. This is the final result of all action based upon materiality and selfishness."

The opinions of M. Bloch and the editorial comments thereon, now seem naive. Henry Maxim, the inventor of the machine gun, shared the same illusion about his invention that is expressed above concerning the magazine rifle. He thought that the machine gun would be such a decisive instrument of destruction, that wars must cease.

But time has proven the illusion of this and the world is now contemplating instruments of destruction which make Maxim's machine gun and the magazine rifle of 1899 look like childish toys. Modern warfare casually discusses, not the destruction of armies but of entire populations. And the cost does not matter; money is always available for wars, even though the debts for the last war are not yet settled. Wars can always be contracted for on the Home Lovers Plan.

Wars arise out of human selfishness and greed; and so also do other crimes. To deal with the criminal we have police forces, supported by the body of public opinion. But how to deal with the international criminal, the war-maker? The League of Nations may tell him that he has been a naughty boy and that we won't play with him any more, but that does not stop him on his criminal career. An international police force might be the answer but that is a long way off and there is not an international body of opinion to support the founding and maintenance of such a force.

The immediate future looks black indeed; the war-drums are beating all over Europe, and perhaps before this intense period has passed, the destruction of European civilization, prophesied in *The Secret Doctrine* will have been accomplished and the same drums will beat out the slow funeral march of a great people.

D. W. B.

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