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## THEOSOPHY AND ART.

By Lawren Harris

### *First Half of a Talk Given at Niagara*

There is a phase of truth that does not receive the attention it deserves in our day

A phase that is essential to the inner balance, to the vision and understanding of man

A phase of truth that should permeate all action, all thought, all feeling and aspiration

That phase of truth is beauty

Lacking it as a power at work in our hearts, we tend to become dogmatic, moralistic and rigid, and are in danger of setting ourselves up as judges of our fellow men.

Unfortunately, beauty is something that many of us seem loth to discuss, or to ponder sufficiently. Perhaps because it is so intangible, so difficult to get its meanings into precise language; or perhaps because, like many another phase of truth in our day, it has been forced aside by the stridency of life; or because it has been carnalized and perverted to acquisitive and selfish ends, or made to serve the sentimentality, the lush weakness of the personal man.

But beauty is an indissoluble part of all that we consider high, worthy and divine

And it comes to focus on earth for man, in the arts

For the arts epitomize, intensify and

clarify the experience of beauty for us, as nothing else can.

Schiller, the great German dramatist and poet, described art as "that which gives to man his lost dignity", which is to say, his essential beauty

And Thomas Carlyle says much the same thing, when he says that "in all true works of art wilt thou discern eternity looking through time, the godlike rendered visible".

Art, and by the term we mean to include all works in all of the arts that are in any degree impregnated with beauty: art is not a mere embellishment of our life, nor a pastime for the personal man

Though it is only too true, that the arts have been used and are to-day widely used to pander to sensuality or to our emotional comfort, or to glorify whatever class of men who dominate a regime or country, or to portray commerce as a god, when it should be merely a servant, or to serve the distractions of men, when it should serve the urgent needs of their souls

Yet the real message of art cannot be diluted or perverted to tickle the palate of the animal in man, either sensual or predatory, and remain in any sense a message

For the real message in art is opposed to every selfish notion or to the aggrandizement of whatever person or class of persons,

or perhaps it were better to say, that it is above such

Art is not an amusement, nor a distraction, nor is it, as many men maintain, an escape from life.

On the contrary, it is a high training of the soul, essential to the soul's growth, to its unfoldment

And until such time as we become perfected in beauty, the arts will be for us, of the highest, practical importance, in that they mirror for us, in some degree, the essential order, the dynamic harmony, the ultimate beauty, that we are all in search of, whether consciously or not.

Beauty as an inseparable part of the inmost culture of soul, and the endeavour to give this communicable and vital and appropriate expression, is the main concern of the creative artist

And he leaves records in terms of his art, throughout the ages, of his experiences in beauty, his soul's search for truth, for ultimate meaning

And precisely as we find, that the essence of religions throughout time is the same, and their real message, which lies hidden within the outer trappings, is identical, and their source one and not many.

So we will find that art throughout the ages, is in essence the same, and the message within the various idioms, its different expressions and concepts, is identical, and its source one and not many

And it may be, that when we have disclosed the element of beauty more fully within ourselves, we will make the great discovery, that the source of art and the source of religion is identical, and that neither can have their true, their full being without the other

And we may further find, within ourselves, in our highest moments that that beauty which is indefinable and intangible, is not only an inseparable part of all high experience, but that it is the true talisman, whereby we may know that we are participating in a life greater and more endur-

ing than the evanescent constantly changing lives of our personal selves.

This, so far as I know it, is the real experience embodied, or contained in, all true works of art whatever, be it sculpture, poetry, music, drama, architecture or painting.

Their power is the transforming power of beauty, of the experience of unity of being

And their function is, to disclose and cultivate the element of beauty within us

This is their value for the soul

Beauty as a pervasive power in art and in life is the very spirit of the plane of being, we theosophists call buddhi, that is, that eternal plane of being wherein abides the immortal part of man and the universe, and which is beyond sensuality and the intellect and desires, and is the source of all high inspiration and devotion

And it therefore seems, that it is not possible to discriminate truly, between what is temporal and changing and that which is enduring and constant, unless the element of pure beauty plays its part in our discrimination

Also, all inner experience seems to teach us, that there can be no real understanding of man and the universe unless beauty is an inseparable part of our understanding

And it seems further, that creative tolerance and compassion and a balanced, growing perception of truth, are not possible without the informing and life-giving power of beauty.

The creative individual in the arts, would, I think feel, that we can see nothing complete, full-rounded, or that we cannot approach a balance of vision, without that inner harmony that permits the unity of spirit to inform us

And that unity of spirit is pure beauty

Inseparable from the recognition of pure beauty as the underlying, informing spirit of the universe, goes also the recognition of that beauty as a power at work

A power at work in the universe through

the dynamic laws of constant fulfilment  
And a power at work in man through  
the laws of his spiritual evolution.

The power of beauty at work in man, as  
the artist has always known, is severe and  
exacting, and once invoked, will never  
leave him alone, until he brings his work  
and life into some semblance of harmony  
with its spirit

It is the creative urge in the artist, caus-  
ing him to adventure into new fields, new  
ways of perception, into finer orders of  
being

And these adventures produce strife  
within himself, and cause strife in his  
fellow men and sometimes result in strife  
between his fellow men and his ideas

This he cannot avoid

Because he must maintain the integrity  
of his vision despite whatever inner or  
outer opposition

Only so can he be of value, of use to his  
fellow men

Indeed, the creative individual's vision  
of beauty arouses a conviction so deep and  
sure, that he will go through almost any  
struggle to maintain it

As witness the lives of nearly all of the  
world's great creative individuals in the  
arts

For the creative individual in the arts,  
feels, though he may never so express it,  
that in the ultimate integrity of beauty  
alone, resides the immortality and glory of  
man.

Though beauty as a power at work has  
always been the motivating force and the  
path of the artist

It by no means concerns the artist alone  
For it is a power at work in all of our  
lives

While it is true that beauty does not  
mean precisely the same thing to any two  
individuals, and also that the concept of  
beauty and its means of expression varies  
in different ages and places, yet the real  
experience of beauty arouses the same kind  
of feeling, a similar impulse to devotion

and a desire for constant harmony of being,  
in all people.

And it seems to work in two ways

It is primarily, an elevating, transform-  
ing and unifying power, perhaps the  
greatest there is

And secondly, it is a searching light,  
that ultimately penetrates all the secret  
places in the soul; that leaves no dark  
corner, no twist of hypocrisy, no petty  
motive, to its own devices, but shows us  
the stark truth of our pretences, and our  
personal perversions, for exactly what they  
are

So that with each added experience of  
beauty, with every increase of vision, we  
renew and enlarge our knowledge of the  
fact, that the universe has its being in  
order, in fullness of beauty and may be-  
come aware, in some degree, of our own  
divinity.

And we will also become aware, both in  
the outer world, our environment, and  
within ourselves, of discrepancies and in-  
harmonies, uglinesses and inappropriaten-  
esses, we were previously blind to.

And we may gradually come to recog-  
nize, that the power of beauty at work in  
the crucible of the soul, throughout the in-  
carnations, is one of the severest ordeals  
that any individual can undergo

And this even while we come to know  
beauty as the continuity of ecstasy in the  
higher life of man.

Theosophists know that occultism, which  
is truth put into practice, is an immense,  
almost a devastating power, requiring a  
great care, a care involving the use; the  
living, adjusting, creative balance of all  
the faculties, if a man is to avoid innum-  
erable pitfalls, or too great a despondency

And the creative individual in the arts,  
also knows, that beauty at work in the soul,  
is likewise an immense power, a power  
that will ultimately stir the entire man into  
life and disclose tendencies and temptations  
he was unaware of, and that this needs a  
great care, a readjustment of his whole

make up if he is to achieve a new and wider balance of vision

So that the theosophist and the creative artist stand here on somewhat common ground, sharing a similar high vision, involved in the same struggle, and using the same faculties, though they may give these different names.

They both approach the unity of life, and inspired by that vision they have both to create their own way, through whatever vicissitudes toward ultimate truth and beauty.

## THE THEOSOPHY OF THE UPANISHADS.

(Continued from Page 108.)

### CHAPTER IV.

#### THE THREE WORLDS

What powers sleep in a man? what wake? which is the shining one who beholds dreams? whose is that bliss? in whom do all these rest?

*Prashna Upanishad.*

By gleams of intuition and inspiration, the Upanishads reached this understanding of the world: behind the habitual self is the higher Self; behind and above this, the supreme Self of all beings, the Eternal. Compared with this primary reality, all else is unreal, or has only a secondary, inferior, dependent reality. And this dependent reality, the outward world, the world outward from the Self, is a power, an energy, a potency of the Self, exercised by the Self, for the purposes and to the ends of the Self.

The supreme reality is the Self; the Eternal. All else exists for the purposes of the Eternal.

This outward world serves the purposes of the Self, not in one way only, but in many ways, in graduated steps, in different modes. And of these modes the Upanishads for the most part enumerate three.

The first mode in which the potency of the Self subserves the Self, is present outwardly to the Self, is the outward, waking life of the physical world. In this lowest and outermost mode, the Self gleams and glows as earthly fire, in the words of another Upanishad; that is, subserves its own purposes under all the modes of energy, of force, up to, and including, the force of physical vitality.

In this physical life of the waking world of day, the vesture of the Self is the physical body; the wearer of the vesture is the Self appearing as the vital, physical self of the animal body. The purposes of the Self are to be served by the development of its own potency under the outward forms of waking day, the rocks and rivers, the hills and skies, the forests and the restless sea. Through all these, the Self appearing as the physical self exerts its affinities, makes its claims, satisfies its necessities, in the endless variations of outward, physical life. It gradually becomes possessed, of a whole range of perceptions, a whole range of powers; perceptions, to make it receptive of the outward world; powers, by which it is to act on the outward world.

The whole range of outer appearances, visible, tangible, audible, sensible; the whole range of activities, vocal, motive, constructive, destructive, by which physical man comes into contact with physical nature, make up the content of this outermost and lowest world, the world of earth, the world of the body, the world of waking day.

The whole energy of this lowest and outermost world is an energy of appetite; appetite prompted by two instincts, the instinct of self preservation and the instinct of race preservation. For each of these,—the two chief and vital functions of outward waking life,—the potencies of the Self have made complete provision; they have their suitable powers ordered by the potency of the Self appearing as the vital fire of the physical organism. These senses and functions are

spoken of in the Upanishads as the nineteen mouths or windows of the seven-limbed form; the physical man, that is, with five extremities, and the upper and lower trunk.

Of this outer, physical life of waking day, although it takes such a large part in our lives, it is difficult to speak without introducing elements which belong to the world next above it; as these elements have been steadily bearing in upon and entering our life ever since man began to become man, ever since the period of pure animal simplicity came to an end.

That new world that has been so long bearing in upon us, adding itself to the physical life of the outward world, is what the Upanishads call the middle world, the world of dream, the interspace between earth and heaven.

Primarily, for the purposes of psychology, it is the world of dream and desire. In the words of the Prashna Upanishad, the passage from waking to dream is thus described:

"As the rays of the setting sun are all gathered up in his luminous orb, and come forth again when he rises, so the other powers are gathered up in the bright one, in mind. Then the man hears not, nor sees, nor smells, nor touches, nor tastes, nor speaks, nor takes, nor enjoys, nor puts forth, nor moves. So they say: he sleeps. . . . ."

"So the bright one, mind, enjoys greatness in dreams; what has been seen, he beholds as seen; what has been heard, he hears again; and, for the other powers, he experiences again what has been experienced. Things seen and unseen, heard and unheard, experienced and unexperienced, manifested and unmanifested; he beholds all,—as all, he beholds it."

Thus the Upanishad. In dream life, the Self meets the world of dream in a vesture fashioned by the mind after the model of the body; a body of dream, the vesture of a self of dream, with active, perceptive, vital powers made by the build-

ing power of imagination after the outward model.

This same building power, or pictorial energy, presents to the dream self and its perceptions a world of images, of pictures, of models, of doubles, made on the pattern, in the shape, with the colouring and qualities of the outward things of waking life. Things seen in waking life are seen again, mountains and hills, faces and forms. Things heard are heard again, voices and words, in chaotic, tumbling luxuriance. And the things experienced by the other senses are experienced again, in like character.

Thus the outward scenery of the world of dream is built up from images and impressions received in the waking world. But the essential quality of the waking world was not the simple observation of scenery, the simple reception of sense perceptions. It was rather a somewhat ruthless activity of two impulses, the impulse for self preservation and the impulse for race preservation; two appetites, peremptory, insistent, incessant.

And, following the genius of the world of dream,—its power of catching and reflecting images,—these two peremptory appetites make themselves visible in the dream world in a reflected form. They have lost their simple externalness, their character as the mere contact of an appetite with what gratifies that appetite, and have become rather the picture of that gratification extending before and after gratification; the one picture being memory, the other expectation. Memory and expectation, as far as they refer to desire, are essentially the same. Memory of desire contains the expectation of new satisfaction. Expectation of desire contains the memory of what is expected. Both are pictures moulded by imagination, by mind, after the model of appetite.

Thus one characteristic of the dream world is the perversion of appetite into desire, by the retention and continued presentment of the picture of gratification. And applying this to the two great

impulses of waking life—self preservation and race preservation—we shall see that, when appetite is perverted to desire, they must become selfishness and sensuality.

And in dream life this is completely the case, for one of the most uniformly observed and recorded characteristics of dreams is a lowering or effacing of the moral sense, so that the desires of the heart stalk abroad unmasked.

Just as the rigidity, the fixity in space, which dominates the scenery of waking life is absent in dream life, so the conventional morality, the formal propriety, the outward fitness of things that regulate and safeguard the life of day, are absent in dream. All is fluid, chaotic, interblending; the pictures of appetites appear as desires, unchecked by formal fitness; unhampered by the isolating of energies which, in waking life, keeps the appetites to their own proper realm.

Nor does this dream world, this mirror world or world of reflection, occupy the period of actual sleep only. As it gradually superadds itself to waking life, as a nightly shadow and reflection of pictures, in the same measure does it begin to bear in upon waking life itself, during the hours of waking day.

So that to the outward waking world is added an inward waking world; to the objective stream of images and sensations is added a subjective stream of images and sensations; and in this way waking life becomes not single any longer, but double. Mental life, the life of memory and imagination, of expectation, whether fearing or hoping, of trains of images and pictures, chains of thought, make up the energy and content of the inner subjective stream.

And if one watches the forming of a train of images in this inner waking life, one finds that the images are subject to just the same incongruity, the same chaotic shapelessness, and tumbling abundance as in the world of dream; so that it is often as difficult to recall the links of a chain of thought of a moment ago as to recall the dreams of the night. The two things,

the dream chain of night and the thought chain of day, are essentially the same in chaotic, tumbling abundance, fluid, prolific, illogical; only the thought chain of day acquires a seeming consistency and unity from the ever present background of outward things, with their physical rigidity and lasting form.

Dreams are only chains of thought released from the rigidity of space. They are released also from the sense of form, of convention, of fitness, which rules the things of outward life, and ranges them in isolated groups. And thought forms are thus released also, for who has not committed, in imagination, not murder only, but theft and coveting, and every crime banned by the decalogue?

Here follows a point of great importance. Just as the vital forces and energies build up for the Self, in its lowest degree, a physical vesture, the body; so the forces and energies of the middle world, and, above all, this power of reflecting, of image-making, build up for the Self, already one degree higher, a fitting vesture, the personal, habitual self.

The personality, the personal self, is built up of images, memories, desires, fears, hopes, expectations; all of them pictures of appetites and gratifications drawn from outward life.

The simple outward life of appetite and its gratification was satisfactory enough; there was a certain rest and stability in mere animal life; so that birds and beasts are never touched with pessimism, but find all things altogether well, until their hour is come.

But when the dream life is added, the dream world entered in sleep and waking, this restfulness and stability entirely disappear. They give place to desire, which can never be satisfied; to memory, which has always the impossibility of restoring exactly the happiness remembered; to expectation, which has, as hope, hardly less of torment than as fear. The personal self is fully formed; its cravings for self-assertion, for gratification, are doomed

to disappointment. Man has taken on his humanity, and become the child of unrest.

But just as, above the outward, waking world, supervened the dream world with its mental life; so to the dream world is added yet another energy and degree of life, which bears in upon the dream world and finally changes it altogether.

This new world is the divine, the heaven world of the Upanishads; the world of the higher Self. We have already marked the stages by which it bears in upon the habitual life, in speaking of the beginning of the way. It remains only to see how this new world gradually touches the habitual mental life in two different ways.

This mental life, we saw, may either be free from the rigid frame and background of space, as in dreaming; or it may be bound by this rigid frame, and, in some degree, kept in order by it, as in the thought chains of waking life.

In either of these modes, the new divine world, with its new divine life, may press in upon it. If touching the world of dreams, it lifts the dreams up gradually from mere disordered series of pictures to ordered forms, which gradually emerge into the clear inspiration of spiritual waking, wherein "the Self blissful, enjoys bliss".

Or, touching the mental life of day, this new life makes of its pictures images of beauty,—the high inspirations of the purest art.

And this touch of the higher Self which, coming to the imagination, brings forth art and beauty, when it comes to the will, brings forth rightness,—gradually dethrones selfishness and sensuality.

This is the Upanishad teaching of the three worlds:

"This imperishable is the All; its further expansion is, what has been, what is, what is to be. All this is designated by Om.

"And whatever else there is, outside the three times, this also verily is designated by Om.

"For all this is the Eternal, and this Self is the Eternal. And this Self has four degrees.

"The first degree consists in waking life, outwardly perceiving, seven-limbed, with nineteen mouths, a taster of physical things, the vital fire common to all men.

"The second degree consists in dreaming life, inwardly perceiving, seven-limbed, with nineteen mouths, a taster of refined, derived things, the radiant, emotional.

"The third degree is where, resting, he desires no desire at all, and sees no dream at all; this is dreamlessness. Consisting in dreamlessness, unified, with collective perception, blissful verily, and a taster of bliss through the soul as mouth, intuitional. This is the All-lord, this the All-knower, this the inner ruler, this the womb of all, the outgoing and incoming of beings.

"Neither outwardly perceiving nor inwardly perceiving, nor both ways perceiving, nor collective perception, nor perception, nor non-perception. Unseen, intangible, unseizable, unmarked, unimaginable, unindicable, whose essence is the attaining of the Self's oneness, wherein the world is at rest; peaceful, benign, secondless—this they think of as a fourth degree, this is the Self, this is to be known."

[*Mandukya Upanishad.*]

(*To Be Continued.*)

## LIFE AFTER LIFE

### or The Theory of Reincarnation

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#### CHAPTER I.

#### WHAT THE THEORY IS, AND WHAT IT IS NOT

The word "Reincarnation" at first meant the repetition of "Incarnation"; Incarnation being the entering or acquisition of a fleshly body by a spirit or soul or ego. The theory is that human beings have many successive lives in this world, each life with a body and circumstances

which (1) are, on the one hand, earned as the result of previous lives lived by the person or ego, and (2) are, on the other hand, the best preparation for future lives and the best training-ground of character.

The theory is that the ego has evolved very gradually from lives in minerals, through lives in plants, to lives in animals, and up to lives in human beings, thence to evolve, for all we know, in other lives, superhuman. Perhaps there has been previous evolution in other worlds—perhaps there will be subsequent evolution in yet other worlds.

In a word, then, what the Darwinian theory says of the body, the theory of Reincarnation says of the soul or ego. So that James Freeman Clarke, in his *Ten Great Religions* (vol. ii.), writes: "It is true that the Darwinian theory takes no notice of the evolution of the soul, but only of the body. But it appears to me that a combination of the two views would remove many difficulties which still attach to the theory of natural selection and the survival of the fittest."

The theory of Reincarnation, then, says that the ego remains—it may be thought to grow or unfold itself, and thus, in a sense, to change—in spite of the body changing.

Somewhat similarly, the plant which seems to die in the winter is found to live again, with a new body, next year; yet we call it the same plant. Your own body alters considerably—millions of old cells perish, millions of new cells are born—when you sleep, so that you wake with a different body; yet you call yourself the same person. During your sleep you may have been working, even though you have not consciously guided the work nor even known of it; but, when you get up, you are glad to find a problem solved, and you believe that it was yourself who did the work. The silkworm, the chrysalis, the butterfly—you consider them to be (or to be inhabited by) the same animal or ego. Yet here are three different forms, three different names.

During your waking hours, even, you are changing constantly, thanks to your various surroundings and—what Darwin scarcely took into account—your power to respond to them or to refuse to respond to them. With every sensation, every emotion, every desire, every decision, every action, there is an alteration within you—an alteration of your blood and lymph, your cells and fibres—hence, of your body. While it has been said that your bones are entirely rebuilt at least once in seven years, it is certain that the less stable parts of your body are rebuilt constantly—or at least, are re-walled, re-papered, re-furnished; in a word, re-incarnated. Yet you believe that you yourself are the same you, the same ego.

To anticipate what will be explained more fully later on, suppose the ego has left the fleshly body after death, and so has left the old brain-cells and connective forces in which the old memories of names and places and incidents were stored, these cells and fibres being now gradually broken up into elements and redistributed in various places; suppose that for a hundred years the ego lives without a fleshly body, developing itself in various ways; then suppose that the ego enters a new body with new brain-cells, etc., and in a new place—this might still be the same ego, although it did not remember the old body and the old incidents any more than it remembers the incidents of the first years of its life.

Having outlined what the theory of Reincarnation is, I can now mention what it is *not*.

Reincarnation is not necessarily an immediate entering into a fleshly body after leaving the old body, although there are many Hindu stories of a sudden life after death. Some writers have fixed the interval between one life and another as one hundred and fifty years. I do not see how any such period can be assigned. So much would depend on the ego—the length and intensity of its recent life, the nature and strength of its desires, and so forth. It is

possible that, as children need more sleep than adults, so the ego may need more intervals between its incarnations at first than later on. But the theory does not state any definite time.

Neither does it state whether some of us may become reincarnated as animals—for example, as dogs. So far as physical excellence, good temper, faithfulness, etc., are concerned, there would seem to be little in favour of the ordinary man as compared with the ordinary dog, so that the incarnation might even be thought an advance. But the theory does not assert either that there may be such an incarnation, now and then, or that there never can be one.

Nor is Reincarnation in a new body a universal law for all human beings for ever. There are alternative possibilities: for example, a prolonged life in a constantly renewed body, thanks to right thoughts and other healthy practices, or else a life without a fleshly body but perhaps with a "spiritual body".

The theory, then, cannot be labelled as Transmigration, or as Dogmatism, without proof. Neither can it be labelled as Atheism, Fatalism, Spiritualism, or—in the narrow sense of the word—Theosophy.

It is not Atheism. For it is compatible with belief in a supreme Power, or even in a personal Being. He who believes in Reincarnation believes of necessity in a perfectly just and kind Power or Being or Principle whose effect or intention is to evolve the best possible individual characters.

It is not Fatalism, except in so far as absolute justice has something irresistible and unalterable in it. Reincarnation involves a free choice of action constantly, and constantly an opportunity for re-making one's self and one's surroundings.

It is not Spiritualism, in the narrow sense of spirit-rappings and table-turnings. It lets us believe that the spirits of our friends may help us, being very likely reincarnated as those with whom we converse now, or else living on another planet. But it has no real connection with

mediums and *seances*, in spite of the fact that not a few who have believed in Reincarnation have believed also in this sort of Spiritualism.

And it is not Theosophy, in the sense of a belief in definite theories about various bodies and worlds, as if theories were proved facts. Rather, it is Theosophy in its better sense of the religion of Justice or Karma, and Universal Brotherhood and solidarity.

Reincarnation is not a new theory. It is one of the best, and one of the most widely held by men in almost all ages of which we have records.

It is not new, and it is not unfamiliar to those who will study the facts of daily life and Science. Such people will find analogies to Reincarnation in daily life and Science. They will not consider Reincarnation to be an unscientific or contra-scientific theory. They will consider it to be an extra-scientific or ultra-scientific theory—a theory, I mean, that lies at present outside and beyond the province of materialistic Science, which demands proofs that appeal not only to the reason and the powers of inference, but also to the senses of sight, hearing, and touch.

It is not, like so many scientific theories, a barren theory. It is pre-eminently a theory to be applied in every province of daily life. It is true Religion rather than what is popularly known as Science.

But it is not Religion in the sense of dogma. We are not commanded by any institution to say that we believe in Reincarnation because someone has told us that it is the truth. We are rather advised to use it as a guide to our choices and actions, and to judge it—then cherish or reject it—according to the all-round results, on success, on happiness, on helpfulness. It is not laid down, as the tenets of many "religions" are, to be accepted blindly, absolutely, and unalterably for ever. It is suggested as an idea to be accepted temporarily, to be assumed as true, so that we have a criterion for regulating our whole life until we can find a better

rudder or gyroscope.

In a word, Reincarnation, or the theory of Life after Life, is to be believed in (or not) according as it proves useful (or useless or harmful), in most departments of life, including true health, true happiness, true helpfulness.

It is a theory which many adopt in the first instance because they think it can fit in with what they really believe already. It is a theory which most of these same people continue to hold because they cannot help believing it. That is the case with myself.

I cannot help believing that we have

often lived in this world and that we shall often live in this world as human beings. Not only do the logical and scientific arguments appeal to me, as theological and scientific arguments for a sensible fleshless diet appeal to me. The chief reason why I believe in Reincarnation, as in this sensible diet for myself, is that I am helped to feel comfortable and hopeful, without encouraging torpid slackness or feverish hurry.

In a word, Reincarnation is a theory to be judged by its full results; not a theory to be proved as the Law of Gravity is proved—merely by materialistic evidence.

*(To Be Continued.)*

## THE NIAGARA CONVENTION.

### The Theosophical Convention

The Theosophical Convention held at Niagara Falls, Ontario, on June 10 and 11, had its origin in a suggestion of Mr. Cecil Williams of the Hamilton Lodge, made at the meeting of the General Executive on September 4 last year. Niagara was then spoken of as a central place to which Lodges in the United States in Toledo, Cleveland, Detroit and Buffalo might be induced to send delegates, and speakers from New York and Chicago were hoped for. It was hoped to have cooperation from the Wheaton headquarters, but the Summer School held by the American Theosophical Society was pleaded as taking so much of the energies of the members that further activity was impossible. The Point Loma Society was very cordial and gave large space to the Convention in its Forum and magazines. The U.L.T. of Los Angeles was unexpectedly favourable, and sent its Lodges intimation of the Convention. Independent students were notified as far as possible, but the whole affair was placed on a voluntary basis and must be regarded as a spontaneous effort. As such it was a decided success and the attendance, though not large, was certainly influential, and the 129 persons who registered, with others who did not, were unanimous in

their expressions of satisfaction. The chief fruit was the resolution to accept the invitation of the city and Theosophists of Rochester to hold a similar Convention next year in June in that place. There should be a much greater gathering then and it is to be hoped a wider representation of all branches of the Theosophical Movement. It is a Pan-Theosophical Convention that is aimed at, and all such movements must expect to start from small beginnings.

The Convention was summoned to meet at the Fox Head Inn at Ten o'clock on Saturday morning, June 10, the Inn being one of the most commodious and pleasantly situated in the city of Niagara Falls.

Mr. Cecil Williams called the meeting to order as it was his right to do, as he had first suggested the Convention, and had worked most assiduously on the correspondence over the long period between its first mention and its final inauguration. He bore all the initial expense of this work himself and refused to be reimbursed from the funds of the Convention. On opening the proceedings he thanked the members for the sympathy and encouragement he had had in his work of organization. With this very brief introduction he nominated Mr. J. Emory Clapp, Boston, president of



Mr. Cecil Williams

the American Section of the Theosophical Society, Point Loma, as temporary Chairman. Mr. Clapp said no one could feel happier than he did at that moment. The Convention was an example of Theosophy in practice as well as in theory, and showed all who attended that the true fraternization spirit existed in other organizations as well as their own.

#### Messages of Greeting

Mr. Clapp then read telegrams of greeting: Elgin Lodge, No. 12, of the Point Loma organization, H. H. Hughs, president—"Brothers and companions in this new era of fraternization and brotherhood, we send you greetings." This came from Elgin, Oregon. From Oakland, California, came the following: Lodge No. 4, of Oakland, California, American Section, Point Loma Theosophical Society, sends hearty greetings and sincerest wishes for a most successful Convention. Our thoughts will be with all you fellow Theosophists on the 10th and 11th and we await reports

with great eagerness. Cordial greetings to all. (Signed) Margaret Sterling Lewis." Mr. Clapp explained that Elgin had only 300 inhabitants. The Lodge there had abolished all dues so that no one need be kept out of the Society. In spite of this they got more money than they had before. In the first meeting after this decision they took in 13 new members. They started a Theosophical Club also, to which anyone was eligible, whether members or not, and now had 56 members in it. Mr. Smythe conveyed the greetings of the Canadian members and the T. S. in Canada to the visitors, members, non-members and friends who were attending the Convention and were interested in Theosophy. Mr. Clapp announced necessary changes in the programme consequent on the absence of Mr. Roy Mitchell, and other announcements were made of Convention engagements. Mr. Schaub, Toledo, Ohio, member of the Point Loma organization, nominated Mr. Albert Smythe, permanent chairman



Mr. J. Emory Clapp

of the Convention and this was unanimously approved.

Mr. Clapp called on Mr. Smythe to take the chair, which he did and briefly addressed the meeting. It was something to impress them with a deep sense of responsibility, he said, to realize that they alone, with other members of the Theosophical Movement, represented those who were known as the Masters, or Elder Brothers of the race. It was something to inspire them to put all their energies into the work of the Movement and to carry Theosophy to all who came within their influence. The Society was not to be judged by its numbers, but by its work. The Theosophical Movement was the spear head of the great spiritual movement now going on in the world, in science as well as in religion. He emphasized the non-sectarian and impersonal character of the Convention which was based on those fundamental ideas on which they were all agreed.

Mr. Felix Belcher spoke of the lack of the fraternal spirit in some organizations and his efforts to remedy this. Mrs. Benedict, Boston, expressed her pleasure that sectional differences were being wiped out, and that they could deliberate together on the basis of their brotherhood and the teachings of H. P. B.

Dr. Alvin Kuhn expressed his pleasure in attending the Convention and spoke of his vision of greater unification which would include many of the movements and Societies such as New Thought, Unity, Psychology, Rosicrucianism, and other isms, aroused by the Theosophical revival. The Theosophical Society should challenge these movements to examine and accept the teachings of the ancient world, the Ancient Wisdom, the Platonic philosophy. The relation of the Higher Manas to the lower mind or personality was the keynote of all religious ethics and moral philosophy. He remarked that the Oxford Group movement lacked a broad and deep philosophy of life and mentioned the need of unification of all the Theosophical Societies on some acceptable basis like the teaching of

the ancient world-unity on the basis of the evolutionary impulse of the incarnate God.

Miss Agnes Wood described her library work in Toronto, and her plan of shelving all kinds of modern movement books, gradually inducing readers to take up the study of Theosophical works.

Mr. E. L. T. Schaub of Toledo spoke of the need for love in the Society. "Love is the cement of the Universe," he quoted. Theosophy taught the need of living the impersonal life, of unselfishness. "We must learn to love and forgive."

Miss Mayme-Lee Ogden, Rochester, dwelt on the value and necessity of living Theosophy, and particularly to maintain friendliness with the people one works with in spite of their skepticism regarding Theosophy.

Mr. J. R. Stevens, Cleveland, spoke briefly on the spiritual value of the esoteric teaching of Theosophy.

General J. D. Lodeesen-Grevinck, Ann Arbor, Michigan, described the two tiny Theosophical Lodges in that University city, with all in all a membership of twelve. The Adyar Lodge had the credit of having organized The Theosophical Student Club, not for study or meetings, but only with the purpose to sponsor prominent speakers on Theosophy. This had made it possible to have public lectures delivered on the Campus platform. The Point Loma Lodge had recently obtained the promise of the Adyar Lodge that if Dr. de Purucker could be had he would have the backing of the leading Church, the First Methodist, through its minister, Dr. Frederick B. Fisher, formerly Bishop of Calcutta and now himself a Theosophist. General Lodeesen-Grevinck hoped that both Lodges would be able to cooperate in such work.

Miss Emilie P. Arnold, Toledo, Ohio, spoke earnestly of the privilege the Theosophical Society offered to all who wished to learn of the divine wisdom.

The session was then adjourned till two o'clock.

## Mayor Swayze Speaks

Luncheon was served at one o'clock and His Worship Mayor Charles F. Swayze attended as the guest of the Convention and to greet the delegates and welcome them to Niagara. The Niagara Falls Review reported his address as follows:

"Mayor Swayze extended a cordial civic welcome at the noon luncheon meeting. 'We consider you have paid this city a great compliment in having your first International Convention here. From my limited knowledge and acquaintance of the tenets and purposes of your organizations I am convinced as your beliefs and doctrines are advanced you will perhaps create better conditions throughout the world, because I have been informed the main spring of your teaching is the universal brotherhood of man.'

'It seems rather peculiar to me that in times of stress and trouble such as we have and are going through now, that this age-old doctrine once again is preached and advocated by all and that the Sermon on the Mount is held up more than ever before as the beacon light of humanity. During your short stay here I trust you will enjoy the quiet peaceful points of interest that nature has placed in this vicinity, and would remind you there are legends connected with this locality perhaps, as old as civilization.'

The following letter was received by Mr. Cecil Williams and explains itself:

Zagreb, May 31st, 1933.

Dear Friend: I learned from The Canadian Theosophist that there will take place at Niagara Falls the First North American International Inter-Theosophical Convention. Though I see it will hardly be possible for this letter to reach you in time I still send on behalf of Yugoslav T. S. our friendliest thoughts and loving greetings flowing from our hearts and meeting those going out from yours. With all good wishes for Theosophy Triumphant,

Very sincerely yours, ever in service,

Jelisave Vavra.

May I ask you to be kind enough to remember me to the Editor of the Canadian Theosophist telling him that I thank him most cordially for the splendid idea that was mentioned among the Official Notes and shall let you know as soon as I find Canadians in Zagreb. That will truly be a link for us. Gratefully,

Jelisave Vavra.

It was 2.20 before the delegates could be called to order to hear Mr. Emory's address on "The Basis of a Spiritual Union of Theosophical Organizations" a summary of which by Mr. Emory, follows:

## The Basis of a Spiritual Union

As Theosophists we all recognize the importance of the law of Karma. This has been aptly called the doctrine of consequences which was expressed by the Initiate Paul in the words "Whatsoever a man soweth, that shall he also reap," and in the Buddhist philosophy the statement is made that "effects follow causes as inevitably as the furrow follows the plough". Applied to human actions we perceive that causes originate in the intellectual and spiritual realms, and hence it is necessary to work in these causal realms if we wish to produce worthwhile and lasting results.

In the Secret Doctrine H. P. Blavatsky repeatedly calls attention to the fact that spirit and matter, called by science energy and matter or substance, are the opposite poles of one and the same thing; as the Theosophist might express it, they are at the opposite poles of being. Matter is inert, and its essential manifested characteristics are form, mass, limitation. Spirit on the other hand is active, and its essential characteristics are manifested as energy, force, motion; in other words freedom from the limitations of matter. If we apply the above conceptions to human beings we see that material characteristics are those which are limited, selfish, and personal, while spiritual characteristics are unlimited, or universal; therefore, unselfish and altruistic.

Theosophical organizations are made up of imperfect, but evolving human beings. As the atoms are the building blocks of the cosmos, so, therefore, human beings are the building blocks of Theosophical organizations. These organizations manifestly cannot be better than the material of which they are composed. If the building blocks are strong, free from extraneous material, not subject to corrosion the organization which they compose will show stability, endurance and any other characteristics manifested in the building blocks—that is, the human beings. On the other hand, if these building blocks are mixed with extraneous material, if they gather to themselves useless accretions; if they are readily corroded, and easily disintegrated, the organization composed of such building blocks will itself show similar characteristics, and be of little real use in the world.

The Theosophical Movement at the present time is unfortunately composed of a number of different organizations. As these organizations express characteristics derived from the entities which compose them, the Theosophical Movement in its turn can only be manifested on the outer plane by the characteristics of the various Theosophical organizations composing it, for they are the organs of that body, just as the brain, heart, lungs, etc., are the organs of the physical instrument which we as human beings have to use.

As the subject now under consideration is "The Basis of a Spiritual Union of Theosophical Organizations", it logically follows that a spiritual union can only be expressed by spiritual characteristics, and such spiritual characteristics must be derived from the various organizations referred to. Here then is the challenge to us Theosophists—the building blocks of, first, the Theosophical organizations, and second, the Theosophical Movement. If we express the spiritual characteristics which are universal, such as impersonal love, forgetfulness of self, forgiveness of injuries, readiness to give up non-essentials with an equally adamant determination to stick

to principles, there will be no difficulty whatever in bringing about a spiritual union such as seems desirable. And I think this word desirable should be replaced by the stronger term essential, and that that should be expressed without qualification, so that we should say, a spiritual union such as is essential.

Those qualities or characteristics which are more or less common to humanity as a whole and therefore, to us as Theosophists, are the personal characteristics manifested by the lower self. These being limited are therefore essentially selfish, i.e., limited to the lower self. These include all those ignoble characteristics which we can so readily recognize in others, but find it difficult to see in ourselves. It is not necessary for us to go so far as to be angry at our brother; if we simply detest him, or even ignore him we are not showing the spiritual characteristic of impersonal love, but are showing the material characteristic of personal like and dislike. If we are ambitious for place and self-preferment, that very ambition unfits us for taking a prominent part in a spiritual movement.

#### Need of Regeneration

I do not believe there is a single Theosophical organization, not excepting the Point Loma organization to which I belong, that is not in need of regeneration; that is, if we want the Movement of which our organizations are a part; if we want the organization to which we as individuals belong, to function in an efficient manner so as to carry on the noble work for humanity inaugurated by those Great Ones who permit us to speak of them as our Elder Brothers, we must overcome these desires of the lower self and strive mightily to express the beautiful spiritual characteristics to which attention has been called. We will then be regenerated, or at least a start will be made toward regeneration. Of course we cannot expect regeneration to be a sudden process. It takes time to overcome the desires of the lower self. It needs discipline. It needs the practice of spir-

itual exercises, and when we can take discipline as a gift, something that we strongly desire, we will begin to exercise some of our spiritual qualities, and be discipline-takers, that is disciples, or chelas.

Too many of us are prone to see the duty of others and pay attention to that rather than to our own. It is only as we can concentrate on our own duty that we are able to begin to make of ourselves worthy channels through which the spiritual forces coming from our Elder Brothers can flow.

As Theosophists we have a great gift to offer to humanity, and that gift is expressed in the Theosophical philosophy and particularly in the Golden Chain mentioned by our revered H. P. Blavatsky, the Messenger sent by our Elder Brothers in 1875. The Golden Chain referred to, as outlined in *The Key To Theosophy*, consists of four links which, she said, should bind humanity together in one Universal Brotherhood. These links are: first, Universal Unity and Causation; second, Human Solidarity; third, Karma, and fourth Reincarnation. A logical understanding of these doctrines by humanity as a whole should be the greatest possible incentive to attempt to live noble and altruistic lives, and that, my comrades, I believe is the mission of the Theosophical Movement.

#### Discussion on Unity

In the discussion that followed on unity, Mr. Cecil Williams said that it seemed to him that the basis upon which spiritual unity of the societies could be achieved was Theosophy. While leadership had its value, and all recognized some leader, living or dead, the objects of the Theosophical Society, as stated by H. P. Blavatsky in the *Key to Theosophy*, presented aims which all might accept. He stressed that in the particular statement of the objects cited the study of Theosophy was given as one of the aims, though the word itself was not used. In the second object it was described as "the world's religion," and there was only one world's religion, which was

Theosophy, the basis of all religions.

Mr. William Kingsland's concordat, though well intentioned, failed to take into consideration the tendency of followers of statements of convictions to crystalize them. Mr. Kingsland could not guarantee that in the future his declaration of principles, if accepted, would not be made the basis of a creed. Man's understanding of truth should be kept fluid, and the founders of the society had been careful not to make any formal, concrete statement of Theosophical truth. "If Theosophists get together it should be on the presentation of the Theosophical attitude to the world on broad basic principles. We have not been good enough salesmen in our job of selling Theosophy to the world." Mr. Williams concluded.

Mr. Schaub of the Point Loma Group, said: "I believe in leadership. In rail-roading for instance, men work up from low positions to the highest ones. If leadership is required on practical lines it is certainly required along spiritual lines. The only way you can pick a leader is by his life. Does he practice what he teaches. Choose him whose plans are practical, who can show you what you must do to raise the human element within you to the spirit."

Mr. Smythe said: "We in Canada have a different point of view. We believe we need to meet the rough and tumble of life. In our experience in Toronto during 50 years, the people who have gone through the things that trouble us, who have been underdogs and have had all the misery and agony of being underdogs, yet have wrestled on and have found the power within that guided them, finally became the people that make Theosophists that cannot be shaken out of Theosophy. They do not care about anything but carrying out the Masters' desire in their own hearts; such go forward in strength of love, courage, and helpfulness for others."

Dr. Kuhn said: "I have not yet reached final conclusions, for there is much to be

(Continued on Page 148.)

# THE CANADIAN THEOSOPHIST

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IN CANADA

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### GENERAL SECRETARY

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

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## OFFICIAL NOTES

Pressure on our space by the report of the Niagara Convention has compelled us to hold over several letters and articles till next month.

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The sudden death of Mr. H. Schwarz after an operation so soon after his retirement from the position of Treasurer of the Society at Adyar will be received with deep regret.

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Members will confer a great obligation upon the officials of the Society by sending in their dues as soon as possible. These were due on July 1, \$2.50 each for Lodge members, \$5. for Members-at-Large.

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Attention is directed to the Standing of the Lodges and the Statement of Funds in the Tables supplied. The membership situation is dealt with in the report of the General Secretary. The Statement of Funds is better than last year. It might

be pointed out that the balance carried forward is practically made up of donations to the Magazine Fund. This and the Magazine sales have accounted for about half the cost of the magazine during the year. We wish our supporters would so extend its circulation that the whole cost would be borne out of its own revenue. To those who have been kind enough to make donations we return the heartiest thanks.

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Mr. Reginald Thornton is the new representative of the Toronto Lodge on the General Executive. He has been an earnest member for many years and has filled various official positions on the Lodge Executive, and for some years as Secretary of the Lodge. He is uni-

versally popular but so modest and retiring that his photograph was only to be had by occult means. Mrs. Thornton is as devoted to Theosophy as her husband, and has done splendid work with the Women's Auxiliary.

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The Blavatsky Bibliography is a publication no student of Theosophy can be without. It is a reference book of Works, Letters, articles, etc., by and referring to Madame H. P. Blavatsky and is to be had from The Blavatsky Association, 26 Bedford Gardens, Campden Hill, London, W. 8, England, price One Shilling. 36 pages, quarto with cover. An exhaustive list. It is in marked contrast with the list in Theosophy in New Zealand where a list of books is given for elementary and advanced study which includes 19 books by Mrs. Besant, 16 by Mr. Leadbeater and three by H.P.B., namely, The Key to Theosophy, The Voice of the Silence and Practical Occultism. Theosophists in New Zealand must be thankful for small mercies. Yet The Key may outweigh all the rest.

STANDING OF THE LODGES

	New Members	Joined on Demit	Reinstated	Left on Demit	Dead	Resigned	Inactive	Total 1932	Total 1933
Banff .....	...	...	...	...	...	...	...	3	3
Calgary .....	...	...	...	1	...	...	2	8	5
Edmonton .....	...	...	...	...	...	...	2	3	1
Hamilton .....	3	...	2	...	1	...	6	31	29
London .....	...	...	2	...	1	...	1	13	13
Montreal .....	2	1	3	...	2	...	4	30	30
Regina .....	...	...	...	...	...	...	...	1	1
St. Thomas .....	...	...	...	...	...	...	...	3	3
Summerland .....	...	...	...	...	...	...	...	1	1
Toronto .....	16	1	11	...	3	1	45	201	180
Toronto, West End .....	...	...	...	...	...	...	...	13	13
Vancouver .....	...	...	1	1	...	...	...	14	14
Vancouver, Orpheus .....	5	...	1	...	...	...	1	19	24
Victoria .....	...	...	...	...	...	...	...	2	2
Vulcan .....	...	...	...	...	...	...	...	6	6
Winnipeg, Blavatsky .....	...	...	...	...	...	...	...	1	1
Members at Large .....	...	...	...	...	1	...	1	8	6
<b>Total .....</b>	<b>26</b>	<b>2</b>	<b>20</b>	<b>2</b>	<b>8</b>	<b>1</b>	<b>62</b>	<b>357</b>	<b>332</b>

STATEMENT OF FUNDS—YEAR ENDING JUNE 30th, 1933

Receipts	Disbursements
Balance from last year .....	Per Capita, Adyar .....
Lodge Fees and Dues .....	Magazine cost:
Magazine Receipts .....	Printing .....
Donations to Magazine .....	Binding Vol. VII. ....
Bank Interest .....	Stencils .....
Premium .....	Postage .....
Sale of Pamphlets .....	.....
	Stationery .....
	Membership cards .....
	Petty Cash—postage, etc. ....
	Bank Balance .....
<u>\$1757 14</u>	<u>\$1757 14</u>

## THE GENERAL EXECUTIVE

A meeting of the General Executive was held on Sunday afternoon, July 9, at 52 Isabella Street, Toronto. All the members except Dr. Wilks and Mr. Dobbs were present. Mr. Reginald Thornton was welcomed on his first attendance at the Executive. The meeting was occupied largely with routine, reading of reports, etc. Mr. Belcher was re-elected secretary, and Mr. Housser, acting treasurer. Mr. Williams was congratulated on the success of the Niagara Convention. A letter from Mr. J. Emory Clapp was read, hoping for more concrete action next year. This was deprecated, the true object being held to be one of cooperation without any attempt at present towards organic union. Mrs. Besant's health was reported to be precarious, and sympathy expressed for her long illness. It was felt that the longer she lived the better for the Society. Discussion as to a possible successor was not thought to be desirable. After some discussion of Mr. Housser's proposals regarding improvements in the Magazine, and the reading of letters from Dr. Wilks and Mr. Dobbs, it was moved by Mr. Belcher "that a section of a maximum of eight pages in The Canadian Theosophist be allotted to articles of a 'look-out' nature, which F. B. Housser will undertake to have ready to meet the needs of publication." This was carried unanimously. The articles are to be brief and deal with current science, sociology, and such other modern topics as may be thought to illustrate The Secret Doctrine teachings and the Theosophical point of view. "Theosophy and the Modern World" is to be the caption. The Meeting adjourned till October 1.

## GENERAL SECRETARY'S REPORT

This will be a very brief document. I regret to say that we have continued to suffer with the rest of the Theosophical Society from the Depression. Our membership roll shows a decrease of 24 from the previous year of 357. This is as nearly

as possible 7%. The roll of the Adyar society shows a decline of 2681 from a membership of 36,115, which is also as nearly as possible 7%. We are not therefore in worse condition than our neighbours, though we may regret that we are not better off.

We are now in the Fourteenth year of our history as the Canadian National Society. The Canadian Theosophist is in its Fourteenth volume, which is somewhat of an achievement. It has secured the attention of Theosophists throughout the world, and has attained a reputation for independence and careful support of the Movement on the lines originally laid down by Madam Blavatsky, without sacrificing anything to idolatry or a presumptuous orthodoxy.

The accretions to membership have not been great but in this respect we have had little opportunity of breaking new ground in order to, or with the expectation of, making new members. Those who join us voluntarily are usually those who remain. It is to be deplored however, that we have no permanent lecturers to cover the wide field of the Dominion. Local Lodges should shoulder this responsibility and do what they can in their own districts. Of visiting lecturers Toronto has had the most attention and Vancouver and Montreal next.

In this connection it may be pointed out that the Toronto Lodge is responsible for the greatest number of Inactive members this year, no fewer than 45 having dropped out. Had these been retained we should have shown a gain instead of a loss. Toronto, however, also shows the greatest gain of members with 16 new members and 11 reinstated. We regret to record eight Deaths, the greatest number for many years.

The financial standing of the Society is satisfactory being somewhat better than last year. The expense of an election was saved by general agreement to observe the status quo.

The health of Mrs. Besant continues frail, and at last accounts was more precarious. Mr. H. Schwarz, for 25 years Treasurer of the Society at Adyar, who recently retired, returning to Switzerland, his native land, succumbed after an operation.

The recent Convention at Niagara Falls must not be overlooked. It was first proposed by Mr. Cecil Williams last September, and then and subsequently endorsed by the Executive. The spirit of brotherly cooperation and harmony which it represented has been a leading motive with the Theosophical Society in Canada ever since its organization. It is hoped that similar conventions may be held annually in all parts of the world as the eventual result of the Niagara meeting.

For all such work there is one touchstone—fidelity to the ideals set forth by Madame Blavatsky in her expositions of the Ancient Wisdom, the broadest tolerance consistent with loyalty to truth, and the most devoted but impersonal service to the interests of humanity. "The individual withers; the race is more and more."

Albert E. S. Smythe,  
General Secretary.

## THE WORLD ECONOMIC CONFERENCE

By Robert A. Hughes

The astrological conditions under which this conference has met are not propitious of great success. A chart cast for the time of the King's speech (2.00 p.m., June 12th at London) during the opening, does not augur lasting success. A waning Moon again promises that this parley will meet the fate of the Imperial Conference at Ottawa last year. Venus, ruler of the chart, is found in the Ninth house with Mercury, thus promising some *educational* benefit from the conference. Perhaps the reason why they fail!

The position of Saturn in the Fourth

house is unfortunate for the present 'National' government of Britain; as it will encounter loss of popularity and so may lose office as the result of failure. It also indicates, what should be but is not, the basic reason for the parley—that the vast masses of the world's people are unfortunate, unemployment and want being universally prevalent. This aspect is also unfortunate for trade and revenue; as well as showing that the machinery of the Conference will not work smoothly, its affairs being depressed and disordered.

Uranus in the Seventh shows treaties or alliances with foreign powers, but they may prove complicated and troublesome, for disagreement, enmity and rivalry will occur.

The house of councils, the Eleventh, is occupied by Mars, Jupiter and Neptune. Mars shows a militant and quarrelsome spirit being manifested; and much opposition to all points discussed. Its conjunction with Jupiter is favourable as it will at least uphold the dignity of a 'World Conference', and so save the face of the nations present. Some good points may, after great opposition, be decided upon and so carried.

That the U.S.A. holds the trump cards, and so will probably come out successful is indicated by the Sun in Gemini, which rules the States, favourably aspected by Saturn. The U.S.A. may hold its own against its opponents either by weight of numbers, or by prudence, tact and diplomacy.

It is doubtful, however, judging from this chart, whether any lasting benefit will accrue from the Conference. Though the fact that it has been held at all is a favourable omen for greater co-operation between the nations of the world in the future.

June 30, 1933.

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The American T.S., Wheaton, Ill., has a continuous programme from July 29 till Aug. 15, for the Olcott Institute, Summer School and Convention. Registration for the three, \$25.

## THE NIAGARA CONFERENCE

(Continued from Page 143.)



Messrs. Harris, Smythe and Kuhn

said on both sides of the question of leadership. The question comes up, what is the authority, function, etc., of leaders. How much authority shall we delegate to titular leaders. Leadership apparently must be limited; and there is ground for compromise. It is up to the leaders if they are leaders of vision of the highest kind, practically to solve this problem of union. Retain those leaders and put forward the imperishable principles on which this movement is founded.

Mr. N. W. J. Haydon, Toronto, in answer to a question by Mrs. Currie as to the leadership of H. P. B., said: "Personal leadership is removed by death. Leadership is essential merely as a convenience until we are old enough to stand on our own feet. Spiritual verities are not tied to human institutions."

### Theosophy and Art

The address by Mr. Lawren Harris on Theosophy and Art was listened to with rapt attention. The first part of this address appears as the first article in this Magazine and the second part will appear later, as Mr. Harris believes that readers will find that it naturally falls into two parts and will be more acceptable in that way.

### Drama and Human Life

The paper "The Drama and Human Life" which was to have been given by Mrs. Jessie Eldredge Southwick, of the Emerson College of Oratory in Boston,

was presented in her unavoidable absence by Mrs. Alice O. Benedict, of Boston. The paper was in part as follows:

"More and more are we coming to understand the ability of the soul, through the interpretation of dramatic expression, to experience sympathetically the whole gamut of human aspiration, emotion and motive, with their significant reaction, both outward and in the psychic and spiritual consciousness.

The great advantage of such authors as Shakspeare is that while portraying every type of good and evil character, the music of his thought plays true, and no one doubts the relative qualities of true and false. By revealing life in its real meaning the great dramatist enlists our sympathy and compassion without poisoning our moral judgment. Instances may be multiplied of the universal humanity of Shakspeare, who sees life in the cosmic atmosphere of the inevitable Karmic law which impels to good—makes all evil self-destructive. This great law of Karma as taught by Theosophy works through consequences; give it but time for its fulfillment through evolving lives, and we have answered the question of a just universe and the divinity of the spirit that dwelleth throughout the depths of space.

Education through dramatic expression that is sincerely responsive, not merely formal, broadens the sympathies, makes its ideals to influence many others, and in proportion to the high purpose of the interpreter, lifts himself and others on the upward scale to the theosophical concepts of self-directed evolution of character, universal brotherhood and conscious relationship to the whole plan of life.

Ideally speaking, the great actor is the man of clear intellectual grasp of human nature, of keen sympathies, of responsive powers of expression and self-mastery in the handling of his resources. The development of these powers of dramatic expression is worth the earnest study of every one who would play his part well in the drama of life and help lift the world to the realiz-

ation of the theosophical ideal of universal brotherhood.

#### Economics

The closing address of Saturday afternoon was on "Theosophy and Economics", by Mr. Smythe, and among other things, he said:

"What are economics? Economics is a Greek word that means Household Management. The women know more about that than any man present. That is what is wrong with our society, bad management. Our political leaders do not sew on their buttons, do not know how to manage their business. That is because this world is hell. We are down here incarnated in hell, the lowest aspect of ignorance we can touch. Let us not forget that it is hell, but that there is a way out. We are always trying to make hell more comfortable. We might be able to make a heaven out of it if we lived for heavenly things. There is beauty in the world, but not for us if we have not beauty in our own hearts. Our opportunity as Theosophists is to lay up treasure in heaven where neither moth nor rust doth corrupt. We have been given this great gift, Theosophy, the wisdom of the divine, the wisdom of the Masters. Are we doing all we can with it? Can we teach men that they are gods, and lead them to live the lives of angels rather than of devils?"

#### Theosophy and Modern Thought

The meeting at 8 o'clock was the largest of the day and Dr. Alvin B. Kuhn, who took his Ph.D. degree at Harvard for a thesis on "Theosophy," afterwards published in volume form and furnishing one of the finest studies of modern Theosophy, presented to the public in America since H. P. B.'s death, spoke on his studies in Greek, Egyptian and Christian origins of religion. He held his audience for over two hours and no one moved and questions were poured in upon him till eleven o'clock and later. Dr. Kuhn has kindly supplied a brief of his address as follows:

"Modern thought, following the implica-

tions of scientific discovery, has been making very rapid approaches to an accord with the fundamental principles of Theosophy, as to the nature of matter, the schematism of the universe and the constitution of man as a psychic and spiritual, not a material being. Trends in physics, biology and psychology have been distinctly and drastically Theosophic. More old systems than the economic one are crumbling about us, giving place to new formulations. The very basis of the old Newtonian science are being swept away, with the disappearance of solid matter into electronic and psychic energies. The billiard-ball theory of atomism is dead. Matter has slipped through a hidden door out of the realm of the realistically actual world altogether and disappeared into a new world hard for science to explore. It has evanesced into the world of metaphysics. Bridgman, of Harvard, Compton and other scientists have themselves declared that the very laws of nature are no longer a sufficient guide in apprehending and explaining life. Matter has slipped into the world of the occult, where Theosophy has all along said it was to be found.

In philosophy and ethics values have likewise gone out of the world of physical life altogether, and are seen to be localized in no other world than that of consciousness. The postulation of continuity of life through reincarnation is essential if thought is to have a place for the permanent location of values, the results of effort and experience. Values can not be finally localized in the bodily life on earth, yet are built up by that life and treasured up in perpetuity in the depths of consciousness. Theosophy alone, in its predication of the imperishable spiritual body, on which the result of all life experience is recorded, provides the basis for the preservation of all values. As tons of crude ore yield by distillation a small quantity of indestructible radium; so many lives of rough experience in the body are magically distilled into a radiant nucleus of indestructible spiritual essence. Theosophy says,

however, that the soul meets its opened Book of Life with its past record, not when it passes to rest in death, but when it comes to birth anew. For the soul's own inner selfhood is that Book of Life.

#### New Views of Evolution

"The remarkable re-formulation of the principles of biological evolution by late science, in correction of the imperfect earlier Darwinian theses, reveals the operation of purely Theosophic principles in this field to an astonishing degree. As announced by Henry Fairfield Osborn, eminent anthropologist, science has accepted nine new principles of evolution unknown to Darwin, three of which categorically establish the fundamentals of Theosophy as operative in the unfoldment of life. First, nature works to develop organic life from within outward, not the contrary; second, growth takes place, not under the determinative influence of environmental factors, but on a plan already ideally marked in the germ or genoplasm; third, organs are provided in the several species long in anticipation of the actual experiential need. The old science claimed that growth came in response to the necessity of organic adaptation to new conditions. The new science now says that nature foresees the need before it arises, and provides new organs in advance of the experience! Thus at one stroke the principle of intelligent design is restored to nature. Teleology is vindicated. Materialistic science has lost another great battle to idealism. Indeed mind is now seen to rule nature, and as Compton and Sir James Jeans announce frankly, Plato, the creator of idealism, has been restored to his throne in the kingdom of thought. And Platonism is Theosophy.

"Theosophy thus faces a great opportunity, with its basic theses being accepted on a wide scale. But its more effective preachment has been hindered by its inability thus far to translate its technical principles into the more commonplace terms of general conceptions. It has lagged

in carrying its data in simple terms into two fields where ignorance still holds the mind of man fast bound. The first is the field of conventional theology or Sunday-School Christianity, and the second is the realm of natural symbolism.

"As to the first, Theosophy has been somewhat hindered by its close adherence to the religious systems of India, neglecting somewhat those of Greece and Egypt, from which Biblical symbolism and conceptions have been more directly drawn. The speaker has found that the sources of Christianity and all religions, found in the pagan books and the esoteric teachings of the Mysteries, had not been luminously developed and supported by adequate documentary material. His recent studies will supply this deficiency in large measure. The corruption of the great old religious doctrines at the hands of third century Christian ignorance and bigotry, when the new faith, itself esoteric at first, passed from the learned and spiritual Hellenic world into the hands of the semi-barbarian Romans, has never been adequately presented. The Dark Ages were purely a Christian product, being precisely co-extensive in area and co-temporaneous in duration, with the spread of exoteric Christianity. Nor has the rise of 'modern science' with Newton and Galileo, ended the Dark Ages. They have indeed not yet ended, for the hallmark of their darkness is the loss of the knowledge of man's indwelling divinity, the god in man, which has been obscured since the Christians closed the last of the ancient Academies of esoteric teaching in the fifth century. Modern life is still indoctrinated with the grossly literalized 'story of salvation', and so powerfully drugged and hypnotized by the force of these crude conceptions, implanted from generation to generation by Sunday Schools upon the sensitive mind of childhood, that it is impossible for Theosophic effort to break through this wall of obsession. The Bible is a work of ancient esoteric symbolism, and its several keys to interpretation have not hitherto been thor-

oughly apprehended and applied.

As to the second realm, that of natural symbolism, Theosophy has not yet adequately grounded itself upon the marvelous analogies and correspondences between spiritual life and law and the outward phenomena of nature. Every facet of natural life in the outer world is a reflection of some spiritual truth in man's interior life. Nature is the outer mirror of truth, which, in the sum, is built on the pattern of the thoughts of God. An astonishing amount of this analogistic structure is available for the strengthening of the Theosophic position, and the establishment of the spiritual principles of Theosophy upon a solid basis of harmony with natural fact, will bring nature to the support of truth and render it impregnable. The Egyptian religion utilized this method of analogy or correspondence to illuminate spiritual understanding, and Theosophy must reaffirm these great natural supports of its theses."

Dr. Kuhn closed with the statement that the Theosophic movement, faced with such glorious prospects of rapid advancement, could no longer dodge the issue raised by its denominational schisms, which, because of Theosophy's unique profession of the principle of universal brotherhood, had become a thorn in its side, a cause of confusion and almost a badge of insincerity. The movement toward unification must go forward quickly to consummation.

#### Sunday's Meetings

Sunday morning was devoted to the convenience of visitors who had not previously been to Niagara, so that they might see the sights of the place, the Falls, the beautiful Queen Victoria Niagara Falls Park, the Niagara Glen, the Whirlpool, and other attractions. On the request of Rev. Robert B. Day, Mr. Smythe spoke in the First Unitarian Church, Niagara Falls, N. Y., at the morning service on "The Lost Chord of Christianity."

Sunday afternoon the sessions were resumed shortly after two o'clock, when Mr.

Felix A. Belcher of the West End Lodge, Toronto opened a discussion on "Theosophy and Ethics." Mr. Belcher spoke as follows:

#### Theosophy and Ethics

"Ethics, for the purpose of this article, may be defined as the right or just relations of one individual to other individuals. But the matter is not as easy as that may



Mr. F. A. Belcher

appear to be. For, in practice, we find that ethics are very elastic. Many a contractor who would scorn to bribe the purchasing agent of some large corporation does not hesitate to join his lodge or club, to take him to a hockey match or ball game, etc. For pure friendship? Well, perhaps.

"In professional life lawyers and doctors have their codes of etiquette, but what actually happens only too frequently? Ask their clerks or nurses and if you can gain their confidence you may learn of many

strange doings. In manufacturing and commercial circles much may and does happen that would not look well in the spot light of publicity.

"This all makes for confusion in our ideas of ethics. But this is not all. History shows that ethics vary with the centuries and countries. Now, is there a touchstone that in any age or clime, in any walk in life, will prove dependable? Yes; Most religions have the "golden rule" in one or another of its many forms. Examined, it proves to have nothing to say about salvation, right or wrong, merely—What would you like to have people do to you? Because just what you do to others is what they will do to you. It is noteworthy that in the Christian story Jesus is made to add to his statement: "For this is the law". Clearly not the law of the Jews or Romans, but the law of Nature, immutable, inescapable, implacable. 'It knows not wrath nor pardon'. But this is only our old friend 'Karma', or Mrs. Bedonebyasyouddid, in Kingsley's facetious but accurate picture.

"But where does Theosophy come in in all this? If it has always and everywhere been taught and means just this, what has Theosophy to add? For one thing it more faithfully and logically presses this as the basis of all morality than any of the religions, unless possibly Buddhism may be excepted. But it does more. It shows that it is not an arbitrary fiat imposed by some external ruler, but a law of the universe as immutable in the world of behaviour as the law of causation in the world of physics. Science we know would be impossible but for the immutability of this law. Henry Drummond long ago pointed out that it would be unthinkable that the physical world should be governed by law and the spiritual world by caprice or chance. It is this that Theosophy rightly claims as its special contribution to an understanding of the law of life, that life may, must, become, a more intelligent process than the haphazard, happy-go-lucky thing that it usually is."

#### Ethics in Business

Mr. Clapp thought Ethics in business was almost impossible because business is based on competition and ethics is based on cooperation. If we could look on ethics as the expression of the law of Karma we would see that it is the tendency to re-adjust, the tendency to equilibrium. If we could look upon ourselves as 23 billions of cells in a greater organism, every cell essential, each one re-acting upon the whole, and every other cell re-acting upon us, we would keep a clearer view of this law of ethics. We are a unit. Karma is the Law of Compassion. It is for us to preserve harmony and to let it flow from us to all others.

Miss Wood, Mr. Schaub, and Miss Mills took part in the discussion which followed and Mr. Belcher concluded it, pointing out that the central spirit was the sun. Every nation had its national spirit and generated Karma in its own right. Ethics led naturally to harmony.

Mr. Cecil Williams opened the discussion on Education and Theosophy. He has supplied the following summary of his remarks:

#### Theosophy and Education

"Among the clearer-thinking educationists of our day there is great dissatisfaction with our educational systems. Something has gone wrong. Faced with a crisis like the depression the people, despite their education, are helpless, unable to think to a conclusion, left with nothing but hope. A few years ago, in the swirl of prosperity, most could think of nothing else but joining the mad dance, with its accompaniment of jazz and crime. It is evident that they are not really educated.

"In the pursuit of their enquiry as to what is wrong our educationists are hampered by old habits of thought, and Theosophists could do a great service to-day by emphasizing at every opportunity those Theosophical principles of education laid down by H. P. Blavatsky in *The Key to Theosophy*. We must go back to fundamentals.

"I am not an expert on education, I am merely trying to think clearly, and to-day I have time for only a few suggestions.

"Democracy to-day is on trial and unless some radical changes are made the verdict is not likely to be a favourable one, and if that should be so, our educational systems will be largely to blame. They are the unconscious betrayers of democracy, for they have strayed from the high ideals of pioneer educationists and substituted for them intellectual toys. Popular education, in the minds of its founders, was to augment human happiness, create a sane prosperity, and abolish crime, but to-day when any increase in crime among youth is pointed out, educationists protest that the home is responsible. They forget that the parents they blame have also been 'educated.'

"My introduction to economics was through a public school text-book or reader, not of my time, but of the generation before mine, but to-day students leave high school with no knowledge of economics at all, and when they become voters they are at the mercy of politicians most of whom know as little of economic realities as they do. This is an illustration of the way in which education has lost touch with reality.

"The chief aim of education should be the training and formation of character. This seems to be left now to such bodies as the Boy Scouts and the Girl Guides, and if no radical changes in our educational systems is effected, we might well consider handing our schools over to the Scouts and the Guides. They might, at a pinch, save our democracy for us.

"Theosophy, like Buddha and Christ, and a few other teachers, who are supposed to have had some knowledge of the subject, regards man as an immortal soul, and in the education of youth that should always be kept in mind.

"That a youth should acquire an elementary knowledge of botany in one year, to forget it the next, as he does in our high schools, is a matter of no importance, except to a pedagogue immersed in botany as

a hobby, but that he should acquire a feeling of mutual interdependence and brotherhood is a matter of so much importance that his destiny in this life and in others, and the destinies of those with whom he is associated, depend upon it.

"So far have our schools diverged from this Theosophical and truly Christian ideal (for Theosophy and the teachings of Christ are identical), that we have now a group of theorists, called technical educationists, who regard man, not as an immortal soul, but as a sort of superior animal, who because he cannot be put in a cage, must be taught to do more or less skilful tricks. Undoubtedly technical education is useful, but that it is the basis of education is an idea unchristian and untheosophical.

"Educationists will maintain that character training is not ignored in the schools, but they go about teaching ethics in a strange way. One of the popular high school text books—popular with the pedagogues that is—is White's First Greek Book, which contains an account of the stupid wanderings of a band of treacherous, blood-thirsty avaricious bandits, dignified under the impressive title of Xenophon's March of the Ten Thousand Greeks. Are high ethical ideals to be inculcated by the study of such literature as this?

"Greek is an optional subject, but Latin is compulsory in academic work. I think we should urge educationists to substitute Greek for Latin in the high schools. Few who learn Latin ever find use for it, but by learning Greek the generality of students, through Sunday Schools or otherwise, might take up the study of the New Testament in the original Greek. It has been said that every great spiritual movement in Christendom, including the Reformation, began with someone reading the New Testament in the original Greek. To Theosophists such a statement is not surprising for the Greek New Testament is a presentation of Theosophy and as such has dynamic power. Instead of tales about Greek bandits Greek text-books should con-

tain the parables of Jesus and ethical stories and myths from the literature of ancient Greece.

"The Theosophical movement in its broad sense, the spread of Theosophical ideals and ideas, that is, under whatever name, would make greater headway if the schools were influenced by us to a greater extent, and we should endeavour in every possible way, through letters to the press, through teacher members, through members on school boards, through lectures and articles, through cooperation with societies having similar aims, to supplant the present crazy-quilt educational systems with one having for its chief aim the development of Christian or Theosophical character."

#### Defects in Education

Miss Amy Putnam, speaking as a Kindergarten teacher, said the teachers were not to blame for defects in the educational system, which was devised by the Department of Education and had to be followed. She said she was going to disagree with everything Mr. Williams had said. Only two years were allowed them to make an impression on the child's mind as against the home influences. They were working on a curriculum made 120 years ago, and it was the same thing as Procrustes' bed of steel. As educationists they were trying to make people think on natural lines. She mentioned the work of the Red Cross in schools as an illustration of instruction in Brotherhood.

Mr. Schaub emphasized the importance of the Raja Yoga system of education, and Miss Ogden described the work of Theosophical Lotus Circles through which the present generation could be set on the right road. Mr. Schaub described the Raja Yoga system as the perfect balance of the physical, mental and spiritual, and very best to teach children self-reliance.

Miss Arnold said: "I will tell you how the educational system has changed since Germany became a republic. The greatest thing there is that the children teach themselves. There is a movement somewhat similar to our Boy Scouts, but the school

takes it up more practically. Almost every school has a cottage somewhere under a caretaker who starts a garden. The children are taken there and they own it. Then there is exchange of children from one part of the country to another and to other countries to study geography. Railroads, of course, are owned by the government and they co-operate with schools for cheap transportation. Children also are taken through the manufacturing plants to see the processes and the natural tendency of the child for one trade or another is shown up."

Dr. Kuhn thought that in general the place to instil Theosophical knowledge is with the younger folks. "I was encouraged to learn that children, taught some of the Sanskrit terminology, took to it eagerly. You can take up the subjects of the deepest profundity with the young people and they listen intelligently and ask the most intelligent questions."

Mr. Williams said in reply that with regard to blaming the home instead of the teacher, most of the present-day parents have gone through this educational system. If they are the creatures of it, the blame should be laid upon the system. Who put the educational authorities there? We did. We as Theosophists should not wait till we have converted everyone to Theosophy to start Lotus circles. We should label them Christian and to that people would listen. Politicians had too much to say in the devising of educational systems. The responsibility for changing education, so as to bring it more in line with Theosophical ideas, rested with the members.

#### Committee on Resolutions

It was past the scheduled hour when the routine business of the Convention was reached. Considerable discussion occurred over one or two of the Resolutions presented by the Resolution Committee. The most important to judge by the discussion that arose was over the motion to inform the heads of the various sections of the Theosophical Movement of the holding of the Convention. The following resolution

was framed by a sub-committee of the Resolutions Committee formed of Messrs. Belcher, Clapp, Dr. Kuhn and Williams:

#### Towards Unity

Resolved: That the Official Heads of the various Theosophical organizations be appraised of the work and results of this Convention with a view to cooperation on a large scale. The achievements of the Convention have exceeded our fondest expectations and this Convention closes in the conviction that the movement towards unity has been given a tremendous impetus, and that the outcome of this Convention gives basis for the hope that practical Theosophical unity in the form deemed most desirable may and should be realized, and may not be far distant.

Mr. Belcher: To show our attitude to this resolution, we felt that this had proved such a unique success that we had every reason to hope that future conventions might equally expect the blessings of the Great Ones, who, however they may not interfere with our methods, would surely bless our activities.

Dr. Kuhn: The organization of this little document presented a good many difficulties. We tried to sum up the gist of the whole meeting in a few brief sentences, and frame it so as to carry out a suggested policy. We did not know what authority we had, so we passed on to the official heads of the organizations represented, an explicit statement of what we found had been a very vital response on the part of those in attendance here, and the very hearty brotherhood. We impressed upon the heads the concrete results of the fraternization. We felt we would be putting a kind of power in their hands, to convey to them a little of our enthusiasm. They will perhaps be able to realize that the time is ripe to move forward when they see the solid and fraternal body of sentiment that is behind their efforts, and for they themselves to go forward, they will step in and march along with us in the future in the same direction.

I suggest that we bear in mind as a part of our attitude and privilege during the coming year, that if we come again we will see that some others come with us so that the next will be twice the size of this.

Mr. Hick: Maybe I am out of order in suggesting any change in the wording of this resolution, but with regard to the word unity, there is organistic unity, on the one hand and unity of effort on the other. I think the word should be qualified so that we would know what we are voting for.

Mr. Belcher: We wanted unity of spirit rather than conformity.

General Lodeesen: I should say we should make an impression on outsiders, that we are in harmony.

Mr. Clapp: I would suggest to insert the word Theosophical before the word unity. We should not try to crystallize this idea; leave it fairly fluid.

Mr. Hick: If the word Theosophical were placed before the word unity, after a certain number of years, no one would know that we were each interpreting it in our own way. That should be included.

Mr. Smythe: We are only co-operating here. We have not yet unity though we have a tremendous trend toward it. We are achieving cooperation. Do we ask the leaders for anything more than cooperation?

Dr. Kuhn: I suggest we insert the phrase "in the form most desirable" after the word unity. It is impossible now to determine the form that unity will take.

#### Spiritual Unity

Mr. Williams: The idea of the resolutions committee, as I understand it, was not that organic unity was to be aimed at; but the spirit of unity, and it is the spirit of unity toward which we are now proceeding very rapidly. A great change has come over the Theosophical movement in the last five years. I would suggest that we stress the idea of spiritual unity in our resolution, that that phrase be made that the time is ripe for advance toward spiritual union. The fraternization movement, in-

augurated by Dr. de Purucker, he thought, seemed to express a spiritual movement in the hearts of Theosophists in all societies the world over. Inter-theosophical conferences helped to remove misunderstandings, and he mentioned, as an illustration of this, the friendly Theosophical attitude of the United Lodge of Theosophists, which was far different to what it had been represented to him to be.

Mr. Stevens, Cleveland: I heartily approve of Mr. Williams' idea of spiritual unity. You are either positive or negative; there is no middle attitude. You are either spiritual or you are not spiritual.

Mr. Clapp: I accept the idea of changing the word from Theosophical unity to spiritual unity.

Mr. Hick: A person voting wants to know what he is voting for. There are different meanings assigned to the term spiritual by H.P.B. I venture to say I know nothing about spirit and that the average person here has no knowledge of it. I do not think the term spirit is definite enough.

Mr. Garratt: We have shown unity of spirit which is unity of aspiration, here. That is what we have worked for for weeks and weeks. It is my belief the term unity of spirit is best.

Mr. Belcher: I would be very loath to have one member go away from this room dissatisfied.

Mr. Hick: To my mind the best idea was the one put forward by Dr. Kuhn, retaining the word Theosophical, and adding the phrase "in the form deemed most desirable". That is something which is dynamic, not static, and still allows each one to cooperate as he sees fit.

Dr. Kuhn: Theosophic unity in the form deemed most desirable. No one at this stage of development of this fraternization spirit has wisdom enough I would judge, to tell what form that will take. It is a matter for the leaders.

Mr. Smythe: You move this amendment?

Dr. Kuhn: I move that the phrase "In the form deemed most desirable" be inserted.

Mr. Williams: I would suggest that it be incorporated in the original resolution.

The committee agreed. Carried unanimously.

Mr. Haydon: I move that Brother Williams, who originated the idea of this Convention, be given the job of apprising the various heads of the several Theosophical organizations, of this resolution and what depends upon it.

Seconded by Mr. Garratt. Carried unanimously.

Mr. Belcher, Chairman Resolutions Committee, in submitting the resolutions, said: "We have a contribution from General Lodeeson that calls rather for action in the future. It is rather a matter to hand over to the committee we will speak of presently, who will prepare for the Convention next year. That committee, then, will deal with the proposal made by the General." The communication had to do with the fraternization of Adyar and Point Loma Lodges in Ann Arbor, Michigan.

#### Next Year's Meeting

Resolved: That the invitation of the Theosophists of Rochester, N.Y., endorsed by His Honour, Mayor Percival D. Oviatt, of that city, to hold a similar Convention in the year 1934 to that now concluding in Niagara Falls, Ontario, be accepted, and the cooperation of all Theosophical students be invited and commended to this project.

Mr. Smythe, in speaking to the resolution, observed, "We did not expect anything like the response that has been given us. It is a matter of very great encouragement. This has been a fraternization idea, a matter of bringing those who have been moving off to the side here and there, to get together and realize the tremendous task we have and the necessity of unity in attacking that task, and the best means that we may adopt. We thought if we started something we might get one of the other

sections to follow it up. Failing to get response we naturally turned elsewhere. Mr. Clapp, President of the American Section, Point Loma Society, had written to Dr. de Purucker, who suggested we go to Point Loma next year. Minneapolis was also suggested, and that is just about as bad as far as expense goes. Mr. Clapp, I think has very kindly acquiesced in the report of the committee. The Rochester theosophists, who represent largely the Point Loma Society, will, I understand, have the cooperation of the other societies there."

Mr. Clapp said: "Of course Dr de Purucker's idea in suggesting Point Loma was more a friendly and fraternal gesture than any real hope that people could go to such a great distance. On the other hand he felt that Minneapolis being central, as far as East and West are concerned, might be an ideal situation in which to hold a national convention. While I personally feel that we could fraternize by going to some locality where it could be attended by those not attending this convention, yet decidedly it would be a loss to go where those now present could not go. We are pioneers here in the international fraternization movement and as such we are most interested in that movement of all Theosophists. I feel that under the circumstances, Mr. Smythe's suggestion is perhaps best because we who have started this need to continue it, for we have attained a point of real spiritual unity."

Miss Mayme-Lee Ogden, Rochester, spoke on behalf of the invitation from that city. "On behalf of Rochester Lodge, while our little Point Loma organization is very small, eight members, we are large in spirit. In conjunction with the Adyar Group, who I know, will cooperate, I bid you a very cordial welcome, and I suggest that the U. S. have regional conferences. Let us start them after we have our second convention."

Mr. Belcher: "The lady stole my thunder. I see no reason why we should not have regional conferences. I suggest

that we have three at least. One for eastern, one for mid-western, and one for the coast. Why not give incentive to go and do likewise?"

Mr. Smythe: "The immediate touch and contact is of very great value. I think smaller conventions of more value than a very large one. Spread these ideas; tell what can be done. What is required is the *will* to do a thing. Chicago's motto is 'I WILL'. Mr. Williams willed this Convention. We can put them through.

Resolution to accept Rochester invitation, was carried unanimously.

#### Complimentary Resolutions

The following Resolutions were carried unanimously:

Resolved: That the best thanks of this Convention be placed on record and conveyed to Mr. Cecil Williams, who originated the idea of the Convention, and who carried out the preliminary organization work so thoroughly and successfully.

Resolved: That this Convention express its hearty thanks to Mr. Ronald V. Garratt for his work in connection with the publicity in the newspapers which aided so materially in the success of the meetings.

Resolved: That this Convention expresses its best thanks to Mr. Warren Nelson of Hamilton, who donated the programmes for the Convention.

Resolved: That this Convention expresses its best thanks to Miss Winnifred Stokes, Niagara Falls, and Miss Ella J. Reynolds, Hamilton, for their work in arranging details of the Convention facilities.

Resolved: That this Convention present a copy of Dr. Kuhn's volume, "Theosophy" to His Worship Mayor Swayze, in token of his kindness in visiting the Convention and for his sympathetic address of greeting.

Resolved: That this Convention desires to express appreciation to Mr. Fox of the Fox Head Inn for the consideration and attention extended to the delegates, and for the convenience of the arrangements made.

Resolved: That the best thanks of the Convention be expressed to all lecturers and speakers, and others assisting in the organization and work of this Convention.

Resolved: That the expenses of the Convention be defrayed from the Convention Fund, Thirty Dollars (\$30) for rent of Convention Hall, advance printing, postage and advertising, \$19.64 to Mr. Ronald V. Garratt.

A Resolution was submitted that the Convention appoint a Committee composed of members of the four Societies, Adyar, Point Loma, U.L.T., and the Canadian National Society to arrange the 1934 Convention. It was referred to the Rochester Committee as it was the feeling of the Convention that the hands of the Rochester Committee should not be tied in any way.

A collection was made at each afternoon meeting with the result that all the expenses were covered, being \$30 for rent, and \$19.40 for advertising. The collections were \$27 and \$19 and a donation of \$5. The balance was devoted to the cost of the book presented to Mayor Swayze.

The Sunday afternoon session adjourned at six o'clock to meet at eight. Many members had to leave before the evening meeting to catch trains and to be at business on Monday morning. The meeting was well-attended, however, and Mr. Smythe spoke on "Theosophy for the man on the Street."

No report was taken of the address, and the meeting closed at 9.30, Mr. Williams moving a hearty vote of thanks to the chairman, which was endorsed by prolonged applause.

Mr. Williams also moved a vote of thanks to Mrs. Bailey, Miss Wood and Mr. Haydon, who organized the delegation from Toronto.

#### Registration

The following is a list of all those who registered at the Convention. It is not known in each case to which organization the visitors belonged so no identification has been attempted. The local classification may assist in this particular.

From the United States: J. Emory Clapp, Boston; Alice O. Benedict, Boston; Emilie P. Arnold, Toledo, Ohio; Mrs. Elsie Blankenhagen, Toledo, Ohio; E. L. D. Schaub, Toledo, Ohio; J. D. Lodeesen-Grevinck, Ann Arbor, Mich; Florence G. Cowles, Rochester, N.Y.; Jessie E. Seitz, Olcott Beach, N.Y.; Mayme-Lee Ogden, Rochester, N.Y.; Miss Emma L. Holland, Tuscon, Arizona; Mr. and Mrs. J. R. Stevens, Cleveland Heights, Ohio; Mildred Evans, Elizabeth S. Skinken, May H. Carroll, Buffalo, N.Y.; Mrs. H. E. Riordan, R. Owen Laidlaw, Snyder, N.Y.; Mrs. J. A. McCallum, Newfane, N.Y.; Dr. Alvin B. Kuhn, Elizabeth, N.J.

From Toronto: Paul W. Smith, Mrs. Margaret E. Dustan, E. B. Dustan, Felix A. Belcher, Mrs. Colin E. Sword, Miss Agnes Wood, Mr. and Mrs. J. R. Catterall, J. Brown, N. W. J. Haydon, William King, Jack Gilmour, Doris F. Anderton, Olga W. Cable, Mrs. J. K. Bailey, Mrs. M. Shone, Miss Evelyn White, Margaret Campbell, Mrs. A. M. Wright, John Benjamin Chamberlain, John G. Chester, Mary A. Todd, Mary Henderson, Olive Olive, Mrs. Margaret Warner, Miss Maude Tristram, Mrs. Jack Murray, W. Hamilton, Evelyn Slaght, A. B. Cranston, E. B. Hubel, M. C. Hubel, Sarah Pidler, Helen Beatty, Lawren Harris, John K. Bailey, Hattie Munther, A. Lerman, Mrs. D. B. Stevens, Miss Mabel Christie, E. C. Stevens, Maud E. Crafter, Elizabeth Murdoch, Annabelle Murdoch, Camille Serres, Mrs. Greenwood Brown, Ruth Somers, Bertha Chase, Mary Chase, Ann Ferguson, Mrs. Waterfield, R. Ferguson, Mrs. M. Beattie, Mr. and Mrs. G. I. Kinman.

From Hamilton: Mrs. Lilian Currie, Amy E. Putnam, Cecil Williams, Albert E. S. Smythe, Nellie Gates, Mabel Carr, Miss A. Mills, Walter R. Hick, Moira Smythe, Ella J. Reynolds, Ann Laidlaw, Janie Smythe, H. Lewis, A. T. Cornfield, Mrs. Cecil Williams, Robert Crossan, John A. Harvey, A. Sharpe, J. W. Sharpe, Ann Crossan, William Chapman, Chris Dumbray, Mrs. C. Dumbray, Fred Amos,

Valerie Novack, Ann Robinson, Mrs. Hambley.

Other Canadians: Mrs. Georgiana Fox, Niagara-on-the-Lake; Miss Elinor Brierley, Mrs. Alice C. Gray, Mrs. Benj. Garside, Oba Garside, St. Thomas, Ont.; Ronald V. Garratt, Mrs. E. Reine Garratt, Welland, Ont.; Gertrude Knapp, Alfred A. Griffiths, John T. Griffiths, Fonthill, Ont.; Mrs. J. J. Richardson, Helen E. Cornwell, Margaret Constable, L. D. Cunningham, Sidney R. Griffiths, Mrs. S. R. Griffiths, J. Loftus Henegan, Allen E. Schroeder, St. Catharines, Ont.; C. G. Cline, J. A. Scott, S. A. VanAlstyne, Niagara Falls, Ont.; Geo. E. Griffiths, Thorold; Ruth P. Taylor, B. D. Taylor, Niagara-on-the-Lake, Ont.; Dr. A. Leon Hatzan, Niagara Falls, Ont.

#### Officials

Paul Smith acted as registrar, assisted by Mrs. Lillian Currie and Miss Amy Putnam.

Notes of the discussions were taken by Miss A. Mills and Miss Mabel Carr.

Miss Maud E. Crafter had charge of the book sales and distribution of pamphlets.

## ASTROLOGY AND

### THE FAR EAST

For some time back the nearness of Jupiter to Mars has held the planet of war in peaceful bonds. This influence is now passing off, and so the truce between Japan and China will be violated—by Japan. Mars is now in Libra the ruling sign of Japan, and so the belligerent spirit will again animate the Japanese. On the twenty-eighth of this month (July) Mars will be in the thirteenth degree of Libra, and at the same time will be conjuncted by the Moon. Astrological students who have considered the planetary forces that brought about the Russo-Japanese War of 1904-5, will realize the influence of this degree on these countries. If war does not break out in the Far East on, or after, this date, then there is little danger of war be-

tween these two powers. The influence of Russia as a peaceful agent in the East is little appreciated by the world, but this cannot last under the circumstances; and should Japan oppose the Soviet Union she will, I believe, decline as a power, and perhaps end as a republic of the Soviet Union!

R. A. H.

## AMONG THE LODGES

Notes from an Orpheus Lodge discussion:—"Except a man be born again... of water and of the Spirit he cannot enter the Kingdom...." Occultism and Religion both proclaim the necessity for Regeneration. Organized Religion, however, has lost all but the dead letter knowledge of the process and teaches the abject subjection of the individual to an outside redeemer. We have to go to Occultism or Mystical Christianity for an understanding of the nature and technique of the Regenerative process which is one of self re-creation brought about by awakening the creative spiritual energies lying dormant in every human being. A knowledge of the Master Duality in Man, Spirit and Matter: — Buddhi-Manas and Kama-Manas, and a study of these two sets of conflicting energies as they interact in our own lives is the key to an understanding of this process. These two natures of man, the Terrestrial and the Celestial are both equally necessary to his life and growth, and the common religious idea that the lower earthly nature is sinful and must be destroyed, is grotesque and mischievous, for without this biological basis the spiritual energies could never come to conscious existence at all. "Nor soul helps flesh more now than flesh helps soul", as Browning says. There is nothing which has done more to rob man of his moral courage, self dependence and inner dignity, and to bar his way to spiritual realization than this Semitic teaching which has led him to think of himself as the Barishad, a creature of purely terrestrial

nature. There is only one source of Evil in the world; it is unbalanced force, and the dominance of the terrestrial nature (intensified by the mind) over the underdeveloped celestial nature is the sole cause of discord and suffering. It is the harmonious, balanced development of all the powers in man, terrestrial as well as Spiritual which is the aim of the Regenerative process. How is this to be brought about? The Mind, Manas, is the key power. Just as the mind has been captured by the passionate energies and made to serve them, Manas combining with Kama in an infinity of combinations, so Manas as it is freed from this dominance can reach up and unite with spiritual energies,—Buddhi-Manas. In plain terms, it is a matter of ceasing to allow ourselves to be controlled by blind impulses and desires, and by effort to install the Intelligence (the maximum power we possess at any time to see clearly and judge impartially) as the controlling and directing factor in our lives. This self-discipline is the core of the Regenerative process, and if we neglect this it is of small import what else we do. In the religious world Regeneration is lost sight of and Salvation takes its place. Recently, on its passage through Canada, we have had the opportunity of observing the Oxford Group Movement which offers if one does not mind, 'Laundering one's soul in public', not only Salvation but to make one overnight a 'Soul Surgeon'. Evangelistic conversion whether sporadic as in the Salvation Army, or epidemic as in the Oxford Group Movement depends always upon the same simple psychology, though the technique varies somewhat with the type of mentality and the times. Converts have this in common; they all possess an unhealthy desire for excitement. They live on stimulants; and conversion is the turning to a new outlet for this excitement under the impulsion of a strong mental stimulus, usually religious fear. And the addict to alcohol or what not who is converted overnight to be a 'Surgeon of Souls' has generally ex-

changed his old stimulant which he understands and can deal with if he will, for one which goes far deeper and is far more dangerous in that it is not recognized for what it is,—vanity and delusion. Unfortunately the Oxford Group Movement makes a strong appeal to many people who carry a chronic bad conscience as a result of a mistaken religious teaching which tells them that many of the natural tendencies they find in themselves are sinful. The Regenerative process, on the other hand, is the long and arduous struggle which leads to Self-Mastery. Not that the student must keep his neck to the collar all the time; but he knows that an ounce of effort brings an ounce of result. The pace he travels is his own business. And as to his motives there are always the touch stones; the resentment he feels—his shrinking from criticism and his love of praise and approbation are the exact measure of his egoism. So, knowing that the future lies in his own hands, he can confidently plan the next step toward the ultimate goal.

### 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.