

THE CANADIAN THEOSOPHIST

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THESE THINGS ARE HAPPENING

By FRED B. HOUSSER

Astrologers claim that in the week ending June 27th there was an ominous grouping of the planets that suggested far-reaching and important events favouring the ushering in of a new world order of things. Precisely what these events were, are, or will be, every one will have to judge for themselves. For those who do not believe in astrology it is not necessary to look to the celestial orbs for confirmation that ever since the French elections in May the old order has been rocking ominously in Europe and that its collapse seems imminent.

This does not necessarily mean that sudden physical destruction and chaos are to be witnessed. The chaos and destruction is operating rather in the realm of ideas and concepts. The mental plane of the earth is like a jungle where ideas struggle for light and growth. Many are destroyed in the process but some survive and eventually mature as the trees do in the jungle. Whether the idea of Fascism, Naziism, Communism or some "ism" not yet discovered is to come we do not know. All we can say with certainty is that Capitalism is crumbling.

Challenges Our Moral Standards

In an age of plenty for everyone, of scientific miracles and unbounded scope for creative material achievement, the possi-

bilities of building a magnificent civilization are glorious if—and the "if" is a big one—man has the altruism, spiritual will and discipline to achieve it. The problem is one of practical brotherhood to which economics and politics must be made to conform. In other words it is a question of whether the race is yet morally fit for such an age. Whitman said he came "to prepare for and necessitate morals." The importance of such a mission is stressed by the founders of the Theosophical Society in their writings and is glaringly apparent today.

The signs of the end of the age we have known multiply daily. The gods seem to have struck us mad. Things are being done to preserve the status quo that horrify even the dullest and shock conscience and intelligence of the more enlightened. Sooner or later a revulsion of feeling must make itself manifest against our hideous heartlessness and stupidity. We say "our" for society is to blame as much as its bewildered leaders who are "stumped" by their own limitations.

Leadership in U. S. A.

In the United States the Republican party in convention produce a platform of wool to pull over the eyes of the people while the latter vote them into office. The New Republic aptly calls presidential can-

didate Landon "the man who faces all ways." His party's promises are those of the celebrated wolf in sheep's clothing.

The Democratic party has again nominated Roosevelt on the old "New Deal" platform. Whatever his limitations he is the people's friend but even he is afraid to let in the new age by making the necessary changes it would entail. While more than 20,000,000 heads of American families had incomes below the poverty line Roosevelt permitted the ploughing in of 11,000,000 acres of cotton in one year, and restricted plantings of wheat and other necessities in order to keep up prices and support our tottering economic system inherited from the age of famines.

Barbarous England

Meanwhile what is happening in England? On Saturday June 13, according to the London Times, the Herring Board, appointed by the government, ordered the throwing back of 2,000,000 herrings into the sea because there was said to be no market for them while a report recently showed that 13,500,000 people in England cannot afford to spend more than 6 shillings a week on food and 45 per cent of the population are not able to eat a diet sufficient to maintain adequately their health.

The Cotton Spindles Board has borrowed £2,000,000 (\$10,000,000) to buy up and destroy 10,000,000 factory spindles because there is no use for them owing to lack of markets for cotton goods, while millions are not properly clothed. A shipload of oranges was recently sunk in an English harbour. As the English paper "Social Credit" says, "It is no use *just* being sorry."

Other Barbarities

All over the world similar things to these are taking place in the name of capitalism and civilization. In 1933 sixty thousand sheep were slaughtered and burnt in the Argentine because people who needed the meat were unable to buy it. In Denmark it was reported in November 1933 that the government was killing off cattle for the

same reason at the rate of 5,000 a week. Tea was restricted in 1933 by 121,000,000 pounds while the British government puts a tax on it although it is the national drink of poor families in England. The English potato boards fine growers £5 for seeding an extra acre of potatoes. Coal production is restricted while people are freezing. Thirty-five million 125 lb. bags of Brazilian coffee have been burnt or thrown into the sea. Coffee plants are being sprayed with creosote so they will not mature. These things are happening while the World Committee on Relief has stated that in 1934, 2,400,000 people died of starvation, and 1,200,000 committed suicide, while 1,000,000 carloads of grain, 267,000 carloads of coffee, 560,000 cwt. of sugar, 50,000 cwt. of rice, and 50,000 tons of meat were destroyed.

Significant Protest

It is significant, we think, that these things have to be done as far as possible in secret on account of the public indignation they arouse when done publicly. Deep in everyone's heart there is a voice—the voice of the silence—that says that they are wrong. In every thoughtful person's mind is a sense of shame and anger,—shame that we can be so stupid, anger at the insult to man's divine intelligence. The anger is increasing as the realization dawns upon the people of the world that this sort of sabotage—there is no politer name for it—goes on continuously in secret, even in more prosperous times;—that the Capitalistic system would have died long ago if it had not been practised. We know, for example, that in 1929 there were private international cartels restricting the production of copper, lead, zinc, rubber and many other commodities in order to maintain artificially high prices. The inner voice of Humanity that protests against such expedient inhumanity comes from that place that knows the "heresy of separateness" and the actuality of brotherhood. The shame and the anger are the hope of the world.

A Distinguished Protest

There is some hope that public opinion will demand that a stop be put to throwing the bounties of Nature back in her face to preserve the status quo when as illustrious a body as the Federation of the Chamber of Commerce of the British Empire has the temerity to say in the report presented at its annual meeting in London on June 24, "It is quite evident that there is an immense unsatisfied demand for more food in the United Kingdom, as well as in the rest of the world, but that there is not sufficient effective demand, i.e. demand from the people with the money necessary to buy it. It is also evident that if *human* demand could be converted into *effective* demand not only would this country (England) be capable of absorbing all the food-stuffs which British agriculture could produce, but also those surpluses which the Dominions and other exporting countries might wish to send her. If, further, the Dominions and other food-exporting countries were themselves to give their people the ability to consume the food necessary for health, the surpluses available for export would be substantially diminished. Under those conditions the world would welcome immigrants for settlement on the land, whereas under present conditions the Dominions, already with many unemployed men, are being asked to restrict their agricultural production, to refrain from developing uneconomic secondary industries, and yet to take more immigration."

To do as the Chamber of Commerce of the British Empire suggest would mean the end of what we now know as Capitalism and a redistribution of power as well as wealth. It would be a step towards the realization of the practical brotherhood for which the Theosophical Society stands, but the Society also realizes that such a step requires the moral as well as the economic reformation of society.

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Compassion is no attribute; it is the Law of Laws, the light of everlasting right, Alaya's SELF.

THE BHAGAVAD GITA

A Discourse between Krishna
and Arjuna on Divine Matters
(Continued from Page 99.)

CHAPTER FOUR

Krishna: This imperishable doctrine of Union I delivered to Vivaswat, the Solar Lord, he declared it to Vivaswata Manu, seventh of our Kalpa; he imparted it to Ikshvaku, first of the Royal Saints, patriarch of the Kshatriyas, and thus the Rajarshis having learned it they handed it down from one to another. But by long lapse of time, O harasser of your foes, the mighty art was lost. The same exhaustless, immemorial secret doctrine I have told you this day, for you are my devotee and friend, and this is the highest mystery. (3)

Arjuna: How say you, then, most noble one, your birth so near, and that of the Solar Lord so remote, that you were first to give this teaching? (4)

Krishna: Many times have I been born, and many times have you been also. I remember mine, but yours you have forgotten. Birthless am I, the everlasting SELF, Lord of all creatures, yet I preside over Nature and I manifest through my inscrutable power of illusion. (6) O son of Bharata, when there is a failure of justice and virtue, and vice and impiety reign, I body myself forth from age to age for the protection of good men and the removal of wickedness. (8) Who knows this mystery truly, of my divine birth and work, O Arjuna, when he leaves his body he enters into ME, he is not born again. (9) Purified by the ascetic fire of wisdom, and free of passion, fear and anger, taking refuge in ME alone, many have entered into My Being. (10) By whatever means men seek ME, by that way I meet their wishes. Whatever Path they follow is My Path and leads to ME, O Partha. Those who seek success through action, worship the gods of this earth, for thus success is quickly gained. (12) I formed the order of the castes, ac-

ording to the qualities and actions of men. Yet though I formed them, it was but the shadow of the changeless and actionless. (13) Actions do not touch ME, nor have I any thought of fruits of action. He who knows ME thus within is never bound by Karma. The Sages of old took this way of freedom and were not bound by their works. Do your duty likewise in the ancient way. (15) Even the Sages have been perplexed over what is action, and what is inaction. I can tell you about action so that by knowledge you may be free from evil. One must know what is right action, what is forbidden action, and when it is right to abstain from action. The nature of Karma is obscure. The man of spiritual illumination sees the actionless in action and action in the actionless; he is a man of right action and does his full duty. (18) The man whose undertakings are devoid of desire and delusion, for whom interest in results is burnt up by the fire of knowledge, is wise in action. (19) Looking for no reward for his work, content with duty, self-dependent, he sees the labours of the body as an onlooker, and he himself, the observer, is not involved in action. (20) Without expectation, with mind and body under control, detached from possessions, superior to bodily sensations, he escapes the wheel of birth. (21) Content with his daily competence, untempted by pleasure, undeterred by pain, unmoved by love or hate, or heat or cold—the pairs of opposites, unfriendly with none, alike in failure or success, though toiling on, no fetters hold him. (22) He who offers his labours as a sacrifice to the SELF, who has ceased to look for results, who has renounced all worldly interests, whose mind absorbs itself in spiritual things, his Karma is dissolved as darkness fades in light. (23) What the devotee offers to the Supreme is the Supreme in the offering; the Supreme is the fire, by the Supreme the sacrifice is made; he comes to the Supreme in the sacrifice, and in the offering he sees the Supreme alone. (24) Some devotees offer sacrifices to the

gods; others offer the self as a sacrifice by the SELF in the fire of the Supreme. (25) Some make a sacrament of hearing and other senses in the fire of self-restraint; others offer sound and the objects of sensation in the fire of devotion. (26) Yet others make an offering of all the bodily powers and of all the functions of vital energy in the sacrificial fire of control in the Self, kindled by spiritual knowledge. (27) Others again offer their wealth, with concentrated mind; bound by vows of austerity they offer devotion, by silent study, by spiritual striving after wisdom. Others again make a sacrament of the powers of the breath, controlling the inner breath with the outer breath, retaining the life-breath, stopping the motions of the life-breath. Others who fast to weakness through devotion make life itself a sacrifice. All these devoted to sacrifice seek thus to escape their sins. (30) Those who eat mystically of the ambrosia remaining from the consecrated sacrifice, they go to the Supreme. Those who sacrifice not have no part in the world, how then may they share in the other world? So many kinds of sacrifice there are, by which men hope to reach the Supreme. Know that all these arise out of the operations of the mind and the senses. Thus knowing you will be released from this world's fetters. (32) But the Sacrament of Divine Wisdom, O harasser of your foes, is, beyond all, better than the sacrifices of material things, and the whole universe of action is embraced in spiritual knowledge. (33) With reverence, with enquiry and with service, men gain wisdom. The wise, who are gifted with perception of the truth of life, will impart to you such knowledge. In its possession, O son of Pandu, you will not again fall into error. (35) For knowing this wisdom you will escape from the illusion of separateness and will see all things within your Self and likewise in ME. Even if you were the chief of sinners you would cross over the sea of evil in a vessel of wisdom. As the blazing fire consumes its fuel, so the fire of knowledge

reduces all acts to ashes. In all the world there is nothing that gives purity like wisdom. The man who is perfect in devotion finds it springing up in his heart. (38) The man who has confidence in the SELF within him, who controls his desires, who has entered into wisdom, quickly reaches the peace that passes understanding. (39) The ignorant man, the skeptic, the soul without hope, has no share in this world, nor in the next, nor any consolation. No action can bind the man who has left the labours of his life to the judgment of the Great Law, who has cloven the shell of unbelief with the sword of knowledge, and who is fortified in the SELF. Therefore, O son of Bharata, cutting all doubts with the sword of spiritual vision, arise and engage the foe!

Om Tat Sat

So closes the fourth chapter named The Right Knowledge of Dedication of Action Leading to Spiritual Wisdom, in the Upanishads called the Holy Bhagavad Gita, in the Science of the Supreme Spirit, in the Book of Devotion, in the colloquy between the Holy Krishna and Arjuna.

(To Be Continued.)

MR. BELCHER'S TOUR IN THE WEST

Winnipeg, Man.,
June 27, 1936

It is good to be able to report that my visit in Winnipeg has been satisfactory in every way. Six public meetings, interspersed with Secret Doctrine study groups in the two weeks provided a full course menu which seems to have pleased all concerned. The attendance has been good and the interest quite keen.

Wayfarer's Lodge is recovering nicely from its severe loss of Harry Lorimer and Whitney Castle. There is a fine feeling of harmony prevalent that promises well for the future. Mr. and Mrs. Adamson, and Dr. and Mrs. Bruce Hill were my hosts as before, the latter giving a very enjoyable tea for about forty guests in

their spacious and beautiful grounds. The kindly attention to my every need calls for grateful recognition. I leave for Nelson, B.C., tonight.

Felix A. Belcher.

MOHINI M. CHATTERJI

The death of Mohini Mohun Chatterji was announced in the April *The Theosophical World*, but the date was not mentioned. He was born 78 years ago and came into prominence as a disciple of Madame Blavatsky with whom and Col. Olcott he came to Europe in 1884. The *Theosophical World* says it was he who gave an Oriental turn to the minds of George W. Russell and W. B. Yeats. We do not know about Yeats but can testify to the fact that Russell never admitted any influence but that of Madame Blavatsky and *The Secret Doctrine*, though he was an admirer of W. Q. Judge. Mohini was a considerable figure in those early days and besides articles in the magazines, collaborated with Mrs. Holloway (afterwards Mrs. Langford) in the authorship of *Man: Fragments of Forgotten History*. This was one of the first attempts to put the Cosmogony of *The Secret Doctrine* before the world and is still a very readable book, though subject to correction. Also with Mrs. Holloway he selected the articles which were published in the book *Five Years of Theosophy*. His most important work was his translation of *The Bhagavad Gita* which he annotated, and also supplied with references to the Bible, giving chapter and verse for parallel passages. This is a book no student of comparative religion can afford to neglect. It still has a considerable circulation and is published by Houghton, Mifflin & Co. A more recent volume is *History as a Science*, (Thornton Butterworth, Ltd.) which is a remarkably condensed and compact argument for the organization of history on scientific principles. We may quote a few sentences. "What is of importance is the connection of a given historical event with its contemporary condi-

tions, and with what preceded and what succeeded it, so as to reveal in connection with other similar events the natural laws governing associated human life. . . . Man and his works are no longer considered unique but are seen as included in the general evolutionary process. . . Stagnation, retrogression and progress are evolution's daughters. Man, rational and dutiful, must choose whom to wed. . . . Every association, whether human or animal, can only be held together by the ethical cement. . . . It is said society differs from an organism in that it has no consciousness, corresponding to the corporate consciousness possessed by an organism as distinguished from the individual consciousness of its constituent cells. I propose to identify this corporate consciousness with the moral consciousness of the individual members of society—the consciousness which subordinates all considerations of individual welfare to the general welfare of all." These are only a few scattered sentences from 88 pages of his three lectures which will well repay study.

Mr. Mohini was a lawyer in Calcutta for many years past, as well as author and occultist. A letter to him from the Master K. H. is reproduced in *The Golden Book of the Theosophical Society*. We gave a photograph of him with Madame Blavatsky in our Volume III.

ELLIOTT B. PAGE

Objection was taken by Mrs. Henderson to the heading placed on the Master's letter in our June 1935 issue—"Letter of a Master to W. Q. J."—as being an incorrect statement. She received the letter from Mrs. Cleather 25 years ago when it was headed — "Words by Master Hilarion (called by Master K. H. 'our semi-Greek brother') which A. L. C. was allowed by the recipient, a man in New York—not W. Q. J.—to copy from the letter in which they occurred—about the year 1887." I heard the letter read in New York and noted a few of the phrases I remembered at the time in my copy of "Light on the

Path" which had been presented to me by Elliott B. Page in April, 1897, so that it was probably about that time I heard it, and the impression I then received was that it had been written to W. Q. J. The recipient does not matter so much, but the letter speaks for itself as the words of him to whom it is credited. By request I have held over for a year any reference to this letter, but there now seems no objection to making it known that the letter was written to Elliott B. Page, a most devoted worker at headquarters, then 144 Madison Avenue, New York. This block has been replaced by a commercial building. Mr. Page organized a Lodge at St. Louis, having joined the Society December 19, 1882. When he came to New York he took charge of the publication business of the Society, and was one of Mr. Judge's warmest and most trusted friends. When in New York I had many chats with him, and we discussed the reprinting of *The Secret Doctrine* by photographic process, a plan I afterwards suggested to Mr. Wadia, who saw it carried out. I have heard nothing of Mr. Page since 1898 when I was in Ireland and whether he is *non est* or working quietly in obscurity like the modest man he always was, is not within my knowledge. He was always a most loyal and faithful student of Theosophy.

SOME INTERESTING PHOTOGRAPHS

on flat mounts suitable for framing and hanging in Lodge rooms.

A group at Adyar, in 1884, showing H. P. B., the Colonel, "Damodar", Dr. Hartmann and eleven others mentioned in "Old Diary Leaves".

Our delegates to The World's Parliament of Religions at Chicago in 1893, and others then prominent in the T. S.—13 persons.

Either of these, with key, postpaid\$1.00
 "Mabel Collins", in 1911, autographed 50c

N. W. J. HAYDON
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THE BUFFALO CONVENTION

The fourth of the Conventions originally convened as a means of drawing the various Theosophical Societies into fraternal cooperation was held in the LaFayette Hotel, Buffalo, N. Y., on Saturday and Sunday, the 27th and 28th of June. It was a great success and in some respects the greatest of the four. The attendance of enrolled visitors was 162 as against 194 in Toronto last year, but many of the Buffalo visitors did not register, and the enthusiasm, and the cordial feeling of comradeship among all present was notably warmer than before. Perhaps there was a hint of doubt and suspicion still lingering in the earlier meetings, and this has been out-lived and out-grown. In recognition of this it had been decided by the committee in charge to describe the Convention as the Fourth North American International Students' Convention, and no one seemed to think it made much difference, the proverbial rose losing nothing of its proverbial sweetness. In addition to the attendance greetings were received from Ann Arbor Lodge, Ann Arbor, Michigan; Blue Mountain Lodge, Elgin, Oregon; and the Lotus Circle and Young Theosophists, Kapuskasing, Ontario. The programme, which was embodied in a handsomely printed triple card, was more elaborate than on previous occasions, and a new feature divided the afternoon lectures into two groups, meeting in separate rooms. As a result nearly a score of prepared addresses were given, and we regret that all of these cannot be reproduced in these pages. We are giving a number of them, and hope to present the remainder in our next or later issues. The symposium on Saturday evening during which three great systems of religious thought were expounded was one of the attractions. The Open Forum meeting on Saturday evening in the Mahogany room was an important one. The next Convention was firmly organized and considerable discussion occurred over its anticipated proceedings. There was a feeling

that a border city was the better place for gaining an international attendance, and Niagara Falls was widely mentioned, but Hamilton was unanimously voted for by the Committee. It was suggested that a questionnaire be sent out to all members asking them to select subjects for addresses from a list which will be submitted, the Fourth Dimension being mentioned. It appeared to be the opinion of the Forum that some new speakers be put on the programme and some old ones kept on. Another suggestion was for a questionnaire to members as to why they joined the Movement. It was thought this might assist in propaganda efforts. Stressing of the relation of Theosophy and Modern Problems was urged as the theme for future addresses. It was also suggested that a bibliography be prepared by each speaker for enquirers. Another suggestion was that Theosophical symbols be offered for sale. Among the speakers taking part in this discussion were Dr. Kuhn, J. Emory Clapp, O. J. Schoonmaker, F. J. McCandless, R. F. Thomas, Miss Arnold, Mrs. Marks, I. Lewis, L. E. Waters, Alex Watt, etc.

MORNING SESSION — SATURDAY

The convention opened with a business session in the Mahogany room, E. L. T. Schaub, of Toledo, being unanimously elected temporary chairman. When he called for the election of a permanent chairman, J. Emory Clapp, of Boston, submitted the name of Cecil Williams of Hamilton, Ont., who was unanimously elected amid applause.

After a few words of thanks for the honour accorded him, Mr. Williams proceeded with the business of the meeting and the following officers were elected unanimously: F. J. McCandless, of Buffalo, vice-chairman; O. J. Schoonmaker, of Boston, hon. secretary, and Robert Marks, of Toronto, hon. treasurer.

On motion of Mr. J. Emory Clapp, the chairman appointed the resolutions com-

mittee, naming the following O. J. Schoonmaker, Boston, chairman, E. B. Dustan, Toronto, secretary; Lloyd Boddy, Toronto; Robert A. Hughes, Hamilton; Dr. Alvin B. Kuhn, Elizabeth, N.J.; Albert E. Smith, Boston; Mrs. Robert Marks, Toronto; Miss Mayme-Lee Ogden, Rochester.

Mr. Marks reported on the finances of the convention. He stated that the costs of Fraternization News had been entirely met by donations, and that the expenses of the convention would be upwards of \$100.

Tribute was paid Mr. Marks for his devoted services, and a resolution directing the committee to extend thanks to Mr. Warren Nelson, of Hamilton, for contributing towards the cost of Fraternization News and the programmes, was adopted amid applause.

Mr. Schoonmaker later offered to pay the costs of mimeographing and circulating it to all convention members. After all expenses had been defrayed there remained a balance of about \$25.

The addresses of Dr. Kuhn and Mr. G. Rupert Lesch on Sunday attracted the chief attention of the day, though many members had to leave at six o'clock in the evening for their distant homes. Before the afternoon session closed, the Resolutions Committee through Mr. E. B. Dustan, presented the following report which was unanimously adopted.

1. That votes of thanks be tendered to Mr. Warren Nelson for generous reduction in price of printing Fraternization News and Convention Programmes; Mr. Claude Donald and Mrs. Virginia Borschel for music; the management of the Hotel Lafayette for its co-operation; Mr. William Buckley for civic welcome extended the delegates; the Ladies' committee for manifold efficient activities at the convention; Mrs. Kathleen Marks for special work in connection with the issuance of Fraternization News; the Convention committee; the speakers for their excellent papers and lectures; the chairmen of the various meetings; and all others contributing to the success of the convention.

2. That the International Theosophical Students' General committee have general charge of fraternization throughout the year, such committee to be composed of three members, one of whom shall be chairman of the convention sub-committee, and be a member of the lodge most convenient to the centre chosen for that year's convention.

3. That the 1936-37 I.T.S. General committee be composed of Mr. Cecil Williams, chairman and in charge of publicity and Fraternization News; Mr. Robert A. Hughes, convention organizer; Mr. O. J. Schoonmaker.

4. That Mrs. Kathleen Marks and Mr. E. B. Dustan be two of the members of the 1937 convention sub-committee.

5. That the general committee shall have power to add to its numbers.

6. That the 1937 convention shall be held in Hamilton, Ontario.

7. That all members here present be urged to subscribe to the Fraternization News at a nominal charge of fifty cents per year and also be alert to gather suitable material for publication in the News and send it to Mr. Williams.

Peace Resolution

A special resolution on Peace was presented by Mr. E. B. Dustan, and met considerable discussion. It read as follows:

"Since the promotion of universal brotherhood is the primary object of the Theosophical Movement, and in view of the almost world-wide preparations now being made for war, be it resolved that this convention of Theosophical students express itself as definitely in support of the various agencies now working for Peace and the spirit of international good-will, and urges further that each individual here present on returning home should make this support felt by joining in the work for Peace or redoubling past efforts in that direction and by inspiring as many fellow students as possible to do likewise, and definitely urge the management of their respective lodges to give official support

to peace movements.”

Sadhu Singh Dhama said he wished to support the resolution. Whatever religion in his country they always prayed for peace and good will. Those who came among them as traders were only commercial exploiters who lived as ghosts who haunted them in their homes without making a residence among them in a civilization of culture unspeakably rich. They were all familiar with the tragedy of the last war, and all its ruin and cultural disaster. Did they realize that the hand of science was turned upon them, and they were still licking the wounds? A vote for peace did not mean a vote for the status quo. Peace would come when stress was laid on spiritual and cultural values and not on commercial values. Peace and Brotherhood meant a shared cooperative effort. Unity did not mean uniformity. He supported the resolution because he knew from his various travels it was needed. He felt that Theosophists would understand. Below the gifts of the spirit there is the scent of life's flowers and the light of the Morning Star.

Dr. Kuhn thought they had a right to assert their views on human rights. A study of religion nails the whole question down to a struggle between the animal and the spiritual man. That was to say that the battle of Armageddon was taking place in the breasts of each of us. If so much of that animal force was embodied in these governments we should use such powers as we have to go on record against it.

Mr. Cunningham did not think there was any way in which one could escape the concentration camps if one was a pacifist, and as he was against war he would support the resolution.

The Chairman said he had written an editorial in Hamilton which started a movement as part of the old League of Nations Society. The idea was to start a Society to work in cooperation with all other peace societies. The subscription was 25c and pledge cards were issued. Lots of people were joining and when they had

an effective number they could go to the M.P.s all across Canada and they could go to the Prime Minister and say “We speak for millions of voters.” Politicians were always willing to listen and he hoped they would be able to bring a large public opinion to bear on this question.

Mr. Bingham wanted to put teeth in the resolution by urging the Lodges to take active measures in favour of peace.

Mr. Smythe pointed out that no coercion could be used on the Lodges.

The resolution was carried unanimously.

THE CHAIRMAN'S ADDRESS

After the election of officers and other routine, Mr. Williams, having been elected Chairman, spoke as follows:

Fellow Students:—We are meeting in this fourth international convention not under the title of fraternizing Theosophists but as Theosophical Students.

I believe you will agree that the change is a happy one. It takes fraternization for granted, abolishes officially within the convention all distinction of society and ceases to advertise to the public divisions within the movement.

A member of this convention may belong to any Theosophical Society or to none; we only ask him as a Theosophical student to join with other Theosophical students in the expression of brotherhood.

Moreover the word “student” contains within itself the idea which makes universal brotherhood possible.

In the Latin root, the word “study” means “zeal”, and we, being zealous for truth, are zealous for universal brotherhood, for universal brotherhood is established on eternal truth.

A “student” is an investigator, a searcher, and he searches in the true scientific spirit. He is, at once, open-minded and skeptical.

He is ready to receive new aspects of truth, but subjects what he discovers to scrutiny and analysis before he accepts it. It is because we adopt the scientific spirit that we arrive at the truth all men are

brothers.

The true Theosophical student is from Missouri; he wants to be shown; but he is ready to be shown. He is not from Tennessee where they have a reputation for refusing to be shown, nor from California, where they are alleged to accept anything and everything without being shown. The Theosophical student is neither bigoted nor credulous.

Truth is one and is eternal. It is the same yesterday, today and for ever. But man's understanding and apperception of truth differ. Hence we have dissention and disagreement.

Nevertheless let all men approach truth in the true scientific spirit, as true Theosophical students, and they will inevitably reach agreement upon essentials and fundamentals.

It would take too long to develop the following thought but I am convinced that every truth a man needs for his mental, moral and spiritual guidance at this stage of evolution is either immediately available from direct observation and immediate inference or may be acquired comparatively rapidly by individual development along Theosophical lines.

It is not the truth that man needs that causes division and hatred but the beliefs and hypotheses and prejudices he does not need.

The Theosophical student discriminates between knowledge derived from immediate observation and direct inference and hypotheses based on remote inference and statements for which he has no proof.

The Theosophical student accepts no statement by H.P.B. or the Masters or any other teacher without first subjecting it to scrutiny and analysis. If he were to accept such statements without question he would be falling, perhaps unconsciously, into blind belief.

Most of us, when we accepted Theosophy, approached it with an inquiring mind. We had become dissatisfied with familiar explanations of life and human destiny. We were alert, skeptical, discriminating.

But we must be ever watchful of ourselves that, our immediate problems solved by the acceptance of Theosophy, we do not relapse into the attitude inculcated in us when young, of accepting statements simply because they are made by someone in whom we have confidence. We should not add to our reasoned beliefs blind beliefs. We should always be ready to give reasons for the belief that is in us.

I constantly say to myself, "You must be from Missouri, skeptical and yet open-minded," and by so doing I know I have avoided many a pit of bigotry, many a morass of credulity.

The statements made by another are not proof for us. If we were called as a witness in a court of law in, say, the case of an automobile accident, and were asked, "At what speed do you estimate the defendant's car was traveling?" and we answered, "At sixty miles an hour. I did not see the accident, but I am assured of the speed by a friend upon whose word I rely," we would be instantly dismissed by the magistrate and our reply struck from the record. Hearsay is not evidence.

But if we answered, "I was attentively watching the traffic when the accident occurred and judging from the comparative speed of other cars the defendant was driving at sixty miles an hour," our statement would impress all listeners. We should give reasons for our beliefs not only to others but to ourselves.

Many controversies are waged over statements upon which none of the disputants can advance a tittle of real evidence. Humanity is said in the course of evolution to once have lived on the moon. Yet what evidence can any of us advance that such was the case? We may by elaborate reasoning upon remote inferences arrive at the conclusion that it may have been possible, but this is a hypothesis that has little or no bearing upon our present problems. It does not make any difference to us now whether we lived on the moon or not. Yet disputes upon such subjects as this divide men.

But when we come to a truth that has an important bearing upon our actions and our welfare, the evidence is direct and overwhelming. Such is the case with the truth that all men are brothers. Only the bigoted, only those who have ceased to think, can deny it.

It may be objected that because a man's skin is dark and his language differs from ours, he is not our brother, but these are accidental circumstances and would not deceive the discriminating for one instant.

If the Theosophical student is asked, "What evidence have you that men who are black or yellow or brown are brothers of ourselves who are white (or pink, as Bernard Shaw says, for we really are "pinks")?" he immediately replies:

"The brown, the black or the yellow man has five senses similar to yours and mine, he has emotions as we have, he has spiritual aspirations akin to ours, and he has that which definitely makes him a man, just as we have—a self-conscious mind. How in the face of such evidence can we deny that the yellow or brown or black man is our brother?"

Upon such truths as this all reasoning minds can agree for the observations are immediate and the inferences direct. Moreover, be it observed, upon the recognition of this truth depends our welfare.

It is only upon the truth of universal brotherhood can that morality be based which will abolish wars, end crime, solve our economic problems, and lead us to loftier heights of joy and aspiration.

Our devotion to truth has caused us to unite and if we will adhere to truth at hand and refuse to promote remote hypothesis and prejudice to the dignity of truth directly perceived we shall never be divided.

The Theosophical student's conception of truth constantly changes. He may have grasped certain cardinal principles but new experiences cause him to modify his conception of them. He discovers new relations between various truths, sees them from new angles, discovers details he had

hitherto overlooked.

How then can we say that another's perception of truth is utterly false? His experiences are different from ours and must be expected to affect his perception. Have we not all suddenly discovered that someone's concept of a particular truth was a little nearer reality than ours?

Because truth is infinite our search for it in its completeness must be infinite, too. Therefore the man who has ceased to search for truth, or who declares that his neighbour has no truth in him, has ceased to grow. Finite truth may be his, but upon eternal truth he has turned his back. He is choosing not truth, but ignorance.

It is important that we keep ever before us the aim and purpose of the Theosophical movement. This is nothing less than to change the whole course of human history. The Theosophical movement is the base of a new and happier era, chosen to be, as the Maha-Chohan said, "the corner-stone, the foundation of the future religions of humanity."

We are like the early Christians and the early Buddhists, and see what great movements grew from their efforts! We have an opportunity, as one of the Masters said, that rarely comes to man. Indeed, indeed, it comes to man only once in milleniums.

To a certain extent, the destiny of the world is in our hands. If from the efforts of early Christians in Asia Minor and the early Buddhists in India such great movements sprang as Christianity and Buddhism, think what may develop from Theosophy, if we are true to our trust!

In the first century of its existence, modern methods of communication, have enabled Theosophy to be sown on five continents. Neither Buddhism nor Christianity were so widespread at their inception. To adapt Shelley's inspiring lines, to unawakened earth Theosophy is the trumpet of a prophesy. From this Western continent of ours there have been, and still are being, scattered sparks among mankind as from an unextinguished hearth.

The response to *Fraternization News* has

been most gratifying. The idea of this little magazine originated in Mr. Robert Marks' fertile mind, and the *News* has met with increasing approval. It is my hope that it will be continued and its circulation extended to other countries. The support it has received from Theosophical students in places far beyond the range of this convention shows how widespread is the spirit of fraternization.

We should take a lesson from an exemplar who is a true Theosophist, though not in name. This is Kagawa, whom *Time* calls Japan's No. 1 Christian. In recent years he has increased the membership of the co-operative movement in Japan to 30,000,000. In ten years they have doubled the number of Christians in that country.

How did Kagawa achieve all this? He first of all went to the various Christian churches of Japan and said "Let us unite! Let us unite and show the people of Japan that Christians are interested in their welfare." And the churches united and commenced the Kingdom of God movement with the slogan, "A million for Christ."

Great is the task before us. It requires all our efforts, and none should be wasted on friction. Each group should pursue its own methods for we need to make multifarious contacts and the appeal of one group may succeed where another fails. There is work for all and none need remain idle. We have to extend Theosophy into the social, economic, educational and scientific life of our time, so that we may transform the world.

Shall we, possessing the water of Theosophy, which is in man a well of living water springing up to everlasting life, neglect to quench the thirst of our fellows? Shall men suffer and grieve and agonize in ignorance around us, while we have in our grasp the solution of all human ills?

We have reaped and now we must sow. Let us take our slogan from Kagawa. Let us press forward with fraternization and, united, go out into the world with the cry, A million for Theosophy!

PRACTICAL THEOSOPHY

In an address on "Practical Theosophy" by J. Emory Clapp of Boston, Mass., the speaker started out by asking "Is Theosophy practical?" and then proceeded to answer the question as follows:—"Referring to Webster's definition of 'practical' as that which is 'useful' we find that Theosophy helps to solve the major problems of life; furthermore, it calls attention to the fact that these major problems have to do, first, with the nature of man, and second, with the nature of the universe and man's relation thereto. It then proceeds to analyze these. This would seem to be the very essence of practicality, for man cannot hope to understand life or his own particular relation to other men and to the universe itself without making a study of these basic factors, so that he may apply the knowledge gained and experience the true *fullness* of life."

In regard to the nature of man, the speaker mentioned several divisions, but spoke of a dual division as being most practical. He said:—"There is that which is concerned with the material necessities of life, with the needs of the body, and the desires that pertain to what might be called the lower self. All of these have to do with the life of the body, and in fact with this particular life which we are now living. Hence, these things are conducive to an attitude of selfishness, and breed a sense of separateness, which tends to develop those lower characteristics which are commonly acknowledged as ignoble, or at least not of a character that will lead to greatness. The other aspect of this duality is quite naturally of an opposite nature. From it are derived all those noble and superior qualities and characteristics which we admire in great men; such characteristics as integrity, truthfulness, unselfishness, kindness, compassion, etc., such as we see manifested by the great Teachers and Leaders of humanity."

Mr. Clapp followed this up by the statement that Theosophy looks upon the universe as a great unity, of which all things

are essential parts. From this postulate he drew the deduction that every act inaugurated by any part of this composite unity affected not only the part toward which the action was directed, but all other parts of the universe, and that the one most affected by the action is the actor, because upon him must rest the ultimate consequence of the action. He quoted from the Apostle Paul and said, "Whatsoever a man soweth, that shall he also reap," to show that this doctrine was an essential part of the Christian teaching, a part which had been relegated to the background by the doctrine of original sin and the vicarious atonement, and that it was very necessary that mankind should return to the original teaching.

From this conception of the unity of all he stated that the Theosophist gained his idea of Universal Brotherhood, which is the very basis and foundation of Theosophy.

He further stated that Theosophy as such takes no part in politics, simply because politics are local and of limited scope and therefore necessarily of a controversial nature, and apt to cause antagonism and unbrotherly feeling and action. At the same time, he said, Theosophy insists that it is the duty of individuals to work for the good of mankind and to take part in all efforts for human betterment.

He concluded his address by calling attention to the fact that Theosophy deals primarily with causes, thus getting at the very root of human problems. He contended that this method will enable those who adopt it to solve each problem for all time, whereas the ordinary method of dealing mainly with effects requires ever more and more effort to ameliorate unpleasant consequences with no possibility of ending them. He therefore contended that nothing can be more practical than the teaching of Theosophy.

SATURDAY AFTERNOON

The division of the Saturday and Sunday afternoon meetings into two rooms while it gave opportunity for the delivery

of more addresses, left the audiences in the dilemma of having to choose the one and neglecting the other when they wished to hear both. Miss Mary Stuart gave a most interesting resume of the history of the Theosophical Movement from its foundation in 1875 down till the present, and we hope to present this on a future occasion, but our limited space requires the omission of all but the least familiar among the subjects treated. Mrs. Lillian Currie presided over this meeting. Mr. Schaub gave an address on the ancient Greek oracle, "Man, Know Thyself," of which we present a summary. The same is to be said of Mr. Hughes' interesting paper on Astrology, though we may be able to give the paper in full in a later issue. Mr. J. Emory Clapp has furnished a summary of his talk on "Practical Theosophy" and we hope later to present Mr. Hick's paper on Anthropology and Miss Mayme-Lee Ogden's paper on Lotus Circle Work. In the discussion at five o'clock policies and methods of future conventions and Theosophical propaganda generally were fully dealt with. In the evening at 8 o'clock the Symposium on Buddhism, Christianity and the Vedanta philosophy developed much interest, and we regret we must postpone two of these papers and give only a summary by the speaker of the third.

Man Know Thyself

"Man Know Thyself",—is an admonition which applies with equal force to man today as when it was uttered by the old Greek Oracle of the God Apollo, centuries ago. In discussing this subject, Mr. E. L. T. Schaub of Toledo, stated that the Oracle certainly did not mean the little knowledge that is confined in our brains and hearts derived from our personal and petty affairs of life, but aimed to call attention to the fact that man is divine in origin,—that each one of us is a visible expression of an inner divine and flaming intelligence,—that the root of us is divine,—a child of the spiritual Universe even as our body is an offspring of the physical Universe. Each one of us is a child of

the spiritual-divine Universe in the inmost of the inmost of our being. We are therefore inseparable from that spiritual-divine Universe,—for we cannot leave that Universe. We are an essential intrinsic part of it.

Think what that means. It means, among other things, that within us, somewhere either active or latent, there is everything that is within the Boundless,—somewhere locked up within us, there is this fiery spirit, a god spark, of which we in our intelligence and in the feelings of our heart, are a still feeble expression through the human vehicle, but we are destined in the far distant æons of the future much more completely to manifest forth the divine frame within us. Then our human consciousness will be universal in its scope. We are now on our way to becoming co-workers with nature.

What has at last become man, is almost of incalculable age. We are expressing with more or less ease, mostly very feebly, alas! but still expressing somewhat, the innate divine powers and faculties locked up in the core of the core of each one of us, which is our own inner god. Christians of a mystical turn of mind speak of this inner god as the "immanent Christ"; the Buddhists speak of it as the "inner Buddha". What matters the name.

Know Thyself! "Thyself",—what is it? It is consciousness, it is also the "Heart of the Universe". Thyself, that self which is the same in thee and me, in you and in all others, regardless of race, creed or colour, which is not different in any one of us as compared with any other one of us. It is the ultimate self, the spiritual oversoul; and therefore it is the one self, the Heart of the Universe; it is the consciousness in you which says simply "I am", and that same consciousness is in me and in all others,—in all entities comprised in any hierarchy.

But while this overself,—this "I am",—is the same in you, and in me, and in all that is, not different anywhere from what it is anywhere else; yet this does not comprise all there is of our complex nature,

psychologically speaking. There is something else within us, not different from the oversoul but a ray of that oversoul so to say, and this something is,—the individual ego,—that part in each of us which says not merely "I am", but "I am I" and not you. In the vast womb of eternities past, it began its career as an unself-conscious god-spark; and its destiny is to flower out in due course as a self-conscious god, becoming so through the unwrapping or unfolding or evolving of the potentialities which are latent or inherent in its very nature as a spark of the Universe.

The whole purpose and strife of evolution is to raise the corruptible,—the "I am I" into the incorruptible "I am", to raise imperfection to Perfection; to raise the mortal so that it shall put on Immortality, or, in other words, to raise the personal man the "I am I" to be the individual man "I am",—to make of the human a divine being.

"Man Know Thyself" is a command which applies with equal force today as when promulgated by the old Greek Oracle. It is necessary to "Know Thyself" if we wish to have Universal peace and happiness throughout the world; for the sooner we recognize the "oneness of things",—that the Self, the "I am",—is the same in each one of us, regardless of race, creed or colour, the sooner we will live and act more brotherly,—be more impersonal, considerate, patient, kind, compassionate, loving and forgiving.

The Theosophical Society was founded by the Masters of Wisdom and Peace and Compassion through their messenger, Helene P. Blavatsky in 1875, mainly to advance the Cause of Universal Brotherhood,—by teaching that Brotherhood is a fact in Nature and must be observed and practised by each and every one of us.

Ancient and Modern Astrology

The lecture dealt with the religious and scientific background of astronomy and its relationship with the ancient science of astrology.

Ancient astronomy was synonymous with astrology and had its basis in natural law and a comprehensive understanding of ever recurring cycles of the planetary bodies.

The ancient belief in planetary influence or rays now finds its confirmation in the study of cosmic rays. Upon the exact knowledge of planetary vibrations the science of astrology had its origin. These magnetic rays are subtler than light and bring about the changes in the world and the differences in human psychology.

The universe, according to primeval astronomy, was subjected to vast cycles or periods of manifestation and rest, called manvantaras and pralayas respectively. This law of periodicity is universal and absolute throughout Nature.

Ancient astronomy held radically different views in regard to the nature and power of the Sun. It regarded the visible solar body as only the mask of the real Sun. The Sun was actually a cold body and its energy inexhaustible in nature. Out from the sun streamed magnetic lines of force which vitalized the entire solar system. This energy was not lost for it becomes heat and light only when it contacts the atmosphere of a world.

In regard to the genealogy of the universe the ancient astronomers taught that the universe appeared out of Chaos from pre-cosmic matter into world-stuff, which is now visible in the Milky Way, and from the world-stuff to Nebulæ, and then into comets which through their wandering gradually acquired individuality and became Suns, and after a vast period of time as a Sun, it became a planet, then a satellite, after which it was again dissolved in cosmic matter.

The foundation of ancient astronomy is to be found in the belief that there exists a common bond between humanity and the universe or manifested nature. Many generations of clear and forceful thinkers have proven by experience and observation that this is so, and from their efforts the detailed rules of judicial astrology have

descended.

The amazing predictions made by the ancient prophets and astronomers were based directly upon purely natural laws, a comprehensive knowledge of history and human institutions plus a wide understanding of human nature coupled with the scientific knowledge of the cyclic movements of the planets.

The teachings of ancient astronomy as incarnated in modern astrology are of great value to mankind and today the whole world is growing astrology conscious.

Christianity

Christianity is not, as many people suppose, primarily a system of doctrines or even of morals, nor the living of a certain kind of life, said Rev. R. H. Thomas, of Toronto. It is something interior, it is a life lived in us, the Christ living in and manifesting through us.

This life was completely manifested, so far as that is possible, in physical embodiment in the person of Jesus of Nazareth.

Weaknesses in Christianity were due to an over emphasis of form. Form was necessary for the manifestation of life, but divorced from life it became a snare and valueless. Doctrine is the reasoned verbal expression of the corporate expression of the life, otherwise it degenerates in mere sophistry. Morals are the expression of that life in terms of conduct otherwise they are mere convention.

If this is a true interpretation, said the speaker, Christianity at heart is fundamentally almost at one with the other great religions. So we can say that Christianity is an expression of the Ancient Wisdom best suited to the need of the new nations of Europe for guiding and developing them in their growth.

She drew what was needed from other systems of the past. Distinct streams from other sources flowed into her constitution. These streams emanated from Judaism, Egypt, Greece and Rome and all could be traced to one common source.

(Continued on Page 148.)

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OFFICIAL NOTES

Picnic on the 25th! Waterloo Park.

* * *

Pressure on our space on account of the report of the Buffalo Convention unfortunately crowds out several important articles and the reviews of a number of valuable books. Dr. Arundale's "Gods in the Becoming" is one of these; Also we had hoped to call attention to some fine articles in the magazines of the last month or two.

* * *

A great deal is being said about the Adyar Convention at Geneva, the Septennial gathering which ought to be the central Pan-Theosophical Reunion of the world. Evidently we are not ready for such a consummation yet. It is not difficult to identify those who stand in the way. A gesture of real Brotherhood from the present Convention would go a long way to heal the breaches, where there is any desire to heal them.

Mr. Belcher's western tour is being looked forward to by the Lodges he visited last year. What is needed now is a resolve to revive the work of all the Lodges. There is a turn in the tide of things commercial, it is said. The labourers in spiritual things should not lag behind. And every member should set himself the aim of bringing in at least one new member this year. Are our members ashamed or afraid to speak of Theosophy, when the whole scientific world is taking up the ideas of The Secret Doctrine, and the whole ecclesiastical world is becoming permeated with our broader and more spiritual thinking.

* * *

Members who have saved their five cents a week have sent in their dues in royal fashion at the first of the month. There are actually some who are in arrears for last year, and now have to face the fact that no member is in good standing who has not paid his dues on July 1st. Montreal is the only important Lodge which has complied with the constitutional requirement and sent in all dues at the proper date. Toronto is very far behind and the lapse of thirty members at the beginning of June set the General Executive to action, when a hasty canvass got in the dues of seven of these. But for this neglect on the part of the Toronto officials, the general roll would have had an advance on last year. As it is we have fallen behind, and the twenty-odd members in arrears in Toronto are responsible. It was not thus when Mr. Tallman and Mr. Kartar Singh were in office.

* * *

Mr. John Toren, editor of *The Canadian Young Theosophist*, whose type-written issues are going on very capably and will no doubt attract the younger members of Theosophical groups wherever Theosophy is earnestly sought and pondered. Mr. Toren writes appreciatively of our approval of his work and that of his editorial staff, and remarks: "We may, as you say, have individual opinions regarding the various writers, various concepts, or various aspects of the wealth of material The-

STANDING OF THE LODGES FOR THE YEAR ENDING JUNE 30, 1936

	New Members	Joined on Demit	Reinstated	Left on Demit	Dead	Resigned	Inactive	Total 1935	Total 1936
Banff .....	..	..	..	..	..	..	..	3	3
Calgary	1	..	..	..	..	..	..	4	5
Edmonton .....	..	..	..	..	..	..	..	1	1
Hamilton	2	..	2	..	..	..	1	24	27
Kitchener	2	..	..	..	..	..	..	9	11
London .....	..	..	..	..	..	..	2	11	9
Montreal	3	1	..	..	..	..	3	33	34
Regina .....	..	..	..	..	..	..	..	1	1
St. Thomas .....	..	..	..	..	..	..	..	3	3
Summerland .....	..	..	..	..	..	..	..	1	1
Toronto	16	1	2	..	2	..	23	195	189
Toronto, West End	2	..	..	..	1	..	..	12	13
Vancouver	2	..	..	..	..	..	1	15	16
Vancouver, Orpheus	2	..	..	..	..	..	4	20	18
Victoria .....	..	..	..	..	..	..	..	2	2
Vulcan .....	..	..	..	..	..	..	..	6	6
Winnipeg, Blavatsky .....	..	..	..	..	..	..	..	1	1
Members at Large .....	..	..	..	..	..	..	..	4	4
Total	30	2	4	—	3	—	34	345	344

STATEMENT OF FUNDS—YEAR ENDING JUNE 30th, 1936

RECEIPTS

Balance from last year	\$ 63.00
Lodge fees and dues	876.78
Magazine receipts	250.75
Donations to Magazine	444.46
Sale of Pamphlets	6.90
Bank Interest and Premium	2.73

DISBURSEMENTS

Per Capita to Adyar	\$ 87.00
Magazine cost:	
Printing	\$1293.80
Envelopes	50.16
Postage	55.89
	1399.85
Stationery	14.43
Stencils	2.80
Petty Cash, Postage, etc.	35.35
Balance carried forward	105.19

\$1,644.62

\$1,644.62

osophy places before us for our benefit. But none of our personal opinions should be placed above the all important task of living a real brotherly life, demanding complete freedom of opinion for ourselves and granting the same freedom to our fellow men." In this we have the crux of all the troubles that have beset the Theosophical Society. There are very many who demand freedom for themselves, but are unable to grant as much to Others. The new generation must insist on both sides of the bargain.

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A notable figure passed away in Toronto on July 2nd in the person of Mrs. W. Greenwood Brown, relict of the late Greenwood Brown who passed away some thirteen years ago. Mrs. Brown was a sister of the late Mrs. A. C. Courtice whose husband, Dr. Courtice, was well-known during his life as one of the most progressive among the ministers of Toronto. Greenwood Brown, like Mr. Belcher, was a Hicksite Quaker, and during the great Hicksite Convention in Toronto in 1908 Mr. Smythe and he became intimate, and also later in Adult School work. Mrs. Greenwood Brown joined the Theosophical Society a number of years ago but had been inactive after the death of her husband, but her daughter, Mrs. Ruth Somers, took up the work. Mrs. Brown renewed her membership after the Convention in Toronto last year, and continued to take interest in it. Her death was most unexpected. She had been reading with her daughter the previous week "The Story of a Garden," in our June magazine, and was so interested in it, that she identified it with her own garden and desired to have the writer of the article pay it a visit. She had been talking to her daughter on Thursday evening and within a few hours, from a sudden heart attack, was taken away. She was only 66 years of age, and her life had been one of practical charity and philanthropy. Her garden was designed to be a place of cheer and beauty for those who lived near and her many friends recognized

it as the place of peace a garden should be. The funeral was held on Monday, the 6th and service at the mortuary was conducted by Mr. Smythe. There was a large attendance of friends of the family, and of members of the Toronto Theosophical Society.

✻ ✻ ✻

There can be little difference of opinion about the Buffalo Convention among those who took any part or interest in it. A great deal of credit is due to Mr. Williams and Mr. Marks, apart from any resolutions passed in their honour, for the able way in which the whole affair was organized. Changes naturally receive criticism, but nothing succeeds like success, and there were no hitches and no defaults worth mentioning, and that is the best praise that can be given. Mrs. Marks and Mrs. Kinman also took a very important and active part in the organization work and they must have their full share of the credit due to the management. The cooperation of the members of the Point Loma groups was very cordial and unmistakably helpful. The old suspicion that they might be there to rob other bodies of their members has proven to be as unworthy as it is an un-Theosophical thought. In fact Mr. Clapp was the means of marching more than one new member up to the Adyar officials to be enrolled under Mr. Cook. Point Loma is not afraid of competition and Adyar need not be if it provides real Theosophy. The addresses and papers given at Buffalo will stand the test of comparison with Secret Doctrine standards and that is all that need be asked. One of the features of the Convention was the opportunity given for many otherwise unrecognized members to take part as presiding officers at the various meetings. Among these were Mrs. Lillian Currie, and H. D. Potter, Hamilton; Isidor Lewis, New York; G. Cardinal Le Gros, Detroit; Alex. Watt, Kitchener; N. W. J. Haydon, and Col. Thomson, Toronto; Ebenezer Thomas and A. J. McCandless, Buffalo; and Arthur Bailey, Rochester. Hamilton has been selected for the Convention next year, and there will

have to be noble and exhaustive spade-work done if it is to match the Buffalo meeting.

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From the report of the last Council meeting held at Adyar on December 25, it appears that the resolution which we have so long desired to see adopted has at length received endorsement by a vote of 40 for with 5 against. It now stands in the Constitution as Rule 31 (b) as follows: A Fellow of the Theosophical Society in good standing who is desirous of leaving the National Society to which he or she belongs or ought to belong under Rule 30 and of joining another National Society, may be permitted by the President to do so provided such Fellow presents a reason sufficient in the opinion of the President to justify such action, and provided further that the application for transfer is submitted with the approval of the General Secretaries of both National Societies concerned. This rule shall apply equally in the case of the admission of a new member." There may be a difference of opinion as to whether this permission should stand as a right or as a privilege. If we were as free and as autonomous as we pretend to be, restrictions of this description would not be maintained. The principle acted upon is that which is so pernicious in the case of nations which insist that their nationals who emigrate to another country, and even become naturalized there, still belong to the nation in which they are born, and must, willy-nilly, observe allegiance to that nation, however distasteful, or even revolting such a tie might be. Of course it goes without saying that all such privileges, and equally so were they granted as rights, would be dependent on good conduct and the observance of the principles of Brotherhood which are embodied in the Golden Rule.

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Kitchener Lodge has concluded a year's work with a degree of progress that may easily put to shame many of our older Lodges. It is to be feared that the sacred fires too easily burn out in our older mem-

bers and that new and younger blood is needed to vitalize the work. Is the appeal made to the young in the way that should bring them into the charmed circle of the influence of the Masters? Kitchener at any rate has put a lot of new ideas into operation and their success proclaims their value. Besides the regular members, Kitchener has taken on associate members who enjoy all the privileges of the Lodge with the exception of taking any part in management or election of officers. The Lodge has been fortunate in obtaining an office in the down town section and this has been converted into a hall and study room. The members got together and did all the work in connection with the alterations, etc., and the hall itself can accommodate 60 or 70 people comfortably, while the study room is ideally suitable for the various classes. These quarters are known as Theosophy Hall, 58 King Street West, Kitchener, and the Telephone number is Kitchener 4090. Arrangements are under weigh to hold an annual picnic in Waterloo Park on Saturday July 25, and visitors from the Lodges in Ontario are invited to take part. It is expected that there will be a good attendance from the Niagara Peninsula, St. Catharines, Welland, Thorold, Fonthill, Hamilton, Toronto, and perhaps London and other points. It will be a basket picnic, but tea and hot water will be available. It is no secret that Mr. Alex. Watt is the main reason for the vitality and activity of the Kitchener Lodge and he is ably supported in this by Mrs. Watt. We look for a good turn-out at Waterloo Park on the 25th.

CORRESPONDENCE

OPTIMISM AND PESSIMISM

IN THEOSOPHY

Editor, *Canadian Theosophist*: — Mr. Charles Ryan's letter on "The Success of Theosophy" is a wholesome corrective of pessimism in regard to the Theosophical Movement. Read together with "Rauravananda's" letter, and similar expressions

of opinion it should help the discriminating student to see, and to take the *middle way* which is not either that of optimism, nor of pessimism.

Mr. Ryan, however, is wrong in thinking that Dr. Orsini is pessimistic concerning the Theosophical Movement. The fact is that Dr. Orsini has condensed so much into such a brief space in his article that only a few are likely to grasp its meaning fully. He most certainly does not imply, as Mr. Ryan asserts, that the Movement has failed to produce a profound impression upon the thought of the world, for he is not at all considering results such as Mr. Ryan enumerates in detail. He states an indisputable fact, that the Movement has failed to produce a nucleus of Universal Brotherhood such as the Mahatmas desired. The best proof that it has so failed is the "Fraternization Movement" which Mr. Ryan advocates. Had the T.S., or E. S. made themselves a genuine nucleus radiating genuine *understanding* it would have leavened the whole Movement, and made efforts such as "Fraternization" wholly superfluous. "Fraternization" is simply one of many onesided efforts to bring something of a brotherly feeling into manifestation among members of the various Theosophical organizations, but it is bound to fail to create what the Mahatmas desired, because, whatever may be the case with its promulgators and leading advocates, the vast bulk of those who give it lip service are far from understanding what Brotherhood really means, not to speak of making it a living power in their lives.

Commonsense, a term that should be read to mean a universal, or impartial understanding is what is most urgently needed by Theosophists. The optimist who pats himself and his friends on the back, and points to the great results brought about by Theosophy is not a commonsense man any more than is the pessimist who points with equal justice to deplorable corruptions and failures. The failures and successes exist side by side, and to assess the true value of the Movement, and the

true status of Theosophy failure and success must be balanced one against the other. Commonsense will not be flown up with airy pride through looking altogether upon the side of success, nor thrown into black despair through looking only upon failure. He sees that though exultation is foolish something has been gained, and he will be calmly satisfied knowing that this is in accordance with the law of life.

This is what Dr. Orsini points out, together with much more, of course, and there is neither pessimism nor optimism in what he says. Indeed, regarded in one way he, and every genuine seeker is a wonderful optimist, for he sees all things as good, for they occur within the Law. The materialization of the Message is not a tragedy to him, but merely a burying of seed in earth—a strictly necessary process if life is to continue to produce new life.

P. G. Bowen.

11 Grantham St., Dublin,

June 29, 1936.

THE BUFFALO CONVENTION

(Continued from Page 143.)

SUNDAY MORNING

The meeting on Sunday morning was called to order by Mr. Williams as Chairman who invited a general expression of views on fraternization and the well-being of the Theosophical Society. Mr. Schaub and Miss Arnold were followed by Mr. Haydon who pointed out that there was to be a discussion on the presentation of Theosophy in the afternoon, but he desired to present the proposition that every culturally vital society must possess a religion whether explicit or disguised, and the religion determined largely its cultural form. Hence it is obvious that the whole problem of social development and change must be studied anew in relation to the religious factor. Behind every civilization there is a purpose, which determines its character more than any other factor, however prominent they may be for a time. The great

civilizations of history have not produced the great religions as a sort of cultural by-product; rather, indeed, the great religions have been the foundations on which these civilizations have rested. We here are interested in the Theosophical Movement. Mr. Haydon suggested that we cannot expect a Society like the T. S. to become popular, if only for two reasons; one is our teaching of personal responsibility for our lives from beginning to end, there is no shifting of this burden to another's shoulders through some vicarious atonement; differences of capacity and circumstance are not the "gifts" of some divine caprice, they are what we have earned and, if we want others, we must expect to work for them. How can there be any "gifts" in a world governed by justice!

We also encourage and expect a certain robust spirit of enquiry for we cannot progress as long as we build our faith on the authority of anyone else. There is no place for the miraculous in a world of order, however much there may be that we don't understand. In spite of our natural handicaps which bring us so frequently into error, we can work out our salvation only by preserving the open mind and the alert intelligence, by allowing for the weaknesses of others no less than for our own when forming conclusions. To be sure, we shall get some bumps but they will all teach us useful lessons. Absolutely prohibitive of faith or authority, we do not hold Theosophy as a proven fact, hence it seems to many to be unreliable, and they do not care to take the trouble of thinking it out for themselves. Talk of making Theosophy popular—the people are hungry for Theosophy if they only knew what it was. A child who is ill will not take his medicine but we have to give it the kind of medicine it needs. The masses may be hungry for Theosophy but will they take it when it is offered to them? We should get the spiritual facts of evolution firmly in our minds. The physical facts can take care of themselves. Give the public elementary Theosophy in elementary language. When

they understand it they will accept it.

Mr. Lewis, New York, recalled the presentation of Theosophy and reincarnation at the wonderful meeting of the previous evening. Every one of the speakers, he said, gave astoundingly illuminating addresses on the different religions. He thought the public would see that they could be Theosophists as well as being Christians, Buddhists or Vedantists. All were branches of the great tree which was Theosophy.

The chairman disagreed with Mr. Haydon and thought we should not take a negative view. In the Society of Religions each was praising the other, and Theosophy came tagging behind because of its negative attitude.

Mr. Clapp agreed with the Chairman and with the latter part of Mr. Haydon's remarks. The presentation of Theosophy was the important thing. Theosophy was not a religion. Organized religion was the cause, we were assured, of two-thirds of the evil in the world. St. Paul spoke of giving milk to babes, but many were ready for a more abstract view. Theosophy had in it something for every one who thinks, who wished to grow. A precious jewel might be a diamond in the rough, and then it did not appeal, but when it was polished to diamond brilliance people admired and desired it.

The Chairman said the question of the presentation of Theosophy was coming up all the time, and not from any particular source. He thought it a very encouraging sign because it showed that we were becoming more positive in our presentations.

REINCARNATION AND KARMA

Dr. Alvin B. Kuhn gave a splendid talk on Reincarnation and Karma at the morning session on Sunday. He had lately concluded a five months' tour of the western states including British Columbia and California, and it was remarked that the practice had improved his delivery and given him a still more attractive platform

manner. Dr. Kuhn, as representing the scholarship of the Movement holds a high place in the estimation of those who have heard him, and his continuous studies and his books certify to his devotion as well as his knowledge. He began his address by stating that we live here as a nucleus of consciousness, as a soul. We live here again and again. Karma was the law of cause and effect applied to any action and reaction in human life or otherwise. It was being presented in ever new aspects. The return of the soul to bodily life was the result of the Law and action and reaction. Once universal, these great doctrines were now outcast in that section of the world that boasted its superiority over the rest. It has been the loss of these two great doctrines out of Christianity which was the effective cause of the Dark Ages. This was connected with the Church's ban on thinking and put the clamps on the human mind for 1600 years, for even the mere statement of the Law of Reincarnation would have required thinking. You cannot think without postulating Karma and Reincarnation. If they are not true you must stop thinking. Dr. Kuhn took up the argument from Justice, Cycles and Law. If one admits an inequality in any life one must say, "I can't accept the reign of a God of Justice, Love or Mercy on those terms." What would appear to be an injustice in one life is equalized in the range of lives where the average is reached and causes are able to be worked out. We must give up the attribute of Justice in God if we do not have more lives than one for its operation. An endless repetition of cycles is the law, birth, growth, decay, repeated endlessly in all experience. Dr. Kuhn turned to the symbolism of the Ark, derived from *arche*, the beginning, where everything is swept away in deluges, and the life energies go into the Ark to be renewed in a later life. All there was in the story of the Ark was true in the oak and the acorn. All life was duo-fold. No form of life is known not sustained in its two aspects—spirit and matter, subject and

form. God did not create heaven and earth. The Elohim formulated spirit and matter. After waking from the great Pralaya, the sleep of the Eternities, life separated into Male-female, and all life depended on the interplay of two forces. God goes to sleep and rests after each period of manifestation, and withdraws his consciousness from matter. They exist in relation to each other. Science says only on one side—matter. Christianity says only on one side—spirit. Consciousness is one of the ways in which life shows itself. Changes of form do not imply end of life. It does not go out of being. Dr. Kuhn spoke of the decay of philosophy since the third century of our era. It is now recognized that matter exists in its immaterial form. That means we have "put over" our fundamental tenet, he declared. Matter exists in subtle forms. He commended "Egypt-mindedness" as it taught us where to find truth. St. Paul taught this in Romans i. 20. Heraclitus, the Orphic philosophers, all of them taught that everything is the result of the union of opposites. Union is an eternal harmony, divided in itself and again united, it presents the ancient Thesis—Diathesis—Synthesis, the keynote of Theosophy. God is androgynous by the ancients, and Love, the great mystery, is exalted to the heights in I. Corinthians. xiii. The Law of Love is the Law of Attraction between the two phases of God's being. David and Bathsheba represented Spirit and Matter, or Soul and Body in one form, and out of that union came the Christ Child. Matter was the Latin *Mater*, mother, and our word maternal showed it. Dr. Robert Norwood had pointed out that from a thing that had a definite end or term to its existence we cannot create a philosophy. John Dewey said that the only meaning that can attach to any stage of growth is more growth later on. What then does meaning mean? Philosophy and religion once were one. If death ends all then we had no right to think. There were two philosophies, one, Eat, drink and be merry. Bertram Russell

voiced it as Despair, when all things go into dissolution, we go too. Immortality was the deepest need of man. What must we think of the law of life which only allows us to begin to think and live rightly on the brink of the grave? What must we think of Mother Nature who builds up certain characters only to throw them away? The age calls for a restatement of Plato's philosophy, Dr. Kuhn concluded his eloquent and inspiring address with a reference to the Church's wish to have its dogmas accepted on faith. Everything is recorded in the book of life, he said. Where was it? In your character which is planted like a seed to develop in your next body.

THE LUNCHEON

A large number of the visitors to the Convention joined in a luncheon at one o'clock at which Mr. Williams presided and welcomed Mr. William Buckley, who represented the Mayor of the city. He explained that the Mayor was absent in Philadelphia at another and different kind of Convention, and he desired to convey the warmest greetings and welcome to the Convention. He was glad they came and thought it awfully nice of them. He gave them his blessing and wished them prosperity and happiness for years to come.

SUNDAY AFTERNOON

As on Saturday, the meetings were divided and Mr. Henry C. Flacke of Buffalo, with Col. Thomson in the chair, addressed the first meeting in Room A on the subject "How did God make Man in His Own Image? He approached it as an astrologer, and displayed a chart of the human body with correspondences marked as of the planetary worlds. Mr. Flacke did not supply any notes of his address which was of a desultory nature. In the adjoining room at the same time Mr. Barr of Toronto gave his address on The Presentation of Theosophy, which we present to our readers. Mr. Clapp, in commenting upon the address thought discrimination should be kept in mind. The quota-

tion "Cast not your pearls before swine" he thought was used too casually. We had been urged to go out into the highways and hedges with the truth by a high authority, to compel them to hear it. Mr. Lewis thought that speakers talking of Reincarnation and Karma as being hackneyed might easily be misunderstood. Mr. Arthur Bailey, Buffalo, took the chair for Mr. Barr. At four o'clock, the luncheon having delayed the programme, Mr. Smythe, with Mr. Clapp presiding, read a paper on The Secret Doctrine, of which the following is the introduction:

The Secret Doctrine

"By a curious paradoxical inversion of its own doctrine the Christian Church for long generations has insisted on preaching a religion of crucifixion and death, and left it to a Russian woman of the 19th century to write once more a Book of Life and restore the glad tidings of resurrection and ascension to a world sunk in a hoary headed civilization of desolation and despair. The Secret Doctrine which Mme. Blavatsky presented to the world is one for youth and the emancipation of the young, therefore perhaps not so attractive to the older and ossified. It is not concerned only with the Christian faith, but is based on a synthetic analysis of all the great religions that each appealed in its day to a humanity darkened by ignorance and fallen into habits of selfishness, conceit and injustice, conditions which repeat themselves constantly as the historic cycles roll around. Nor is it a system of religion alone. True to the synthetic principle, it embraces the intellectual realm of philosophy, and the more material interests of science, the mind and body of that Universe of which the heart must hold a religion of unity and Love. This little earth, though but a footstool in the eternities, serves to enthrone mankind among the stars, where he may lift his consciousness towards the clouds and darkness which pavilion the Absolute source of everlasting Law. The Secret Doctrine contains nothing that has not been known to the world before, but much that

is essential has been forgotten in the course of time, and it was the task of Mme. Blavatsky to bring once more to the attention of the world those things that it is necessary for man to know if he is to rise beyond the ignorance and stupidity which continually threaten to engulf him in destruction."

Questions were put to the speaker on the subject of sterilization and birth control, as to the validity of the arguments in favour of these practices.

Mr. Smythe did not question the argument but pointed out that unless the premises were sound the argument did not amount to anything. The premises in the present case were quite unsound, and if our social structure were what it should be such questions as sterilization and birth control would never arise. These were proposed palliations of the sins of capitalism and its competitive system of commerce. Under a proper state of society such disastrous suggestions would never be thought of. Mr. J. Emory Clapp presided at this meeting.

Mr. Sutherland's learned and remarkably interesting address was given in the "B" room at the same time as Mr. Smythe's and we append a brief account of it by Mr. Sutherland himself, while we hope to present the whole paper next month. Mr. H. P. Potter took the chair for Mr. Sutherland.

Mr. Lloyd Boddy of Toronto took the chair at the open meeting and discussion at five o'clock on *The Necessity for Propaganda in the Theosophical Movement*. He spoke of the importance of propaganda and asked if we were to go out of our way to ask poor souls to knock at our door or should we not carry the bread of life to them directly. He spoke of the reasons held by some for secrecy and of the alleged danger of the teaching falling into the hands of the evil-minded. The Gita was strong on the subject of action and *The Voice of the Silence* urged them to go to them who knew still less than themselves to let them hear the Law. There were two

different ways, one the path of devotion, the other the mastery of occult forces, a path which must be trodden only by the pure in heart. He quoted the Maha Chohan's letter—"For our doctrines to practically react on the so-called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to popularize a knowledge of Theosophy. It is not the individual determined purpose of attaining oneself Nirvana (the culmination of all knowledge and absolute wisdom)—which is after all only an exalted and glorious selfishness—but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause as many of our fellow-creatures as we possibly can to benefit by it, which constitutes the true Theosophist." The world was like a dark night packed with candles of all sorts and sizes. If we could only communicate the one flame to them till all were blazing we would lighten the darkness of the world. The Brothers of the Shadow were those who worked against the spread of truth. The T. S. was not born in secrecy. He quoted from *The Path* magazine for January, 1893 on "Joining the T. S." "Viewed as a group of believers in human fraternity, it is honorable. Viewed as a gathering of students it is valuable. But viewed as a band of earnest philanthropists, seeking to push everywhere that knowledge of Man as he is and can be which shall make possible revived morals and a changed world, determined not to rest till all men shall recover primeval truth and attain millennial bliss, it is sublime."

Mr. Robert Marks granted the benefit and interest which the Movement had developed when they had enthusiastic workers which stirred up warmth of feeling and made it infectious. He held that the work must be backed with enthusiasm if it were to be successful.

Mrs. Butt (formerly Miss Denton of Buffalo, now of Los Angeles), recalled the former active and busy Lodge in Buffalo of forty-odd years before, when the "Wayfare" entertained all kinds of travellers

for a night and fed them and sent them on their way.

Mr. Watt, Kitchener, Ontario, thought they took a tremendous responsibility on them when they went out into the highways and hedges. The Master said they must be careful lest others mislead. The tallest trees grew in solitude. He described a plan of newspaper correspondence which had met with success in Kitchener.

Mr. Ebenezer Thomas said he was an alien in Buffalo, and, alone for many years, had been told he had to help himself. This was the first time he had met any Theosophists and he sure thought they were nice people. They might not know that Buffalo was the largest Polish city in the United States, and they were only one of 42 nationalities there. They probably did not know there were so many foreigners. He hoped this winter to put Theosophy on the map and he wished to ask some of the speakers if they would come over to help. He described the attitude of the newspapers and the difficulty of reaching the people, but at the next Convention, he promised, he would tell them what had been done.

Mr. Thomas of Toronto, said the best advertising method he had heard about was Mrs. Butt's account of how they had pulled people into the Cataract House at Niagara forty years before to hear Mr. Smythe.

The meeting adjourned till after supper

THE PRESENTATION OF THEOSOPHY

By Dudley W. Barr

The message of Theosophy is presented to the public by our lecturers, class leaders, writers and by each member who talks Theosophy to his or her friends. When we speak about it, even in casual conversations, we are presentators and our listeners will judge Theosophy by us—not only by what we say at that particular time but also by our actions and by our attitudes toward the many problems that arise daily in social intercourse.

The art of introducing our intimate friends to Theosophy usually involves many special elements and it is with the public presentation of Theosophy that I wish to deal this afternoon. I shall doubtless mention many things with which you are quite familiar. My reason for bringing them to your attention is because we often forget the relative value of familiar things—our sensitivity becomes dulled by habit and we find ourselves compromising with and finally accepting as routine, things which first repelled us.

What is a lecture on Theosophy? Is it not something like this? The presentation by a student of Theosophy of his own thoughts and intuitions about a subject which has some link with the Ancient Wisdom—his analysis of it, his discussion of it in terms of Brotherhood, Karma, Reincarnation, the Masters and the Path, and finally his attempt to perform a creative task with his audience, to draw out of his subject some vision which will arouse them and assist in the awakening of powers latent within them. Our Theosophical talks are not to the mind alone—that can be exercised in many ways—but if the soul is aroused, then something has occurred which is of permanent value. Mind will blossom when the soul awakes, but reason alone does not arouse the soul.

Theosophy, the godlike wisdom, is wisdom concerning the god within. It must be known by oneself; it is SELF-knowing, knowing by means of the powers of the SELF. Theosophy is not new; we have nothing new to offer the public, but we have an abundance of old things to bring to remembrance. And if we forget our function and neglect to attempt to awaken memory, we are not being true to the task which we have undertaken. All occult discipline is a regimen in soul mnemonics. The sayings of the Great Ones, all sacred symbols and glyphs, the initiatory systems of the mysteries, are all attempts to recall to the soul of man, the memory of its Divine Nature.

Teaching is only for the purpose of

arousing the listener. Some words, perhaps forgotten by the speaker and uttered by him as incidental to this lecture, may break through into the inner consciousness of someone in the audience and then he starts out to look for the path of Self knowing, knowing by means of the Self and not by means of some other person's self. "These things are not taught, my son, but when the god wills, they are brought to remembrance."

If we keep in mind, that the function of Theosophy is attempting to arouse the Divine Memory within all mankind, we will not, I think, fall so easily into the common habit of thinking that we Theosophists are superior to the rest of mankind. "Oh, but Theosophists do not do that!" Do they not? Have you ever read a Theosophical magazine? Pick up a few copies of the journals of the various Societies and read them as though you were a newcomer. I think you will find that a superiority complex is apparent—the attempts at what are supposed to be gentle sarcasm, phrases such as "when they have mounted a little higher on the ladder of life"—"when our scientific friends realize" this, that or the other thing, "our intellectualists will deny this but the Theosophist knows" something or the other. Do not such phrases sound familiar? Have we not read them in our magazines, have we not heard our speakers use them? True, we do find quoted frequently, "Be humble if thou wouldst attain to Wisdom, be humbler still when Wisdom thou hast mastered." But the humility of *The Voice of the Silence* is natural and unconscious. It is not a humility that rejoices in its own humbleness. The man who is proud of his humility is a prideful man and when he writes or speaks, his pride shows forth. We become so accustomed to this in its many subtle forms, that its venomous nature is forgotten through familiarity. But the stranger within our gates, the new comer, the well meaning earnest student sees through it, and many a man has stayed in the Theosophical movement not because of but in spite of such magazine

articles and lectures, the underlying spirit of which he despises. And many other men and women have left the movement because of this.

So when we are speaking to the public, if we will remember that we are addressing a group of Egos, each of whom possesses Theosophy inherently and is striving to remember—not to learn something new—we will drop our self-righteousness, we will not scold, we will not descend to vulgar denunciation, we will not use the pronoun "you" so frequently when speaking to them. We will not assume that they are ignorant persons who must be talked down to, we will strive to identify ourselves with them as brothers engaged in a common task, and if it is necessary for us to speak about human failings and shortcomings, we will include ourselves with the rest of the race and use the inclusive pronoun "we."

While we are on this unpleasant business of superiority, may I mention one other subject and that is Psychism. Lectures on psychism are necessary on Theosophical programmes. The public is interested in After Death States, Clairvoyance, Thought Forms, and so on and these subjects can be presented in a logical and fertile manner. But let us begin by frankly admitting that you and I have not the faintest bit of actual knowledge of After Death States. We do not *know* that we go to a Kamic Plane and then to a Mental Plane and then to Higher Planes again. We do not *know* that there is a state of Devachan—and to talk about these things as if we did, is very bad form. It is intellectual dishonesty. But if we frankly admit our lack of actual knowledge and say to our audience, "Here is a theory put forward by one great teacher," "here are analogies from nature," "here are comparative statements from Egypt, Greece and India," "here is the evidence of legend, myth and tradition," then we will carry them with us on a wide enquiry, they will become students with us and not merely listeners waiting to be filled.

Under the heading of "Theosophical Superstitions" I have included subjects Rays, and Astrology; not because I disbelieve in these things, but because I think we often present them in a superstitious manner.

To be superstitious means "to stand still over" something, to forego the powers of mind when dealing with it, to cease to be creative, to pass into a psychic staring state instead of moving on linking the object of our contemplation with the flow of life around, through and about it.

These subjects have a high, spiritual, philosophical content, but if we accept them mechanically, if we permit our idea of Karma to become "an eye for an eye and a tooth for a tooth," or Reincarnation to become an up and down movement every 1200 years, we are ceasing to think creatively in the light that these great Doctrines throw upon human affairs. We stand still over them and do not go forward. We become superstitious.

During his introduction of a speaker, the Chairman of a Theosophical meeting always announces or should always announce, that the speaker, whether he is the president of the Lodge or the youngest member, is speaking as a student and that nothing which he may say carries any authority beyond its appeal to the reason and intuition of the members of his audience.

Throughout his address, the speaker should be careful not to make it difficult for the audience to remember the chairman's warning. It is so easy for a speaker to steal authority—he has but to make a few hints that he could reveal more if his lips were not sealed, or to smile knowingly at certain questions—and presently a mythos begins to gather around him. If he has a fairly good mind and a decent memory for Sanskrit and Greek terms and for phrases out of the Secret Doctrine—and also if he knows enough to keep silent when he gets into deep water—he can if he will, fertilize that mythos until he becomes, in the eyes of his adoring ones, a

high Chela or an obscured Adept. If this is done with intent, it is of course, contemptible—If the well-intentioned speaker finds such an attitude growing up, he will do something drastic to break it. "The river flows; the monk goes."

This problem sometimes arises during a lecture on the Masters and Discipleship; Here again is a subject which must be dealt with on Theosophical programmes and which can be presented from its philosophical side.

Sooner or later the speaker on this subject is going to receive a question, "Are you a disciple?" (or if it is a very good lecture he may be asked if he is a Master). Such a question appears very simple but they are loaded with dynamite. You and I cannot give an unqualified "No" to the question of our discipleship. We are working in this game and we are linked in some way with the whole chain of teachers and disciples, although we may have no direct knowledge of that connection. If we say "Yes" or "No" our answer may convey more than we intend. If we attempt to qualify the answer someone is going to see in the qualification, evidence of our reluctance to speak about our supernormal activities. Perhaps the best thing to do is to turn the question over to the Chairman, and he will tell the questioner that such a question is always out of order.

Then arising out of our presentation, there is another point and that is that a speaker serves without pay. I am not thinking now of money but of other compensations. A speaker takes nothing from his audience, except of course whatever comes to him in the subtle interplay between audience and speaker. The speaker will remember that it is customary for a chairman to thank the speakers and for members of the audience to compliment him afterwards. So we will not take compliments too seriously, we will appreciate them but we will remember that if someone was sincerely touched by what we said, it was an indication that something had happened to him and that it arose out of

the workings of his soul. We are not entitled to any credit for that reaction. It was his soul at work, we had some impersonal part in setting up the conditions but that is all; he has responded to Theosophy and not to us. "No man understands any greatness or goodness but his own or the indications of his own."

In our presentation of Theosophy we should acquire a love of words and be under a constant necessity for suitable, accurate beautiful words, words of simplicity and directness. We should never say, "There are no words in the English language which will convey that thought". That is an indication of laziness. There are words in our language adequate for our needs if we will but learn to find them and if we will be content with simplicity and directness—in our minds first, of course, and then in our expression. The authorized version of the Bible will give us many models.

"So when this corruptible shall have put on incorruption and this mortal shall have put on immortality." "Many waters cannot quench love, neither can the floods drown it; if a man give all the substance of his house for love, it would utterly be contemned.

"And a man shall be as an hiding place from the wind and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land."

"The kingdom of heaven is like unto leaven which a woman took". Jesus was speaking about Theosophy and he found simple words to clothe his profound ideas. Language is our logos. Speech is one of the peculiar powers of the Ego, the Animal makes sounds, the godman speaks and communicates thoughts. God created the Universe with words, "And God said", It is through words that new ideas about the Ancient Wisdom, are uttered to the race. "Behold I make all things new; Write".

When we speak about Theosophy, we act as a relay runner who carries the torch for a moment. We are never required to run fast-

er than we can, and the distance is never further than we can go; it is never necessary for us to show what a splendid runner we are, we are not required to juggle the torch as we carry it. All that is required of us is to be honest, direct, earnest, painstaking and devoted to Truth. We cannot be all that all the time, but just before we speak, there is always time for a prayer that we may keep the personal out of the task; and if we can do this, our presentation of Theosophy will be adequate to the occasion, for after all "Sermons and logic do not convince—I and mine convince by our presence."

Toronto.

Science

W. F. Sutherland of Toronto in his address on *Science and Theosophy*, spoke of the early relations which existed between Theosophy and Science. Madame Blavatsky, one of the founders of the Theosophical Society, attacked the utterly materialistic science of her day in no uncertain terms and the discussion which took place was one of the features of the intellectual world in the last half of the 19th century, and it helped to bring about the new science of the present day. Many of the more progressive scientists of the last century were Theosophists, the most notable being Crookes, who first discovered the electronic state of matter. His probings into eastern occultism and science were undoubtedly a factor in turning his mind towards the electrical constitution of matter.

Turning towards the present, the speaker observed that the field of science had grown so vast that no scientist even, let alone a layman could hope to gain a complete understanding of the whole field. Lay interest from now on, then, should turn toward the unexplored boundaries of science, and towards a more humanitarian application of principles. The next great field in which advance would become evident, would be the biological, since the biological sciences are, in so far as pri-

ciples are concerned, still in the era of materialism. The Theosophist can help in this direction by making current the eastern theories concerning life and life processes.

THE CLOSING SESSION

Mr. G. Rupert Lesch has become one of the best known speakers on Theosophical subjects in the eastern States. He has visited Ontario several times and is steadily making a reputation over here for sane and intelligible expositions of Theosophy. His intimate knowledge of the Christian scriptures gives him a power of illuminating quotation and reference which is sometimes quite startling. There was an excellent attendance in the main hall on the Sunday evening although many had left at six o'clock on their long distance journeys. Mr. Lesch's subject was "What is Theosophy?" He wished in as simple a manner as possible to give expression to thoughts that had received articulation in his mind. The question was one of momentous importance, and it would appear at once that the off hand answer, Divine or God Wisdom, whatever our ideas about God might be, was sufficient. He was the Only Reality, the One, the Only, and the Onliest. We must assume that anything of validity or reality belongs to God. Any knowledge or wisdom we possess is then from the fundamental source we call God. He was supposed to distinguish between that which was Divine and that which was not. Supposedly he was designated to give a certain synthetic answer, and in some way reconcile all this and recognize the all-penetrative character of this, and also distinguish between that and something which is included in it and yet in some way is different from that. In a closely reasoned passage Mr. Lesch pointed out the difference between knowing God and knowing about God. When we come to theology, he observed, arrogance becomes monumental. People pose and insist they can give every detail how God created the world, how he allowed it to lapse, all that

goes on in heaven, in hell, on earth, it gave him a chill in his spine, he said, to hear them. Differing from knowledge about God, Theosophy was the wisdom of God. To call God King, even Father, puts us in danger of losing the impenetrability of God. How can we think of anything infinite? Every human conception of God is a crime—lese majesty! What I think is just my conception of God. Science was unable to solve the ultimate mystery of nature, because we are part of the mystery. How can we stand outside the mystery, of our inadequate conception of it? The only reliable, the only valid wisdom was of God. Nor was such knowledge to be had by watching, by observation. We cannot know about it till we know it. "Before thou canst approach the foremost gate thou hast to learn to part thy body from thy mind, to dissipate the shadow, and to live in the Eternal. For this, thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in SELF." "My own convictions and personality dissolve and melt away," said the speaker; "all prejudices and pre conceived ideas fade and I recognize myself in Him and Himself in me. That is the end of it all."

We regret that space does not permit a complete report of this memorable address, but we shall hope to give at least an outline of the rest of it in a future issue. Mr. McCandless, of Buffalo, resided over this last meeting.

Visitors To The Convention

From the United States, 79: Albert E. Smith, J. Emory Clapp, Boston; Mr. and Mrs. F. J. McCandless, Ebenezer Thomas, M. B. Holmes, Miss Mary Wilkinson, Mrs. Helene Mills, Mr. and Mrs. L. E. Waters, R. N. Frame, Reva Eastwood, H. C. Flacke, Mildred Evans, Virginia Borschel, Elizabeth Welch, Lena Denecke, Laura J. Kelsey, G. E. Erskine, A. C. Hurst, G. A. Hurst, jr, Mrs. W. H. Luis, Mrs. Ada Wonacott, Mrs M. A. Putnam, Katherine

Bjornson, M. M. Jones, Mary Lisman, Katherine Lockhart, Sara Heber, Genevieve Kilchan, Mrs. L. S. Skenkein, A. C. Miller, and Mrs. Miller, T. Lowe, D. McCarrroll, Miss A. M. Roderick, Mrs. Gentnar, G. Rupert Lesch, J. D. Mann, Mrs. F. Phillips, Earl E. Vallier, Helene D. Clyde, Rose Gehm, Buffalo, N.Y.; Mrs. Henry Huebner, E. L. T. Schaub, Mrs. J. H. Jacobson, Mrs. Fanny Henning, Mrs. Elise Blankenhagen, Miss E. F. Arnold, Toledo, Ohio; Oliver J. Schoonmaker, Ashburnham, Mass.; W. T. Hawkins, Pittsburgh, Pa.; Alvin B. Kuhn, Elizabeth, N.J.; Isidor H. Lewis, Lawrence Markel, New York City; G. Cardinal LeGros, Detroit, Mich.; Ida Bailey, James Bailey, Arthur Bailey, F. G. Cowles, Claire Groot, M. W. Artlip, Mayme-Lee Ogden, Mrs. P. Mosser, Bessie W. Stanford, Bessie H. Ellinwood, Keith Ellinwood, Herbert Ellinwood, Rochester, N.Y.; J. E. Seitz, Olcott Beach, N.Y.; Mrs. J. A. McCollum, Newfane, N. Y.; Mrs. Henry E. Anderson, Marian H. Shanahan, T. M. Williams, Erie, Pa.; W. S. Arns, Mr. and Mrs. J. R. Nelson, Kenmore, N.Y.; Albert E. L. Bennett, Trenton, N.J.; Edna L. Risidon, Snyder, N. Y.; Velma Mansfield, North Tonawanda, N.Y.; Mrs. E. Butt, Los Angeles, Cal.

From Canada, 83: Mr. and Mrs. D. W. Barr, Kathleen and Robert Marks, Mrs. J. K. Bailey, Ruby Wellbourne, Olive Olive, N. W. J. Haydon, Ross Taylor, Miss Ruby Cummings, Mrs. M. Warner, M. I. Tristram, Sophie Murray, Sarah Pedler, P. W. Smith, William King, John Gilmour, Mr. and Mrs. R. C. Bingham, M. Butchert, Marv Stuart, E. L. Thomson, Margaret Boddy, A. Lloyd Boddy, Sadhu Singh Dhami, E. D. Dustan, Hattie Munther, R. H. Thomas, Elizabeth Murdoch, Maud M. Stagg, Harold Anderson, R. Thornton, Meta Thornton, G. I. Kinman, Mary Kinman, M. Schutte, M. E. Dustan, Ruth Somers, Mr. and Mrs. M. O. Hubel, W. F. Sutherland, Miss Lois Sutherland, Miss N. Hubel, Miss Maud Hubel, Mrs. Lillian Currie, Mr. and Mrs. Cecil Williams, Robert A. Hughes, H. Lewis, Harry D.

Potter, Walter R. Hick, Amy E. V. Putnam, A. M. Anderson, Mrs. Hortense Gordon, Mr. and Mrs. Albert E. S. Smythe, Mr. and Mrs. E. Avonde, Claude L. Donald, O. Lawson, Mrs. George Brown, Mrs. Frank Hambly, W. Nelson, Dorothy I. Riordan, E. Morris, Mrs. L. Davenport, Hamilton, Ont.; Mrs. H. Garside, Miss Oba Garside, St. Thomas, Ont.; H. Gibbs, Grimsby, Ont.; M. McCullagh, Grimsby Beach, Ont.; S. A. Purvis, Long Branch, Ont.; Mr. and Mrs. Alex. Watt, Dan Shantz, Lawrence Baer, Kitchener, Ont.; Mrs. Ruth P. Taylor, Niagara-on-the-Lake, Ont.; L. D. Cunningham, St. Catharines, Ont.; Mr. and Mrs. Ronald V. Garratt, Welland, Ont.; George Griffiths, Valeska Griffiths, Gertrude Knapp, Thorold, Ont.; Ann Berry, Simcoe, Ont.

AT A UNION CHOIR SERVICE

Truth-minded men may save the Church
from shame,
Not piled magnificence of arch and
dome;
And these meek thousands singing
hymns bring home
Unnumbered memories of a world aflame
With greed and hate and war and evil
fame—
Love spent in rage as waves are dashed
in foam—
Allah fights Brahm and London battles
Rome
In witless zeal that mocks the worshipped
Name.
O Mothers! bring your children to this
mind—
Not God enskied, but throned in every
heart,
Not Christ milleniums old, but now
and here,
To heal the nations all, drive off black
fear,
Blind cruelty, dumb wretchedness; im-
part
True fellowship, the Godhood in Mankind.

A. E. S. S.

THEOSOPHY AND THE MODERN WORLD

Mr. Housser's contribution to this Section which was to have been the leading article this month, struck the editor as being of such importance that, with Mr. Housser's consent, he has transferred it to the front page. This is not intended as any neglect of the present Section, which Mr. Housser has kindly reduced in space occupied this month in order to allow as full a report as possible of the Buffalo Convention. Mr. Housser also takes this opportunity of requesting that his name be left off the caption, although he does not intend in any degree to slacken his efforts to maintain the standard of interest and timeliness which has been adopted. His own articles in future will bear his initials.

WATER-DOWSING

So far as the sophisticated modern world is concerned, water-dowsing seems to belong to the borderland between the legitimate methods of science and the magical practices of medieval times. The average scientist is quite skeptical of the ability of anyone to determine the location of underground waters by such simple means as a hazel twig held between the hands. Yet, as recorded some time ago in these columns, the dowser's art has been employed, and with success, by engineers; it will be recalled that engineers building a European transmission line located underground watercourses by dowsing.

It is not generally known that the Province of British Columbia has a water-dowser, Miss Evelyn M. Penrose, on its payroll and since evidences of contemporary belief in the existence of phenomena bordering on the occult are valuable to the Theosophical student it is worth while to place such evidence as comes to hand on record. No attempt will here be made to

give any explanation of water dowsing, nor to mention references to it in the Theosophical literature. The following account abstracted from an article by J. V. McAree of The Mail and Empire, Toronto, tells its own story:

A Personal Account

"Respectability, if not scientific authority, is given the art of water-dowsing by the Government of British Columbia which has in Miss Evelyn M. Penrose an official water diviner. Miss Penrose's story in an old number of Blackwood's Magazine which a reader has given us is full of instances of her peculiar gifts.

Inherited Gifts

"She says that when she was appointed there was a chorus of protest and derision. . . . but that her critics were silenced when applications by the hundreds poured in for her to exercise her art in different parts of the province. She says that what she has is a gift possessed by a few people here and there, and that the water diviner can also be trained to find hidden ores.

"Miss Penrose's own gift is inherited, for her father in Cornwall was a notable dowser. He in turn had inherited it from a long line of ancestors and apparently it descends from father to daughter and from mother to son. Her father could find minerals, too, and as a girl she was often given the rod or twig and soon was as proficient as her father.

Terrific Power

"The father, and for a long time the daughter, would use the old-fashioned willow or hazel forked rod, shaped something like the letter Y with a short tail. She testifies that although her father was a strong man she has seen the skin on his hands torn, so violently did the rod turn in his grip, or sometimes the bark would be torn from the rod. In Miss Penrose's case the hands suffer. We gather that Miss Penrose now uses a metal rod, so that the

kind of rod seems to have no particular virtue.

"The method of detecting the water, according to Miss Penrose, is for the dowser to clasp the rod firmly in both hands, point upwards, and slowly walk backwards and forwards, covering all the area on which he has to find water. It is a long and laborious proceeding. The theory is that underground running water—and it must be underground and it must be running—gives off a ground attraction on each side of the stream at an angle of 45 degrees, and the width of this attraction indicates approximately the depth of the stream. So the dowser feels nothing until he reaches the edge of the attraction.

Finds Clue in the Air

Miss Penrose discovered by accident that her own peculiar gift, or rather its development, relieved her of the necessity of plodding laboriously over every square yard of ground to be examined. She found that she could sense in the air the presence of water, and now is able to do it at a distance of a mile. This is obviously of great advantage when operating in a country where the smallest farm consists of 160 acres.

Human Radio Sets

But it is not physical exhaustion that sometimes gets Miss Penrose down. Her work is a great strain on the faculties. Some of her own virtue, as she says, seems to go out of her when she is at work, which suggests that there is the same mental exhaustion as sometimes follows the seances of a clairvoyant. Finding oil is more enervating than finding water. Miss Penrose writes, 'The first indication I get of oil is a violent stab through the soles of my feet like a red hot knife; when over the oil itself the action of the rod is so violent that I am turned and twisted about like a doll at the end of a piece of string and can hardly keep my feet. On the strongest dome of the main oil field the shock from the oil was so great that I just crumpled up and collapsed, being unable to open my

left hand or straighten my left side for what seemed a long time, although it was only a few minutes, if not seconds'."

THE NAZI SERMON ON MOUNT

"Nazi educators and other intellectuals having made schoolbooks and Shakspeare conform with the principles of teaching and the theatre now in vogue in the Third Reich," says the New York Times. "Bishop Mueller, the head of the new German Evangelical Church, has issued a pamphlet showing the beginning of what he intends to do with the New Testament."

In his foreword he writes: "For you, my comrades of the Third Reich, I have Germanized, not translated, the 'Sermon on the Mount'."

"In Bishop Mueller's version all references to, and all terms taken from, the Old Testament are studiously avoided. Words such as 'meek' and 'peaceful' have been replaced by more 'manly' terms, and entirely new passages have been inserted.

Final Touch

The Mueller version of the Sermon on the Mount would be funny if it were not tragic. "Blessed are they that mourn" is rendered "Blessed is he who bears his suffering manfully," "Blessed are the peacemakers" is "Blessed are those who keep the peace with their compatriots. They do God's will." But the final touch is the rerendering of the passage from the New Testament reading—"But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

Naziism renders it: "If thy comrade hit thee in the face in his excitement, it is not always the correct thing to hit him back immediately. It is more manly to preserve a superior calm. Then thy comrade will probably be ashamed of himself."

F. B. H.

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The Teacher can but point the Way.
The Path is one for all.