

# THE CANADIAN THEOSOPHIST

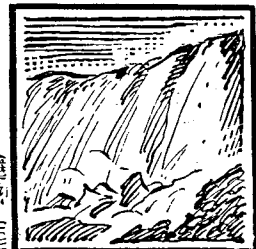
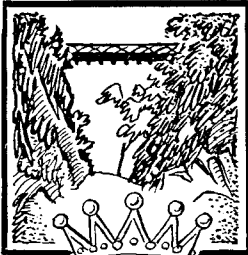
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## THE OCCULT WORLD

BY J. W. HAMILTON-JONES

On the physical plane men generally judge things by appearances. This is, perhaps, natural, because the outer world is contacted by perception through the senses and by apperception through the lower mind—the concrete, form-building faculty of Manas. Yet there is a relatively large body of people who, by their training and education, ought to know better.

Modern scientists, philosophers and priests must all admit, if they are honest and frank, that it is the external, visible universe with which they are mainly concerned. The scientist is honest in his assertion that he is investigating the phenomena of the external universe, in endeavouring to find out “how” things work rather than “why” they work. It has been remarked that one cannot have a “how” without a “why”, but it is our contention that even Theosophists have to admit that they have no explanation of the “why” of the universe, at least as far as the extended consciousness of those beings whom we call Adepts are concerned; but they are frank to admit that there is a “ring pass not” be-



yond which their knowledge does not extend. For most of us the conception of the universe and life in it, is confined to the physical plane—we do not know how we got here nor what happens after the dissolution of the body.

Quite recently we have seen a number of scientific theories expounded which are admittedly based upon metaphysical speculations, and these theories naturally border on the domain of the Philosopher.

The modern Philosopher promulgates his teaching along theoretical lines. It is not so long ago since materialistic philosophies were fashionable, and we may well ask ourselves what it is that has caused the change of front which is perceptible today. It cannot be true knowledge, because people today are not living the kind of life which would be conducive towards the truth being revealed to them.

The priest is in yet a worse case. He who should be the guide, philosopher and friend of humanity, the teacher of the race, possessing the power to assuage the sufferings of body and mind, and who ought to have at his finger tips a genuine knowledge of the soul, and information concerning the survival of man after death, cannot even cure a toothache, let alone give instruction and comfort to the bereaved. There are, undoubtedly, earnest and devoted philosophers and priests, who are dedicated to the upliftment of humanity, but, having no true knowledge, they are incapable of performing their task. In fact, the teachers and instructors of humanity today, as far as Western civilization is concerned, are going through a transition period. The scientist assigns an immense antiquity to the earth. The priest is hard put to, to justify the teachings which he has been led to believe are the inspired revelations of his God, and which he persists in interpreting in their literal sense; so we have the sorry spectacle today of priests performing in public a rhetorical juggle in an attempt to make things fit together.

The appearance of any object upon the

physical plane, must of necessity be the product of a whole series of operations on super-physical planes. It is obvious that if you ask anyone to make an article, it is first necessary for him to think about it. He then translates his thought into physical form and the article is produced. Can it then be possible for a rock or a tree or an animal to appear upon the physical plane unless the mental processes have been previously worked through? When we have learnt to look upon all physical objects as the outer husk of an inner creative power, we shall then be approaching a comprehension of realities. Moreover, to the deep student, even the everyday articles which we use have an occult significance. Has it ever struck you that such universal commodities as tables and chairs are symbols of the true use for which they were originally designed? A bed is the symbol of a tomb upon which the physical body is laid to rest when not actively functioning. A chair suggests the attitude of meditation. Egyptian Priests used to sit upright on a chair with their hands upon their knees. A table is a symbol of an altar upon which we sacrifice daily the lives of the lower kingdoms. The food we eat is all provided by the Dhyanis, and the origin of saying Grace before meals is in the idea of sending out a thought that would put one into touch with the Seven Lords of the Lokas and Talas, and thus help Nature in her work. According to Ibn Gebirol, the great Kabbalist of the 11th century, the Jewish race had a different Grace for each type of food. Thus there was a special Grace to get into touch with those forces that convert mineral substances into vegetable matter, which was used before eating farinacious foods. A special Grace for fish, and things that come out of the water: for fruit: for wine, etc. Here is a recognition of the fact that all nature is interlocking and inter-dependent. Food is necessary for the maintenance of the physical body: every particle which passes through the body bears the impress of human magnet-

ism upon it, thus helping it to evolve. In saying Grace the Jews recognized the sequence and placed themselves in harmonious touch with the powers behind the sequence.

All this goes to show that we are surrounded by occult forces and that there is no escape from them. When this truth is better known, man will begin to take cognizance of his responsibility for thoughts, feelings and actions, and will understand that the consequences which arise from them can be met and adjusted but by himself alone. Every man vibrates within certain wave lengths which register and establish his unity as a personality: these vibrations are being used by him for good and ill constantly; they are in fact the emanations which are his contribution to the cosmic whole. Therefore man is both accuser and judge of himself: his record of himself is impressed upon the personality through vibrations. Happy the man whose vibrations are pure and strong!

From the above, it will be quite apparent to the student that most people are incapable of either appreciating or assimilating occult Teachings, and that, therefore, occultists are few and far between. No man can become an occultist or enter the occult world whose knowledge is based upon dogmas, beliefs, creeds or opinions which have been taught to him by someone else, or which he has accepted from hearsay or from the reading of books. Such imaginary knowledge is no *real* knowledge; we can know nothing except that which we ourselves experience because we feel, see and understand it. That which is usually called knowledge is merely memory—we store our memory with innumerable shapes and things which may be partially true or wholly false; but even if they are true they do not convey real knowledge. Real knowledge cannot be imparted by one man to another: a man may be guided to the state of consciousness wherein he can attain it, but he must grasp the truth for himself not only intellectually through his brain but also intuitionally through his

heart. In order to do this, man must increase his self-consciousness on the physical plane by service to humanity; also he must develop his consciousness of the inner planes by aspiration towards the ideal. In the measure that he is sincere in his spiritual aspirations, he will be helped by those more advanced students who have already reached a degree of self-consciousness on the inner planes: such instruction being given when the physical body is asleep, because then the dreaming soul can gradually be awakened to a realization of the higher states.

The occult world can never be grasped by the personality. Spiritualists, Mystics, Prophets and Seers can elbow each other on the Great High Way that leads to the practice of the occult arts, all of which have their place in the great panorama of phenomena, but all phenomena pertain to forms, and all forms are created by Manas. Behind all forms are the Powers and Forces. A Power contains many Forces. Knowledge is a Power: the functions of knowledge are forces. Down through the ages these forces have been anthropomorphized by the human mind, and the spheres have become peopled with forms—clairvoyants, seeing these forms, believe them to be real and thereby delude themselves and those who consult them. The day will come when all these forms will have to be disintegrated, this being one of the meanings of the "Day of Judgment". The powers behind the forces which inform the forms, are upon the Arupa or formless planes—the powers are vibrations, hence the genuine occultist works with the vibrations from, but not on, higher planes.

The golden key for all those who recognize the importance of the Occult world, and who seek to sense something of it, lies in the recognition of the fact that "the mind is the great slayer of the real"; therefore the work to be undertaken must proceed along the line of achieving dominion over this very elusive principle in the human constitution. The first step is to gain a measure of control over the

emotions. It is the contemplation of the mind that generates emotions, and therefore concentration on the objects of sense perception is to be avoided. As we have seen, mind is a force, and in consequence of our use and abuse of the mind, the sum total of the different emotions we engender will remain as a tendency which can hang over to the next incarnation.

The senses are windows—avenues of contact with the not-self. Moreover, there is a zero point where two senses touch in a certain order. Taste at a certain point touches smell: smell touches sight. Most people have experienced how some smells conjure up a picture in the mind. Again, sight contacts touch. The power of visualization which is quite highly developed in many, otherwise, ordinary people, is not confined to the sight of the "mental eye" alone, but all the senses co-operate to make the visualization lifelike.

From this, it might be argued that emotion seems to be the product of sense-reaction. The sight of cruelty, for example, may arouse the emotion of anger; the sound of an explosion may produce the emotion of fear; but unless there is present in the mind an impression left from past experience, there will be no emotional response. Emotion is, therefore, a by-product of thought, and it follows that, the more perfectly controlled the mind the less will it be swayed by the emotions. Mind is a force: the human mind is an instrument which modifies and shapes thought. The concrete human mind is like a wireless receiving set, which does not produce but reproduces: the mind does not generate thought, but picks up, modifies, and throws out thought forms.

A true knowledge of the occult world becomes possible only when we have conquered a state of self-consciousness on levels higher than the physical. The methods by which such a state may be attained have been outlined by many teachers and writers down the ages. In the East they are known as the Yogas: viz. :—

Karma Yoga—through Action.

Bhakti Yoga—through Devotion.

Jnana Yoga—through Knowledge.

Raja Yoga—through Wisdom.

The subjugation of the personality through any one of these systems commences with the control of the senses in the physical body. One has to learn to become indifferent to the objects of perception which impinge upon the physical consciousness through the senses.

The emotions are to be controlled and gradually refined so that the emotional vehicle may become a channel for the manifestation of the true intuitional consciousness.

The mind must be governed particularly in respect of its form making and form producing proclivities. This is an extremely difficult task, but since the whole of Humanity must make the attempt at some time, the serious person will welcome the opportunity to make an effort now, even although results are sure to be slow in coming. Until the personality is partially conquered, and the body, emotions and mind are, to some extent under the dominion of the inner self, it is almost impossible to attain to a realization of what the higher spiritual nature really is.

To those who are determined to make this effort, we give the comforting words of the Master K.H. to Mr. Sinnett.

"We have one word for all aspirants. TRY."

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## THE NIAGARA CONVENTION

JUNE 12 - 13

The Fifth North American International Theosophical Students' Convention opened shortly after 10 o'clock on Saturday, June 12th, 1937, in the ball room of the Fox Head Inn, Niagara Falls, Ont., when Robert Marks, chairman of the organizing committee, nominated J. Emory Clapp, Boston, as temporary chairman. Taking the platform, Mr. Clapp called for nominations, and Oliver J. Schoonmaker, Boston, was unanimously elected convention chairman. After a few words of appreciation of the honour accorded him, Mr. Schoonmaker proceeded to conduct the business session of the convention.

The following officers were unanimously elected: N. W. J. Haydon, Toronto, vice-chairman; M. E. Dustan, Toronto, treasurer; Mrs. Cecil Williams, Hamilton, secretary; and the appointment of book steward left to the ladies committee. The resolutions committee was appointed by the chairman, as follows: G. Cardinal LeGros, Detroit (chairman); Mrs. Ruth Somers, Toronto; Mrs. H. Huebner, Toledo; J. Emory Clapp, Boston; H. T. Hawkins, Allison Park, Pa.; Lawrence Merkel, Brooklyn, Brooklyn N. Y.; Robert Marks, Toronto; and Cecil Williams, Hamilton, with the chairman and secretary, ex-officio.

**The Chairman's Address**

Mr. Oliver J. Schoonmaker, as chairman spoke forcibly in welcoming the delegates, saying among other things: "I wish to call your attention for a few minutes to the need in these times of toleration for the views of the other fellow, for discrimination in expressing our own, even in our living the life which is the best way of all to express ourselves. Even if we were to keep absolutely silent for weeks on end, we would still go on expressing our thoughts in whatever we did or left undone or both. . . ."

"If we approach our Convention—our beautiful chance to meet on the common

ground that unites us all in the teachings of H. P. B. and the Masters—we shall surely give and receive a blessing. We will depart in peace, cheered by our plans for united thought and effort to bring the suffering world to Theosophy, which it sorely needs. . . ."

"Most of what I have emphasized is sorely beside the point, as we would not be here if we did not believe in Fraternalization. If we have a friendly spirit of meeting one another half-way or more, that is, a spirit of love and a hope for the success of this Movement, which cannot be extinguished, will, in time, unite all in fact, as we are united now in purpose. Let us therefore unite, 'place Theosophy before Societies, Truth before individuals, and the Masters' cause before Leaders.' Patiently working together we will be united in spirit and hoping for the day when Theosophy will again unite all the religions of the world and all divisions and sects shall cease."

**Spirit of Unity**

Reporting for the international committee, Cecil Williams said that during the year an effort had been made to enlist the sympathy of certain Theosophists in the United States, but that their response to the appeal to fraternize had been lukewarm. However, from various parts of Canada and the United States other Theosophists had voluntarily written in to express approval of the effort to create a spirit of unity in the Movement, indicating, he thought, the spread of the fraternizing spirit.

A proposal to form a societies' council had been discussed with the resolutions committee of the Buffalo convention and dropped because it was felt the effort was premature.

Seven issues of Fraternalization News had been published during the year, donations sufficient to pay for four issues having been received, leaving a bill for three issues unpaid. Unless some method of financing the News could be devised, he suggested that it be abandoned. With the

balance from the Buffalo convention, total receipts for the News amounted to \$74.47, leaving a balance in the bank of \$1.23.

Robert Hughes, elected chairman of the Convention Committee at Buffalo, had left for New York early in the year, and Mr. Marks had taken over this work. The convention's success, said Mr. Williams, was due to Mr. Marks' efforts and those of his assistants.

Mrs. Kathleen Marks, chairman of the Ladies' Committee, urged the students to mix with those from other localities so that they might truly fraternize and gain fresh viewpoints.

Mr. Dustan, treasurer, said that the convention expenses were to be met out of collections, and about \$90 was needed to meet the cost of programmes, advertising, buttons, mimeographing of addresses, etc.

Mr. Marks saw the need for presenting Theosophy in its purity, as given to the world by H. P. Blavatsky and the Masters. The underlying theme of the addresses of this convention was The Secret Doctrine or pure Theosophy.

#### Greetings

Miss Constance Martin, Adyar T.S., Milwaukee, Wis., wired: "A joyous and successful convention. Wish I was with you."; and a letter of greeting and good wishes from Robert Hughes, by air mail, from Del Rio, Texas, was also read.

A discussion on the question of the value of advertising the convention in the local press followed, in which Robert Marks, Dr. E. G. Mitchell, Boston; Mr. LeGros, Dr. Alvin Kuhn, Elizabeth, N.J.; Frank E. Noyes, Columbus, Ohio; and Mr. Dustan, participated.

The afternoon session opened at 2 o'clock when, in the unavoidable absence of O. Macklin, (Nowataye) native North American Indian, of Winnipeg, his address was read by Harry Potter, Hamilton, on Ancient Teachings of the Ojibway Tribes.

From 3 to 5 o'clock dual sessions were held in Rooms A. and B.; Room A: The Ancient Wisdom address by L. E. Waters,

North Tonawanda (chairman, H. T. Hawkins, Allison Park, Pa.); Theosophy and Astrology, address by A. C. Fellows, Toronto (chairman, Ebenezer Thomas, Buffalo); Room B: From Intellect to Intuition, address by Mrs. Ruth Somers, Toronto (chairman, Mrs. Kathleen Marks, Toronto); Young Theosophists, address by Mrs. Kathleen Marks (chairman Miss Amy Putnam, Hamilton). The dual sessions were well attended and evoked animated discussions.

At an open forum at 5 o'clock, with Mr. Schoonmaker in the chair, Miss Millie Hall, Hamilton, read an extract from H. P. B.'s Letters to the American Conventions, and Vice-Chairman Haydon read a letter of felicitation from Thos. D. Valcourt, Montreal. The chairman announced that Felix A. Belcher had offered to start a class for the study of the Secret Doctrine in Niagara Falls if sufficient people could be interested. Mr. Belcher then opened a discussion on the importance of the study of the Secret Doctrine, to which Mr. Ebenezer Thomas and Thomas Lowe of Buffalo; Mr. Marks and Lt.-Col. E. L. Thomson of Toronto; Mr. Hawkins, Allison Park; Mr. LeGros, Detroit; Mrs. A. D. Richardson, St. Catharines, and others contributed.

After a piano solo by Miss Laura G. Kelsey, Buffalo; Chairman Schoonmaker, at the evening session called upon Major F. E. Noyes, of Columbus, Ohio, to introduce Dr. Alvin B. Kuhn, who gave an informative and inspiring address on The Comparative Study of Religion, Philosophy and Science, with many scholarly explanations of the symbolism of the Old and New Testaments. "I give you a new shibboleth," he said, "Back with Blavatsky to Plato and the ancients."

#### Sunday Sessions

The Sunday sessions opened with dual meetings in rooms A. and B., as follows: Room A, The Eye Doctrine, address by J. Emory Clapp, Boston (chairman, Walter Hick, Hamilton); The Heart Doctrine, address by A. E. S. Smythe, Hamilton

(chairman, George Kinman, Toronto); Room B., The March of Theosophy, address by Cecil Williams, Hamilton (chairman, Lt.-Col. E. L. Thomson, Toronto); Man after Death, address by G. Cardinal LeGros, Detroit (chairman, Lawrence Merkel, Brooklyn, New York).

Mr. Schoonmaker took the chair for an address by Dr. E. G. Mitchell, of Boston, on Theosophy and this War-Mad World. Dr. Mitchell aroused her listeners to enthusiasm by her appeal for positive action for peace. "Lovers of peace are wishing, while war-makers are doing," she said. She compared the world to the human body, and said that as cancer was caused by cells that did not co-operate, so wars were caused by men who would not co-operate with their brothers. She quoted from H. P. B.'s article in *Lucifer*, of May, 1889: "If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if the doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy is ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then the GOLDEN AGE will be there indeed. But if not, then the storm will burst, and our boasted western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded."

#### The Luncheon

The fraternization luncheon was a marked success. The Ladies' Committee, by an ingenious device, placed people from different localities at the various tables, and many new friendships and acquaint-

ances were made. There was no speech-making, the chairman and Mr. Marks speaking a few words of welcome.

Dr. A. C. Parker, of Rochester, wired his regrets that a call to Archaeological field-work prevented his presence, and his address was read by Mr. Potter of Hamilton. Its title was Native American Occultism and Religious Belief, and it was listened to with keen interest. Mr. Richardson, St. Catharines, said that Miss Clara Codd had published a volume of Indian teachings, and Mr. Smythe recalled a visit to the Onondaga tribe at Syracuse. Miss J. Hards, violinist (accompanied by Miss E. Harp, both of Buffalo), played the "Ave Maria" with splendid tone and fine expression.

The four o'clock open forum was opened with a reading from the Letters to the American Conventions by Miss Ruby Wellbourne, Toronto. Mr. LeGros then read the Resolutions Committee's recommendations, which were taken up seriatim, as follows:

(1) That the place of the 1938 convention be Boston, Mass. After some discussion, during which Mr. Clapp declared that to confine the convention to a small area would conflict with its title of North American, and Mr. Smythe said that Theosophists should be prepared to make some sacrifice to further the cause of fraternization; the adoption of the recommendation was moved by Mr. Thomas, of Buffalo, and carried unanimously.

#### Boston Next

(2) That the 1938 convention committee consist of Mr. O. J. Schoonmaker, Boston (chairman), Miss Emma Mills, Boston; and Mr. Robert Marks, Toronto; these having power to add others. Adoption moved by Mr. Haydon. Carried unanimously.

(3) That the date of the convention be selected by the convention committee. Adoption moved by Mr. Smythe. Carried unanimously.

(4) That Fraternization News be continued under the editorship of Mr. Wil-

liams, five issues to be published during the year, in July, October, January, May and June. Carried unanimously.

(5) That the title of the 1938 convention be The Sixth North American International Theosophical Students' Fraternization Convention.

Messrs. Haydon and Smythe objected that the title was too long, and after discussion it was decided to strike out the words, International and Students and to make the title read: Sixth North American Theosophical Fraternization Convention. This was carried unanimously.

(6) That hearty votes of thanks be extended to Mr. and Mrs. Marks, Mr. and Mrs. Williams, Mr. Warren Nelson (for printing), Miss Laura G. Kelsey and assistants (for music), Miss Ruby Wellbourne, Mr. B. S. Ames, Miss Hyde and Mrs. Boddy (for mimeographing addresses), Mr. Harry Potter (for reading addresses), Miss Millie Hall and Miss Wellbourne (for readings), Mr. Cowan, editor of Niagara Falls Review, Miss Winifred Stokes and Mr. Ronald V. Garratt (for publicity), the ladies' committee, all speakers and chairmen, and all others helping to make the convention a success. Carried amid applause. The chairman added his personal thanks to the motion.

(7) That this convention stands definitely in favour of all movements making for real world peace. Carried unanimously.

The chairman appealed for guarantors to make up any deficit in the publication of Fraternization News, and announced that already sufficient names had been received to establish a Secret Doctrine class in Niagara Falls.

An instructive paper on Propaganda was read by Lt.-Col. Thomson. Theosophy could be spread, he said, by the spoken word, at the right time and place; by recommending books; by radio talks, and by drama groups. The paper opened up an interesting discussion, during which Mrs. H. J. Bailey spoke on the Toronto Lodge's travelling library. Fifty to 60 books were

sent out each month during the winter, she said. Mr. Dustan reported that collections amounted to \$60.

At the final meeting at 7.30 o'clock, Mr. Haydon took the chair. Miss R. Ives, Buffalo, sang a solo, accompanied by Miss Kelsey, and a symposium was given on The Three Fundamentals of the Secret Doctrine. W. F. Sutherland of Toronto, speaking on the First Fundamental; G. Rupert Lesch, Erie, Pa., on the Second; and Dr. E. J. Norman, Toronto, on the Third. Though many from distant places had left the convention early in the evening the audience for this meeting exceeded a hundred. Registrations totaled 147, less than the number at Buffalo, but many did not register, and the attendance was much more than this.

#### List of Registrations

TORONTO: A. C. Fellows, E. A. Hampton, Mr. and Mrs. Dustan, Mrs. R. Somers, Mrs. H. J. Bailey, Mrs. D. Anderton, Mr. and Mrs. R. Marks, Miss K. Henderson, Mr. and Mrs. R. Thornton, Miss O. Olive, Miss R. Wellbourne, Lt.-Col. E. L. Thomson, D.S.O.; V. M. Kingston, Miss B. Davis, Mr. and Mrs. Sutherland, Mrs. R. Cummings, J. M. C. Gilmore, Miss M. Schutte, Dr. H. Norman, Mr. and Mrs. F. Kinman, Mrs. L. B. Horgan, Mrs. G. Waterfield, E. Burchart, Mrs. W. E. Shone, F. A. Belcher, Mr. and Mrs. H. Munther, M. Waterfield, P. W. Smith, Mrs. A. McChristie, Miss E. H. Major, Mrs. J. Farnham, Mrs. A. McPhie, Mrs. Aitken, Mrs. E. Allan, Wm. King, N. W. J. Haydon. (42).

HAMILTON: Miss M. Carr, Miss A. J. Mills, W. R. Hick, H. Lewis, Mr. and Mrs. C. Williams, C. L. Donald, Mr. and Mrs. A. E. S. Smythe, Miss M. Lawson, M. Wilcox, Mrs. and Miss Davenport, A. R. Hannaford, Mr. and Mrs. Dumbrey, Mr. and Mrs. L. Avonde, Miss F. B. Dunford, Miss A. Putnam, Mrs. L. Stead, Mrs. H. Gordon, Mrs. and Miss Hall, H. D. Potter, W. Nelson, Mrs. A. Hambly, E. Froude, J. Bavis. (29).

Niagara Falls, Ont.: Mrs. M. B. Law-

thian, Miss Evangeline Whalley, Mrs. N. T. Owen, Dr. A. Leon Hatzan, Miss S. A. VanAlstyne; Niagara-on-the-Lake: Mrs. B. A. Taylor. St. Thomas, Ont.: Miss E. Brierley, Mrs. H. Garside, Miss O. Garside, B. F. Garside. Kitchener: Mr. and Mrs. A. Watt, A. Watt, Jr.; Miss P. Clement, Miss E. J. Norman, D. Shantz, L. Baer, J. Oberlechmer. St. Catharines: L. D. Cunningham, Mrs. G. Cunningham, Miss Margaret Cunningham, Mrs. A. D. Richardson, S. E. S. Bain. Thorold, Ont.: G. Knapp, G. Griffiths. Fonthill, Ont.: J. T. Griffiths. Simcoe, Ont.: Mrs. A. Berry. Richmond Hill, Ont.: D. W. Barr. Grimsby, Ont.: J. Gibb. Edmonton, Alberta: Mrs. M. Hayward. (30).

**From The U. S.**

Buffalo: Miss L. Kelsey, Miss L. S. Denecke, Miss M. Evans, E. Thomas, T. Lowe, Mrs. M. W. Schuiendendorf, H. E. Flacke, Miss E. Borschell, H. Brunea, Mrs. M. Denecke, J. F. Willett, Miss I. Bethune. Rochester: Mr. and Mrs. James A. Bailey, Master A. Bailey, Mrs. C. P. Moser, Miss L. Richards, Miss Mayme-Lee Ogden. Erie, Pa.: Miss V. Williams, Miss M. Shanahan, Mrs. H. E. Anderson, G. Rupert Lesch. Boston: J. Emory Clapp, O. J. Schoonmaker, Mrs. T. M. Jones, Dr. E. G. Mitchell. North Tonawanda: Mr. and Mrs. L. E. Waters, Mrs. B. Richards, H. Richards. Lockport, N. Y.: Mrs. B. Elinwood, K. Elinwood, H. M. Elinwood, Miss M. Elinwood. Snyder, N.Y.: Mrs. E. G. Mather, Mrs. C. P. Riordon, Mrs. H. Riordon. Detroit: G. Cardinal LeGros. Brooklyn, N.Y.: L. Merkel. Elizabeth, N.J.: Dr. Alvin B. Kuhn. Toledo, Ohio: Mrs. H. Huebner. Columbus, Ohio: F. E. Noyes. Kenmore, N.Y.: Miss R. Eastwood. Newfane, N. Y.: Mrs. J. A. McCallum. Burt, N.Y.: Mrs. J. E. Seik. Allison Park, Pa.: H. T. Hawkins. (46).

**A Note From The General Secretary**

The personal side of the Convention I can only speak of from Sunday's experience, as we came down from Hamilton by kindness of Mr. Hannaford, leaving at

7.30 and arriving at 9.15. The Toronto contingent was not as numerous as in former years. Mr. Belcher attended for the first time and took part in some of the discussions. Mr. Clapp's address was one of the happiest of the meeting, being practical and helpful in a marked degree. The two Indian speakers did not attend and this was a decided disappointment, especially in the case of Dr. Parker who was to have been one of the attractions of the Convention. New York was scantily represented, only one young man from Brooklyn attending, but he made up in earnestness and eager attention for his lack of company, and Mr. L. Merkel will be remembered. Mr. Schoonmaker was a success as Chairman of the Convention, and kept things moving without interruption or suppression and in a genial businesslike manner. Miss Mayme-Lee Ogden with other friends from Rochester recalled previous Conventions, and she should have been heard on the Lotus Circle work. St. Thomas had Mr., Mrs. and Miss Garside and Miss Brierley, and Kitchener was represented by Mr. and Mrs. Watt and their tall son Aleck, Mr. Shantz and others. Dr. Kuhn, fresh from a four thousand mile lecturing tour, was interesting as ever in his store of investigation and research experience. Mr. Lesch was the feature of the last meeting and should have been given free play with his address as he had the audience interested and it was still early when he was halted. I object very much to the two-room arrangement which prevented me from hearing Mr. G. Cardinal LeGros from Detroit. I am told he is an excellent speaker and his thinking and outlook is of superior range. The dinner was well attended, nearly a hundred sitting down. I had the happiness of sitting with Dr. Mitchell on one side and Mr. Hawkins of Pittsburg on the other. Dr. Mitchell is a rare colloquialist and ready for any topic. We were agreed about Spain and the apathy of the two great democratic European powers, and I think she felt that the United States lacked prac-

tical sympathy for a fellow republic. Russia, we agreed, was the hope of the world, and yet one wonders sometimes if it be not as slender as the hopes we have had in Britain and in America. Our real reliance is on the world of thought, and the power of Brotherhood, of which the Theosophical Movement is the outward and visible sign. But what a divided and pixilated symbol! Let Adyar and Wheaton and the Washington Mews avouch! There was a general feeling that the choice of Boston for the next Convention had lifted the whole Fraternization idea to a decidedly loftier level. Mr. Clapp is a thoroughly business and practical head and with Mr. Schoonmaker and the promised help from the Adyar Lodge in Boston there should be a sound of going in the mulberry trees. I think it is sheer stupidity that prevents more cooperation in these Conventions. Whatever their failings may be the meetings have a real ring. There is no compulsion and no artificial loyalty. The people who come are moved by principle, and not mere hard intellectual principles either. It is a fruit of the Heart Doctrine, and the sinking of partisanship (which is the parallel of personality), is, in fact, a marvellous spectacle. The Conventions do not represent Theosophical Societies but Theosophy. May North America wake up and go to Boston next year with a full heart for the Wonder Flower of the Nineteenth Century. It is blossoming in the Twentieth and those who come to Boston may help to gather some of the precious leaves that are for the healing of the nations.

A. E. S. S.

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**N. W. J. HAYDON**

564 PAPE AVE., TORONTO (6)

## COMPARATIVE STUDY

By Dr. A. B. Kuhn

The Saturday evening session at the Niagara Convention was devoted entirely to the address given by Dr. Alvin B. Kuhn, Elizabeth, N. J., on the subject of The Study of Comparative Religion, Philosophy and Science. Mr. Schoonmaker, Convention Chairman, presiding, introduced Major Frank E. Noyes, President of the Columbus Lodge, Columbus, Ohio, who presented the speaker of the evening. Major Noyes reminded the large audience that Dr. Kuhn had received the doctorate in Philosophy from Columbia University, writing his thesis on the subject of Theosophy, and was the only person in the western world who had ever been permitted to use this subject for a thesis to win the high degree, the work, *Theosophy: A Modern Revival of Ancient Wisdom*, published by Henry Holt & Co., in 1930, standing as the accredited academic work on the subject in the scholastic world. Dr. Kuhn's stirring address, listened to with close attention, is summarized as follows:

Even to the Theosophists the theme of the Study of Comparative Religion and Philosophy is one of unimagined importance. It is not too much to say that the salvation of humanity from menacing catastrophe depends upon it, though this may not be apparent on the surface of things. The study of comparative religion is often thought of as being a dry-as-dust enterprise, of interest mainly to cloistered minds and scholars. In academic circles ancient religions are assumed to be a *melange* of barbaric fancies, fetishism, totemism, animism, idolatry, of interest only to the curious archæologist. Dr. Kuhn turned the tables on the pedants and the apologists for Christianity by asserting that idolatry, in the sense of mistaking the outward symbol of spiritual truth for the substance of the truth itself, had reached a new high in modern Christianity itself! The old missionary hymn, *From Greenland's Icy Mountains*, asserted that

The heathen in his blindness

Bows down to wood and stone.

At that, the wood and stone image carried to the aborigines some intimation of a spiritual meaning back of it, while to the modern orthodox literalist there is utter incapacity to see behind wood pulp and printer's ink, i.e., the sheer letter of scripture, any profounder message whatever. At no age in history, probably, have spiritual dramas, allegories, myths and symbols, so utterly lost their esoteric connotation of spiritual wisdom as in Christendom.

To give point to his accusation the speaker asserted that Christian idolatry was evidenced in the taking of the ark to be a boat; the stable of the Nativity to be a building; the dragon of *Revelation* to be a monster with seven heads and ten horns; Jonah's whale a factual fish (the humour of the situation being, not that the cetacean had swallowed Jonah, but that an unintelligent Christendom had swallowed the whole story, hook, line and sinker!); that the axe made to float by Elisha was of metal; that the coin found by Peter in the fish's mouth was of gold; that Aaron's rod was of wood. No age previous to Christianity had so fatuously fallen under the delusion of literalism as to convert the spiritual myths into objective occurrence.

One disastrous consequence, the lecturer affirmed, was that Christendom became indoctrinated with an overweening faith in miracles, as interdicting natural law, and lost its firm assurance of the universality of law. Lawlessness was given a certain warrant, and we see calamitous results in society today. Another consequence was that the western mind was taught to seek its salvation vicariously in given events in world history, instead of in the unfoldment of capacities latent within consciousness itself. Indeed the outcome of literalizing the Scriptures was to dissipate the effective meaning of all theology into thin air, to the truth of which statement the present outcast position of theology even in seminaries is

ample testimony. The spiritual drama was alleged to have been enacted once in history, and thus lost its force as the everlasting *type* of all spiritual history.

The first decided benefit that would accrue from the revived study of comparative religion and philosophy (religion being but philosophy emotionalized and consecrated) would be the removal of the greatest obstacle to the attainment of human brotherhood. Strangely this chief obstacle is the very influence that claims to be the main basis for brotherhood, viz. religion! So far from proving the cement of universal fraternity, religion has operated in such a way as to become the greatest divider and separator of humanity into hostile groups. Through schism and narrow sectarianism, it has fostered a spirit of intolerance, bigotry and the worst cruelties of history.

Comparative religion would disarm and allay this enmity by revealing the common origin and identity of all the world faiths in one ancient Wisdom. Once it is clearly established by study that all religions sprang from one primal source and preach the same ageless truth, quarrel and rivalry will be seen to be infantile fatuity.

Religions always tend to go from purity and clarity to corruption and obscurity. They are constantly in need of reformations and clarifications. They lose touch with high source and must re-establish the lost link. Suffering spiritual disintegration, they must return and discover the original principle that was the nexus of parts now separated. The loose ends must be bound in the primal synthesis.

And this is the reason why Theosophy is reviving the forgotten Ancient Wisdom. The cry in the Society is: *Back to Blavatsky!* If we have drifted away from her fundamentals, assuredly it is imperative for us to return to her work. For that work is priceless. Her erudition was unbelievable, her insight astonishingly clear, her knowledge verily transcendental. She successfully challenged the two great worlds of orthodox religion and orthodox

science. She challenged them with more than 2000 definite statements of fact corrective of their imperfections, and in so vast a body of specific detail no scholar or scientist has ever convicted her of having made a single crass error. Her announcement that the sun "breathed" rhythmically every eleven years has been confirmed by modern science, as have also such other declarations of hers as that gravity was of the nature of magnetism, that the atom was a miniature solar system in structure and that certain elements would be found to give off radiant energy. In view of all of which it becomes the strangest of all phenomena that her Society has so unconsciously neglected the study of her great books. To one who has seen the scope and virility of her work, such neglect and indifference amounts near to treachery to her and her great Cause.

But it is not enough merely to go "back to Blavatsky", if the return is to stop with her. Mighty and invaluable as is her work, it made no claim or pretention to being the sum total of the ancient Arcane Science. She modestly disclaimed anything beyond the revival of long-buried knowledge. She aimed to restore the ancient Science of the Soul. Obviously her books could not cover the whole field or recapture and organize all the ancient material. Her works are not definitely organic or systematic. She left much still to be done. Her followers, the students in her Society, have a great task and a great opportunity. So we need an amending of the old slogan. It should be changed from "*Back to Blavatsky*" to "*Back with Blavatsky to Plato and the Sages*". On this new platform of motive and effort the whole Movement might readily find a common basis for fraternization, if not for organic union.

An intensive study of comparative religion is the only path of escape for the modern mass mind in Christendom from the ruinous incubus of a mass of distorted and "crazy" theological notions obsessing the millions in the West today. It is the

only means to a resolution and dissipation of such arrant conceptions as that souls go to heaven or hell after death and rejoice or agonize there for all eternity as the result of one life lived here on-earth; that at Gabriel's trump the graves will yield up their remnants of bones and teeth to be arrayed before a literal judgment tribunal; that God sacrificed his (only) son as a man on a wooden cross, and that human souls (if born after the year 30 A.D.—but not, if born before!) were "saved" thereby; that Jesus rolled away a physical stone from a rock cave on the first Easter morn; that he ascended physically; that God immolated his son through anger; that we would all have been condemned to eternal torture if Jesus had not chanced to be a meek lamb led to slaughter as a scape-goat for others' sins; that all persons dying in infancy are forever damned; that the Bible was written by God's own fingers and was the only deposit of his wisdom ever given to mankind; that Moses wrote five Biblical books, in one of which his own death and burial are described; that the exodus of two and a quarter millions of Israelites from Egypt across a Red Sea that is no longer in the Bible (as correctly translated in modern versions) was historical; that the manna sent by God to his Israelites was physical food; that Moses drew actual water from a rock which Paul declares to have been Christ; that Baalam's ass turned talkative and philosophical; that Lot's wife became a pillar of sodium chloride; and that Joshua stopped the revolution of sun and moon (when the sun, relative to the earth, is not in motion to begin with) at Ajalon. These and a thousand others of similar irrationality would be exorcized by the clear light of their obvious allegorical or typical meaning disclosed by comparative study. These asinities and absurdities of crude acceptance hold the masses in mental bondage, and their grip must be forced loose. And the only way the release can be achieved is by demonstrating the unassailable spiritual intent and content of the old myths. Disastrous

literalization took place in spite of the Bible's own adjuration that the letter killeth, the spirit alone giveth life.

Without sufficient study in this field no one can fully grasp the depth of the stultification, stupefaction and paralysis of the present orthodox mind by these gross impositions on blind faith and gullible credulity,—the fertile ground for priestcraft. We need look no further to discover why intelligence has abandoned a decadent Church to its hastening doom, nor why modern science has become such a God to millions: it is at least true, as far as it goes, and relates man to reality, while a theology based on literalism asks the mind to accept impossible chimeras as dogmas.

Dr. Kuhn illustrated some findings in the work of comparative religious study by tracing the meanings of words through Sanskrit, Egyptian, Chaldean, Hebrew, Greek and English forms, showing how these root meanings threw astonishing light on the basic situations in theology. A series of derivatives from the Chaldean "Ur", meaning "fire"; from the Egyptian "Ankh", the cross carried by the gods, meaning "life" and "tie"; from the Egyptian city—named "Amu", "the place of multiplying bread" (from which comes "Beth-any" of the Gospels); from the root "Chr—", the monogram of Christ;—afforded the audience an insight into the type of knowledge to be gained from comparative research in the ancient field.

The address concluded with the ringing statement that the only hope for redemption of the modern mind in the West from the lethal hypnosis of this mass of crude theological nonsense lay in the proper pursuit by the Theosophical Society of its second object, the study of Comparative Religion, Philosophy and Science.

## THEOSOPHY UP TO DATE!

**BUDDHISM: The Science of Life.**

By Alice Leighton Cleather and Basil Crump.

This book shows that the Esoteric philosophy of H. P. Blavatsky is identical with the Esoteric Mahayana Buddhism of China, Japan and Tibet.

## LOU MARSH RECALLED

Some surprise was expressed when in our March issue last year there was printed an obituary notice of the late Lou Marsh. We submit the following report of a talk about him as justification for calling attention to the passing of one who thought more of doing the Will of the Great Heart than of conforming to conventional professions about it. This report is from *The Toronto Star* of May 18.:

"Lou Marsh, the things he didn't want known," was the subject of a breezy, forceful talk, Tommy McClure, sports promoter and one of Lou Marsh's closest friends, made to St. Alban's Masonic Lodge last night.

"Lou was a tough guy. He didn't want anybody to talk about his softer side," McClure said. "He'd tell you he'd break your arm if you told about them. But he had a very soft side, a great heart."

Tommy told of driving with Lou along the waterfront. "Hey, stop, Tommy," Lou said. "There's a guy in my business."

It was a youngster with a newspaper bag on his shoulder, thumbing a ride to New Toronto. He had made 20 cents that day. His toes were out of his shoes. The upshot was Lou went back up town, bought the boy shoes, a suit, a cap and a wind-breaker and told him he'd "break his arm" if he told anybody Lou Marsh was his benefactor.

Tommy told of the Stoodleigh Stew Fund... where Lou arranged that leftovers from the restaurant were stewed and doled out to the hungry and how Lou seeing a big line-up at the door, appealed for car-tickets to bring the youngsters down to the "Good Samaritan" restaurant.

He told of the "white hope" bouts that set a new Canadian sports attendance record. "We promoters made a fair spot of dough," Tommy, one of them, told his audience. "Lou came along, asked for his share. He went down to Wellington House, and other places, found some of the birds that were flat on their luck and

bought them new clothes, got them a boarding house, paid a month's rent and gave them some dough. He told them, 'Here's some of what you might have won if you'd been any good. But you helped pile 'em in. Here, get yourself a new start.'

Tommy quoted some of the biggest sports writers on the continent who said Lou Marsh had given more nicknames that stuck to sportsmen than any other sports writer on the continent.

Graphically, he told how Lou gave the tiny leaping outboard motorboats their names when they first made their appearance. "Lou asked the guy promoting them what he called them. The fellow was just out from England. He called them, 'outboard hydroplanes'."

"Heck," Marsh snapped, "those are just sea-fleas." That they have been called ever since, Tommy McClure pointed out.

"Lou was an awful poor speechmaker," Tommy said. "The way we used to work it was that when he was asked to make a speech, I'd sit in the back of the hall and when Lou would start forgetting or slowing down, I'd start heckling him and cueing him along. Several times I nearly got thrown out for that. One time I did. It was the only way Lou could do a real speech."

## THE GENERAL EXECUTIVE

The General Executive met on Sunday, July 4, at 52 Isabella Street, Toronto, this being the first meeting of the new Executive for the term ending June 30, 1938. The new members present were Messrs. Dudley W. Barr and George I. Kinman. Mr. Belcher was absent, not having returned from his visit to Winnipeg. Miss Crafter, Mr. Haydon and the General Secretary were the others in attendance. Distance prevented Mr. Griffiths of Montreal, and Dr. Wilks of Vancouver from being present. The chief business was the presentation of the annual reports which are presented elsewhere. The funds are in about the same condition

as last year, donations having enabled the usual activities to be carried on, and with full gratitude for what has been done in the past we must rely, unless a greater accession of members occurs during the year than we have hitherto been favoured with so far, on similar generosity for our future solvency. The membership has fallen considerably below the total of the past, and the decline is due altogether to the lapses in the Toronto Lodge. Which is responsible for 24 of the decline of 26. Montreal was the other chief loser having seven members fewer than in the previous year. Six deaths during the year are to be regretted, especially in the loss of prominent workers. There were only 16 accessions during the year. The economic conditions in Canada are undoubtedly responsible for the apparent stagnation. People cannot afford even the small fees exacted by the Society. While the unemployed in the working classes have naturally been the first to suffer, those who have been living on their savings are beginning to find these exhausted, and the increases in taxes have borne very heavily on home owners, especially where there are mortgage payments to be made, and many owners have had to abandon their property on this account. We may, under the circumstances, be thankful that our affairs are no worse. Circulars from Adyar regarding the new Campaign of Understanding and an appeal for an Endowment Fund, were laid on the table.

## WHY IS THEOSOPHY

### ACCEPTED?

Can you tell me what has caused this system of Theosophy which you support to arouse so much interest and so much animosity at the same time?

There are several reasons for it. I believe; among other causes that may be mentioned, is, *firstly*, the great reaction from the crassly materialistic theories now prevalent among scientific teachers. *Secondly*, general dissatisfaction with the

artificial theology of the various Christian Churches, and the number of daily increasing sects. *Thirdly*, an ever-growing perception of the fact that the creeds which are so obviously self—and mutually—contradictory *cannot be true*, and that claims which are unverified *cannot be real*. This natural distrust of conventional religions is only strengthened by their complete failure to preserve morals and to purify society and the masses. *Fourthly*, a conviction on the part of many, and *knowledge* by a few, that there must be somewhere a philosophical and religious system which shall be scientific and not merely speculative. *Finally*, a belief, perhaps, that such a system must be sought for in teachings far antedating any modern faith.

Every *lay* member is entitled to general instruction if he only wants it; but few are willing to become what is called "working members," and most prefer to remain the *drones* of Theosophy.—*The Key to Theosophy*, chap. iii.

## MUCH READING—

### LITTLE THOUGHT

The wise man sagely said that of making books there is no end. If true in his day, it is the same now. Among members of the Theosophical Society the defects are widespread, of reading too many of the ever coming books and too little thought upon the matter read. Anyone who is in a position to see the letters of inquiry received by those in the Society who are prominent, knows that the greater number of the questions asked are due to want of thought, to the failure on the part of the questioners to lay down a sure foundation of general principles.

It is so easy for some to sit down and write a book containing nothing new save its difference of style from others, that the pilgrim theosophist may be quickly bewildered if he pays any attention. This bewilderment is chiefly due to the fact that no writer can express his thoughts in a way that will be exactly and wholly comprehended by every reader, and *authors in*

*theosophic literature are only, in fact, trying present their own particular understanding of old doctrines which the readers would do much better if they devoted more time to thinking them out for themselves.*

In the field of every day books there is so much light reading that the superficial habit of skimming is plainly everywhere apparent, and it threatens to show itself in theosophical ranks.

So well am I convinced there are too many superfluous books in our particular field, that, if I had a youth to train in that department, I should confine him to the *Bhagavad-Gita*, the *Upanishads*, and the *Secret Doctrine* for a very long time, until he was able to make books for himself out of those, and to apply the principles found in them to every circumstance and to his own life and thought.

Those theosophists who only wish to indulge in a constant variety of new theosophical dishes will go on reading all that appears, but the others who are in earnest, who know that we are here to learn and not solely for our pleasure, are beginning to see that a few books well read, well analyzed, and thoroughly digested are better than many books read over once. They have learned how all that part of a book which they clearly understand at first is already their own, and that the rest, which is not so clear or quite obscure, is the portion they are to study, so that it also, if found true, may become an integral part of their constant thought. William Brehon.

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

## THE CANADIAN THEOSOPHIST

IN CANADA

THE ORGAN OF THE THEOSOPHICAL SOCIETY

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## GENERAL SECRETARY

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

work compiled from a combination of many previous translations.

❖ ❖ ❖

Senora Lydia Fernandez Jimenez has been elected General Secretary of the T.S. in Central America, for the term 1937-39. She sends greetings to the Canadian Society and all the Lodges here, desiring that our ideals of fraternity, tolerance and understanding may be more and more diffused throughout the world and be strengthened by our example in cooperation in our work. This we truly and earnestly reciprocate and look for a prosperous harvest from the labours of our colleague.

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The Theosophical Society in South Africa has struggled into a larger consciousness and united the South African with the Central South African section to create the new body. The Convention celebrating the reunion met on March 28 and Dr. W. A. Humphrey was elected General Secretary. "We hope," he writes, "the unity thus gained will result in closer touch, and more coordinated work in our efforts to further the cause of Theosophy in South Africa." We heartily support his wish and regret that we are not in Canada more convinced of the necessity of coordinated work and union.

❖ ❖ ❖

President Arundale has sent us a neatly printed pamphlet on "Goodwill Day," which is to be celebrated on May 18 every year, to commemorate the opening of the Peace Conference at The Hague on this date in 1899. Three reasons for its adoption are that it brings no memories of defeat or humiliation in war; it is the only International Peace Day common to East and West; it was officially adopted by the World Federation of Educational Associations in 1923. The youth of Wales made it known in 1922 when they sent out a message of goodwill to the youth of every other country. This year their message is this: Science has made us neighbours: Let Good Will keep us Friends.

A new book by Krishnamurti, consisting of Seventeen Talks given in 1936 in New York city, Eddington, Pa., Ommen Camp and Madras, India, is announced at 80c by The Star Publishing Trust, 2123 North Beachwood Drive, Hollywood, Calif.

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We appreciate the receipt of the monthly organ of the Andhra Theosophical Federations, edited by V. Srinavasa Rao, B.A., B.L., at Tanuku, India. It is printed in the native tongue, however, and as we are acquainted only with English we can only wish its readers well and its editor success.

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We have been asked why our version of the *Gita* had been styled a Conflation. The word is an old one, and may best be illustrated in its use by Francis Bacon. "The sweetest and best harmony is when every part or instrument is heard, not by itself, but by a conflation of them all." The English University authorities have chosen to use it to designate a version of a

STANDING OF THE LODGES  
FOR THE YEAR ENDING JUNE 30, 1937

	New Members	Joined on Demit	Reinstated	Left on Demit	Dead	Resigned	Inactive	Total 1936	Total 1937
Banff .....	..	..	..	..	..	..	..	3	3
Calgary .....	1	..	..	..	..	..	1	5	5
Edmonton .....	..	..	1	..	..	..	..	1	2
Hamilton .....	5	1	..	..	..	..	3	27	30
Kitchener .....	..	..	..	..	..	..	2	11	9
London .....	..	..	..	..	2	..	..	9	7
Montreal .....	..	..	..	1	..	..	6	34	27
Regina .....	..	..	..	..	..	..	..	1	1
St. Thomas .....	..	..	..	..	..	..	..	3	3
Summerland .....	..	..	..	..	..	..	..	1	1
Toronto .....	6	..	5	1	3	1	30	190	166
Toronto, West End .....	1	1	..	..	1	..	..	13	14
Vancouver .....	..	..	..	..	..	..	1	16	15
Vancouver, Orpheus .....	1	..	3	..	..	..	..	18	22
Victoria .....	..	..	..	..	..	..	..	2	2
Vulcan .....	..	..	..	..	..	..	..	6	6
Winnipeg, Blavatsky .....	..	..	..	..	..	..	..	1	1
Members at Large .....	2	..	..	1	..	..	..	4	5
<b>Total .....</b>	<b>16</b>	<b>2</b>	<b>9</b>	<b>3</b>	<b>6</b>	<b>1</b>	<b>43</b>	<b>345</b>	<b>319</b>

STATEMENT OF FUNDS—YEAR ENDING JUNE 30th, 1937

RECEIPTS

Balance from last year .....	\$108.68
Lodge Fees and Dues .....	840.10
Magazine Receipts .....	310.64
Donations to Magazine .....	413.70
Sale of Pamphlets .....	4.67
Bank Interest and Exchange .....	4.55

DISBURSEMENTS

Per Capita to Adyar .....	\$ 88.00
Magazine Cost:	
Printing .....	\$1208.91
Envelopes .....	54.94
Binding Vol. XVII and indices .....	52.38
Postage .....	58.81
	<u>1375.04</u>
Stationery and Stencils .....	7.39
Pamphlets .....	18.44
Ballots and Postage .....	17.82
Insurance .....	4.75
Petty Cash—postage, etc. ....	38.62
Cash in Bank .....	132.28

\$1,682.34

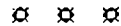
\$1,682.34

For years our artist friends have been promising to produce a design for our front page and title, but nothing has ever been done till Mr. Scott of Hamilton not only volunteered but actually gave us the design which we have been using since April. Now we have criticism and objections galore. But no offers of a substitute. We are always open for improvement and if any artist can give us an appropriate design, combining the conditions presented in regard to spacing in Mr. Scott's design, modifications of course, being possible, and with Canadian emblems such as the Maple Leaf, the Beaver, or other national symbols, of which the Totem Pole is so eminently of the Dominion, the Pole Star, Ursa Major, Cancer, the national Zodiacal sign, surely the artistic imagination has plenty of material to use along with our Theosophical signs and symbols to engage its interest. We had anticipated some comment and explanation of H.P.B.'s seal, but none so far has been forthcoming.



The 18th Annual Convention of the T. S. in Argentina was held on March 25 at Rosario de Santa Fe when twenty Lodges were represented by 32 delegates. The report in the April Bulletin (Boletin) only arrived on June 14 and indicates that much earnest work is being done. The Federation of the South American Theosophical National Societies, the fifth of its kind, on March 26-28 was another testimony to the spread of Theosophy in the vast world of the Southern Continent. The Adyar annual report shows that Argentina had 18 Lodges with 324 members; Chile, 8 Lodges with 148 members; Brazil, 20 Lodges with 496 members; Uruguay, 5 Lodges with 70 members; Paraguay had not reported. The Spanish language is probably next to English as a medium of communication among the nations of the world, and if any Theosophists wish to learn a new language they cannot do better than acquire this tongue, in which some of the finest literature of the world exists. Brazil, of course, talks in Portuguese.

One becomes conscious every now and then that justice is not being done to the work of the Adyar Library and to the work of the Theosophical Publishing House there. We may have fault to find with Adyar, grave fault at times, but that is no reason why we should not give credit where credit is due. Among the great gifts the Publishing House have given us are the translations of the Indian Classics. The three volume edition of the Twelve Principle Upanishads in boards at 12 rupees and in cloth for 15 rupees is a treasure no member of the Society nor any student of the World's best Literature should be without. The text is given in Devanagri and the translation with Notes in English with the invaluable Commentaries of Sankarcharya and the gloss of Anandagiri by Dr. E. Roer and a preface by Professor Manilal N. Divedi is a work of which the Oxford Press or any other similar establishment might well be proud. Our members should send for these books direct to India, remembering that there is no duty in Canada for British printed books.



One of the difficulties of a speaker who is down for regular weekly or monthly talks is the choice of subjects, or more correctly, the choice of titles. These public talks are intended to interest the public and at the same time to spread a knowledge of Theosophy. They must deal with the principles known as Theosophical, and they must be used to illustrate their application in every day life and the terms of daily experience. The General Secretary has no less difficulty than other people and has recently been conning a series for the Hamilton Lodge on Sunday evenings in July and August with the following result: "Why do we Die? *Evolution and Folly*"; "The Devil and Fear: *The Fiercest of our Enemies*"; "Our National Miseries: *With Ignorance in Power*"; "The Martyrdom of Spain: *National Karma*"; "The Rich Man and Lazarus: *Economics and Theology*"; "Check-

mating Jesus: *The Image for the Reality*"; "Fellowship with the Universe: *The Brotherhood of Life*"; "The Giant Effigies of Somerset: *The Ancient Wisdom*"; Other subjects chosen in the last six months have been: "Is There a Personal God?"; "The Mystery of Death"; "The Only Substitute for God"; "I was Dead and am Alive Again!" "Religion for the New Generation"; "Resurrection or Reincarnation"; "Impersonality, the Divine Virtue"; "New Wine in Old Bottles"; "Behold I Make all Things New!" "They Shall be Filled (Matthew v. 6)"; "The Godliness of Russia (Matthew xxi. 28-31)"; "The Mystery of Creation". These subjects are, of course, intended to present The Secret Doctrine in application to everyday thought and action. They can all be studied in *The Key to Theosophy*.

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Those who read the Parable of the Good Samaritan are aware of its universal adaptation. There never was a more apt opportunity for applying it than in the case of Spain. Spain had been going down from Jerusalem to Jericho and fell among thieves. The thieves are known to our day as Mussolini and Hitler. They have made a sad victim of Spain. The priest and the Levite came past and went by on the other side of the road. They are Archbishop Britain and Layman France. There came a certain Samaritan and poured in some oil and gas, and he has done what he could. The priest and the Levite do not care to have much dealing with Samaritan Russia, but no doubt the time will come when his Twopence will count for much in the Finance of the Cosmos. As we write the news comes to hand that five German vessels and one Belgian have been unloading ammunition and heavy guns for the destruction of Bilbao. The priest and the Levite belong to a tottering fabric. "Hurt a man by doing him bodily harm; you may think that his pain and suffering cannot spread by any means to his neighbours, least of all to men of other nations. We affirm *that it will, in good time*. There-

fore, we say, that unless every man is brought to understand and accept *as an axiomatic truth* that by wronging one man we wrong not only ourselves but the whole of humanity in the long run, no brotherly feelings such as preached by all the great Reformers, pre-eminently by Buddha and Jesus, are possible on earth." This is quoted from *The Key to Theosophy*, chapter iii, by Madame Blavatsky, and if it does not apply to Spain, and mean dread and calamity to Europe generally, nor isolation for America either, then our philosophy is incoherent, inconsistent, and futile.

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Many of our faint-hearted brethren have abandoned the work and the Society because they have regarded the task of rehabilitating Theosophy and Madame Blavatsky in the mind of the public as hopeless. I could mention a score of first-rate minds who have given up on this account. They have been so shocked with the scandals and the treachery and the falsehood and misrepresentation that they felt they could not go on. They forgot that the initiation of the student comes through "the circumstances and trials of daily life" and they failed. It has been well for those who never faltered and in spite of everything held to their pledge. Mrs. Beatrice Hastings has come, like the spring of the year, with new life and the overwhelming sense of the Beauty of Holiness which belongs to the Children of the Kingdom and tells us the old, old story once more of the Goodness and Truth and Beauty of Madame Blavatsky and her Message. By the kindness of Mrs. Henderson of Victoria this first volume of the four which Mrs. Hastings is devoting to the "Defence of Madame Blavatsky" has come to me, and while there is no room this month to more than mention it, it must be commended to every student of the Wisdom. Later we may enlarge upon it, but now the opening sentences must suffice. "In the first place I am defending a woman of genius. If H. P. Blavatsky had left to the world only the

'Nightmare Tales', 'From the Caves and Jungles of Hindoostan,' and 'Blue Mountains', the world would owe her a laurel. But we have to add to these, hundreds of pages of literary merit scattered throughout the 'Secret Doctrine', 'Isis Unveiled', and the 'Mahatma Letters'; and, from her undisputed writings, many and many a paragraph of wit, beauty, eerie psychology or plain horse sense (rare enough in our race").

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Dr. Arundale's Campaign for Understanding is a real thing in the outer world whatever it may be in Theosophical Circles. If he had undertaken something like our Fraternization Convention with the object of bringing the several wings of the Theosophical Movement into harmony and cooperation, we would have been more moved by the consistency of it. In Hamilton we have had a real example of an effort at understanding, undertaken by Rev. E. Crossley Hunter, D.D., of the First United Church, the largest in this city. He was inspired, he said, by the action of Stanley Jones who two years ago brought a message from India, and explained how the difficulty of bringing together members of the castes and religions around a mutual round table had been surmounted at a retreat in the Himalayas. Considering the miracle of such a performance in caste-bound India, the thought occurred to him, in view of the successful results and evangelization that followed the experiment, that such a plan might be adopted in Canada. Accordingly he invited some eighteen persons to spend a week on an island in one of the Muskoka Lakes, and they were a thoroughly representative lot. Names were not usually mentioned except in the case of Tim Buck, the Communist, but there were a business man, a Rabbi, Dr. Eisendrath, already associated with Dr. Hunter in fraternization work, a labourer, a hostel-dweller, an educationist, a paroled convict, a member of the Legislature, a financial executive, an official of the organization of the unemployed, an

official of the Youth movement, and others not specified. The Globe and Mail, which has become more dunder-headed than ever, described the meeting as having political significance. Presumably it could not conceive that there are human problems to be solved and men honest and earnest enough who desire to solve them. In describing the meeting in a sermon Dr. Hunter took the astonishingly appropriate text from Ezekiel iii. 15. From 10 till 12.30 each morning during the week they held discussion periods. Afternoons were left free for recreation. Round table discussions began each night at eight and continued till well after midnight. The conference began with a talk on philosophy led by Professor John Line, University of Toronto. First question was: Is there any meaning or purpose in life—is there a destiny—a far off goal to which the world is moving? Youth's problems were considered, the younger men indicating that in every phase of their problems there was the background of the World War. "The present dilemma and frustration of youth is war's result." A young Irish unemployed leader who had striven in vain for many years to find employment had an impressive story. "We saw," said Dr. Hunter, "A young man suffering hunger and want in this land of plenty." Tim Buck evidently made a deep impression on Dr. Hunter. But he did not accept the solution Buck proposed for the problems set forth, though he envied the spirit of the Communist party. "I spent an uncomfortable three hours in conversation with our Communists," he said. "And what impressed me most was the extreme loyalty of these men to their principles." Dr. Hunter learned that there were at present 26 units of Communism operating in Hamilton. "Each year each unit is purged of its useless members." Here is something for Theosophists to consider. "They refuse to have an inactive member on the party list. The Communists purge their rolls not only of those who do not pay their subscriptions, but of those who do not

bring in converts. I covet for the Church some of the enthusiasm and loyalty of the Communist party." Shall we not equally covet it for the Theosophical Society. How many converts have each of us made this year? How many subscribers to our magazines? How much have we contributed beyond the bare annual dues? How much heart have we put into our membership? No wonder the Masters determined to abandon the Movement in 1882. No wonder they have not been induced to ally themselves openly with such a crowd of apathetics. Communism, supported by such loyalty and enthusiasm, will go far in the world. Fascism, equally loyal and enthusiastic, will go far also. But Communism is unselfish and works for altruism. Fascism is egotistic and selfish. Which will win?

## VANCOUVER LODGE

### BEREAVEMENTS

Mrs. Helen Mitchell, wife of James Young, president of Vancouver Lodge died on June 1, after an illness that developed on May 12 with hospital treatment from the 14th and an operation the 21st. Besides her husband she left a daughter Mary. She was born in Scotland 56 years ago. Mrs. Young was a Presbyterian, but was very sympathetic towards her husband's views. Mr. Young is living at New Westminster and cannot attend the Lodge in Vancouver except occasionally. He has sustained a deep affliction in this bereavement.

The Lodge sustained the loss of one of its oldest members in the death of Mrs. Moore on May 31st. She was one of the old sympathetic stand-bys, writes one of the members, and she is going to be missed a lot. Kathleen Maria Moore was born in England, the daughter of Major Jenkins of the Indian Army. She came to Canada in 1904 and to Vancouver in 1905, and joined the Vancouver Lodge in the fall of 1914. She leaves a daughter, Mrs. Ernest Wood, in Merrett, B.C., and a grandson

Bobby. Mrs. Buchanan arranged the funeral service for Mrs. Moore's cremation. The Gayatri was repeated and a passage read from The Song Celestial. An outline of the great and comforting and inspiring philosophy of life presented by the Ancient Wisdom was given. "Our fellow student," said Mrs. Buchanan, "whose mortal garment we are about to restore to the elements whence it came, was one who was keenly interested in the endeavours of those who have unearthed fragments of the Ancient Wisdom. She was a quiet, thoughtful student, unassuming, but with a strength of character that has left its impress upon the hearts of her associates with kindness and sincere sympathy for their mutual endeavours." The Three Truths, from The Idyll of the White Lotus, were read, and in noble sentences the profound laws of Justice and Love were set forth, and with words from Tagore and Blavatsky the touching ceremony concluded.

## FROM INTELLECT

### TO INTUITION

By Ruth Somers

Theosophical literature abounds with such passages as the following: "The Mind is the great Slayer of the Real". And again: "Knowledge differs much from sense; for sense is of things that surmount it, but knowledge is the end of sense." *i.e.*, of the illusion of the brain and its intellect. Students are so constantly being confronted with similar reminders to walk in humility, that if one should succumb to a feeling of intellectual superiority it would hardly be for lack of sufficient warning.

Although from a purely metaphysical viewpoint everything in manifestation may be illusion, the experience of any plane is very *real* for the being whose consciousness is functioning on that plane. For example, a man has been without food for several days. He is conscious of hunger; for him the gnawing sensation in his inners is no illusion. Whereas, a pure Mystic might be in the same position, yet

be quite unconscious of any organic disturbance. One cannot reasonably *deny*, however, that the other fellow was hungry.

Occultism teaches that the Monad and Manas are latent in the animal, but its brain cannot respond. Man, alone, is Self-conscious. Carlyle, endeavouring to explain this phenomenon says: "The *essence* of our being, the Mystery in us that calls itself 'I'—Ah, what words have we for such things?—is a breath of Heaven." The Secret Doctrine has many words for such things. But obviously, it is what those words invoke in us that makes of them other than mere exoteric symbols.

It will be necessary here to outline one of the basic and therefore familiar teachings: Man, is said to be the representative on Earth of his Higher Self, the Atma-Buddhi-Manas. Mind is in reality one, becoming dual during incarnation when the Higher Manas or Reincarnating Ego loans, as it were, part of itself to the new Personality. It sends down a Ray which manifests in the Personality as the Lower mind. The brain, or chief agent is constantly under the sway of these two minds, the lower animal and the Spiritual Ego or Divine Man. The only link between the upper Triad and the Lower mind is the Antahkarana. And the entire fate of an incarnation depends upon how clear this Path is kept. The more it gets cluttered up with sense objects, the more difficult it is to cross, until finally it may become completely blocked. It is stated, that a man can be intellectually brilliant, yet become bereft of his means of communication so that following physical death, the personality with all its Lower Mind brilliance—simply fades out.

The Positive aspect is Spirit or consciousness. The Negative is substance, the Subject of consciousness. Brain-consciousness depends on the intensity of the Light shed by the Higher Mind on the Lower, and the extent of affinity between the brain and this Light; it is the field of consciousness. Proof that there is an Ego, that there is a True Field of consciousness,

lies in the fact that there are countless states of consciousness, and that a state is never exactly reproduced. In one active day there are so many states and sub-states, it would be impossible to have cells enough for all. This is the reason set forth why some mental states and abstract ideas follow the Ego into Devachan, while others simply vanish. That which has an affinity for the Entity, such as a noble action, grand aspiration, desire, or divine love, goes with it into Devachan, forming part and parcel of the Biography of the Personality which is disintegrating. That which proceeds from the shadow, the Lower Mind, in its association and commingling with Kama—scatters into space.

The work of consciousness can be analyzed and described, but it cannot be defined unless one postulates—a Subject.

The Seventh is not a human but a Universal Principle in which man participates, as does every atom. If man is more closely connected with it, it is because he is endowed with the highest consciousness on this earth. Buddhi has no functions on this plane, unless it is united with Manas, the conscious Ego. Manas in its purely metaphysical aspect is so immeasurably higher than the physical man, that it cannot enter into direct relation with the personality, except through its reflection, the Lower Mind. It is the task of the Lower Manas, or thinking personality, if it would blend itself with its God, the Divine Man, to dissipate the properties of the material form. Of course, when complete union takes place, the Antahkarana disappears, there is no more need for it. The two great obstacles in the way of attaining this Selfless state are—pride and selfishness. According to the teaching, Intellect by itself will make the Black Magician. For intellect, alone, is accompanied with pride and selfishness. It is the intellectual *plus* the spiritual that raises man; it raises him to the realm of Intelligence. Intuition—from whence comes clear vision.

A. Carrell, in his book, *Man The Un-*

known, maintains, that all great men possess intuition, and that the great man, or the simple whose heart is pure, can be led by it to the summits of mental and spiritual life. He also claims that science owes its progress to the intuitive type of mind plus the logical. For the discoveries of intuition have always to be developed by logic. And it does seem, that a befuddled mind could make little practical use of a so-called intuitive flash. Apparently the West has awakened considerably to the importance of the ancient injunction, "Man, know Thyself." This is evidenced by the great demand for Carrell's book, and by the fact that Yoga is recognized by so many groups as being essential if man would know his true nature. One particular method will here be described which falls under the heading of Gnana Yoga. It is used deliberately in an effort to arrive at the source of all inspiration, the point where intellect is transmuted into intuition. Several years ago Secret Doctrine classes were formed in Toronto with this object in view. Probably it is because the obvious is so often overlooked, that this Way has not been used more extensively.

Very briefly, the procedure is this: *The Secret Doctrine* is studied topically. After a topic has been chosen, usually it is divided into sub-topics and each member is allotted a certain task. For example: Hydrogen, Oxygen, Nitrogen is the choice—which may not sound very intriguing, nevertheless it proves to be a fascinating adventure. The student, for instance, whose job it is to find out everything he can about Hydrogen, proceeds to get his references in order. Then he looks them up and either writes down, or keeps in his mind everything that is said concerning Hydrogen. There is a powerful urge to read the preceding and following passages, but he must concentrate on the task in hand. Otherwise, he is liable to be led astray by the Recording Angels, the Lunar Pitvis, and so forth. Evidently, *The Doctrine* was purposely written in this disconcerting style. Next, he correlates all the

material. Now he has an idea of what Occultism says, and of what nineteenth century science said with regard to Hydrogen, but he needs to find out what science is saying today. This information is procured. Then he compares the three. Finally, his fragment is in shape, and at the next class this contribution along with the other fragments goes to make up a coherent whole.

Practically every study of a scientific nature leaves one with a feeling of appreciation for the efforts and achievements of science, and with a more profound respect for the Ancient Wisdom. This may seem fantastic, however it is possible that through concentration on such a subject as just mentioned, one may learn to really know what Krishna means when he says to Arjuna:

"This Life within all living things, my Prince!

Hides beyond harm; scorn thou to suffer, then,

For that which cannot suffer?"

Topics on Religion and Philosophy are studied along the same lines. Naturally, a student inclined toward the Bhakti type prefers religious and philosophic study. But this as a rule is an incentive for him to master that which he finds more difficult to comprehend. Besides, he realizes that *co-operation* is absolutely essential. Therefore, he makes a tremendous effort to overcome his personal likes and dislikes so that he can enter whole-heartedly into the work of the group.

If it be true that "Conviction breeds Enthusiasm," then to study the *Secret Doctrine* topically—certainly is convincing. The enthusiasm of the members of these classes has been amply demonstrated by their faithful attendance and consistent work throughout. One particular member has never missed a class in the past five years, and this enthusiastic youth—celebrated his golden wedding anniversary last year.

Certain portions of the *Doctrine* may not appear to be as meaningless as some of

the "Koans" used in Zen Buddhism, yet one feels that they were put there to serve the same purpose. They are problems that simply exhaust the thinking principle. And, of course, it is following this stage of complete mental exhaustion that the intellect is transmuted into intuition.

The following statement from Vol. II., 543, is significant: "The whole essence of truth *cannot be transmitted from mouth to ear*. Nor can any pen describe it, not even that of the Recording angel, unless man finds the answer in the sanctuary of his own heart, in the innermost depths of his divine intuition." Throughout the *S. D.* it is indicated that many of the mentioned Mysteries cannot be described, and must be left to the personal intuition of the student for solution. This is corroborated by extracts from notes by Captain Bowen of oral teachings given by H. P. B. These appeared in the November, 1934, issue of *The Canadian Theosophist*.

To quote: "It is worse than useless going to those whom we imagine to be advanced students (H.P.B. said) and asking them to give us an 'interpretation' of the Secret Doctrine. They cannot do it. If they try, all they give are cut and dried exoteric renderings which do not remotely resemble the Truth. To accept such interpretations means anchoring ourselves to fixed ideas, whereas Truth lies beyond any ideas we can formulate or express. Exoteric interpretations are all very well, and she does not condemn them so long as they are taken as pointers for beginners, and are not accepted by them as anything more. Many persons who are in, or who will in the future be in, the T.S., are of course potentially incapable of any advance beyond the range of a common exoteric conception. But there are and will be others."

For these others she set out the true way of approach to *The Secret Doctrine*. This is the barest outline. She said: "No matter what one may study in the *S.D.*, let the mind hold fast, as the basis of its ideation to the following ideas—(a) The fundamental *Unity* of all existence. (b)

That there is no dead matter. (c) Man is the Microcosm of the Macrocosm, but in truth there is One existence. Great and small are such, only as viewed by a limited consciousness. (d. There is One Life and Law; and he that worketh it is One." H. P. B. advised students to see in such study the means of developing the mind never touched by other studies. "The true student of *The Secret Doctrine*," she said, "is a Gnana-Yogi, and this Path of Yoga is the true Path for the Western student. It is to provide him with sign-posts on that Path that *The Secret Doctrine* has been written."

Here is an interesting extract from an article of reminiscences of Annie Besant by Mrs. Ester Windust. The article appeared in the October copy of *The Theosophical News and Notes*, official organ of the Adyar T. S. in the British Isles. Mrs. Windust writes: "I remember once saying what a help the little Manuals were, and wished they had been in existence when I joined. Annie Besant replied thoughtfully: "Yes, Leadbeater and I meant them to be a help, but I am not sure they are. Do you know there is an immense difference between the old members who had to study to get anything, and the younger ones who can reel off a string of facts they have gathered from the Manuals? You see, in the old days one simply *had* to study, and the teaching about evolution in *The Secret Doctrine* caused the mental body to evolve and grow. There is an immense difference visible in the mental body of the old members who studied the *S.D.* and the young ones who have strings of names from the Manuals, which have left the mental body unaltered."

There is evidence that Theosophical teachings are being given out through numerous channels other than the T. S. Some of the teachings are presented in such simple terminology that they might appeal to any average child. And this is fine. But I do believe that the time is fast approaching when we shall have to ask ourselves: "What have we got that the

others haven't?" And surely the answer lies in *The Secret Doctrine*, in the *original source* from whence came the mass of Occult Teaching to the Western World.

Obviously, we must look to the younger generation to carry on the work of Theosophy. The general impression seems to be that the young people of today belong chiefly to the Gnana-Yogi type. They are not satisfied just to be *told* that a thing is so, but insist upon finding out for themselves. In view of this, it does seem that we would be wise to consider the study of the *S.D.* topically as a valuable means of developing the mental body and of arousing the intuition.

By whatever Path each of us chooses to follow, when the stage is reached that at Will the intellect can be transmuted into intuition—we won't talk about it. For Buddhist-consciousness is said to be one and indivisible. It is a something within, an attitude toward Life, a sense of being One with the Universe. Through it one *knows* the meaning of Brotherhood—the knowledge sought by every true student of Theosophy, and by every human being, though that which he *thinks* he seeks may be called something quite different.

"Of Teachers there are many; the Master-Soul is one, Alaya, the Universal Soul. Live in that Master as Its ray in thee. Live in thy fellows as they live in IT."

## CORRESPONDENCE

### CROWLEY'S BLACK MAGIC

Editor, Canadian Theosophist:—An interesting sidelight is thrown on the views of Israel Regardie (whose work on Magic has been examined by Captain Bowen in the June *Canadian Theosophist*), by his quoting Aleister Crowley frequently and with approval in his "Order of the Golden Dawn", "The Tree of Life", and other books on Kabalistic subjects which are now attracting considerable attention.

In a recent action for libel by Crowley, Mr. Justice Swift said: "I thought that everything which was vicious and had had

been produced at one time or another before me. I have learned in this case that we can always learn something more if we live long enough. Never have I heard such dreadful, horrible, blasphemous, abominable stuff as that produced by the man who describes himself to you as the greatest living poet". This was quoted later when Crowley was found guilty of receiving four stolen letters which he wanted as evidence in the case. It was also admitted that he had been expelled from Italy, where he had a temple on the island of Capri, and refused by France as a resident. He was bound over to be of good behaviour for two years and told to pay fifty guineas costs.

Mr. Regardie affects to disregard the aspect revealed in the above case. Our civilization is selfish and bad, but it has not yet sunk so low that its normal units have ceased to regard moral perverts with abhorrence. As against the assumptions of such perverted beings that they teach and practice an ideal far above the heads of the Philistines, we have an analogy as to sophisticated evil in H. P. Blavatsky's Notes in "The Voice of the Silence" (Nos. 33 and 34 "The Seven Portals") on the "innate right popular perception" (of the East, understood), which "has placed a Bodhisattva higher in its reverence than a Buddha", whose supreme spiritual attainment has severed him from all relation with, or care for, humanity. In comparison with this spiritual selfishness H.P.B. speaks of Gautama Buddha as "a *Nirmanakaya*, higher than whom, on account of the great renunciation and sacrifice to mankind there is none known". A statement with a footnote by Mrs. Besant in the Third Volume of "The Secret Doctrine", p. 416, contradicts this recognized popular perception of spiritual selfishness, and declares, in H.P.B.'s name, that her vitally important definition of the Pratyeka Buddha was given out in a careless moment! When we remember that Mrs. Besant was reconciled to the views of C. W. Leadbeater, the implication of loss of

vision can be traced to its source.

Long may the reactions of the man in the street show up the true colour of that which revolts his nature, and may he refuse to have wood pulled over his eyes by the admirers of such as hold: "Do what thou wilt shall be the whole of the Law."

H. Henderson.

The "H.P.B." Library, Victoria, B.C.,  
June 25th, 1937.

### THE MAHATMA LETTERS

Editor, Canadian Theosophist:—The Messrs. Hare are undecided, it would now appear, about the thesis of their much controverted work "Who Wrote the Mahatma Letters?" Their contradictions as to H. P. B. and the additional "fairly large scriptorium" they themselves cited in the writing of these letters, as well as their many errors were widely noted in the months following its publication. The replies since made are even more entertaining; now we find in their letters of 1937—despite the book of 1936—that the Mahatmas still exist for them—even by name in an English periodical! As to the many points effectively disposing of their case in the controversy waged over months, our writers with a truly boyish effrontery, too delightful, dispose of us all, writers and historians, "We are able to close with the assurance that the main thesis of our book stands unchallenged." We are amused—they have assisted us in the task of its disposal.

Furthermore, and really I am surprised at Mr. Loftus Hare, the support is now enlisted of "occult" periodicals in which hasty reviewers have set forward unconsidered and unverified opinions. There is, for example, the *Inner Light's* of July, 1936, which in para. No. 5 remarks "their genuineness as personal correspondence... if they had been deliberately faked, a much better job could have been made of it"—in the next paragraph, they are "genuine". But, then, all in the space of an article, paras. 8 and 9 give the diametrically opposite view by the same writer.

At all this we might laugh but for the belittling of the greatest Occultist of our era and the attributing to H. P. Blavatsky of ignoble motives at variance with historical facts, her life and her work.

Mrs. Dion Fortune's memory is faulty as an excerpt from a book of hers published in 1928 set side by side with one from the 1936 review shows:

Never trust the Occultist who tells you that he is the head of a tradition, because if he were, in the first place, he would not tell the fact to the uninitiated, and in the second place he would in all probability be living in great seclusion and inaccessible to all but his immediate subordinates. — *The Esoteric Orders and their Work*, p. 86.

Being myself the head of an Occult organization with Masters behind it, I know the difficulties she had to contend with and the temptations to which she was liable.—*The Inner Light*, p. 187.

Her memory is at fault also in regard to statements made about B. P. Wadia. The point as to the United Lodge of Theosophists has already been answered. As shorthand reporter who recorded a number of his addresses "in England shortly after the war", I question, too, her other recollections. During his brief but crowded visits to this country he set forward the Theosophy of H.P.B. and the great Himalayan Masters, who likewise, work from age to age behind such movements in the West as the true and genuine 'Temple of the Rosy Cross'. The works of the *Inner Light* reviewer around that time indicate her lack of knowledge of these teachings even though she named, them, "that classic of Occultism, the *Secret Doctrine*." We suggest that she will find in *Isis Unveiled* much that would illumine her own interests and in deep study of H.P.B.'s articles nature-lore in line with her own early poetic efforts as a child.—I am, yours, etc.  
London, England. M. A. Thomas.

## FEARING THE "WAY OF DEMAS"

Editor, Canadian Theosophist:—To a student conversant with the Theosophical teaching and ideals as originally given out, it is somewhat of a shock to find as the culmination of recent Communistic tendencies more than two pages of the Magazine given to an article on a Money System, with a note at the end recommending Theosophists to buy a booklet on the subject. The pretence of tacking on to Theosophy the advocacy of any political or economic creed is a definite departure from all the deeper implications of the esoteric doctrine, bringing it down from the doctrine of detachment from the personality to promote the vision and growth of the 'finer man' on his journey towards Supreme Wisdom, into a doctrine of expediency relating to the materialistic side of his nature. It looks as if the Magazine will become an organ more likely to promote revolution than to lead men towards the path depicted by the Buddha, Patron of all the Adepts whose doctrine was given through H. P. Blavatsky as Theosophy.

H. Henderson.

The "H.P.B." Library, Victoria, B.C.,  
June 22nd, 1937.

## ACTIVE FOR 40 YEARS

Editor, Canadian Theosophist:—May I state, in reply to Ariel's delineation of the Theosophical Society under the heading of "The Theosophical Horoscope". Notwithstanding his predictions, I am quite undismayed, having been an active member for forty years, seeing many "ups and downs", but it still lives and, I take it, is stronger than ever. We are told "that the wise man rules his stars, but the fool is ruled by them". Surely the Theosophical Society is greater, stronger, than the individual and can also rule its stars, and if we, in our little way, when disaster is facing us, can take H. P. B.'s advice by "setting our teeth, and holding on", then the T. S. can do the same; and, as you know,

it is in the times of storm and stress that we grow and become strong enough to defy our fate (apparent fate) and by meeting its trials of adversity we expect it to rise superior and become by the very buffeting, stronger, more self-reliant, as we, in a lesser way do, then it, like us, may exclaim that "my head is bloody, but unbowed". Our beloved Society can and will live on till 1975 at least.

E. Worth.

76 Collins St., Hobart, Tasmania.

## BAHAI QUALIFICATIONS

1—That Great Master should be the educator of the world of humanity.

2—His teachings should be universal and confer illumination upon mankind.

3—His knowledge should be innate and spontaneous, not acquired.

4—He should answer the questions of all sages, solve the difficult problems of humanity, and be able to withstand all the persecutions and sufferings heaped upon him.

5—He should be a joybringer and the herald of the kingdom of happiness.

6—His knowledge should be infinite and his wisdom all-comprehensive.

7—The penetration of his Word and the potency of his influence should be so great as to humble his worst enemies.

8—Sorrows and tribulations must not vex him. His courage and conviction must be God-like. Day unto Day he must become firmer and more zealous.

9—He should be the establisher of universal civilization, the unifier of religion, the standard-bearer of universal peace, and the embodiment of all the highest and noblest virtues of the world of humanity.

\* \* \*

Whenever you find these conditions realized in a human temple, to him look for guidance and illumination.

. Abdul-Baha.

# THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

## CANADA'S STARS

*Seventieth birthday finds Dominion closely approaching the national "Cup of Joy"*

In spite of the rising tide of interest in astrology all over the modern world, we have heard very little about Canada's stars. Surely among the several hundred students of astrology in Canada there must be those who are giving some time and thought to this angle of mundane astrology, the department of astrology devoted to public events and national destinies. The birth-date of a nation has the same significance for a national entity as a horoscope has in the personality life of an individual. A proper study of mundane astrology for any particular nation involves a great deal of work and includes not only the natal chart of the country, but many cyclic charts as well, related to the sun's position in the various cardinal points of the compass during the year, and also the charts of all significant public figures related to national affairs.

However, even an amateur can make some attempt at interpreting the planetary pattern in the national chart. Canada became a self-governing dominion just as the hands of the clock at Ottawa passed from midnight June 30, and the first moments of July 1st, 1867, moved into history. Bands and bonfires greeted the birth moment of the new state and this is regarded as the birth hour for the erection of a horoscope.

The Sun at that time was in Cancer in close conjunction with the Moon and the planet Uranus. The ascendant is the degree of the zodiac which was on the horizon at the moment of birth. This gives Canada the twenty-first degree of Aries as the ruler of the First House which, in a national chart, is the house of the people, the citizenry. Aries is the sign of the pioneers and the history of the Dominion

proves that the country's pioneering in politics was not ended when Confederation became a fact, but instead we moved un-spectacularly from one pioneer endeavour to another as our national character grew. Canada has had an inherent genius for steady evolutionary growth on the part of her people. In this house is the planet Pluto, which rules the New Age. Dane Rudhyar, a researcher into modern astrology says that "Pluto's message is that of democracy; for the God-seed is hidden in every man, irrespective of birth, condition, and environment." Pluto is the planet of the seed, the beginning of the new as a natural growth out of the old. It symbolizes the Parliament of Man and the ideals of an age of social security. It is considered especially the planet of the western hemisphere and was first seen from a point near one of the sacred mountains of the Indians in Arizona. This powerful planet is in trine, or harmonious relationship with the midheaven in Canada's chart, the point of government, constitution and administration, and indicates that the bringing in of the new age ideals of democratic social security will be a natural and inevitable process, happily achieved by people and parliament.

In the Sixth House governing Labour is Canada's Dragon's Head, a point of the Moon's north node for the day of birth. This is also called the Cup of Joy in the chart. Canada's progressed Sun is within two degrees of this point now, which means that within two years Canada will have arrived at a place in her history when she will be ready and able to fulfil her destiny as indicated in this point, her opportunity for world service, in adjusting the needs of workers of all kinds within the country to the ideals of the new age and to her established administration of government. These three exceptionally important points,—Pluto in the First House, Pro-

gressed Sun and Cup of Joy in the Sixth and the Midheaven are all in trine. There is also a very happy significance to the fact that in the three signs concerned,—Taurus, Virgo and Capricorn,—there is a great planetary trine this year, the planetary influences which are bringing hope of adjustment and world betterment to all the world. Any astronomical table will show that this year the three great planets, Uranus, the dynamic planet of ideals, Neptune the planet of vision and socialism, and Jupiter, the Great Benefic, are in trine from these three signs of the zodiac. There will be strain and conflict ahead, and moments of doubt and confusion, but fundamentally Canada has the opportunity and capacity for social leadership within the next two years, if she can put into action her inherent capacity for pioneering in human affairs.

The Cancerian influence is very strong in Canada's chart. Her destiny is to give security to the homely aspirations of the people. Cancer governs the mother element and the home. She is entrusted with the capacity to elevate home life and home ideals, to give protection to child life. Her destiny is to give expression to that social security which establishes national well-being in family life first of all. Her evolution of government comes through education since the strong Cancer influence falls in the Third House of the rational mind, communication and education. The country's chart is one of action and achievement. Sun, Moon and Uranus in Cancer are closely conjoined to the northernmost point in the chart, the Nadir, and her influence flows unimpeded into the life of mankind so long as she lives up to the purpose of her being.

The key note of Canadian life is "conscious merit". As a people we know we are capable of handling our own affairs in our own way and of offering friendly help to our neighbours, when they want it. The relationship of the natal charts of public men and women in Canada would show how and to what end their destinies are in-

olved with that of a pioneering people,—pioneering not in the backwoods now, but in politics, economics, the arts, education, and religion,

B. D.

## YOGA, A SCIENTIFIC EVALUATION

Yoga has, for the first time, been fully and clearly dealt with from the standpoint of experimental science, in a book *Yoga, A Scientific Evaluation*, just published by The MacMillan Company. Price \$3.50.

The author is Dr. Koover T. Behanan, a native of Travancore, India, a graduate of the University of Calcutta, and a doctor of philosophy at Yale University (in psychology). Dr. Behanan also spent a year at the University of Toronto in philosophy. Several years ago Dr. Behanan determined to make a scientific investigation of Yoga, and to make available to the Western World the results of his researches. After enrolling in the graduate department of psychology at Yale University he spent two years grounding himself in the principles of this field, and was then awarded a fellowship, which enabled him to return to India and spend two years studying both the theory and the practice of Yoga. He learned the technique and practiced the physical and psychological exercises of this discipline under the Yogin Swami Kunalayananda and in all essentials conformed to the Yogic way of life. He then returned to Yale and for two more years was himself the subject of a series of experiments in the physiological and psychological effects of certain yogic breathing and concentration exercises.

With this background the reader may expect a worthwhile contribution to the subject and in this he will not be disappointed. As a matter of fact the title hardly does justice to the contents, for the book also contains an exposition of the philosophical and psychological theories underlying the doctrine of Yoga, and shows that there are certain basic similarities between Western Psychoanalysis and Yoga. The wrapper says that these similarities

are revealed for the first time and in this one sees overstatement; the Works of Jung, and in particular *The Secret of the Golden Flower*, come to mind in this connection. Nor is this work the first comprehensive and detailed description of the various exercises and practices of Yoga, since there have been many such. This is not said in deprecation of the work itself, by any means, since it is a valuable contribution and one of much interest to the Theosophist by reason of the standpoint from which it is written. This is also said in spite of the fact that Theosophy itself is only given passing reference and is linked up, together with occultism in general, with Christian Science and Spiritualism, these being not very well spoken of. All, so it is said, in spite of doctrinal differences, have one thing in common, "a caricature of Eastern thought and Western science. Mahatmas and astral bodies of the Orient are brought together with the mental radiations and psychoplasms of the Occident." Perhaps the author might be reminded that Oriental thought first achieved popularity in the West through the efforts of the Theosophical Society, and should be told, if he is not already aware of the fact, that Theosophical and Occult literature provides about the only avenues through which the Western seeker after knowledge can come into touch with Oriental thought.

Perhaps it is impossible to please everybody, and it may be well that the author writes as he does, for his book may serve to introduce those who may become interested in such matters to the occult literatures of this and other times, and so may arouse their curiosity in respect of Theosophy albeit with a rather healthy skepticism. Professor Walter R. Miles of Yale University states the matter nicely: "The reader who approaches the study of Hindu mysticism in a negative and doubting manner will be surprised and intrigued by the temper and type of treatment that the author of this volume has given to his subject. On the other hand, ardent read-

ers may at first be disappointed in the lack of supernatural content, but I believe that ultimately they will be grateful for the enlarged view presented here. For those who read without preliminary prejudice or bias either for or against Yoga and its teachings, a fascinating educational treatment is in store."

With this word of explanation as to viewpoint we turn to a more detailed treatment of the book's contents.

The book opens with a fine chapter on the Indian culture, in which the origin of this culture, and its relation to the beginnings of our own branch of the Aryan family is well brought out. One notes that the recent discoveries of prehistoric cultures of high status, in the Indus valley, are mentioned. The religious thought of India is traced back to the Vedas and the subsequent split into ritualistic worship and philosophic streams is mentioned; Yoga derives from the latter source through the Upanishads.

"According to the Upanishad teachers, the way of the intellect with its reason and logic, all moulded after the demands of the objective world, is not the path to the realization of the Atman. Mystical intuition, or whatever else it may be called, is the condition of this knowledge. Ultimate reality from the subjective side, Atman, is attainable only through a super-intellectual, mystical process...the order of truth embodied in the Brahman—equals—Atman equation is not intellectually demonstrable." With this emphasis on some way, other than intellect, towards the attainment of ultimate truth, Dr. Behanan couples the twin doctrines of Karma and Reincarnation and says these three constitute the teachings of the Upanishads.

Reincarnation, by the way, is rather fully dealt with, a chapter being devoted to the discussion of this theory which is held by the vast majority of mankind. The discussion is not carried on in terms of Hindu thought but in terms of what our Western philosophers have thought and said. Orpheus, Empedocles, Plato, Tiano

in the period of the renaissance, Bruno, Swedenborg, Goethe, Lessing, Hume, Schopenhauer, and a modern, J. M. E. MeTaggart, all are mentioned in support of the belief.

The inevitable antithesis between purusha, or soul, and prakriti, or Nature, is discussed as a prelude to the Yogic theory of the soul, and certain of the author's conclusions are summed up by him as follows: "The prototype of the variants of the doctrine of the soul in Indian philosophy was the Atman of the Upanishadic sages. In its essential aspects the samkhya-yoga soul called *purusha* is not very different from the Upanishadic Atman. Similarly, the *purusha* is independent of the material universe. It is beginningless and eternally unchanging. Even the highest product of prakriti, the mind, has nothing in common with *purusha*, which is timeless and spaceless, mere sentience and entirely passive. All the products of prakriti are variously characterized by the three *gunas* (about which the author has much to say); but *purusha* is devoid of them. It is the eternal seer behind the phenomena of prakriti and its changes. It is without parts and attributes, all pervasive and subtle."

Subsequently Dr. Behanan brings out the difference he sees between the cosmic soul of the Upanishads and the Vedanta, and the eternal plurality of individual souls which he attributes to the samkhya-yoga philosophy. Whether this difference is irreconcilable or not, possibly only the Adept who has achieved can tell us, although Buddhism may help here. It would seem here that we have another case of the Whole and its Parts, or the One and the Many. Theorizing would seem to be useless since the problem belongs to that part of Wisdom which is beyond Reason. This is somewhat aside from the subject-matter of the book under review. At any rate Dr. Behanan's purpose in giving as much of value in respect to philosophical background as he does would seem to be in the establishing of a basis for the under-

standing of Yoga in the West. Several other chapters help to the same end. A fine discussion of the evolution which takes place out of the prakriti substratum is given; two chapters on Yoga psychology explain the theory of the process of knowing underlying the Yogic practice and the necessary ethical preparation, and pave the way for a description of the practice of the art. The steps on the path as listed by the author are given herewith:

"It is a comprehensive plan beginning with the moral preparation and ending with Samadhi, the highest mystical state. The various stages in the Yogic discipline are:

1. Yamas (negative ethical code).
2. Niyamas (positive ethical code).
3. Asanas (postures).
4. Pranayamas (breathing exercises).
5. Pratyahara (withdrawal of the senses).
6. Dharana (meditation).
7. Dhyana (contemplation).
8. Samadhi (isolation).

Dr. Behanan is no implicit believer in Western psychology as the chapter on "Yoga and Psychoanalysis" attests and the following quotation will evidence. "It is not, therefore, the psychoanalytic concepts that are at fault, but rather the inclination of psychoanalysis to speculate sky-high in the name of science. The published results of dream interpretation are enough to convince one of this. As to psychology, Yoga and rebirth, Dr. Behanan has this to say:

"Both Freud and Jung believe the unconscious contains something more than the personal experiences, which, whatever be the difficulty in explaining, could be possible only through inheritance. Here again, Yoga would agree with the psychoanalytic belief in the superpersonal content of the unconscious, but the emphasis placed upon it and the way of accounting for it are quite different.

"Yoga believes that the unconscious contains the individual experiences of all the past lives and will continue to be effective until the passion for life has been forcefully conquered by 'burning the seeds of

the latent deposits." "The primal phantasies," "dominants" and "archetypes" attributed by Jung to a collective unconscious and by Freud to phylogenetic inheritance can equally well be explained on an individual basis if the Yogic theory of a subtle mental substance, which might constitute the principle of individuality, is accepted. Freud has pointed out that a childhood experience after having been long forgotten, might manifest its effect in later life. Why should not the same apply to the experiences of earlier lives?"

Dr. Behanan quite evidently does not believe in the phenomena of the seance room, but concedes the validity of telepathy and clairvoyance, to the extent that such have been proved factual by recent scientifically controlled experiments.

The section on Yoga proper, comprises only three chapters, on postures, breathing, and concentration. These are followed by the concluding chapter in which the author makes his own personal appraisal and gives certain of the physiological results observed under scientific conditions.

The reviewer considers this one of the most important books which have been published on the Eastern metaphysic, first because of its undoubted interest to the general reader, and second because of the clarity of exposition which should make its own peculiar appeal to the serious student of Theosophy. From the standpoint of practical Yoga, the book is valuable also, since, while it does deal with matters which the neophyte is warned to be extremely careful in undertaking and unduly emphasizes Hatha Yoga, the sheer difficulty of acquiring the necessary physical skills becomes all too clearly evident. Here again, though, the ethical preparation for Yoga, without which all else would seem to be futile, is emphasized.

W. F. S.

### VOL. III. SECRET DOCTRINE

Editor, Canadian Theosophist:—Criticism of this volume in Study Classes by Mr. W. B. Pease, that genial, faithful de-

fender of the teachings given to the world by the Masters of Wisdom, calls for a reply. Opinions differ as to the authority for publishing the material in the third volume of the Secret Doctrine. But this is unimportant for the reading public. The point is that it is published; and is read by those who deplore its publication. Why should it not be read and studied by all lovers of H.P.B.'s literary output? Is it that it is not constructive and inspiring? That is not and cannot be justly claimed. The material has the same vitalizing, illuminating quality of the other volumes. And that is sufficient reason for its use in Secret Doctrine Study Classes.

Felix A. Belcher.

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