

# THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

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VOL. XXVIII., No. 10

TORONTO, DECEMBER 15th, 1947

Price 20 Cents.

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## A CHILD IS BORN

*"And Jesus himself when he began to teach was about thirty years of age."*

H. P. B. said that no further teachings of the ancient wisdom would be divulged until the year 1975. We are now only some twenty-seven years from that date and the person who will be the teacher for the new cycle is doubtless already incarnated. He or she may now be an infant in some home in Europe, Africa, Asia, Australasia or the Americas, the child of Caucasian, Mongoloid or Negroid parents. The early life may not give any indication of the inner greatness which will be manifested later and to all appearances, he or she may be an ordinary child living the normal life of children and undergoing all the trials and tribulations which beset children when they come into incarnation.

There is no particular magic in the year 1975 itself but there is an occult tradition to the effect that in the last quarter of each century a new attempt is made to bring the ancient teachings to the world of men. The Theosophical Society which was founded in 1875 was perhaps the most influential of all attempts theretofore made at the close of of the minor cycles of one hundred years. The Society has attracted many thousands of persons to its ranks and

there is today an incomparably more voluminous literature and a far greater popular interest in occult and mystical matters than in any previous century.

This popular interest in the occult is not in itself evidence that the world is ready for deeper teachings. There is much in the popular forms of occultism which merely intensifies the personal and enlarges the fields of personal gratification. Ambition may be kindled into a consuming fire; a desire for power may become the annihilating flame of a power complex; the misapplication of the theory of reincarnation may lead to all manner of distortions and twistings of fundamental ethics to justify any code--or lack of code--of conduct in one's personal life; a belief that one is a 'chosen vehicle', 'a chela of the Master', 'an agent of Karma' can bring about an egocentric attitude almost unbelievably callous in all human relationships; a knowledge, or rather, an acceptance of, the idea that there are entities which inhabit bodies composed of more subtle forms of matter, may tend to throw man's centre of consciousness out from the inner divinity hidden deep in the heart, into the astral realm of spirit guides, elementals and nature spirits; even the teaching respecting the inner

Path itself--narrow as a razor's edge, stretching far away-- may lead to isolation from one's fellows and indifference to the welfare of mankind.

Those who seek, not occultism, but occult powers, disregard the warning given that the first gateway on the Way is Compassion for all beings and that its portal opens to the golden key of charity and love immortal. 'The portal that faceth thee is high and wide, *seems* easy of access. The road that leads there-through is straight and smooth and green.' The ideal of Brotherhood *seems* so easy that many take it in their stride and brushing by it, rush on to find some spectacular 'esoteric teaching' which once read or heard and memorized will bring them 'wisdom'. They by-pass the gate of brotherhood and by doing so forfeit any right to the very thing they need, namely, the power to recognize an esoteric teaching when they meet it. The realm of the esoteric is guarded against spoilation by the intellectual and ethical inabilities of those who approach it. Without Compassion and all that is involved therein--renunciation of self-interest and giving up of pride, self-esteem and the desire for personal advancement--the would-be pupil must retrace his way to the first Gate and answer satisfactorily the searching question of its warder, "Hast thou attuned thy being to Humanity's great pain, O candidate for light?"

Brotherhood was the keystone of H. P. B.'s message for the cycle which began in 1875. Despite all the wanderings and rushings to and fro which have beset the Theosophical Societies since that time as one leader after another 'abode his little hour or two' and carried his or her followers off on strange quests, The Theosophical Movement has stood for that ideal. The Movement has attracted many earnest, wise and compassionate men and women who in their time and generation have upheld all that

is highest and best in the teachings.

That fundamental concept of Brotherhood will be the keystone also of the message from the teacher of 1975; the preliminary requirement for the Path is ever the same. The comprehension of any further esoteric teachings which he will bring will be subject to the same old rule 'Wisdom follows character'. We should not attempt to speculate on what those teachings will be--although as the end of the cycle approaches there will doubtless be many efforts to anticipate them, many would-be John-the-Baptists will arise and many will cry, 'lo here and lo there'. Our task during the next twenty-seven years is the obvious one indicated by H. P. B. in the *Key* "If the present attempt in the form of our Society succeeds better than its predecessors have done, then it will be in existence as an organized living and healthy body when the time comes for the effort of the twentieth century. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and united body of people ready to welcome the new torch-bearer of truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival which will remove the merely mechanical obstacles and difficulties from his path. Think how much one to whom such an opportunity is given could accomplish."

In 1947 the question does not arise as to whether or not the Theosophical Movement will survive until the beginning of the new cycle--a question which Theosophical students of earlier generations sometimes answered in the negative as one crisis after another tore asunder the body of the organization. The Movement, the 'spiritual, universal, invisible, continuous', Theosophical Movement has survived until now and cannot now be destroyed in a short

twenty-seven years. The impact of Theosophy upon the world has had permanent effects and not even the suppression of all Theosophical Societies and the destruction of all Theosophical literature can erase those effects. Nor will it merely 'survive'; the steadily growing interest of thoughtful men and women in the fundamental teachings indicate that it will grow and expand in influence until the Theosophical attitude slowly permeates the social structure of this civilization.

Many of us will not be alive in 1975 and the work of carrying on will fall upon the young men and women who are now coming into the Movement. In whatever time is left to us, we of this day have the opportunity to help in the new cycle. We can try from now onwards to make Theosophy a living power in our daily lives, not for the peace, contentment and joy that such a course might bring to us personally, but as our little contribution to the new work and to the whole body of race-consciousness with which the teacher of 1975 and future teachers, will work. Each of us must find our own way in doing this; no one can tell another what he or she should do. The results of the 'self-induced and self devised' methods which each will take, will constitute a fund for joint use, as all individual experience belongs eventually to the race of mankind as a whole.

D. W. B.

## THE SECRET DOCTRINE

The *Secret Doctrine* merely asserts that a system, known as the WISDOM RELIGION, the work of generations of adepts and seers, the sacred heirloom of prehistoric times—actually exists, though hitherto preserved in the greatest secrecy by the present Initiates; and it points to various corroborations of its existence to this very day, to be found in

ancient and modern works. Given a few fragments only, it there shows how these explain the religious dogmas of the present day, and how they might serve Western religions, philosophies and science, as sign-posts along the untródden paths of discovery. The work is essentially fragmentary, giving statements of sundry facts taught in the esoteric schools—kept, so far, secret—by which the ancient symbolism of various nations is interpreted. It does not even give the *keys* to it, but merely opens a few of the hitherto secret drawers. No *new* philosophy is set up in the *Secret Doctrine*, only the hidden meaning of some of the religious allegories of antiquity is given, light being thrown on these by the esoteric sciences, and the common source is pointed out, whence all the world-religions and philosophies have sprung. Its chief attempt is to show, that however divergent the respective doctrines and systems of old may *seem* on their external or objective side, the agreement between all becomes perfect, so soon as the esoteric or *inner* side of these beliefs and their symbolism are examined and a careful comparison made. It is also maintained that its doctrines and sciences, which form an integral cycle of universal cosmic facts and metaphysical axioms and truths, represent a complete and unbroken system; and that he who is brave and persevering enough, ready to crush the *animal* in himself, and forgetting the human *self*, sacrifices it to his Higher Ego, can always find his way to become initiated into these mysteries. This is all the *Secret Doctrine* claims. —H. P. Blavatsky in *The Babel of Modern Thought*.

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Theosophy teaches self-abnegation, but does not teach rash and useless self-sacrifice, nor does it justify fanaticism. —*Key to Theosophy*.

## MR. JINARAJADASA'S STRANGE REQUEST

Editor, Canadian Theosophist,  
Sir:—

The members of the Theosophical Society in Canada have received an invitation from the President to commemorate the centenary of the birthday of Dr. Annie Besant because she was a great figure in the Theosophical world.

And this is strange because Mr. Jinarajadasa is well aware that the Canadian Theosophical Society regards Dr. Besant as having been responsible for great harm to the Theosophical Society and the cause of Theosophy,—for infinitely more harm indeed than the openly avowed enemies of Theosophy ever succeeded in doing. This has been made abundantly clear, over and over again, through its magazine, the Canadian Theosophist. For it was chiefly owing to Annie Besant that in the first quarter of this century, in the hey-day of her power and popularity as President, that Theosophy both as a spiritual influence and as a doctrine was completely perverted and denatured in the Theosophical Society, and that the Society, built up with great effort as a spiritual organization to attract the highest minds and act as a channel for the spiritual enlightenment of mankind, became an object of scorn and derision in the eyes of the world.

Every effort to bring Light into human life, it is said, invokes an equal and opposite reaction from the Forces of Darkness to offset it. The history of the Theosophical Society supplies one more proof of the truth of this statement. In earlier times, the truth seeker risked his life to follow truth, and any effort to spread spiritual enlightenment was opposed by the dungeon, the rack and the stake. In our day, for a space, such means are no longer available, and entirely different methods were used. Instead of directly opposing spiritual

knowledge, these forces worked from within the society to achieve their ends by substituting a clever imitation in place of the original teaching. This was done by playing upon the vanity, and love of power and adulation of the Leaders at Adyar. These Leaders, Annie Besant and C. W. Leadbeater, by extensive propoganda, by appealing to the love of psychic wonders and the desire for an easy and emotionally satisfying explanation of Life's riddle, by playing upon the desire to be important and among the chosen, by the assurance that their superstitions and prejudices were in accord with truth, and that everything would be comfortable and easy, and that "Theosophy will give you back your religion",—with these and similar personal appeals, the Leaders drew into the society thousands of well-meaning but immature people to become the uncritical slavish "Followers" of "Beloved Leaders" whom soon they were induced to regard as infallible and almost-divine.

The psychic pronouncements of these Leaders gradually usurped the place of Theosophy of which they were a materialised, distorted imitation, directly opposed to Theosophy in teaching and influence in practically all essential matters, as anyone may determine by comparing Theosophy with the teaching from Adyar.

Soon there was literally no limit to the nonsense which the adoring members would accept, believe, and treasure as special inside knowledge, when given out by one of the "Beloved Leaders". Under these conditions of personality worship run mad, the Theosophical Society as a spiritual centre and influence, of course, ceased to exist. The austere, soul-satisfying spiritual values which are implicit in the teaching of Theosophy, which exist as a challenge to all

that is finest and strongest in man, were replaced by amiable, comfortable, sentimental imitations.

In these circumstances the amazing freak movements hatched out, almost yearly, by the Leaders to feed the need for fresh excitement of their followers, are not so difficult to understand. It was these movements, coupled with the ridiculous claims of the Leaders to be on the "Threshold of Divinity", and to be hob-nobbing with the "King of the World", and so on, which made the Theosophical Society a thing of scorn and a laughing stock throughout the world.

Of these freak movements, the Messiah Movement,—the Coming Christ, with Krishnamurti slated for the chief role and hailed as the New World Teacher, with his twelve disciples, was the most fantastic. It died only when Krishnamurti himself repudiated it. But the Liberal Catholic Church, brought into being by C. W. Leadbeater and sponsored by Annie Besant, we still have with us.

Could there be a more complete about-face of Theosophy than this, — that the society founded by H. P. B. and the Masters to attack superstition,

—sacerdotalism and priestly imposture above all, should have foisted upon it a Church with Bishops and all its hocus-pocus, with finally as its crowning shame, a Bishop for its president.

Is it strange that the United Lodge of Theosophists refuses to meet with Adyar lodges to celebrate White Lotus Day! Until the Adyar Theosophical Society cleans up its mess, and tries to right the harm it has done to the cause of Theosophy, to fraternize with it is to compromise with the enemies of truth.

And we in the Canadian Theosophical Society, we are one of a number of groups of that small minority who decided to stay in the T. S., accepting our part in its Karma and fighting to reclaim the Theosophical Society for Theosophy. For the last twenty years this work in the Canadian Theosophical Society has been mainly carried on through the magazine, the Canadian Theosophist, under the able direction of Mr. A. E. S. Smythe. Now that he has retired from the field, let us close our ranks and maintain our stand.

W. E. WILKS,

Member of Executive, C. T. S.

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It is precisely because Theosophists would themselves be judged and court impartial criticism, that they begin by rendering that service to their fellow-men. Mutual criticism is a healthy policy, and helps to establish final and definite rules in life—practical, not merely theoretical . . . I maintain . . . that criticism is the great benefactor of thought in general; and still more so of those men who never think for themselves but rely in everything upon acknowledged "authorities" and social routine.

For what is an "authority" upon any question, after all? No more, really, than a light streaming upon a certain object through one single, more or less wide, chink, and illuminating it *from one side only* . . . Criticism is the sole salvation from intellectual stagnation.

—From *On Criticism, Authorities and Other Matters* by H.P.B.

## DIET IN RELATION TO HEALTH

BY OTTO CARQUE

There prevails a wide-spread opinion that meat is essential to bodily and mental vigour and that the Anglo-Saxon and Teutonic races owe their prestige to their carnivorous habits. But scientific researches, as well as many practical examples, have proved that the food value of meat is very much over-estimated and that remarkable feats of both mental and physical endurance are done by those who abstain from flesh-foods altogether or use them very sparingly.

The rise of so much false criticism of vegetarianism must be attributed to the fact that people who have discarded meat from their bill of fare without finding any improvement in health have little knowledge of chemistry and physiology. Abstinence from flesh-foods is by no means a panacea for all evils, so long as other important factors regarding hygienic living are neglected. Those who wish to make a start for the better in their dietetic habits should carefully study the laws of nature and not blindly follow every new fad.

The material manifestations of life are based on electricity. In regard to the bodies of animals, and especially the human body, life mainly depends upon the electrically-acting brain with its nervous system and upon the action of the heart with its arteries, veins and capillaries. Our vital force is produced by an uninterrupted burning of nerve-fat (lecithin), which has been brought to a state of electrical tension. As common oil burns in the wick of a lamp, so does nerve-oil burn in the numerous fine ramifications of the wick-like nerve-fibres combining with the oxygen which the arteries supply. By the action of the heart, which is set in motion by the electric force of the nerves, the arterial blood reaches, through the

capillaries, the remotest parts of the body. Here the oxygen of the hemoglobin combines with the carbon compounds stored up in the tissues, forming carbon dioxide, which is carried by the veins to the lungs to be excreted. This process of combustion furnishes the main source of mental and muscular energy in air-breathing animals. Ability to work and pleasure in activity are in the main due to abundant breathing of pure air, rich in oxygen. On the other hand, inadequate respiration is the cause of many mental and physical ills.

Equally important for the preservation of health and vitality is sunlight. The sun is the great and ultimate source of all power, from which plants directly and animals indirectly derive their growth and propagation. By means of solar light and electricity the elements of air, water and earth are combined into the organic substances of the vegetable kingdom, which is the storehouse of all nutrition. Plants really are accumulated sunshine: they practically store up the electricity and chemical energy transmitted by the rays of the sun and if we consume edible plants or their fruits, this energy is transferred to our system where the complicated organic substances, having served their purpose of sustaining vitality, are again broken down into the waste products of animal life.

More than other products of the soil, fruits enjoy a free and uninterrupted exchange of the influences of light, heat and air. Vitality is thus stored up in fruits in a high degree, and while one cannot grasp or determine this subtle power by chemical analysis, its enlivening effects can be felt throughout the whole system. Flesh-foods can never impart this beneficial influence to the

*(Continued on Page 220)*

## NOTES AND COMMENTS BY THE GENERAL SECRETARY

The letter from Dr. Washington E. Wilks printed in this issue is very opportune as it expresses in no uncertain terms the position of the National Society in Canada in regard to its views, so often referred to by A. E. S. S., on personalities. It seems to me this is very necessary, especially at a time like the present when, after losing a great leader as we have, our position should be clarified and a restatement made of our attitude regarding Theosophy as given us by the Founders. However, the letter speaks for itself and I will not dilate on its subject matter except to state that I am fully in accord with all it affirms.

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I have received many tributes to the memory of the late Mr. Albert E. S. Smythe both from lodges and individuals and if I have not answered them all it is because my correspondence has been unduly heavy and I find it almost impossible to deal with it adequately being single handed in my office. I therefore express through this medium my apologies to all concerned.

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Correspondents, theosophists and otherwise in Europe who continue to send requests for help are requested to note that it is impossible for the Canadian Society to ameliorate their distress in a way it would like to do. We have made appeals on their behalf to all the lodges in the Section, which is about all we can do in our capacity, not having any central fund on which we can draw. Some of the lodges especially Toronto have done good work in this respect and have sent food and clothing to the needy people of Europe up to the limit. Another point I would like to make is that we are written to in

various languages which must be translated, so I plead indulgence if these writers have not received letters of acknowledgement in reasonable time.

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By this time Professor Ernest Wood is well on his way to completing the first part of his tour across Canada. I am not sure whether he was to include Victoria in his itinerary but he was to open in Vancouver on November 23 when he was to address the combined lodges in that city including the Hermes, which is one of the Federation Lodges. I am delighted at the cooperation shown by the Federation in both that city and in Calgary. From Vancouver Dr. Wood goes to Edmonton where he will spend a week and yet another in Calgary which terminates on December 14. There will be a break then until he comes to Toronto on January 25th, before proceeding on to Ottawa and Montreal. I hope to be able to report on the high lights of the tour later on. His return trip back to the Western side has not yet been determined.

E. L. T.

## THE ART OF ACTION

If circumstances displease you  
Do not cast heavy glances  
Off to God and Fate.

Blame yourself!

You are blessed with the art  
Of action, so use that art.  
Act, but when you do,  
Be sure that it is just.  
Be sure it does not change  
Your circumstance to worse,  
Actions have a habit  
Of bringing on results!

V. I. S.

## THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY  
IN CANADA

Published on the 15th day of every month.

Authorized as second class mail, Post Office Department, Ottawa.



Subscription: TWO DOLLARS A YEAR

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should be sent to The Editor:

Dudley W. Barr, 52 Isabella St., Toronto 5, Ont.

Printed by The Griffin & Richmond Co., Ltd.,  
29 Rebecca Street, Hamilton, Ontario.

## OFFICE NOTES

Isolated students and those unable to have access to Theosophical literature should avail themselves of the Travelling Library conducted by the Toronto Theosophical Society. There are no charges except for postage on the volumes loaned. For particulars write to the Travelling Librarian, 52 Isabella Street, Toronto, Ont.

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Dr. Norman's article *The Impoverished Earth* which appeared in the August issue aroused considerable interest. From England we received a copy of *Mother Earth*, a very interesting, instructive and well-written magazine, the journal of The Soil Association. The Association is composed of persons

who consider that the right approach to a better understanding of health is the positive one of promoting vitality rather than the negative one of preventing disease. The Association is fostering extensive research in England to improve the nutritional value of vegetables and grains and to restore by natural methods, areas of 'our mother, the earth' which have been ravaged and exploited by ignorance or disregard of the intimate relationship between living things and their environment.

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We are very glad to learn that the book business of the late John M. Watkins will be carried on in the same name by his son, Mr. Geoffrey M. Watkins who has been associated with the business since 1920. The bookshop is more than a business; it is and will continue to be an institution, a centre for students from all over the world.

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In addition to the letters of sympathy and appreciation of Mr. Smythe which have been received by the General Secretary, notes and letters have also been received by the editor and by Toronto Lodge. Just as we were going to press, Mrs. Kinman, the Secretary of Toronto Lodge, handed in a letter from Mrs. M. R. Gould of Hamburg, N. Y. expressing her sympathy and telling of her feeling of 'belonging' to the work which he carried on in Canada. And a letter just came in from Mr. W. B. Pease of Victoria, B.C., in which he mentions the great debt which he owed to Mr. Smythe personally and tells of his desire "to add my voice to those who have expressed love for the man and appreciation of his great work for humanity. Its value cannot be over estimated, of that I am assured by the help and pleasure his articles have given me all through the long years of his editorship of the C.T."

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*Theosophia* in its last two issues has expanded its sixteen pages into a mimeographed supplement. In the Nov.-Dec. issue the Editor notes with regret how rarely one finds in Theosophical magazines, reprints of H. P. B.'s original writings. "These teachings, this message and this mission receive, we feel, but scant attention from a great many students, and have been displaced by other teachings, many of which bear practically no relation to the foundation-principles of the Esoteric Philosophy as taught by her and those who sent her here." He stresses the importance of working with the original teachings and believes that if this were done, a far greater interest would be aroused in the Theosophical Movement.

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Karma, streamlined in modern slang, "Time wounds all heels."

## DEATH OF JOHN M. WATKINS

'John Watkins of London', to use the name by which he was known all over the world, died on August 19th last. Theosophical students in many lands will feel that in his passing they have lost a friend who was always available for consultation on occult, philosophical and mystical subjects and who, from his profound knowledge of books and authors, could always refer students to essential source materials in their fields of research.

His son, Mr. Geoffrey M. Watkins, wrote on November 17th telling of the death of his father and expressing his sympathy and appreciation of the great work done by Mr. Smythe. Mr. John M. Watkins was born on Dec. 24th, 1861, just three days before Mr. Smythe, and although he was blind for the past thirty years he was able to come from his home in Kensington to the bookshop until two days before his death. Mr. Geoffrey says that during the air raids his father displayed a

truly Theosophical calm and sat quietly smiling and smoking his pipe throughout the noisiest uproar.

Mr. Watkins was almost the last of the little group that worked with H. P. B. in London--- his oldest friend, Mr. E. T. Sturdy, who was also in the group, is still living in Dorset at the ripe age of 87 or 88. Mrs. Watkins Senior, died in 1941.

The sincere sympathy of the members of the Society in Canada will go out to Mr. and Mrs. Geoffrey M. Watkins and to other members of the family. Death is a great initiation both for those who pass on into a new life and for those who remain behind for a little time; with the passing of a loved one, relatives and friends to the degree of their sensitivity, enter into an inner world of deeper comradeship with all those who like them, have silently watched the opening and closing of the great Gate. ". . . . today thou know'st the whole wide world weeps with thy woe; the grief which all hearts share grows less for one."

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## THE THREE TRUTHS

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

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

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

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

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

## MECHANICAL THEOSOPHY

The earnest, devoted student can hardly believe that there exist any theosophists sincerely holding a belief in theosophical doctrines but who are, at the same time, found to have such a mechanical conception of them as permits one to retain undisturbed many old dogmas which are diametrically opposed to Theosophy. Yet we have such among us.

It comes about in this manner. First, Theosophy and its doctrines are well received because affording and explanation of the sorrows of life and a partial answer to the query, "Why is there anything?" Then a deeper examination and larger comprehension of the wide-embracing doctrines of Unity, Reincarnation, Karma, the Sevenfold Classification, cause the person to perceive that either a means of reconciling certain old time dogmas and ideas with Theosophy must be found, or the disaster of giving the old ones up must fall to him.

Contemplating the criminal class and laws thereon the mechanical theosophist sees that perhaps the retaliatory law of Moses must be abandoned if the *modus vivendi* is not found. Ah! of course, are not men agents for karma? Hence the criminal who has murdered may be executed, may be violently thrust out of life, because that is his karma. Besides, Society must be protected. You cite the bearing on this of the subtle, inner, living nature of man. The mechanical theosophist necessarily must shut his eyes to something, so he replies that all of that has no bearing, the criminal did murder and must be murdered; it was his own fault. So at one sweep away goes compassion, and, as well, any scientific view of criminals and sudden death, in order that there may be a retaliatory Mosaic principle, which is

really bound up in our personal selfish natures.

Our naturalistic mechanician in the philosophy of life then finds quite a satisfaction. Why, of course, being in his own opinion a karmic agent, he has the right to decide when he shall act as such. He will be a conscious agent. And so he executes karma upon his fellows according to his own desires and opinions; but he will not give to the beggar because that has been shown to encourage mendicity, nor would he rescue the drunken woman from the gutter because that is her fault and karma to be there. He assumes certainly to act justly, and perhaps in his narrowness of mind he thinks he is doing so, but real justice is not followed because it is unknown to him, being bound up in the long, invisible karmic streams of himself and his victim. However, he has saved his old theories and yet calls himself a theosophist.

Then again the mechanical view, being narrow and of necessity held by those who have no native knowledge of the occult, sees but the mechanical, outer operations of karma. Hence the subtle relation of parent and child, not only on this plane but on all the hidden planes of nature, is ignored. Instead of seeing that the child is of that parent just because of karma and for definite purposes; and that parentage is not merely for bringing an ego into this life but for wider and greater reasons; the mechanical and naturalistic theosophist is delighted to find that his Theosophy allows one to ignore the relation, and even to curse a parent, because parentage is held to be merely a door into life and nothing more.

Mechanical Theosophy is just as bad as that form of Christianity which per-

mits a man to call his religion the religion of love, while he at the same time may grasp, retaliate, be selfish, and sanction his government's construction of death-dealing appliances and in going to war, although Jesus was opposed to both. Mechanical Theosophy would not condemn—as Christianity does not—those missionaries of Jesus who, finding themselves in danger of death in a land where the people do not want them, appeal to their government for warships, for soldiers, guns and forcible protection in a territory they do not own. It was the mechanical view of Christianity that created an Inquisition. This sort of religion has driven out the true religion of Jesus, and the mechanical view of our doctrines will, if persisted in, do the same for Theosophy.

Our philosophy of life is one grand whole, every part necessary and fitting into every other part. Every one of its doctrines can and must be carried to its ultimate conclusion. Its ethical application must proceed similarly. If it conflict with old opinions those must be cast off. It can never conflict with true morality. But it will with many views touching our dealing with one another. The spirit of Theosophy must be sought for; a sincere application of its principles to life and act should be made. Thus mechanical Theosophy, which inevitably leads—as in many cases it already has—to a negation of brotherhood, will be impossible, and instead there will be a living, actual Theosophy. This will then raise in our hearts the hope that at least a small nucleus of Universal Brotherhood may be formed before we of this generation are all dead.—William Q. Judge.

#### BOOKS ON THEOSOPHICAL SUBJECTS

which have passed the tests of time and use  
Supplied on request. Forty years' experience  
at your service. Let me know your wishes.

**N. W. J. HAYDON,**  
564 PAPE AVE., TORONTO

#### SALUTATION OF THE DAWN

Look to this Day, for it is Life,  
The very Life of Life.  
Within its brief span lie all the verities  
And realities of your existence;  
The bliss of Growth,  
The glory of Action,  
The splendor of Beauty.  
Yesterday is but a dream,  
To-morrow is but a vision,  
But Today well lived makes every  
Yesterday a dream of happiness  
And every Tomorrow a vision of hope.  
Look well therefore to this day--  
This is the salutation of the dawn.



This Salutation is from one of the ancient Upanishads of India and was written many thousands of years ago. A student of the ultra-modern Existentialist movement says that it is a beautiful and concise statement of the Existentialist attitude.

Solomon in his wisdom said, "That which hath been is that which shall be; and that which hath been done is that which shall be done; and there is no new thing under the sun."

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## DIET IN RELATION TO HEALTH

*(Continued from Page 214)*

system, because they are devoid of the imponderable, vitalizing properties which have been lost by the oxidizing processes going on constantly in the organism. How different is the effect of a dinner consisting mostly of highly seasoned viands and a simple meal of luscious fruits and nuts! The first makes one dull and drowsy, overtaxing the digestive organs, while the other is really refreshing, enabling one to perform severe mental and physical work with the least taxation of the digestive organs.

The advantages of a vegetarian or fruitarian diet for man become still more evident when the different food-stuffs and the relation of the various elements to the physiological functions of our organism are considered. The building up of the body proceeds in accordance with the general law of growth and life which is founded on impulse to formation (production) and to renovation of material already used or old. If the material which is consumed is not adequately replaced, the mental and physical powers will gradually diminish.

Physiological text-books tell us that man requires each day so much protein (albumin), so much of carbonhydrates (starch, sugar), so much fat and so much water, while very little attention is paid to the mineral elements, as sodium, potassium, iron, calcium, magnesium, sulphur, manganese, phosphorous, silicon, chlorine and fluorine.

The daily amount of protein necessary for the average man is generally given as high as four or five ounces, because it is falsely regarded as the principal source of muscular energy. Scientific investigations carried on during a long period of time have, however, shown that man can get along very well with about one ounce of protein daily,

as even at the most strenuous work the body consumes no more protein than when at rest. Heat and energy are chiefly created by the combustion of fats and carbohydrates, which are found in the most assimilable form in nuts and fruits. Indeed, a judicious combination of plant-foods supply all that is necessary for the maintenance of perfect mental and physical health. Fruits furnish the needful organic salts, which are of far greater importance for the growth and perpetuation of life and the performance of the various physiological functions of the organism than has hitherto been supposed. While the mineral elements make up only a relatively small part of our food, they are nevertheless very essential constituents, indispensable for a healthy and adequate nutrition; in fact, they may truly be called "*the building stones of the body.*"

Another point remains to be mentioned here which can never be too strongly emphasized. The mineral elements contained in all natural foods can only be assimilated by the system in the organized form in which they are chemically associated with other nourishing ingredients during the growth of the plants. Mineral waters and artificial preparations, like extracts, proprietary medicines, etc., which contain these elements as proximate principles are of no value for nutrition.

The different anatomical parts of the body require different elements for their growth and development; to enjoy perfect health our food must contain the fifteen elements composing the human body in their right proportion. Fruits and vegetables contain these elements in far better proportion than meat, in which only phosphate of potash is predominant, while it is deficient in calcium, iron, sulphur and sodium.

Plant foods, especially fruits and vegetables contain the necessary organic salts in far better proportions

and naturally in a much purer form than flesh-foods. Meat is, at the very best, a one-sided and at the same time expensive food-material, insufficient for the formation of healthy blood. Even taken under the most favourable conditions from perfectly healthy animals, it is contaminated by the effete and poisonous matter which is constantly created in the tissues of the body.

In selecting and preparing our food we should furthermore bear in mind that we cannot improve on nature and that foods which are relished in their natural state are best adapted for the nourishment of the body. Excessive cooking of foods reduces most of their mineral constituents into the inorganic state in which they cannot become vital constituents of the tissues. Natural or uncooked food has another advantage: it necessitates thorough mastication, involving a copious flow of saliva, which in turn aids digestion and assimilation. All advocates of a natural diet should emphasize this point, particularly as it is beyond question that a large part of the improvement manifested in the condition of those who have deserted the ordinary cooked dietary for more natural foods is due to the perfect mastication that these foods require. Recent tests have proved that two-thirds of the energy of the human body is spent in getting rid of food which has been imperfectly masticated and hastily swallowed. Thus only one-third of our energy is left to do our work. If we give proper time to our meals, eating slowly and chewing our food thoroughly, our energy, efficiency and power of resistance against disease will be very much increased.—*The American Theosophist.*

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“Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of Science or Theology.”—*Isis Unveiled* 1. 11.

## ONE MAN'S CREED

I believe in the One Life in which the manifested universe lives, and moves and has its being.

I believe that everything that lives, does so by virtues of its link with that One Life.

I believe in the universal law of justice which brings to every man the just results of all his efforts.

I believe in the continuity of human experiences over many lives on earth.

I believe that by virtue of his innate divinity a man may, at any time, set forth on the heroic path of return to self-conscious realization of his own divinity.

I believe that on that Path a man is ultimately reborn as a personality-transcending individual.

I believe that every world saviour struggled upward on that Path and successfully completed the journey.

I believe that on that Path many powers now latent in man are unfolded and are developed into perfection. His capacity to respond to Goodness, Truth and Beauty become immediate, profound and complete so that the individual who attains, reflects in his own life, the whole grandeur, glory and nobility of Life itself.

I believe that one of those powers is Compassion for all living things, and that this Love is one of the distinguishing marks of those who have passed through the first portal of the Path.

\* \* \* \*

(The Theosophical Society has no creed; the very nature of its work prohibits the Society from adopting any belief, whether or not it is set out in a formal creed, and no matter how noble or inspiring it may be. A member is free to establish his own individual creed if he so desires; he should recognize that this merely summarizes the results of his studies in the light of the degree of his unfoldment up to the time of making.—Editor)

## THE MAN WITH X-RAY EYES

By FRANCIS HILLSON

I have just seen a miracle of the twentieth century, one I would classify as the eighth wonder of the world, and I am as completely baffled as were any of the half-a-hundred great medical experts who have tried to solve the mystery of the power of Kuda Bux, the man with the X-ray eyes.

Kuda Bux is appearing at a Liverpool cinema, where he is mystifying large crowds as easily as he mystified me, by the manner in which he can see with his eyes completely and absolutely blindfolded, almost as well as you and I can see in broad daylight. Thirty-one years ago a little Indian baby boy was born. His father called him Kuda Bux, but did not suspect the remarkable power that this strange human being was later to possess.

As Kuda grew up he was just like other children. He played with them in their games and he knew all the joys and sorrows of the life of these little Indians. But there came a time when, like all children throughout the world, they played at blindman's buff.

Kuda was very fond of this game. Perhaps it was because he always seemed to find what he was looking for when he was the "blind man." The other kiddies marvelled at and were amused by this, but, like children, they never thought that here was anything more than just an example of what luck can do even for a "blinded" boy.

But Kuda himself, as he played this innocent game, took it seriously. Deep down in his childish mind there was a knowledge that he had a power the other children did not have. When they blindfolded him, all was not dark, or if it was dark he could still see; and without realising it almost he was developing his remarkable power.

But Kude thought little more about it until he was about twenty years of age. Then he found himself indulging in strange fits of concentration and he discovered that by means of concentration he could develop this remarkable power of seeing with his eyes closed to a degree that made him almost as normally sighted as an ordinary person.

Kuda Bux realised that this was one of the powers acquired by the Yogis of India, and he knew perfectly well that such powers were acquired largely by concentration. But he was a man of different stamp from the other adherents of this strange art. He decided to put his gift to a practical use and make it the means of earning himself a livelihood, whereas other Yogis and Indian fakirs invariably indulge in their powers purely in the practice of religious asceticism.

Now, this remarkable man can perform the most amazing feats. At Carshalton, in Surrey, a party of medical experts and members of the Psychical Research Society gathered to test the powers of the Indian.

Kuda Bux took his shoes and socks off and in his bare feet walked about on live coals of ifre. When he stepped off them there were not even signs of ashes on the soles of his feet.

Moreover, not even was there a sign of ashes on a tiny strip of sticking plaster which the experts stuck on the hollow of his instep. Apparently, for all the resultant effect, he might have been walking on a sheet of glass.

I myself felt this man's pulse. It was just like that of an ordinary person. Then his body seemed to become tense. He drew in his stomach and held his breath. Gradually his pulse got slower and finally stopped.

He offered to make his heart stop beating also; but, with visions of a

tragedy on my hands, although he assured me that such was impossible, I hastily told him it was not necessary to do so, and for goodness sake to allow his heart to keep on beating.

I tied bandages around this man's eyes after having first placed upon the eyelids two large pads of dough, covered by two huge pieces of cotton wool, all securely wrapped up until his head look like a mass of bandages, such as in the case of the Invisible Man in the famous film.

Kuda Bux stood with his back to a table. On this table I placed a magazine. I opened it, and he laid his fingers on the typescript. Facing in the other direction—when actually if it were possible even for him to see he would be reading backwards—he read rapidly and unflinchingly the matter in the magazine. Not only that, but he even described the style of the type and its colour.

With his hands behind his back I placed in one of them a small novelty dice machine; you press a lever and three dice revolve and stop in haphazard fashion. Lightly he ran his fingers over the dice. The dots on them were indistinguishable by touch—I personally had tested it—yet without fail and with lightning-like rapidity, he read off the number as accurately as if he had been gazing upon the dice with his eyes.

Then we went to a billiard-room, and still with his head bandaged in a completely light-obscuring fashion, he played a game of billiards with me—and very nearly won.

"Anybody can do what I do," Kuda Bux told me, and I could see that he really meant this. "It is only concentration and practice. I practise every day. I take a candle and place it in front of me. Then I gaze at it steadily and I think of the one I love best or the last person I have seen, until everything

else fades into insignificance and my thought is completely concentrated on that one object.

"Then I can close my eyes and I still see the candle; more than that, I see the face of my friend. I am developing a new system far beyond anything I have yet tried, and I can confidently predict that as a result I will be able to see through stone walls within a period of seven months from now.

"I want to be buried alive. I am willing to allow a group of psychical experts to bury me fifteen feet below the ground. All I ask is that a plank be placed an inch or so above my body in order to keep the pressure of the earth from crushing me.

"I will remain buried in this way in the earth for fifteen days, or longer, and I shall suffer no ill-effect.

"When the Psychological Research Society tested me and admitted they were baffled by what I did, they amused me because they were looking for trickery and they could not believe there was no trickery.

"To me it is very easy, because I simply do it. I offered to take poison—any poison they gave me. I have taken all sorts of poison—arsenic, prussic acid, carbolic, and a host of others. They have absolutely no effect on me, because I know that I am taking them and I decide that they shall have no effect.

"The experts even injected fluid into my eyes to make it impossible for me to see, imagining in that way they could show that I depended on my eyesight, but it made no difference. I 'saw' just as well with the fluid in my eyes and the bandages-over them as if I had no handicap whatever. You see, I see with my mind, which cannot be blind-folded."

Truly there are stranger things than mere man can ever explain.

—*Liverpool Evening Express*  
(Reprinted from *The Path*, Australia)

## THEOSOPHICAL INTERNATIONAL CORRESPONDENCE LEAGUE

Mr. J. Van Eden who was recently appointed Secretary for Eastern Canada of the Correspondence League, has received from the secretaries of the League in other countries the names and addresses of persons who would like to correspond with members of the Theosophical Society in Canada. Letters have been received from Holland, France, South Africa, Germany and the United States.

It is evident from the letters that the interests of the correspondents are quite varied—one gentlemen, for example, desires to correspond only with students of Sanskrit literature, which he himself has studied for many years, possessing over one hundred volumns of original Sanskrit commentaries on the Bhagavad Gita and the Upanishads. Some wish to correspond with young persons and others with older members; some hope to come to Canada eventually.

In order to facilitate the bringing together of would-be correspondents, will all those members in Canada who are interested in this activity please send their names and addresses to

Mr. J. Van Eden,  
232 Pacific Ave.,  
Toronto, 9.

Mr. Van Eden should be given some idea of their interests and also in what language or languages they could write. Mr. Van Eden would then be able to give the name, address and interests of a foreign correspondent, and future correspondence would, of course, be carried on without Mr. Van Eden's intervention. Blind members may write in Braille, or if their letters are typewritten, either in English or Esperanto.

There are no fees for this Correspondence League work. Its sole aim is to make stronger the ties of Brotherhood between Theosophically minded persons

all over the world. The League has Secretaries in England, Germany, France, Holland, South Africa, Gold Coast, Norway, Sweden, Finland, Belgium, Denmark, Hungary, Yugoslavia, Switzerland, India, Indonesia, Australia, Austria and Curacao.

## EXCHANGE MAGAZINES

We acknowledge with thanks the receipt of the following exchange magazines:

- The Theosophical Forum, Sept. to Nov.
- Theosophy, Sept. to Nov.
- The Theosophist, July and August.
- The Aryan Path, Sept.
- The American Theosophist, Sept. to Nov.
- The Middle Way, Sept.-Oct.
- Devenir, Sept.
- Theosophia, Sept.-Oct. and Nov.-Dec.
- Theosophy in Ireland, April-Sept.
- Theosophy in New Zealand, Oct.-Dec.
- Bombay Theosophical Bulletin, July to Sept.
- The Theosophical Movement, Aug. and Sept.
- Theosophy in Australia, Aug.-Sept. and Oct.-Nov.
- The Golden Lotus, Sept. to Nov.
- Modern Mystic and Monthly Science Review, July and Aug.
- Theosophical News & Notes, Sept.-Oct.
- The Indian Theosophist, July-Aug.
- East-West, Nov.-Dec.
- The Vegetarian (Bournemouth, Eng.), Autumn.
- New India, Aug.-Oct.
- Life, a monthly review of World Thought Currents, April-July.
- The Kalpaka, April-June.
- Theosophy in Action (Quarterly Organ of the T.S. in Europe) Sept.
- The Young Citizen (Adyar), Aug.
- Osiris (Portugal), July-Aug.-Sept.
- Teozofsky (Zagreb).
- Norsk Teosofisk Tidsskrift (Oslo), Sept.-Oct.
- O Pensamento (Brazil), Oct.