

# THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

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VOL. XXVIII., No. 5

TORONTO, JULY 15th, 1947

Price 20 Cents.

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## BIRTH AND RESURRECTION

It has been most unfortunate for humanity that the Christian churches, to whom had been entrusted the records of the New Testament with all its noble truths and doctrines, should have been misled by designing priests and monks into altering the teachings even of Jesus himself. In effect the result is that the churches profess to believe that what Jesus said in Greek means something entirely different when it is translated into English.

The first radical break between the Church and the New Testament with its record of the teachings of Jesus and Paul, was made by the Second Council of Constantinople, a small and minor gathering of the Church Fathers, which met in A.D. 553. They decided that it was not expedient any longer to teach the people the truth of reincarnation. Jesus had told his hearers, if they were willing to receive it, that Elijah had come back as John the Baptist, but the bishops in 553 were unwilling and the church and the West generally has been unwilling even from the lips of Jesus. The priests do not wish the people to know as much as themselves, while the people shrink from the knowledge that

every man is responsible for his own destiny.

As a substitute for reincarnation the Church has emphasized the idea that at the sound of a trumpet blown by the Angel Gabriel billions of dead men will spring out of their graves like Jacks-in-the-box, or leap out of the seas like homing salmon, in a general resurrection ready for the Last Judgment. The population of the earth is estimated at two billions with three generations to a century. Calculating at the same rate for the last 2000 years we get 120 billions, and for the preceding historical period alone we must confront a somewhat crowded assembly.

This is not Nature's method. The tender babes that enter the world in hordes every year are the resurrected denizens of the past. They bring just judgments with them. Pain and discipline for some, but love and welcome for most and progress for all. When the mother takes her babe in her arms all the joy and ecstasy that accompany a true resurrection are realized. Mother Nature has taken another step onward on the divine path of unfolding life, and the little pilgrim with the endowments he has earned, one talent or ten as the case may be, sets out to follow the Master.

A. E. S. S.

## EACH MEMBER A CENTRE

Some years ago one of those Masters in whom so many of our members believe, directed H.P.B. to write a letter for him to a certain body of Theosophists. In this he said that each member could become, in his own town or city, if earnest, sincere and unselfish, an active centre from which would radiate unseen powerful forces able to influence men and women in the vicinity for good; and that soon enquirers would appear, a Branch in time be organized, and thus the whole neighbourhood would receive benefit. This seems just and reasonable in addition to its being stated by such high authority. Members ought to consider and think over it so that action may follow.

Too many who think themselves theosophically alone in their own town, have folded their hands, and shut up their minds, saying to themselves that they could do nothing, that no one was near who could possibly care for Theosophy, and that that particular town was the "most difficult for the work".

The great mistake in these cases is forgetting the law indicated in what H. P. B. wrote. It is one that every member ought to know—that the mind of man is capable of bringing about results through means of other minds about him. If we sit and think that nothing can be done, then our subtle mind meets other minds within the radius of our sphere—not small—and shouts into them: "Nothing can be done". Of course, then nothing is done. But if unselfishly and earnestly we think Theosophy, and desire that others should, like us, be benefitted by it, then to the minds we meet in stray moments of the day and in many hours of the night we cry "Theosophy," and "Help and hope for thee." The result must be an awakening of interest upon the slightest provocative occasion.

Such an inner attitude, added to every sort of attempt at promulgation, will disclose many unsuspected persons who are thinking along this very line. Thus will the opportunity of the hour be taken advantage of.

Our last Convention marked an era; the dying away of strife and opening of greater chances, the enlargement and extension of inquiry and interest on the part of the great public. This is a very great opportunity. Branches and members alike ought to rise to meet and use all that this will afford. Remember that we are not fighting for any form of organization, nor for badges, nor for petty personal ends, but for Theosophy; for the benefit, the advantage and the good of our fellow-men. As was said not long ago, those of us who follow after and worship a mere organization are making fetishes and worshipping a shell. Unselfishness is the real keynote.

Those of us who still, after years and after much instruction, are seeking and wishing for personal progress or preferment in the occult side of life, are destroying that quality first referred to—of being a living, breathing centre of light and hope for others. And the self-seekers thus also lessen their possible chances in the next life here.

Close up the ranks! Each member a centre; each branch a centre; the whole a vast, whirling centre of light and force and energy for the benefit of the nation and of the race.—(Published by William Q. Judge in *The Path* for October, 1895.)



The Master serves humanity and identifies himself with the whole world; he is ready to make vicarious sacrifice for it at any moment—by living for it, not by dying for it.—*Light on the Path*.

## POWERS LATENT IN MAN

*"For in the inner recesses of the mind is divine prophecy hidden and confined."*—CICERO.

Throughout history there are evidences that the powers usually latent in man were developed by the few, who either used them in the service of mankind, or exploited them. The Mystery Schools guarded their secrets by imposing severest penalties on the unfaithful. The knowledge of electricity and magnetism was said to be known by the priests in ancient times and there is no doubt that they were scientists of a high degree. The alchemical philosophers were successful in uncovering latent powers, as likewise were the yogis. Throughout history, as I have said, this knowledge has been known to the few but not all those, however, were legitimate seekers, and the methods of developing unusual powers by the less worthy were both curious and varied.

Ennermoser paraphrases Cicero when he says: ". . . true magic lies in the most secret and inmost powers of the mind. Our spiritual nature is still, as it were, barred within us. All spiritual wonders in the end become but wonders of our own minds." And his conclusion is that "in magnetism lies the key to unlock the future science of magic . . . ."

That these latent powers were powers of the soul, none of the early philosophers questioned but there was considerable difference of opinion as to just where the seat of the soul was. The Platonists taught that the power of the soul was equal in every part of the body; Diogenes Apolloniates claimed, the soul inhabits the aorta of the heart

and Hippocrates and Ansonius placed the reasoning portion of the soul in the heart; Empedocles sought the soul in the substance of the blood, as did Moses and the Jews; Strato placed it between the eyebrows, Descartes in the pineal gland, Sömmering in the cavities of the brain (I might note here that Arturo Castiglioni in "Adventures of the Mind" says the kundalini dwells in the cavity of the skull) and Plato and Democritus settled for the whole body as the residence of the soul. The latter also made a statement that has a rather modern ring, at any rate it is a theory set forth by Lakhovsky in his "Secret of Life" and that is, that from all visible things, radiations are continually proceeding.

To me, the oddest place of all for the seat of the soul, was in the pit of the stomach. But I find in looking further, that there is considerable evidence that many believed the soul or consciousness to reside there. The divine soul is called by Homer a Greek word meaning "pit of the stomach" it being a common belief in his day that the soul was so placed. "It is remarkable," says Ennermoser in his "History of Magic" that the poet-king speaks of the soul in the pit of the stomach; so that even in the earliest ages the transposition of consciousness had been remarked, by which, as the Hindoos knew, the sumnabulists see and hear through the pit of the stomach."

An instance of consciousness being transferred to the pit of the stomach is given by Van Helmont. In this unusual phenomenon, he produced through the use of narcotics a condition in which the altered activity of the mind expressed itself in a loftier manner than is usual in using narcotic drugs. His account is as follows:

"I made use of the Napellus in various ways. Once, when I had only prepared the root in a rough manner, I tasted it with the tongue: although I had swallowed nothing and had spit out

a deal of the juice, yet I felt as if my skull were being compressed by a string. Several household matters suggested themselves, and I went about the house and arranged everything. At last I experienced what I had never felt before. It seemed that I neither thought nor understood, and as if I had none of the usual ideas in my head; but I felt, with astonishment, clearly and distinctly, that all those functions were taking place at the pit of the stomach: I felt this clearly and perfectly, and observed with the greatest attention, that, although I felt movement and sensation spreading themselves from the head over the whole body, yet that the whole power of thought was really and unmistakeably situated in the pit of the stomach, always excepting a sensation that the soul was in the brain as a governing power.

"Full of astonishment and surprise at this feeling, I watched my own thoughts, and made the most accurate observations. The sensation of having my imagination and power of reasoning at the pit of the stomach was beyond the power of words to describe. I perceived that I thought with greater clearness: there was a pleasure in such an intellectual distinctness. It was not a fugitive sensation; it did not take place when I slept, dreamed, or was ill, but during perfect consciousness; and although I had often before been in ecstasia, yet I observed that the former states had no connection with this, where thought and imagination were exclusively confined to the pit of the stomach. I perceived clearly that the head was perfectly dormant as regarded fancy: and I felt not a little astonished at the change of position. Occasionally the pleasure was interrupted by the fear that this unusual circumstance might cause insanity, being produced as it was by a poison; but the preparation and the small dose reassured me. After about two hours a slight dizziness came

twice over me. After the first I observed that thought had returned; after the second, that I thought in the usual manner. I have never since experienced anything similar, although I have used the same means."

He further remarks: "Of this brilliant ray of light we can only say that it is intellectually higher than the material body, for it emanates from the soul, which itself is pure intelligence. From that time," he declares, "I had clearer and more consequent dreams; I learned to understand that one day instructs another, and that one night lends knowledge to another. I also learned that life, reason, sleep, are the workings of a certain light which needs no conductors . . ." According to him, the determinations of reason arise in the brain, but associated with a nervous stream from the regions of the heart, where memory of the past and comprehension are situated. But everything which is future and purely abstract, without reference to the present, takes place entirely in the pit of the stomach, and distinct things appear to be present —no which account insane persons talk of distant things as if they were close at hand. (Ennermoser.)

Another interesting account of a cataleptic person is told by Petetin. For some time this lady was insensible to outward influences and could neither see nor hear. Once, however, Petetin discovered that she understood him when he spoke close to the pit of the stomach. Soon afterwards she was able to see and smell in the same manner, and she had the power of reading a book or letter even when a substance was laid between her and it. If a non-conducting body were laid between the object and the pit of the stomach, she took no notice of it, but with good conductors the opposite took place. In another cataleptic patient, Petetin not only observed an entire transfer of the senses to the pit of the stomach, but also to the

ends of the fingers and toes. Both of these patients showed a remarkable activity of mind, and made frequent predictions of the future.

Predictions of the future, soothsaying, etc., however, are not unusual in diseased bodily conditions. Inflammatory diseases, particularly those of the brain, often produce prophetic delirium. During a fever, Cellini had a vision of an old man somewhat like the mythological Charon, who wished to drag Cellini to an enormous boat. Cellini would then call to his apprentice Felix, to drive the old man away. "Away, old traitor!" the faithful Felix would cry, and the old man seemed to fear the apprentice and would for a time depart. However, he came back repeatedly and Cellini clung in terror to Felix, but eventually being threatened by the apprentice with an axe, the old man said, "Let me be—I will not return for a long time," and Cellini became well again.

The power of soothsaying is natural to and a portion of the soul, though latent in the usual circumstances of life, says Ennermoser. He claims that second-sight may be transferred to another person through the hands or feet. Many methods were resorted to, to encourage "visions." The *Oupnekhat* (Book of the Secret—written in Persian) had its own recipe. "To produce vision, we must sit on a four-cornered base, namely the heels, and then close the gates of the body. The ears by the thumbs; the eyes by the forefingers; the nose by the middle; the lips by the four other fingers. (Try it out for yourself and experience one of the most uncomfortable half minutes of your life.) The lamp within the body will then be preserved from wind and movement, and the whole body will be full of light. Like the tortoise, man must withdraw every sense within himself; the heart must be guarded, and then Brahma will enter into him, like fire and lightning. In the great fire in the

cavity of the heart a small flame will be lit up and in its center is Atma; and he who destroys all worldly desires and wisdom will be like a hawk which has broken through the meshes of the net, and will have become one with the great being."

The Soma, according to Ennermoser, refers to the sun-plant, the lotus flower. "Its sap is used as the soma-drink for the initiation of the Djoga; it is said to produce the magical condition in which the drinker is united with Brahma, and beholds everything".

Pordage in the 17th century, describes wonderful visions he had—spirits of all sizes and shapes; angels and devils; princes passing in carriages drawn by bears, tigers, and lions; and even whole armies in broad daylight, etc. Not to be outdone by the prodigious visions of others, he assures us that the evil spirits "left behind them a highly poisonous odour," and that his palate was annoyed by the flavour of salt, sulphur and soot.

Sometimes precious stones were used in predicting the future. Orpheus says in regard to the lodestone: "With this stone you can hear the voices of the gods, and learn many wonderful things. If you suffer from sickness, take it into your hands and shake it well. Then take courage and ask it concerning the future. Everything will be unfolded truthfully before you." Here is his theory: "The earth produces good and evil to us poor mortals; but for everything evil she also provides an antidote. Each kind of stone is formed of earth, in which incalculable powers lie hidden. Everything that can be done with roots may also be done with stones, which have still greater power. Roots live but for a short time, and then perish; their life only lasts as long as we obtain their fruits: but when they no longer exist what can we hope more from the dead? Among plants we find some that are noxious, some that are beneficial;

among the stones it will be difficult to find any that are hurtful. Armed with the lodestone you may pass unharmed among reptiles."

A knowledge of the influence of precious stones was considered essential to early magicians. Some of their findings may be worthy of investigation, especially from a medical point of view, that is, assuming there is any foundation to the supposition that there is benefit to be derived from the stones.

Orpheus who lived prior to the Trojan war, ascribed great power to the secret virtue of certain stones, among which were the lodestone and the siderite, the latter a species of precious stone called by some, including Pliny, a magnet. Secret remedies, magic formulae, incantations, etc., were carried about on so-called Orphean tablets. It was the custom when one was cured by the priests of the temple, or through the god by means of an oracle, for the patient to leave at the temple a history of his illness and the means of its cure. Thus was established a sort of medical library. Hippocrates collected many remedies from the tablets in the temple at Cos which he practised on his patients. It is curious to note that Mslampus, also celebrated for his cures, is said to have healed Iphiclus of his impotence by the rust of iron. The temples of Isis were celebrated for treatment of disease and oracles consulted for cures. According to Herodotus the priests of Isis were not permitted to eat salt, that their chastity might not be endangered. They shaved their heads, wore shoes of papyrus and a linen garment, because Isis first taught the use of linen. Gums were burned in the morning in the temple of Isis, myrrh at noon, and kyphy in the evening. This latter was a mixture of 16 substances in the preparation of which special regard was paid to the sanctity of the number 4.

To the Pythagoreans, 4 was the holiest number. The signification of

the Pythagorean numeral theory is that numbers contain the elements of all things, and even of the sciences. Numerals are the invisible coverings of beings, as the body is the visible one; that is to say, there is a double characterism of things, one visible and one invisible; of the former the visible shape is matter, of the latter, number; and all that manifests itself is the result of an inward energy; and this energy is the emanation of a power. (Porphyrius.) The end of the Pythagorean philosophy was to free the soul from the fetters of the senses, and to make it fit for an eternal and unchanging contemplation of spiritual things.

Much has been written about the use of herbs and other plants in the development of occult powers. Soothsayers were crowned with laurel: it was used as incense, and was supposed to greatly assist in the prediction of future events. Its leaves placed under a pillow was thought to produce dreams. Visions and prophesy were also sought through the use of Deadly Nightshade. The Egyptians prepared an intoxicating substance from hemp, called Assis. Rolled into balls the size of a chestnut, they swallowed a few (!) and experienced ecstatic visions. Henbane was preferred by the witches of the middle ages.

You and I and the rest of the readers of C. T. could write about latent powers in man for the next 10 years and still be on the outside looking in. From a historical point-of-view, the lesson we learn is to keep aloof, if one had in mind to develop occult powers by external means. There is this to be said: the proper development of latent powers is not something that can be taught like mathematics, but is in the final analysis revealed within oneself as the outcome of spiritual maturity.

Olive Oltcher.

187 Belonda St.,  
Pittsburgh, 11, Pa.

## THE SMARAGDINE TABLES OF HERMES

"True without error, certain and most true; That which is above is as that which is below, and that which is below is as That which is above, for performing the miracles of the One Thing.

"And as all things were from One by the mediation of One, so all things arose from this One Thing by adaptation. The Father of it is the Sun, the Mother of it is the Moon, the Wind carries it in its Bosom; the nurse thereof is the Earth.

"This is the Father of all perfection and consummation of the whole world. The power of it is integral, if it be turned into earth. Thou shall separate the earth from the fire, the subtle from the gross, gently, with much sagacity; it ascends from earth to heaven and descends again to earth, and receives the strength of the superiors and of the inferiors; so thou hast the glory of the whole world: therefore let all obscurity flee before thee.

"This is the strong fortitude of all fortitudes overcoming every subtle and penetrating every solid thing. So the world was created. Hence were all wonderful adaptations of which this is the manner.

"Therefore am I called Thrice Great Hermes, having the three parts of the philosophy of the whole world. That which I have spoken is consummated concerning the operation of the Sun."

### REDUCED SIZE OF MAGAZINE

The reduced size of the magazine this month is due to two factors, (1) a static income and (2) a heavily increased cost.

The cost of printing was not increased in all the years since 1928 when Mr. A. E. S. Smythe moved to Hamilton. During that time the magazine has been printed by the same firm of print-

ers, The Griffin and Richmond Co., Limited, and it was due to the interest and co-operation of that firm that we were not faced with a substantial increase much earlier. Mounting labour and material costs could not be disregarded indefinitely and a recent examination of the cost of the work indicated that there should be an over forty per cent increase in price, or approximately \$540.00 per annum. This is beyond our present means.

Our 16-page issue is costing us about 2c per copy less than the 32-page size. Therefore we cannot at present reduce the yearly subscription of \$2.00 or the price of the individual copies, namely 20c each. We do hope, however to increase the number of subscribers and if we can do this, we could increase the size again and eventually return to the former number of pages.

We sincerely trust that the members and friends will co-operate with us in the effort to build up the circulation—250 new subscribers would provide sufficient extra funds to print a 32-page magazine.

The Editorial Board.

### THE SENTINELS OF THE GUARD

The Sentinels of the Guard stand still  
In rain, in fog, in snow.

They carry high their banners

For Mankind,

Standing ever vigilant for all Time.

The Guard changes on the hour,

But posts are never left,

For catastrophies but wait to sweep

Upon Mankind

And catch him in a net of shadows.

The Sentinels care not

That man is so oblivious

Of their tasks well done;

They only care to please their King,

The Universe, the One.

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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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 Traveling Library conducted by the Toronto Theosophical Society. There are no charges except for postage on the volumes loaned. For particulars write to the Librarian, 52 Isabella Street, Toronto, Ont.



A Gallup poll of Canadian citizens indicates that a large majority support the general principle that every man and woman should have a right to employment without distinction of race, colour or creed. Sixty-four percent of those polled were in favour of a law which would compel the adherence to this principle by all employers of labour.

The Human Rights Commission of the United Nations will consider an international bill of human rights and freedoms, the first document of its kind in the known history of the human race. The ideal of the Universal Brotherhood of Man, which was proclaimed in 1875 must in time be reflected in the statutes of nations and of international organizations—not as something superimposed upon the masses of humanity, but as an expression of the growing conviction of mankind that international brotherhood must replace fratricidal warfare.



“The Truth About Madame Blavatsky” by Walter A. Carrithers, Jr., is a 27-page booklet published by the Theosophical University Press, Covina, California. Mr. Carrithers is not a member of the Theosophical Society nor has he been affiliated with any mystical or occult group. The booklet is in the form of a letter addressed to Mrs. Gertrude M. Williams, author of ‘Priestess of the Occult’ and was written after Mr. Carrithers has unsuccessfully tried to engage the author and her publishers in open correspondence regarding the validity of the accusations made against H. P. B. Mr. Carrithers writes forcibly, concisely without any mincing of words and his booklet is well documented and contains copious footnotes from his sources of information. He has compressed much information into his comparatively short document and has presented the first statement of the facts required to demolish Mrs. Williams’ book. Six pages are devoted to a refutation of Hodgson’s report to the Society of Psychological Research and Mr. Carrithers quotes a remark attributed to Sir William Barrett, F.R.S. (a President of the S.P.R.) that the report was ‘a blot on the Proceedings of the Society for Psychological Research’. The booklet is available from the publishers.



THE CANADIAN THEOSOPHIST  
**STANDING OF THE LODGES**  
 FOR THE YEAR ENDING JUNE 30, 1947

	New Members	Joined on Demit	Reinstated	Left on Demit	Dead	Resigned	Inactive	Total 1946	Total 1947
Calgary .....					1		1	8	6
Edmonton .....							4	25	21
Hamilton .....	4		1	1			2	23	25
Kitchener .....								3	3
London .....							2	4	2
Montreal .....	9		1	1	1		2	38	44
St. Thomas .....								2	2
Toronto .....	17	1	6	2	6	3	15	212	210
Toronto West End .....	1							6	7
Vancouver .....	1	1			1		1	24	24
Vancouver Orpheus .....							4	20	16
Victoria .....								2	2
Vulcan .....								3	3
Members at Large .....	1		1	1				6	7
<b>Total .....</b>	<b>33</b>	<b>2</b>	<b>9</b>	<b>5</b>	<b>9</b>	<b>3</b>	<b>31</b>	<b>376</b>	<b>372</b>

**STATEMENT OF FUNDS—YEAR ENDING JUNE 30th, 1947**

RECEIPTS	EXPENDITURES
Balance from last year:	Per Capita Tax—Adyar .....\$ 98.00
Gen. A/c .....\$133.00	Magazine Cost:—
Special Fund ..... 78.00	Printing .....\$1200.00
\$ 211.00	Postage ..... 61.11
Lodge Fees and Dues:—	Envelopes ..... 17.09
1947 .....\$842.60	Zines ..... 10.48
1948 ..... 63.00	1288.68
905.60	General Fund:—
Magazine Subscriptions ..... 425.69	Postage ..... 38.05
Magazine Donations ..... 238.64	Office ..... 6.78
664.33	Binding ..... 59.55
Donations:—	Pamphlet ..... 36.72
General Fund ..... 121.25	Stencils ..... 34.19
Bank Interest ..... 4.87	175.29
\$1907.05	Cash in Bank ..... 345.08
	\$1907.05

**BANK RECONCILIATION**

As per Pass Book .....	\$451.78
Less O/S Cheques .....	106.70
	\$345.08

“Do not stop to consider your progress at all, because that is the way to stop it; but take your mind off the question of your progress and do the best you can. I hope you will be able to acquire in no long time that frame of mind which you so much desire. I think you will acquire that if you will take your mind off yourself as much as possible, and throw it into something for somebody else, which would in course of time destroy the self impression.”—*Letters That Have Helped Me.*

## NOTES AND COMMENTS BY THE GENERAL SECRETARY

There has been quite a number of letters received by me from members and others who are anxious to get in touch with people for purposes of correspondence in matters theosophical. Among the suggestions is one for "Queries and Answers" for students; another a system of Pen Names for private correspondents and finally the idea from Adyar of the Theosophical International Correspondence League. This matter was debated by the General Executive who came to the conclusion that a column in the magazine be devoted to the subject. Mr. John Van Eden, 232 Pacific Avenue, Toronto, 9, has consented to act as Secretary, to whom all correspondence on the subject should be directed.

\* \* \* \*

Mr. Gibbs' letter to the editor (printed elsewhere) is provocative of thought. There is no doubt that interest in Theosophy would be greatly enhanced in having good speakers tour the lodges. Without outside stimulus we are apt to lapse into apathy that requires galvanizing periodically into vibrant activity. But a serious lack of funds is a handicap to the Society's modus operandi. We as members of an organization which is as important in its way as belonging to a church are satisfied to pay but \$2.50 per annum and apparently think all our activities can be brought and paid for out of that small amount. Most churchgoers pay vastly more. But for the same spiritual purposes it seems almost impossible for us to "Raise the Wind". A well known public man during the last war had the following slogan hung up in his office "The difficult we do immediately—the impossible takes a little longer". Supreme confidence. On the same principle quite recently I made an appeal for funds for our magazine and

suggested that those capable of sending even small contributions should do so, with a few exceptions it failed to bring any appreciable amount to our depleted coffers. To appeal to the lodges for contributions for a well-known lecturer to tour from East to West or vice-versa is easily done but with what hope of realization? Such tours can be arranged and if the lodges are keen it would give me much pleasure to hear from them on the subject.

\* \* \* \*

Last week I visited Albert Smythe in Hamilton and found him suffering from the extreme heat and also distressed over the curtailment of the size of the magazine. I pointed out the greatly increased cost of printing but he stressed that a little more energy in getting new subscriptions would overcome this handicap. Can the lodges help in this matter? The step taken is not irrevocable.

\* \* \* \*

Another old and valued member has passed away in the person of Mrs. E. M. Wright who died on June 12. She was in her eighty-ninth year and was a member of the Toronto Lodge. Recently she had been living at Pointe Claire, Que., with relatives. Theosophy to her was a living reality and she devoted her long life to its exposition and furtherance. We deeply regret her passing and extend our sympathy to those who mourn her loss.

\* \* \* \*

I take my vacation this month and intend going to the American Convention at Olcott and it is on the cards I may fly from there to Vancouver for a visit to my daughter. When and if it materializes I shall look forward to visiting the Lodges and meeting our Western members.

E. L. T.

## THE GENERAL EXECUTIVE

The Annual Meeting of the General Executive, Theosophical Society in Canada took place at 52 Isabella St., Toronto, on Sunday, July 6th. The following members were present:—Messrs. D. W. Barr, D. C. Hatt, G. I. Kinman and the General Secretary. The Financial Statement and the Standing of the Lodges were presented and are published elsewhere in this issue. The balance on hand shows an appreciable increase on that of last year. It will be noted that thirty-three new members joined, and it may be added that twenty-five new subscribers were added to the list. The principal business of the meeting was the appointing of a new editor. This was done by the adoption of the following Motion: "That Mr. Dudley W. Barr be appointed editor and that the General Executive with the addition of Mr. Frank Sutherland and Mr. E. B. Dustan, assist him in the production of the magazine." The question of meeting the increased cost of printing was a lively topic. Most of the out of town members had sent in their suggestions but there was no unanimity. Eventually these three pregnant questions were put to the vote to find if there was any uniformity. 1. Shall we make an effort to carry on the magazine at its present size by the aid of donations from the lodges and other sources until the end of the present volume? Two voted for and two against. 2. Shall we publish a sixteen page magazine pro-tem and review the situation at a later date when the reaction has had time to crystalize? Four voted for and none against. 3. Shall we issue the magazine bi-monthly making four 32 page issues for the balance of the present volume instead of the normal eight issues? Two were for and two against. It was evident that the second question elucidated the situation whereupon a motion to that effect was car-

ried. It was felt that this decision would meet with the approval of all concerned and further, that the membership at large and the subscribers would become cognizant of the situation and have the opportunity of expressing their views on the subject when perhaps ways and means would be found to restore the magazine to its original size on the termination of the present volume which takes place next February. All recognized the seriousness of the step taken but felt that it was the best thing to be done under the circumstances. In conjunction with this decision the report of the Editorial Committee in this issue should be read. The next meeting will take place on the 5th October or subject to the call of the Chair, in view of the magazine change.

E. L. T.

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*The Editor, Canadian Theosophist:*—It was with great interest that I read Mr. Thomas' letter regarding a lecture tour for Professor Wood. I have just finished a business trip across Canada and at each city I contacted the local T. S. lodge and told them about Professor Wood's lecture in the East. At all places I found enthusiasm and a desire to help in a tour across Canada.

Some of the Lodges would even put on lectures in neighbouring towns where there is no T.S. group, if a well organized drive were put on with the tour I feel that the Theosophical Movement in Canada would receive a real boost.

If it is too expensive for two people to undertake the trip then I suggest an appropriate lecturer be chosen and a subscription list be opened for donations for his travelling expenses.

Our experience in Ottawa has shown that the public lectures given by Professor Wood increased our membership 50%.

Yours fraternally

H. J. Gibbs.

## THE PERENNIAL PHILOSOPHY

## A REVIEW

From a casual glance through the pages of inspiring quotations from Sages and mystics throughout the Ages, brought together under Aldous Huxley's apt slogan, one infers that as *The Secret Doctrine* covers all such experiences as he gives and widens their horizon, therefore the theme of *The Perennial Philosophy* is sure to be in line with Secret Doctrine advancement of knowledge and perception. Actually the whole Theosophical Movement is ignored and left out of count by Huxley, and all who write from that standpoint are excluded from his book. Think of a spiritual quest that finds nothing in *The Voice of the Silence*, or can turn away from the esoteric quotability of *Light on the Path!* ("You will enter the light, but you will never touch the Flame.") No excerpts from *The Bhagavad Gita*, *Upanishads*, etc., are from translations by the Sanscrit scholar and orientalist, Charles Johnston, who, with other Theosophists, opened these treasures of the Ancient Wisdom to circles other than learned and literary, in the West.

There are in *The Perennial Philosophy* obvious resemblances to Theosophy, such as exist between mysticism in general and occultism in general, but the likeness stops there; for, in all forms of historical mysticism the trend is toward the Pratyeka ideal of spiritual attainment for its own sublime sake, and Huxley has not brought forward a single example to transcend that ideal. Whereas the outstanding feature of the 19th Century effort of the Great Lodge is wrapped around the kernel of the Nirmanakaya ideal of renunciation of spiritual reward. The noblest passage in *The Secret Doctrine* gives it to perfection as the Watcher, who is the "Great Sacrifice" (I, 208), and it is stressed throughout by hierarchial com-

ination for united service to raise humanity. *The Voice of the Silence* marks without equivocation two Paths to be followed, both spiritual but leading in different directions. The distinction may mean little to a world indifferent to, or incapable of grasping, either alternative, but from an author who quotes extensively from Buddhist and Hindu writings one would expect recognition of the hall-mark that raises the ideal of attainment utterly beyond anything we call self. Doubtless the higher ideal has been known to many, cited in *The Perennial Philosophy*, as the culmination of their own 'secret doctrine'.

The reason for exclusion of writings of the highest import in a book under such a title, is to be found in its last pages, in the author's own words. One quotation from p. 299 expresses it:

"The hermits of Tibet and the Thebaid were certainly one-pointed, but with a one-pointedness of exclusion and mutilation. It may be, however, that if they had been more truly 'docile to the Holy Ghost', they would have come to understand that the one-pointedness of exclusion is at best a preparation for the one-pointedness of inclusion—the realization of God in the fulness of cosmic being as well as in the interior height of the individual soul. Like the Taoist sages, they would at last have turned back into the world riding on their tamed and regenerate individuality; they would have 'come eating and drinking', would have associated with 'publicans and sinners' or their Buddhist equivalents, 'wine-bibbers and butchers'. For the fully enlightened, totally liberated person, *samsara* and *nirvana*, time and eternity, the phenomenal and the Real, are essentially one."

(There is not a word in the context to exempt from inclusion in this tirade the "hermits" who inspired the Theosophical Movement and gave us The Secret Doctrine!)

Here we listen to ingrained materiality entirely unable to conceive of a "one-pointedness of inclusion" of *the whole of humanity*—with a claim by the author to assess all that the "fully enlightened and liberated" can know! Truly amazing, and unsurpassed even by the effrontery of A. O. Hume and his ignorance of the LAW of LAWS.

It is as if Huxley's almost uncanny perception of the wickedness of human nature, and his accurate portrayal of it in his novels and stories—for instance in "The Gioconda Smile"—had left a stain that colours his vision when he turns it over to the opposite number. No wonder he fortifies himself with innumerable expressions from others of THE GOOD, stressing it from every quarter. From such a standpoint (and just possibly being a bit 'fed up' by the collection of a whole book-full of it!), he trusts his own estimate of its pursuit by an intellect that he takes to be as infallible on the Good as it is when dealing with the Evil he knows already by heart.

One closes the book with regret that the light it gives from the many includes no beams that have been shed in our time, through the Theosophical Message, upon searchers for spiritual knowledge.

H. Henderson.

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*The Editor, Canadian Theosophist*.—In "Occultism and Modern Physical Theory" (April *Canadian Theosophist*) Mr. Phillips Newcombe gives us from his wide reading much comprehensive information on the strides that have brought scientific views of the Atom up to date, and then on almost to the door of the occult. He marks correspondence in the basic ideas of Modern Science with those of *The Secret Doctrine*, from which he gives quotations. It may be of interest to add to these quotations some

from H.P.B. on the Atom, given in *Transactions of the Blavatsky Lodge of the Theosophical Society* in 1889, a year after *The Secret Doctrine* came out.

As explained in a foreword to printed Transactions, shorthand reports were made of questions put by members, with answers in all cases those of Eastern Philosophy as given by H.P.B. herself. In Transaction VII, Mr. Wm. Kingsland in the chair, we find at p. 19:

Q. Is the Radiant Essence, Milky Way, or world-stuff, resolvable into atoms, or is it non-atomic?

A. In its precosmic state it is of course, non-atomic, if by atoms you mean molecules; for the hypothetical atom, a mere mathematical point, is not material or application to matter, nor even to substance. The real atom does not exist on the material plane. The definition of a point as having position, must not, in Occultism, be taken in the ordinary sense of location; as the *real* atom is beyond space and time. The word molecular is really applicable to our globe and its planet, only: once inside of it, even on the other globes of our planetary chain, matter is in quite another condition, and non-molecular. The atom is in its eternal state, invisible even to the eye of an Archangel; and becomes visible to the latter only periodically, during the life cycle. The particle, or molecule, is *not*, but exists periodically, and is therefore regarded as an illusion.

The world-stuff informs itself through various planes and cannot be said to be resolved into stars or to have become molecular until it reaches the plane of being of the visible or objective Universe.

Q. Can ether be said to be molecular in Occultism?

A. It entirely depends upon what is meant by the term. In its lowest strata, where it merges with the astral light, it may be called molecular on its own

plane; but not for us. But the ether of which science has a suspicion, is the grossest manifestation of Akâsa, though on our plane, for us mortals, it is the seventh principle of the astral light, and three degrees higher than "radiant matter". When it penetrates, or informs something, it may be molecular because it takes on the form of the latter, and its atoms inform the particles of that "something". We may perhaps call matter "crystallized ether".

Q. But what is an atom, in fact?

A. An atom may be compared to (and is for the Occultist) the seventh principle of a body or rather of a molecule. The physical or chemical molecule is composed of an infinity of finer molecules and these in their turn of innumerable and still finer molecules. Take for instance a molecule of iron and so resolve it that it becomes non-molecular; it is then, at once transformed into one of its seven principles, *viz.*, its astral body; the seventh of these is the atom. The analogy between a molecule of iron, before it is broken up, and this same molecule after resolution, is the same as that between a physical body before and after death. The principles remain *minus* the body. Of course this is occult alchemy, not modern chemistry.

H. Henderson.

The H.P.B. Library,  
348 Foul Bay Rd.,  
Victoria, B.C.

### HIDDEKEL AND PRATH

I was very interested in Olive Harcourt's article The Rivers of Eden. I write this in no critical sense but because the subject and its treatment were thought provoking, I felt the urge to probe further the meanings attached to the senses of smell and taste. Perhaps the sentence "There is not much to say about the other senses, indeed there is little to discover." prompted me at least to express what little I could on the matter.

It is common experience that smell is linked with memory. When recalling an event or scene, a scent connected with it may come, so intense that it is hard to believe that it is not physically present. And on the other hand a perfume comes wafted into our field of perception and we instantly and vividly remember some scene closely connected with that odour. Sometimes it is hard to tell which comes first the scent or the memory.

Sometimes memory allies itself to physical things, such as the body's memory for food, tastes, time; the hands memory for oft repeated tasks, etc. Often we consciously link our memory with emotions . . . love, hate, fear, nostalgia . . . Conscious memory on the mental plane becomes definitely a part of man's intellect. There is still another Memory . . . spiritual memory which of course is intuition. This is God's smell and symbolized by perfume and incense. The thyrus has a distinct and pleasant odour. Perfumes and incense were used at mystic rites to help invoke the intuitive powers of the neophyte. Frankincense was brought to the Christos . . . for it is spiritual memory which bridges the gaps the opposites, even of Life and Death, and make man—Immortal.

God's Taste might be the realization of spiritual essence in matter. As stated, the object must be touched in order to be tasted; just so, Spirit must have form, be materialized, to develop into Conscious-Spirit. This gaining of Consciousness is the inner tasting of Life, symbolized in the eucharist by the tasting of bread (Duty?) and wine (inner teaching). To truly taste is to gain the utmost from experience and to find Divine Compassion.

The milk and honey are symbols of the spiritual teaching and guidance that the baptism rites promise. . . salt implies the form, the dead letter only.

By tasting and smelling are hearing and seeing accomplished and the square made round.

D. A.

## ADMINISTRATION OF ADYAR HEADQUARTERS

(Concluded from Page 128)

### Income and Outgo

The income of the Society is obtained from:

1. The annual dues of the members, which amount barely to one sixth of working expenses . . . . .
2. Rents and interest from investments.
3. Donations.

The Society owns a printing press, which was established in 1908 by Dr. Besant—the Vasanta Press—and which by her will she donated to the Society. It used to employ 130 men but employs now only 60. . . . The Society owns also the Theosophical Publishing House established by Co. Olcott, but by his will the management of the Publishing and *The Theosophist* is under the sole direction of the President.

It has been suggested that we should charge an admission fee to visitors. The sum obtained would be little. *We do not want to keep out visitors who desire to see our Headquarters*, and want to get some idea of what the Society stands for . . . In the Headquarters estate are small temples or shrines of Hinduism, Buddhism, Christianity, Zoroastrianism, Muhammadanism, and the foundation platform of a Jewish Synagogue. These have been erected by members of the various faiths, not by the funds of the Society. All these statues and temples within one estate explain clearer than books that Theosophy is not a *new religion*, but the brother of all religious endeavour in every field.

There is also the splendid Adyar Library, which is a public library, and no fee can be charged to visitors who come to see it. Furthermore, since Adyar is already known to the Indian public as a center both of International and Hindu culture, it is unpractical to

charge admission fees, which in the end will add little to our income.

Since April of this year, Headquarters has been brought within the Corporation limits. Earlier when it was part of the District of Chingleput, and being incorporated under the law as a Society on a religious and philanthropic basis, no house tax was paid; but the Corporation of Madras has imposed a house and land tax on us which we are trying to get reduced, especially as the Corporation is not likely for several years to supply us with light or water or sanitation, which we provide for ourselves.

A very heavy addition to the Society's expenditure has been made obligatory by the rise in the cost of living, three to four times for certain essential commodities, though their prices are controlled. All salaries and wages have had to be increased, after many consultations of the Executive Committee, and these increases *have not yet been completed*. The Government is about to issue new scales and I have assured the workers in our various departments, gardeners, messengers, etc., that our scale for their pay will not be less than that of the Government, and furthermore that payment will be as from the 1st October. The number of workers who receive salaries in the fifteen departments is 329. The Executive Committee has considered in what way the staff can be decreased, but we find that this is the irreducible minimum in order to keep the Headquarters Estate and its many departments functioning properly.

The General Council of the Society allocates each year £500 sterling for the President's travelling expenses, a sum which is inadequate when travel out of India is necessary. But Sections send when they can donations to this fund. The Society out of its funds has to allow for the maintenance of some overseas members at Headquarters who are still

stranded as the result of the war and whose income has ceased. Also allocations are made from the Faithful Service Fund to a small number of old workers who have given long years of service to the Society and now have little means to fall back upon . . .

So far as I know, from the beginning the Society has always worked with a yearly deficit, which in part has been covered by donations of members. Now and then a generous member has put us in his or her will for a legacy and this eases the situation considerably. The Society is trying hard to make an Endowment Fund which shall not be drawn upon for current expenses. It needs to be ten times what it is now. But during the last months the Government has converted certain loans in which we had investments and reduced their interest from  $3\frac{1}{2}\%$  to  $3\%$ . For future loans, the Government of India has decided that the interest shall be still further reduced to  $2\frac{1}{4}\%$ . Legacies and donations, not specially ear-marked for the Endowment Fund, are used to meet all current expenses. It is our hope that when there is an adequate Endowment Fund all current expenses will be covered by interest from it.

Adyar, A World Center

If the International Headquarters of the Society were to be merely a business office with the principal officers—President, Vice-President, Treasurer and Recording Secretary to file records, etc.—the expenses of the Society might be partly covered by the 10% annual dues from the Sections . . . But the Society is now known as a great Institution and the word "Adyar," though that of a district of Madras, signifies to all the members of the world the center of a great organization working for Universal Brotherhood. From all parts of India, apart from the city of Madras, visitors come to know of the work of the Society, and the maintenance therefore of Headquarters as a great and beauti-

ful park is definitely one part of "Theosophical propaganda." Strangers who visit Adyar see only the beautiful park with buildings dotted about, and feel a sense of peace and repose; they do not of course get an insight into the reality, that in all the offices we are a very busy hive of strenuous workers, filled with an idealism which embraces the whole world. — From *The American Theosophist* for April, 1947.

### 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.

The man who does not go through his appointed work in life has lived in vain.

—*The Voice of The Silence.*

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The power of any and all circumstances is a fixed, unvarying quality, but as we vary in our reception of these, it appears to us that our difficulties vary in intensity. They do not at all. We are the variants.