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MASTER K.H. AND TENNYSON

BY CHARLES R. CARTER

Alfred Tennyson, Poet Laureate of England, figuratively caused the bronze 'cocks' to crow lustily from every church belfry spire in the British Isles by publishing his poem 'The Mystic' in 1830. The English reaction to it could not have been very favourable, to say the least, for it only appeared in one edition, and was never published again. This will cause little surprise to Theosophists when they examine the poem in question.

Master K.H. paid Tennyson a great compliment when he suggested to A. P. Sinnett in one of his famous letters, "you might have closed your book (*Esoteric Buddhism*) with the lines of Tennyson's 'Wakeful Dreamer'," and he thought it valuable enough to quote the last verse of that poem in his letter:

"How could ye know him? Ye were yet within

The narrower circle; he had well nigh reached

The last, which, with a region of white flame,

Pure without heat, into a larger air

Up-burning, and an ether of black-blue,

Invests and ingirds all other lives . . ."

Master K.H. writes just above this verse, "As regards the Adept—not *one of my kind*, good friend, but far higher . . ." This was indeed a full recognition of Tennyson's keen intuition as to what constituted an Adept.

How Master K.H. came to call the poem 'Wakeful Dreamer', which was afterwards published as 'The Mystic' would seem to

point to the fact that he knew of Tennyson's first title.

Tennyson seemed to care little for the opinions of the orthodox theologians of that day who were still satisfied to repeat from their pulpits and rostrums dogmas and creeds they deemed quite feasible and absolutely necessary for the personal 'salvation' of their congregations.

Not a word is wasted in the opening lines of Tennyson's poem. With the absolute conviction of one who questioned not his spiritual intuition, he introduces his 'mystic' instantly and with living words, in much the same way as a 'spotlight' operator reveals to a theatre audience the actor before them on the stage.

"Angels have talked with him, and showed him thrones:

Ye knew him not: he was not one of ye,
Ye scorned him with an undiscerning scorn:

Ye could not read the marvel in his eye,
The still serene abstraction; he hath felt
The vanities of after and before;

Albeit, his spirit and his secret heart
The stern experience of converse lives . . ."

The use of the word 'angels' was better than 'Adepts', even though the creed-bound theologians might raise questioning eyes on reading his poem, and shudder in horror at the thought of 'angels' conversing with anyone—outside the leaves of the Bible!

Tennyson knew the mental status of the people of his nation, who in the not too distant past had found an exciting afternoon's

entertainment in the hanging, outside the famous Newgate jail, of five starving boys—whose crime was stealing bread to keep them alive. Such sights as these had been common, and of course there had always been the pillory, where the victim could be pelted with stale and overripe fruits!

Did Tennyson publish his 'Mystic' prematurely? A tragic and sad period lay behind England like an underworld fog, but that period was not unknown to Master K.H. When A. P. Sinnett suggested to him that a delivery by occult means of the Allahabad *Pioneer* (Sinnett's paper printed in India) in London on the day of its publication, would close the mouths of the skeptics, the Master proved his intimate knowledge of the fate that had already fallen upon such pioneers of occult science as Robert Recorde. He was left by his colleagues to starve to death in jail; his crime being the writing of that very occult book *Castle of Knowledge* from personally experienced truths of his discoveries that were at once declared 'vain phantasies'. Master K.H. also reminded Sinnett how William Gilbert (Queen Elizabeth's personal physician) had been poisoned when it was found out that he had been the *real founder* of experimental science in England.

"If the people believed the thing true," said the Master, "they would kill you before you could make the round of Hyde Park."

There is every reason to believe that the advanced minds of occult thinking persons in the west were very well known to the 'Elder Brothers' in Tibet . . . and the writer ventures to state that such is still the case.

Even if the stake of Smithfield Market, and the beheading axe in the Tower were no longer fashionable to express Christian Love and forceable conversion to ultra orthodox religion, the Church of England found other ways (a little more respectable) to achieve its ends.

In the Victorian era the Church of England was very powerful in deciding much

that obtained the 'royal seal' and this included the office of Poet Laureate. Tennyson knowing this carried out *two* of the occult rules out of three—"to do . . . to dare . . . and be silent"—the latter he deemed unimportant as Poet Laureate, but he was wise in dusting around the 'British Oak' the gilt confetti of praise words that made (in English minds) the terrible failure of 'The Charge of the Light Brigade' in the Crimean War a poetic victory. He did this fourteen years after the publishing of 'The Mystic'. He again sprinkled gilt confetti with his 'Ode on the Death of the Grand Duke' (Wellington). It was very sensible of him to begin the ode with the words "Let us bury the Grand Duke . . . !" Good advice, and of course, hygienic. Tennyson probably had his eye upon Whitehall when he wrote it, for the war widows and orphans, and the armless and legless victims who survived the Battle of Waterloo didn't care whether the Grand Duke was buried or stuffed with gunpowder for a future Guy Fawkes celebration, they were too busy stalling off starvation!

Tennyson had long adopted the first rule Gurus demand of their chelas—that very essential *discrimination*. He catered for lover-statesman-soldier-sailor, but his best was given to students who were slowly climbing out of the pit of 'blind belief' still held dear by the theologians, who made their church vestries a place of storage for the Empire's battle flags.

'Come into the garden, Maud' was written for lovers, and was sung by handle bar moustached baritones, with the usual two foot square music sheets held before them, at village concerts.

Then there were the local Yeomen whose voices were best suited for recitations, who graced the local platforms of many villages, and in their Yeomanry cavalry uniform of blue and gold plus glittering spurs, recited 'The Charge of the Light Brigade' until the audiences wished that the commanding officer had suffered a temporary amnesia and ordered the trumpeter to sound the 'right about wheel' that led back to barracks!

However, we must leave the local attractions in Tennyson's poems and consider those that caught the eye of Master K.H.

'The Mystic' is still a Theosophical masterpiece. Tennyson lost no time in getting into his occult stride, for in the eighth line of the poem he declares the doctrine of Reincarnation forceably as "The stern experience of converse lives." In these six well-chosen words he shatters the 'one innings' of the theologians and carries through his thrust with:

"The linked woes of many a fiery change
(of physical bodies)

Had purified, and chastened, and made free."

In this last line Karma is introduced in no uncertain manner, as having "*purified . . . and made free.*"

The reader must be left to follow the poem in its entirety, but should 'read between the lines' too, for there is much in 'The Mystic' that only an earnest student of the Ancient Wisdom would be able to glean.

One is, however, greatly tempted to mention how very clearly in only eight lines a wealth of knowledge is portrayed that leaves no doubt in the reader's mind of Tennyson's occult status.

"And yet again, three shadows, fronting one,

One forward, one respectant, three but one;

And yet again, again and evermore,

For the two first were not, but only seemed,

One shadow in the midst of a great light,

One reflex from eternity on time,

One mighty countenance of perfect calm . . ."

Here Tennyson views the reincarnating Ego in a rather cryptic manner, but has condensed into eight lines what has taken some modern Theosophical writers volumes of attempted explanation—and almost all of them abortive.

For simplicity, shall we imagine those "three shadows fronting one" as films? The first would be that acted by the Ego in a previous life. On that film is recorded a

whole incarnation wherein the slightest physical-emotional-mental activity is recorded. Tennyson portrays the Ego as an on-looker, apart from its *new personality*, viewing what we have chosen to call the *first film* and its Karmic merits and penalties.

The Ego now commences the 'reaping of its former sowing' and in so doing is creating *film number two* which will be of a more spiritual character—for in spite of frequent failures the Ego slowly advances towards perfection when following 'the path' of Spiritual Evolution.

Film number three is the film recording all actions that the Ego will again face in its next incarnation.

Tennyson rightly records them as one and adds, "and yet again, again and evermore." He here views the labours of the Ego that will reach to the very end of the Seventh Round.

In calling them shadows he hints of their unreality, for there is no reality in any state of Spiritual evolution until the final goal is reached—it is a becoming.

"For the two first were not, but only seemed," says the poet in declaring an occult truth, for the previous life is now *subjective*. It has no physical reality in which to be seen via the channels of the personality. It concerns the Ego alone, the Ego that lived it.

Seeing that no Ego lives its life experiences in exactly the same manner as another, even in the case of advanced Egos, Tennyson states clearly:

"And yet again, three shadows fronting one." (Ego)

Although the western hemisphere is slowly accepting the possibility of reincarnation (to the great consternation of the orthodox theologians), to them the truth of previous lives only *seems*. Many ardent Theosophists who have tried to convey the doctrine of reincarnation from the platform in the years past have silently been considered by at least a few of the audience as mentally unbalanced, and even today, the dyed-in-the-wool followers of orthodoxy still harbour

that opinion. As regards to Karma, they are certainly not prepared to accept it after having depended for generations upon the very comfortable belief of 'vicarious atonement' which was obtained by the supposed murder of a lonely Galilean two thousand years ago.

As the poem proceeds Tennyson reveals the very advanced stage of his spiritual intuition:

"Upheld, and ever hold aloft the cloud
Which droops low hung on either gate of
life,
Both birth and death; he is the centre
fix't,
Saw far on each side through the grated
gates . . ."

He reveals here his 'Mystic' had obtained Adeptship, which reminds the reader of a letter Master K.H. wrote to A. P. Sinnett where he states, "He who holds the keys to the secret of *death* is possessed of the keys of *Life*." Again, the Mahatma declares the 'Mystic' "not one of my kind, good friend, but far higher . . ."

"How could ye know him? Ye were yet
within

The narrower circle; he had well-nigh
reached

The last . . ."

If the reader is interested in this poem and cares to ponder over it, and the time of its publication (1830) he will realize that even at that period the Masters were paying much attention to the slightest effort of western minds in their effort to arouse humanity from its mental sleep induced by a trust in the false values of ignorant theologians.

Those last lines of the poem admired by Master K.H. were clearly intended as a direct challenge to the unquestioned dogmas and creeds of the Church of England and other churches of that day:

"The last (circle) with which a region of
white flame,

Pure without heat, into a larger air
Upburning, and an ether of black blue,
Investeth and ingirds all other lives."

This ending was years ahead of orthodox

religion. For in it is the very thinly veiled hint that Tennyson's 'Mystic' had long since completed the final act that ushered the victor into the ranks of Adepts—the successful arousing of the 'Serpent Fire' better known as the *kundalini*.

Tennyson was far less cryptic in his 'In Memoriam' which was dedicated to the memory of his very dear friend. Astral projection, about which many books have been written, Tennyson condenses into a few lines:

"Lo as a dove when up she springs . . .
Like her I go; I cannot stay.
I leave this mortal ark behind
A weight of nerves without a mind
And leave the cliffs and haste away
And forward dart again and play
About the prow and back return
To where the body sits and learn
That I have been an hour away . . ."

In that hour of disembodied flight he had in full consciousness located the boat just leaving its Mediterranean port with the body of his beloved friend aboard.

Whilst at Cambridge he once confided to his intimate friends that by sitting in perfect quiet upon a hilltop "I find I can by repeating my own name very softly again and again at last free myself from the body." This appears to affirm that old occult statement that by repeating ones name as a *mantra* is all that is needed to achieve astral projection.

In this poem 'In Memoriam' he declares beyond any doubt the doctrine of Karma as an unimpeachable fact. He writes:

"O mother praying God will save
Thy sailor—whilst thy head is bowed
His heavy-shotted hammock shroud
Drops in his vast and wandering grave.

"O father wheresoe'er thou be
Who pledgest now thy gallant son;
A shot, ere half thy draught be done
Hath still'd the life that beat from thee . . ."

"Poor child, that waitest for thy love!
And thinking 'this will please him best'
She takes a ribbon or a rose
For he will see them on tonight

Once more she set a ringlet right
 And even when she turned, the curse
 Had fallen, and her future Lord
 Was drown'd in passing thro' the ford
 Or killed in falling from his horse . . ."

This is surely a poetic expression of the immutable law of Karma.

Truly Tennyson, when away from a Poet Laureate's duties that included praise of Queen, Empire and country, and in his own private atmosphere which included his deep love of silence, was a 'mystic' at heart.

* * *

The Master M., in closing one of his letters to Sinnett states: "and K.H. in remembrance of old times, when he loved to quote poetry, asks me to close my letter with the following . . .

"Does the road wind up-hill all the way?"

'Yes to the very end.'

'Will the day's journey take the whole long day?'

'From morn to night, my friend!'

Real Theosophy points the way and guides the Soul "from the unreal to the real," to conscious Immortality from unconscious Immortality.

It teaches the Soul that the forever *dying* personality is but a fleshly garment with which it attends earth's school to obtain experience, and that the evolving Soul will in some distant future find itself in what Tennyson described as ". . . the last circle"!

The poet proclaimed Theosophy without mentioning the word!

H. P. BLAVATSKY AND TENNYSON

The following is taken from *Reminiscences of H. P. Blavatsky* by Bertram Keightley.

But now and then things just happened quite casually. It may be of interest if I mention one or two. One is concerned with *Lucifer*. H.P.B. always wrote the Editorial herself, and also many other articles under more than one *nom de plume*, and she had a fancy for very often heading it with some quotation, and it used to be one of my troubles that she very seldom gave any reference for these, so that I had much work, and even visits to the British Museum Reading Room, in order to verify and check them, even when I did manage, with much entreaty, and after being most heartily "cussed," to extract some reference from her.

One day she handed me as usual the copy of her contribution, a story for the next issue headed with a couple of four line stanzas. I went and plagued her for a reference and would not be satisfied without one. She took the MS. and when I came back for it, I found she had just written the name "Alfred Tennyson" under the verses.

Seeing this I was at a loss: for I knew my Tennyson pretty well and was certain that I had never read these lines in any poem of his, nor were they at all in his style. I hunted up my Tennyson, could not find them: consulted every one I could get at—also in vain. Then back I went to H.P.B. and told her all this and said that I was sure these lines could not be Tennyson's and I dared not print them with his name attached, unless I could give an exact reference. H.P.B. just damned me and told me to get out and go to Hell. It happened that the *Lucifer* copy *must* go to the printers that same day. So I just told her that I should strike out Tennyson's name when I went, unless she gave me a reference *before* I started. Just on starting I went to her again, and she handed me a scrap of paper on which were written the words: *The Gem*—1831. "Well, H.P.B.," I said, "this is worse than ever: for I am dead certain that Tennyson has never written any poem called *The Gem*." All H.P.B. said was just: "Get out and be off."

So I went to the British Museum Reading Room and consulted the folk there; but

they could give me no help and they one and all agreed that the verses could not be, and were not, Tennyson's. As a last resort, I asked to see Mr. Richard Garnett, the famous Head of the Reading Room in those days, and was taken to him. I explained to him the situation and he also agreed in feeling sure the verses were not Tennyson's. But after thinking quite a while, he asked me if I had consulted the Catalogue of Periodical Publications. I said no, and asked where that came in. "Well," said Mr. Garnett, "I have a dim recollection that there

was once a brief-lived magazine called the *Gem*. It might be worth your looking it up." I did so, and in the volume for the year given in H.P.B.'s note, I found a poem of a few stanzas signed "Alfred Tennyson" and containing the two stanzas quoted by H.P.B. *verbatim* as she had written them down. And anyone can now read them in the second volume of *Lucifer*: but I have never found them even in the supposedly most complete and perfect edition of Tennyson's Works.

THE CENTENNIAL CYCLE

BY DR. ROBERTO FANTECHI

(Translated by Mrs. Ida Schneider from *Alba Spirituale*, August 1963)

It is a common opinion among Theosophists that a special effort is made towards the end of every century by the Great White Brotherhood to illumine the world. To quote the very words of H. P. Blavatsky: ". . . during the last quarter of every hundred years an attempt is made by those 'Masters' of whom I have spoken, to help on the spiritual progress of humanity in a marked and special way. Towards the close of each century you will invariably find that an outpouring or upheaval of spirituality—or call it mysticism if you prefer—has taken place." (*The Key to Theosophy*).

The origin of this cyclic intervention is attributed by H.P.B. to Tsong-Kha-pa (1355-1417), the great reformer of esoteric and exoteric Lamaism, considered popularly (and under a certain aspect rightly so) as a reincarnation of the Buddha.

"Among the commandments of Tsong-Kha-pa there is one that enjoins the Rahats to make an attempt to enlighten the world, including the "white barbarians", every century at a certain specified period of the cycle." (*The Secret Doctrine*, Adyar Ed. V, 396). The concept is clear, but there is one particular source of perplexity: the number of 100 years attributed to the above-mentioned cycle.

Those familiar with *The Secret Doctrine* know the most important cycles, which are given in the Anthropogenesis (Stanza II, 10, Commentaries). To summarize: one Maha Kalpa, or Life of Brahma, comprises 311,040,000,000,000 terrestrial years; one hundredth of this number gives us one Year of Brahma, 3,110,400,000,000 years; one three hundred and sixtieth of this Year is a Day and a Night of Brahma, 8,640,000,000 years, of which one Day (or one Night) comprises 4,320,000,000 years.

This last figure is the Kalpa which corresponds to the duration of the 7 Rounds, during which reign 14 Manus, consisting of 1,000 Mahayugas of 4,320,000 years each.

The Mahayuga comprises the well known 4 Yugas: Satya or Krita, 1,728,000 years; Treta, 1,296,000 years; Dvapara, 864,000 years; and Kali Yuga, 432,000 years. These yugas stand to each other in the ratio of 4:3:2:1. What is the basis for all these figures?

We know that the sun, in its apparent journey along the Zodiac, is not found at the same point of the Zodiac at the Spring Equinox year after year; indeed it appears to be 50 seconds of an arc behind annually. This retrograde movement of the Equinoctial Point (Vernal Point) is known as the Precession of the Equinoxes.

Now, if in one year the Vernal Point retrocedes 50 seconds, it will require 72 years to travel over one degree and 2,160 years to travel through an entire Zodiacal sign. This is the basis of the Theory of the Ages (the Age of Pisces, Age of Aquarius, etc.) and which constitutes a big attraction to the pseudo-esoteric blunders of certain "schools".

The number 2,160 is exactly half of 4,320, that is 1/100 of the Kali Yuga, and in this way we have found the astronomical basis of all the remembered cycles, of their multiples and sub-multiples.

Those under the illusion that they already live in the Age of Aquarius will be surprised to hear that the Age of Pisces started only in the year 500 of our common era, and that therefore the Age of Aquarius will not start until the year 2,660, that is, in about 700 years. For the beginning of the Piscean Age, *The Secret Doctrine* (Adyar Ed. V, Sec. 40) cites a calculation extending to 499 A.D., the date of 500 A.D. mentioned above is derived from considerations of other esoteric sources.

The same section of *The Secret Doctrine* also mentions several minor cycles of great importance, amongst them a cycle of 60 years divided into 5 cycles of 12 years each.

To get back to our subject, the centennial cycle, we see that this is not an even sub-multiple of the basic number 2,160. But, if starting from this, we come back to the smaller cycles on the basis of calculations, the principles of which will not be gone into now, we find that a period of 2,160 years comprises 5 cycles of 432 years (1/1000 of the Kali Yuga) and that a cycle of 432 years can be subdivided as follows:

432 ÷ 2	216
432 ÷ 3	144
432 ÷ 4	108
432 ÷ 6	72

(the time necessary for the Vernal Point to retrograde one degree)

432 ÷ 12	36
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(Comprising three cycles of 12 years).

The cycle of 108 years is that which closest approaches the duration of the century; let us surmise that this is the real cycle which is the basis of Tsong-Kha-pa's commandment. 108 is a number we encounter elsewhere: for instance, the 108 beads of the Tibetan rosary; there are 108 books of the Kanjur (the translation of the Word of the Buddha), the first part of the Tibetan Buddhist Canon.

That which follows is naturally the result of hypothesis, and any error is the responsibility of the writer.

Returning to the cycle of 2,160 years which started 500 A.D., we can now subdivide it into five cycles of 432 years:

- (1) 500 to 931 A.D.
- (2) 932 to 1363 A.D.
- (3) 1364 to 1795 A.D.
- (4) 1796 to 2227 A.D.
- (5) 2228 to 2659 A.D.

The third and fourth of these cycles are those which interest us most. As previously mentioned, they are finally subdivided into four cycles of 108 years:

1364-1795

- (1) 1364 - 1471 (I)
- (2) 1472 - 1579 (II)
- (3) 1580 - 1687 (III)
- (4) 1688 - 1795 (IV)

1796-2227

- (1) 1796 - 1903 (V)
- (2) 1904 - 2011 (VI)
- (3) 2012 - 2119 (VII)
- (4) 2120 - 2227 (VIII)

Tsong-Kha-pa (1355-1417) worked during the course of the first of these eight cycles; the Theosophical Society was founded during the last quarter of the fifth cycle, (1796-1903). It is an interesting fact that this cycle coincides almost exactly with the past century of the common calendar (1801-1900); this may be one of the reasons which led to the manner of speaking of a "century" instead of the cycle of 108 years.

If we take the last quarter (27 years) of every cycle of 108 as the period during

which the Adepts of the Great White Lodge perform their "attempt to enlighten the world, including the 'white barbarians'", we have by our arrangement the following time periods:

- (i) 1445 - 1471
- (ii) 1553 - 1579
- (iii) 1661 - 1687
- (iv) 1769 - 1795
- (v) 1877 - 1903
- (vi) 1985 - 2011

- (I) 1436 - 1471
- (II) 1544 - 1579
- (III) 1652 - 1687
- (IV) 1760 - 1795
- (V) 1868 - 1903
- (VI) 1976 - 2011

If we consider, however, that before the effects of an attempt on the part of the Adepts become visible, there must have been a period of preparation, we may consider a much vaster period of time.

Let us take for instance Letter XXVI in *The Mahatma Letters to A. P. Sinnett*, where we read: "After nearly a century of fruitless search, our chiefs had to avail themselves of the only opportunity to send out a *European body* upon European soil to serve as a connecting link between that country and our own."

H. P. Blavatsky met her Master for the first time physically in London between 1850 and 1854, probably in 1851. In 1865 she went to Tibet, and there met him again; to this period belongs her initiation into the Trans - Himalayan Occultism. In 1873 H.P.B. was sent to America. It is therefore the years prior to 1865 which show the attempts of the Master assuming concrete form.

If we reconsider the 36 year cycle (1/12 of 432; 1/3 of 108) we can see that the last cycle of 36 years of the 1796 - 1903 period comprises the years 1868-1903—very significant dates.

We may also observe how the birth of H. P. Blavatsky occurred almost exactly at the beginning of the second cycle of 36 years (1832-1867) of the last 108 cycle, and how the last cycle of 36 years (1868-1903) saw her immense work, martyrdom and her death.

It is interesting to trace in the preceding cycles the confirmations of similar attempts on the part of the Mahatmas. Let us then

take as a basis the last cycles of 36 years of the various 108-year cycles, that is, the last third instead of the last quarter of each cycle:

We can also retrace the 108 cycle which runs from 1256 to 1363 and notice how it represents a period of great spiritual and cultural activity. While in the Orient the exalted figure of Tsong-Kha-pa incarnated, in the West was the Renaissance, and (to name only two) Dante Alighieri (1265-1321) and Meister Eckhart (1260-1327).

The cycle of 36 years which stretches from 1436 to 1471 represents, in fact, the end of the Middle Ages; in 1447 Cristoforo Columbo was born; in 1450 printing was introduced in the West; an Adept, Nicola di Cusa (1401-1464) appeared to reincarnate later as Copernicus (*The Secret Doctrine*, Adyar Ed. V, 355); and from 1379 to 1484, it is said, lived Christian Rosenkreuz.

During the next cycle appeared Giordano Bruno (1548-1600) and Jacob Boehme (1575-1624).

During Cycle III (1652-1687) we find Spinoza (1632-1677) and, probably, one must place the organizational work which led to the foundation of the Grand English Lodge (1717) into that period. A first General Meeting of the Free Masons is in fact dated 1663.

During Cycle IV (1760-1795) again we notice attempts to strengthen the links between the various Masonic communities; there was a convention in Paris (1784-1787) and one in Wilhelmsbad (1782-1785), and among the promoters of these were the Count de Saint-Germain, Cagliostro, Anton Mesmer, Louis Claude de Saint Martin, four names which speak for themselves.

Cycle V (1868-1903)—here we approach our own times. In 1875 the Theosophical Society was founded; in 1877 *Isis Unveiled* was published, in 1888 *The Secret Doctrine*; from 1880 to 1900 various persons received letters from the Masters; in 1888 H.P.B. established that occult body known as the Esoteric School of Theosophy.

After 1903 we witness the errors and misunderstandings of the Theosophical Movement and the various schisms in its organizational body. But, the Movement in its totality survives and prepares for the next cycle.

After the directed attacks of the past, the slanders and the persecutions, the enemies of the Movement, who are enemies of the progress and emancipation of Man, have adopted a new tactic. They are trying now to destroy the Theosophical Society *from within*; a counter-altar has been erected, a vast literature which adopts the typical terminology of Theosophical literature has been diffused all over the world as a vehicle of ambush and corruption, by means of gratification of "occult" ambitions and misunderstood desire for esoteric instruction. Beside the invented Masters the disciples multiply; the old spiritualism is there disguised with a rain of "messages"; the blind offer themselves as givers of light and the naive ones are not aware that a master-disciple at such a cheap price cannot be genuine.

Will the impostors succeed to undermine the Theosophical foundations before the promised impulse during the last quarter of this century?

Perhaps it is an occult law that the darkness intensifies before the Light appears—various false prophets will appear before the coming of the Christ.

How can we defend ourselves? By speaking the Truth and by presenting Theosophy in its purity, illuminating the Path as it is and by vindicating the highest ideals.

If the Theosophical Society will remain

faithful to the Spirit which animated it in 1875, it will again be the vehicle of the cyclic impulse which follows the general law pronounced by Sri Krishna:

For whenever there is a withering of the Law,

O son of Bharata, and an uprising of lawlessness on all sides, then I manifest myself.

For the salvation of the righteous, and the destruction of such as do evil; for the firm establishing of the Law I come to birth in age after age.

Bhagavad Gita IV, 7-8

Every cycle has its Avatar; in every cycle, big or small, when times become difficult, *someone* always appears to take upon himself the task to "re-establish the Dharma", to accept the burden, the sacrifice, the ingratitude as reward for his work.

And both the just ones and the evil ones recognize HIM; the first to be with HIM, the others to oppose HIM. But the Dharma will inevitably prevail.

THE NEW YEAR

The dial of time marks off another of the world's hours And as the old year passes into eternity, like a rain-drop falling into the ocean, its vacant place on the calendar is occupied by a successor. Let it go with its joys and triumphs, its badness and bitterness, if it but leave behind for our instruction the memory of our experience and the lesson of our mistakes. Wise is he who lets "the dead past bury its dead," and turns with courage to meet the fresher duties of the New Year; only the weak and foolish bemoan the irrevocable.

—H.P.B.

THE ADEPT, PARACELUS

BY ELOUISE R. HARRISON, LL.B.

In the year 1493 in a small village near Zurich, Switzerland, Phillipus Theophrastus Bombast was born to William Bombast, a physician. His father was of an old and distinguished family and his mother had been a matron of a hospital, a pure woman of many virtues. The child was soon to prove himself very brilliant and grew quickly into an even more remarkable man, who is now best known to us by the name he later adopted, Paracelsus. Some have questioned whether he was a member of the male sex, thinking that perhaps he was a female in disguise, who took the role of a man because of the ridiculous discrimination afforded women in the 15th century. At any rate, even when he was fully mature, no beard ever appeared on his face and as Dr. Hartmann, one of Madame Blavatsky's esoteric students and a biographer of Paracelsus, remarks, his skull, which is still in existence, approximates the formation of a female rather than that of a male.

After study at the University of Basel, he became the pupil of the famed Johan Trithemius, an abbot of Wurzburg, who was at the same time one of the most learned of European adepts. Later, Paracelsus went to Italy, Denmark, Russia and to the East where it is believed by historians that he received occult instruction, much in the same way as H.P.B. penetrated Tibet and for seven years went through a rigorous training with her occult Teachers.

At the age of thirty-two, he came back to Germany and at thirty-four was appointed by the City Council at Basel as a professor of physic, medicine and surgery, on which subjects he lectured in a new and unorthodox manner, propounding doctrines and medical teachings that were radically different from the ideas current with the more orthodox doctors. His teachings, though greatly appreciated by his pupils and patients, simply horrified his professional colleagues, who actually knew nothing but

what they had read in the poor medical books of that period. Paracelsus, on the other hand, being a born seer had the ability to read the writings of Nature and obtain from her some of her choicest secrets, which she gives only to the pure in heart, life and deed. In addition, he had that rare ability to read the hearts of men and discover as in a mirror what their past mistakes were that led to their illnesses, and how the effects of such misbehaviour could be counteracted and remedied.

Accordingly, it was a matter of only a very short time before Paracelsus became aware of the terrible injustice being done by the apothecaries, who were selling drugs to sick men at what would now be considered "black market" prices. Because of his anger at these abuses, Paracelsus insisted that the City Council at Basel pass a resolution preventing the sale of drugs at absurd prices, and also the purveying of impure and adulterated drugs, which would harm the populace, the Pure Food and Drug Laws not being in existence in that day. Now, not only the physicians but also the apothecaries became his firm enemies, determined to get revenge. In addition to these enemies, Paracelsus had another: a very much older and very immoral man, whom Paracelsus had cured and brought back to life, by his ministrations. Not appreciating the work the young physician had done for him in saving his life this man became fired by jealousy and desire for retaliation chiefly because Paracelsus had reprimanded the man for living an unprincipled and sensual life and cautioned him to give up his evil practices, if he hoped to remain alive. This man, together with the other aforesaid enemies made so much trouble for Paracelsus that he was ultimately forced to leave Basel to avoid being driven out by the vindictive crew.

The young physician then went to Nurem-
(Continued on Page 135)

NOTES AND COMMENTS BY THE GENERAL SECRETARY

It is regretted that through a unique set of circumstances some spare copies of the Sept.-Oct. issue of the magazine were mailed out instead of the Nov.-Dec. issue. If those who received the Sept.-Oct. issue will drop me a note the Nov.-Dec. issue will be mailed to them promptly.

* * *

Toronto Lodge had the honour of a visit on Nov. 19 and 20 from two outstanding members of The United Lodge of Theosophists, Mr. Joseph Head of New York, co-compiler of the recent book *Reincarnation—An East-West Anthology*, who spoke on Nov. 19, and Mr. Gordon Clough, Associate Editor of that important and influential magazine, *Manas*, who spoke on the following evening. Mr. Head's title was "The Meaning of Reincarnation" and Mr. Clough spoke on "Insights from Great Scriptures". There were good attendances at both meetings and the audiences were very appreciative of the speakers' presentation of their subjects.

Toronto Lodge's link with the United Lodge of Theosophists dates back to 1912 when one of its members met some of the early members of the United Lodge in Los Angeles. The United Lodge of Theosophists through its firm adherence to Theosophy as presented by H. P. Blavatsky and by Wm. Q. Judge, has won the respect of earnest students throughout the Movement, regardless of their organizational adherences.

* * *

Mrs. Helen Barthelmes of Toronto Lodge, who was the only delegate from Canada to the First Inter-American Congress of the Theosophical Society held in Mexico City Nov. 27-30, has sent in a very complete and detailed report of the proceedings and this will be brought before the next meeting of the Executive Board. Elsewhere in this issue there is presented the main portions of Mrs. Barthelmes' report.

* * *

A note elsewhere in the magazine draws attention to the nominations of a General Secretary and for the seven positions on the Executive Board. The present members of the Executive are: Mrs. C. P. Lakin of Hamilton Lodge, Mr. Charles E. Bunting, also of Hamilton Lodge, Mr. T. G. Davy, Mr. G. I. Kinman, Mr. Cedric Weaver, all of Toronto, Dr. W. E. Wilks of Orpheus Lodge (Vancouver) and Mr. Emory P. Wood of Edmonton Lodge.

An election was not held last year as there was one nomination only for the office of General Secretary and seven nominations only for the Executive Board. Meetings of the Board are held quarterly and during the past year there were full attendances of the Toronto and Hamilton members.

As to the General Secretaryship; I sincerely hope that the members will consider seriously the matter of nominating some other person for this position. The present General Secretary first came in touch with Theosophical teachings in 1915-16—and that is a long time ago. The sthula sariram does not last indefinitely and age does bring its disabilities and its inability to respond to added demands.

* * *

The Recording Secretary, Mr. Jal B. Dorab, has requested that the expression, "International Lecturer of the Theosophical Society" be avoided in any publicity statements concerning Theosophical speakers. It is felt that such a designation is misleading as it implies an appointment made at Headquarters at Adyar; no such appointment has been made.

* * *

"The Government of India paid outstanding honor to Dr. Annie Besant on the first of October (her 116th birthday) by the issue of the Besant Commemorative Postal Stamp. The Governor of Madras State, Mr. Bishnuram Medhi, released the stamp at a special function held at the International Headquarters of the Theosophical Society

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in Adyar, where Dr. Besant had lived continuously for over a quarter of a century, from 1907 to 1933.

“The stamp, which is blue-green in color, is of the basic denomination of 15 *naye paise* (equivalent to about three United States cents). A head and bust portrait of Dr. Besant, showing a face radiating power

and peace, forms the pictorial design of the stamp.” K. N. Ramanathan in *The American Theosophist*, Dec., 1963.

The stamps are available from the Theosophical Press, P.O. Box 270, Wheaton, Ill. 60188, at 10c each, or a sheet of 42 stamps for \$4.00.

* * *

I regret to report the death on Dec. 11 of Miss Maude Tristram, a longtime member of Toronto Lodge, who moved to Hamilton some years ago and attended the meetings of Hamilton Lodge. Miss Tristram had been ill and confined to a nursing home for a year or more prior to her death.

* * *

I have very much pleasure in welcoming seven new members into the fellowship of the Society; Mr. and Mrs. Alec B. Young of Canyon Lodge (north Vancouver), Miss Rejeanne Loiseau of Montreal Lodge, Mr. Daniel F. Lankin of St. Thomas Lodge, Mrs. Susan Damania, Mr. A. Ansell and Mr. Gordon D. Weston, all of Toronto Lodge. D.W.B.

THE ANNUAL ELECTION

Nominations for the office of General Secretary and seven members of the General Executive should be made during March and should be received at Headquarters by April 1.

Will the officers of each Lodge kindly have this matter brought before their Lodge and then have the nominations sent promptly to the General Secretary at 52 Isabella St., Toronto 5. According to the constitution, nominations must be made through a Lodge and the consent of the persons nominated should be obtained.

D. W. Barr, General Secretary

He is brave whose tongue is silent of the trophies of his sword;
He is great whose quiet bearing marks his greatness well assured.

—Edwin Arnold

LETTERS TO THE EDITORS

The Editors

The Canadian Theosophist

Wishful thinking about '1975'

Is organized Theosophy a permanence of harmonious possibility? After nearly a century of effort as a SOCIETY the answer is NO. Scratch a human and find the animal—but scratch a Theosophist and Oh my Gawd! This zoological label is no mere splash of metaphores if one reads K.H. on the Prayag Theosophists: "You are yet barbarians with all your boasted civilization." And if hope for a glorious 'Society' still springs in the Theosophical breast, one may quote: "The very society, whose hypocritical rules of propriety you so vehemently advocate, is a festering mass of brutishness within a shell of decency." (Two letters from K.H. about 1882).

Yet above it all one reads the heartcry of F. Pierce-Spinks! Such failure is not special to the T.S.—it happens everywhere. Movements are liable to manipulation if some equivalent to the Theosophical Rule 10 forms a part of its temporal-metaphysics. For Theosophists, everything has been subordinated to the glorification of a SOCIETY: Theosophy, the Wisdom of the Ages, is veiled. Why break ones heart over non-essential externals?

Even some of the supposedly basic teaching is not absolutely essential—as instanced in H.P.B. withholding the doctrine of Karma and reincarnation for quite a long time in her career. Why? Her wisdom knew essentials and the best timing for such essentials. Do Theosophists stop to think that over 10,000 years of teaching 'Karma and Reincarnation' in India led to nothing but the most abjectly superstitious and degenerate nation on earth. Is it likely to lead, *without the right people* to anything better in the West? This is one of the 'gooseballs' of modern theosophical blunderdom: the idea that a SOCIETY is essential is another!

The T.S. 'Vatican' may have received its mandate from fools: never mind if H.P.B.'s

dream of a SOCIETY failed; the message is *the thing that truly matters*.

Let us gird ourselves with the guile-free trenchance and cyclonic power of our beloved teacher; that alone will be approved by the Masters. As for doing it under the *same roof*, such a thing cannot add to true sincerity, nor will it lessen human frailty.

Grahame W. Barratt

☆ ☆ ☆

The Editors

The Canadian Theosophist

re: Nov.-Dec. 1963 issue

I have been a member of the T.S. since 1922. And this is now 40 years past. Mostly we find your paper of interest. But this issue fills us with both despair and nausea. Why pray are we to be treated to a kindly intentioned article on Christmas by D.W.B. and this constant repetition of attacks on Neo-Theosophy by people who seek but the creation of a dogma—their concepts about our teachings?

The sad truth is our cause has become decimated, and the "proud apostles of truth" like Endersby and those in the Canadian Section who agree with him, are like "The Three Tailors of Tooley St.". For this day blessed and still young, the persons I cite lived in the late 19th Century. And from the sanctums near Fleet Street in London poured forth countless epistles seeking correction of their neighbours. Of such ilk is Victor Endersby.

I have a prized possession a copy of the Maha Chohan's Letter of 1881. Will you give me space to quote from it? He wrote, and I cite;-

"For our doctrine to practically react on the so-called moral code, or the ideas of truthfulness, purity, self-denial, charity etc., we have to preach and popularise a knowledge of theosophy. It is not the individual and determined purpose of attaining oneself Nirvana (the culmination of all knowledge and absolute wisdom) which is after all only an exalted and glorious *selfishness*, but the self-sacrificing pursuit of the best means to lead on the right path our neigh-

bour, to cause as many of our fellow-creatures as we possibly can to benefit by it, which constitutes the true Theosophist”.

This was what both Leadbeater and Besant did long years ago. And drew to the cause tens of thousands of people. While George Cardinal LeGros, in your paper also casts doubts as to their useful role I know that they aided to build up the cause of Theosophy. And in all parts of the civilized world. We are all free to accept and reject what others seek to teach us. Let us bring to an end childishness. And learn to live with Neo-Theosophy. It is only an adjective coined to convey an objection. And avails us nothing. The work of Leadbeater, Besant, and Alice Bailey is known to more people than your paper seems to appreciate. And the work they did cannot be undone by diatribes, malice, and foolish chatter.

—Frederick E. Tyler

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The Editors

The Canadian Theosophist

Those students who subscribe to Mr. Victor Endersby's "Theosophical Notes" will have received the last number which deals with the claim of the Alice Bailey Cult that their teaching is an extension and an augmentation of the Secret Doctrine and Theosophy generally, and shows this claim to be without foundation and indeed to be absolute nonsense. In addition to Mr. Endersby's own remarks regarding this matter, it contains two articles written by Basil Crump and Mrs. A. C. Cleather which both deal with the Bailey Cult Movement. Anyone interested in the Bailey Cult can get a copy of "Theosophical Notes" from Mr. Endersby, Box 427, Napa, Calif.

This mediumistically obtained matter purporting to be given to Mrs. Bailey by someone called Dual Khool—the Tibetan, is on a par with, I suppose dozens of similar teachings mediumistically obtained, extending from the more or less spiritualistic philosophy of Stewart Edward White received from his deceased wife, to the far

more rational, intellectual teachings, said to have come from Appolonius of Tyana—an Adept living about the time Christ was supposed to be teaching in Palestine—brought through by Marjorie Livingston.

There are now three large organizations, including the Bailey Cult, spending huge amounts of money in propaganda, both in the U.S.A. and Canada, all of which have this in common; they each have in charge "a COMING Christ" and run an Adventist movement, and they all use the names of the Theosophical Masters and H.P.B. and A.B. with the result of belittling them and throwing ridicule upon Theosophy.

As we approach 1975 it seems most probable that attempts to damage Theosophy, in every way available to its enemies behind the scene, will increase and become more dangerous to the Theosophical Movement.

It is an excellent thing to have this material, which highlights the distinction between the Bailey Cult and Theosophy, made available to students of Theosophy, since discrimination between the real and its imitation in Occult matters is always very difficult to achieve.

W. E. Wilks, Orpheus Lodge

☆ ☆ ☆

The Editors,

The Canadian Theosophist

It strikes me that Elouise Harrison's comment on the book *Key Words* may be a bit harsh. Since only "the first 32 pages in proof" were seen by H. P. Blavatsky, whose name appears as author of *Theosophical Glossary*, it might be well to consider, or if the case be such, reconsider the following from Ernest Wood's book *Concentration*:

P. 145 " . . . the famous teacher, Shri Shankaracharya, wrote that the attainment of the pupil could be ascribed to four causes: one quarter to the maturity of understanding that comes by time; one quarter by associating with the teacher; one quarter by means of his own talent and effort; and one quarter by studying the subject matter

in consultation with his fellow students.”

Perhaps our gratitude to H.P.B., to Shankaracharya, to all who have worked for our enlightenment might best be expressed by extending it to “Messrs. B., E. and W.”

Gertrude B. Cunningham

☆ ☆ ☆

The Editors,

The Canadian Theosophist

In the Nov.-Dec. 1963 issue of *The Canadian Theosophist* appears a letter from Esme Wynne-Tyson, which confirms the charges I made in the original article (May-June). There is no need therefore, to ask for more space than to publish this note.

Thanking you for your courtesy.

—Geo. W. Weaver

THE ADEPT, PARACELSUS

(Continued from Page 130)

burg but, again, it was not long before he discovered that the regular medical men became so envious of his ability to cure the most difficult pathological cases that they announced far and wide that he was not only insane, but, also, an imposter. In order to disprove their malicious lies, Paracelsus asked the city to send him some patients who had been declared far and wide to be incurable. It is said that the archives of the city of Nuremburg contain testimonials that Paracelsus brought back to health all the incurables the city had sent him; the number even including men suffering from elephantiasis. But still this proof of the ability and sanity of Paracelsus failed to convince the suspicious minds of the other doctors and again he found that he was forced to flee from the city. He was reduced to wandering about, curing people in various settlements, of every level of society and was finally invited to Salzburg by the Prince Palatine, Duke of Bavaria, who, being then a deep student of occultism, desired to meet the strange doctor he had heard so much about.

Finally at the age of forty-two, while residing in Salzburg, Paracelsus found his

efforts rewarded, and crowned with the laurels of world-wide fame and fortune as a brilliant healer and physician. It is sad to relate, however, that he was able to enjoy his new status for only a mere six years before he was suddenly and traitorously murdered by an unknown foe, which, one may be allowed to surmise, was perhaps one of his medical practitioner-enemies.

His bones lie today in the chapel of St. Sebastian, over which a white marble slab reclines carrying an inscription thereon of Paracelsus' coat of arms, emblazoned in all its heraldic beauty. His armorial bearings consist of a beam of silver upon which are ranged three black balls; for, like H.P.B., who also had armorial bearings, Paracelsus, like many of the adepts, came from the aristocracy.

Paracelsus died leaving many enthusiastic followers and his remarkable writings are with us today. He was a deeply religious man, and, as Dr. Hartmann remarks, a true Christian, who recognized the real meanings and sayings of the initiate, Christ, and put into practice every day of his life the grand precepts of that Western Teacher, for whom he had the greatest reverence, and, at the same time, nothing but profound contempt for the priests and all religious sects who had so ruined the intense spirituality of the early religion of the west. This true physician had three fundamental ideas which sustained him throughout his life and which are, in his own words, the following:-

“Therefore we shall put the fundament and corner-stone of our wisdom upon three principal points, which are: first, prayer, or a strong desire and appreciation for that which is good. It is necessary that we should seek and knock, and thereby ask the Omnipotent power within ourselves, and remind it of its promises and keep it awake, and if we do this in the proper form and with a pure and sincere heart, we shall receive that for which we ask, and find that which we seek, and the doors of the Eternal that

have been closed before us will be opened, and that which was hidden before our sight will come to light. The next point is faith: not a mere belief in something that may or may not be true but a faith that is based upon knowledge, an unwavering confidence a faith that may move mountains and throw them into the ocean and to which everything is possible, as Christ has Himself testified. The third point is imagination. If this power is properly kindled in our soul, we will have no difficulty to make it harmonize with our faith. A person who is sunk into deep thought, and, so to say, drowned in his own soul, is like one who has lost his senses, and the world looks upon him as a fool. But in the consciousness of the Supreme he is wise, and he is, so to say, the confidential friend of God, knowing a great deal more of God's mysteries than all those who receive their superficial learning through the avenues of the external senses, because he can reach God through his own Soul, Christ through faith, and attract the Holy Ghost through an exalted imagination. In this way we may grow to be like the apostles and to fear neither death nor prison, neither suffering nor torture, neither fatigue nor hunger, nor anything else."

Because he saw and realized the terrible evils brought about by an immoral priesthood, Paracelsus admired and encouraged Martin Luther and all his reforms.

His enemies claimed that Paracelsus was a glutton, drunkard and debauchee, but, in actuality, he ate little, rarely drank, and remained a strict celibate all his life, eschewing all forms of sexual deviation completely, as well as normal expression. In fact, some ancient Rosicrucian writers maintain that even the consummation of marriage would have been impossible for him, in the same sense as it was impossible for Cagliostro and Madame Blavatsky.

The physician was such an honest man that he would tell men their vices right to

their faces, rather than masking his knowledge for the sake of politeness, as the hypocrites did. He explained his frankness by saying:

"I have been brought up in pine woods and I have inherited some knots."

To the student of theosophy, the teachings to be found in the writings of Paracelsus prove that he belonged to the same school as Madame Blavatsky. Like theosophy, he taught that the constitution of man was made up of seven principles, or, rather, seven modifications of one primordial essence, which are: 1. The elementary body which is the physical body or the Sthula Sharira, 2. The Archaeus, vital force or Jiva, 3. The Sidereal body, the Astral body, Linga Sharira, 4. The animal soul or Kama rupa, 5. The rational soul or the human soul, Karana Sharira, 6. The Spiritual soul (Buddhi Manas), and 7, The man of the new Olympus, or the Divine Atma.

To Paracelsus the divine man alone is of importance, the animal being simply a hindrance to be removed by means of purification. Nevertheless, his advocacy of higher living and the amazing results obtained, show that the diseases of the animal body quickly remedy themselves once the patient begins to exist on the true spiritual basis and follow the proper rules of mental physical and spiritual health, which gross living always ignores.

In his works, Paracelsus discovered many remedies and causes of diseases, some ideas of which might be very worth while examining in the light of modern science.

He was particularly concerned with the phenomena of retarded children, who are often, particularly nowadays, born in a family of children otherwise normal. Because it would require the descriptions of certain physiological malpractices the nature of which precludes description in a religious magazine, the writer will not go into detail about this problem, but will simply suggest that modern scientists and doctors should thoroughly study Paracelsus' theses on this

subject and they may in consequence find a number of clues that will help in solving the terrible problem of abnormal births.

Paracelsus was unsparing in his denunciation of all and every form of sexual misconduct. A man who frequents prostitutes is, to him, half a prostitute already and his misbehaviour causes the creation on the astral plane of invisible monsters, which are the unseen host that wreck havoc on man morally and physically and spiritually. In the same way those addicted to sodomy and forms of self-abuse (often advocated by people who have fallen onto the left-hand path) cause on the astral plane the production of even worse astral monsters. Likewise an evil imagination is conducive to much evil astrally. All these vile astral forms belong to the astral serpent of evil, "a serpent which is to have its head crushed by the heel of Christ." By this statement, Paracelsus meant that man's higher principle, the Christos or Buddhi sheath, if awakened by spiritual living, had the power to overcome or destroy all the sinful desires of the lower nature, to, therefore, crush the evil drives that urge men to misuse their powers for perverted pleasure. Once aroused, the force of Buddhi, on which Atman shines, gives the person the will and strength to overcome the fierce temptations of kama manas. Many there are, even among theosophists, who believe that kama manas is a useful principle, when actually all the teachings of true theosophy show that it is the greatest detriment and the worst hindrance, to be annihilated at all cost, as it is a relic of the bestiality of the past and serves no useful purpose today. When the Christos principle (or Buddhi sheath) takes over a man's life, we see the powers he gains in the example afforded in the New Testament of Christ, who was able to heal the sick, drive out devils (or astral evils brought about by bad living) and reform prostitutes so that they would "sin no more."

Paracelsus spoke much of evil spirits, which seemed to plague the people of that

time, as they had less to do than we have today. His remedy was as follows:-

"If we love the source of all good with all our heart, mind and desire, we may be sure never to fall into the power of evil; but priestly ceremonies — the sprinkling of water, the burning of incense, and the singing of incantations— are the inventions of clerical vanity, and they therefor take their origin from the source of all evil."

With regard to death, Paracelsus answered that there were two kinds of life in man: the divine and the natural. If this natural life ceased to be active in man, the man would die, and he would then be conscious only of the life of his spiritual nature; but if the divine life has not been activated in him during his natural life, it will not become so merely by means of his death. In other words, no ordinary mortal person can become immortal simply by dying: for to gain immortality in spirit, one must have become conscious of eternal life during his life in the world, which experience he can then retain after death. But in the case of the man who has had no experience of immortal life and who thinks himself just another animal: who has never been spiritually awakened by himself (as no one else can do it for us), the death of his physical body is the death of his whole personality.

Madame Blavatsky calls Paracelsus "the greatest Occultist of the middle ages . . . He was a clairvoyant of great powers, one of the most learned and erudite philosophers and mystics, and a distinguished Alchemist."

To him the highest form of alchemy was the regeneration of man in the image of God: the return of man to his primitive purity and the removal of the animal elements in his nature. The true alchemist had destroyed his lunar nature or the kama manas and went forward in the world a healer of physical, mental and spiritual ills. From a brief study of the life of Paracelsus, it is seen that he certainly fulfilled all the qualifications of a true master of alchemy.

THE FIRST INTER-AMERICAN THEOSOPHICAL CONGRESS

BY HELEN BARTHELMES

Theosophical history was made when, under the joint auspices of the Mexican and Central American Sections, representatives of sixteen American countries assembled at Mexico City November 27-30, 1963, for the first Inter-American Congress of the Theosophical Society. From north and south of the entire continent they came: the lone Canadian delegate travelled three thousand miles, the South Americans even further; the brother from Argentina made a six-thousand mile trip, bearing an invitation from his Section for the Second Congress. This is but one indication of the fervour that prevailed.

To Mexico City they came—from Guatemala, Honduras, San Salvador, Nicaragua, Costa Rica. From the north—United States and Canada. From the south—Brazil, Venezuela, Colombia, Peru, Bolivia, Uruguay and Argentina. Cuba, too, had its representative, a young woman exile who read the greetings of the Cuban General Secretary. From the Antipodes, as guests, came the two General Secretaries of Australia and New Zealand. The Bolivian delegate brought native emeralds which he hoped to sell as a contribution towards the expense of the Congress. To the Mexican Section goes the credit for taking the initiative in conceiving the Congress—the idea having actually originated in the Lodge in Tijuana, by name, "Luz de Occidente"—"Light of the West".

At the opening meeting, the Mexican General Secretary, Senor Arturo Vado Lopez, who had laboured indefatigably in the organizational effort, was formally elected President of the First Inter-American Congress of the Theosophical Society. Later on, when a desire was expressed by the American delegate to appoint him the permanent President, he wisely demurred, stating that in his opinion it was better for the future of the Congress that this office should ro-

tate according to which Section was host. It must be noted that if the office had been made a permanent appointment, Senor Lopez demonstrated himself a most worthy incumbent.

Both the English and Spanish languages were used. A Mexican delegate and the lady delegate from Uruguay were chief interpreters. Occasionally others assisted. The Brazilian delegate spoke in Portuguese; when the interpreter indicated with a gesture that it was beyond her, the Argentinian sprang to his feet, quickly turned the greetings into Spanish, and they were re-stated in English. Of course, all this translation consumed time, but it worked with unexpected smoothness—like a well-rehearsed play.

The official delegates sat at a long table on a raised platform at the front. There was a good loud-speaker system, with several microphones. The names of the various countries had been printed on cardboard signs with long wooden handles, and each delegate held his or her sign for a moment for identification before presenting national greetings. In response to the Canadian message, the President sent this reply: "The Mexican Section sends greetings and fraternal love to the Canadian Section, and thanks them for supporting the Congress." This was reiterated by a number of Mexican members individually. Mme Leculier, official hostess, wrote a note on the back of her personal card which she insisted that I deliver. It reads, "In the name of Mexico, many thanks to Canada to have sent us such a charming sister."

Later, Miss Helen Zahara, General Secretary of Australia, sent official greetings of the Australian Section to the Canadian Section, through Mr. Dudley Barr.

A message from the International President, Mr. N. Sri Ram, was read.

The program was arranged with official

business and symposiums for members during the day, followed by public lectures and music in the evenings, the attendance during the daytime sessions being approximately three hundred, and in the evenings, between five and six hundred. "Brotherhood" and "The Application of Brotherhood" were the themes for the symposiums. Some of the public lecture titles were: "Toltec Symbolism", illustrated with slides, by the President Senor Lopez; "The Panorama of Human Relationships", "The Divine Plan in a Chaotic World", "Fraternity—a Utopia?", "Unity in the Work", "Unity Through Freedom", by various other speakers. There was a special symposium and discussion for younger members.

A proposal was presented by the Mexican and Central American Sections which was adopted by the Congress. The main features of the proposal were: (1) The creation of a Permanent Pan-American Theosophical Committee composed of not more than four members, to work actively to further the unity of the Theosophical Society in America; (2) The establishment of a Permanent Fund by means of which the Committee can put into effect projects approved by the American Sections as beneficial to the unity of the work.

Other proposals approved were: that the Adyar Headquarters be requested to make provision for instruction in Spanish at the School of The Wisdom, or else set up another School of The Wisdom in America which Spanish-speaking students might attend; that an effort be made to have the Theosophical World Congress meet in America.

The Permanent Committee set up was, to the best of my understanding, the General Secretaries of the United States, Central America and Argentina. I am not certain about the future position of Mexico.

There being no other invitations received, Buenos Aires, the capital city of Argentina, was accepted as the site of the Second Congress. The General Secretary of that country becomes the President of the Sec-

ond Congress. It is not intended to meet oftener than once in every three or four years. It was left to the Permanent Standing Committee to select a suitable date.

* * *

On the morning of the final day, the Tree of American Fraternity—a small cedar—was planted in a gracefully shaped red clay urn. This proceeded with due ceremony—the delegates pouring in soil they had brought from their native countries whilst uttering words of dedication. A few had not been previously prepared for this: the United States and Canadian delegates promised to send back some earth upon their return home. A sample taken from the flower bed in front of 52 Isabella Street will be on the way shortly, accompanied by some expressive words from the Canadian General Secretary.

The Argentinian picked up a glass of drinking water from the table, stating that as water is the substance which binds the earth together and nourishes the tree, he poured this water that we might ever be bound together in love for one another. It was a truly beautiful ceremony. The tree was then placed in front of the long table.

* * *

In the afternoon several bus loads went out to view the famous pyramids. These are a popular tourist attraction, but occult students found a special interest differing from that of the archaeologist accompanying them.

There is a group of pyramids built together with a low stone wall connecting them, so that the whole forms a large rectangle. This is the site of the ancient city of Teotihuacan. This name was translated as the "City of the Gods" or "The Place Where Men Become Gods"—to occult students, "Initiates". All these monuments had flat tops and the appearance of the tops having been shorn off. The archaeologist mentioned that they had had higher tops, but gave no indication as to whether they had been deliberately removed or whether they had weathered away. The crowd was much too

BOOK REVIEWS

The Gnosis or Ancient Wisdom in the Christian Scriptures, by William Kingsland. Fifth printing 1962. Published by George Allen & Unwin Ltd., London, England. 230 pp. Price \$2.50.

The recent distribution of this book to public libraries in Canada (*The Canadian Theosophist*, Sept.-Oct. 1963) has opened new channels for enquiring minds.

The chapter headings and notes of *The Gnosis* opens up many new vistas; a subsequent perusal of its pages will give a key to open the doors of the mind. The true value of this book is set out in the chapter on Practical Religion. Herein is contained numerous formulas gathered from the east and west, both ancient and modern treatises, that will give the earnest and sincere student enough data to start on the Path. The usefulness of these directions is just as important as the understanding of levers and the parallelogram of forces is to an engineer in building a bridge or any other structure.

In the universal scheme of things there is a great gap between spirit and matter, and man is a bridge pier between the two. Man must himself build the bridge from past to future, having all the foundations and superstructure built in NOW.

Chapter 1, Religion and Religions, is an excellent grounding for a study of comparative religion. It makes very plain the meaning and function of religion, and gives the cream of the Bible's wisdom. The material used in the chapter on the scriptures provides many keys to the student for unlocking the paradoxes that exist between spirit and matter.

William Kingsland's own words in the last paragraph of the book show his humility and great vision:

"What I have now set forth in this work is but an outline of a vast subject, many aspects of which I have not been able to mention. But may I not at least hope that what I have now said will lead many of my readers to turn their attention to the exist-

large to give us an opportunity of questioning him. At the far end, one pyramid extended the whole width of the rectangle. We walked along its side to the rear, and found that high stone wings had been built out at each rear corner so as to conceal a much older monument in the rear. We entered the space between the two. This was barely wide enough to walk on, but the faces of the two pyramids sloped away in opposite directions as they rose. We were told that this concealed monument was the original Teotihuacan. Up the centre-third of its face, stone steps arose to the top. Bordering each side of the steps was a row of serpent heads, one above the other, sculptured out of hard gray stone. Open mouths showed huge teeth. On the remainder of the slope, on either side of the central steps, were other sculptures in orderly arrangement of serpent heads with haloes of feathers, and another figure that appeared to be the head of the Sun God. The other three sides of the pyramid had been similarly adorned, but all had been removed.

Our mentor gave the serpent head some strange name which he said meant the rain god. Some of us recognized the serpent as symbolizing an initiate in many of the ancient teachings. The name "Teotihuacan"—"The Place Where Men Are Created Into Gods"—obviously to us was a "Place of Initiation", a place steeped in occult significance.

* * *

In the evening the Congress concluded with a banquet of delicious vegetarian food. A program of Spanish dancing and singing was an added treat. All the delegates were asked to say a few parting words. Emotion was high. There were both tears and laughter, much autograph-signing—and it was all over.

It seems a pity that more Canadians did not attend to witness for themselves the vitality, sincerity and determination of that great gathering representative of the Theosophical Society on two continents.

ence of this Ancient Wisdom and Path of Attainment, so that step by step they may achieve even to final conquest!"

This book deserves a place on any library shelf as a guide to living and being.

C.E.B.

The Gnosis or Ancient Wisdom in the Christian Scriptures may be obtained in Canada from The Blavatsky Institute (see back page), the Toronto Lodge Book Concern, or from Miss F. E. Goold, 531 Bay Street, Ottawa 4, Ontario.

☆ ☆ ☆

Obituary: The "Hodgson Report" on Madame Blavatsky, by Adlai E. Waterman. Published 1963 by The Theosophical Publishing House, Adyar, India. 92 pages. Price \$1.25.

"Oh, Blavatsky was a clever woman, all right, but the Psychical Research people proved she was a fraud, you know." How often is such an opinion expressed by inquirers into Theosophy! And how unconvincing is the well-meaning student's answer without a convenient source of documentary evidence to quote.

It is disheartening to think of the number of potential Theosophists over the past seventy or eighty years who pursued their studies no further when they realized the existence of the "Hodgson Report". Unfortunately, too, during the early years of this century, the leaders of our Society did little or nothing to discourage a public image of H. P. Blavatsky as an imposter.

Mr. Waterman's book provides between two covers just the sort of evidence which has been so badly needed these many years. He details the lies and the slanders which were the basis of the infamous "Report"; he shows the untrustworthiness of the Coulombs, upon whose deliberately false evidence Dr. Hodgson built up his case; he lists the inconsistencies and inaccuracies which make what is commonly supposed to be a scientific report a monstrous work of fiction. Two diagrams are provided so that the reader may easily follow the various crit-

icisms and discussions of the damaging accusations.

At last the exposé has been exposed. Not the most surprising of Mr. Waterman's conclusions is that Hodgson himself was morally deficient in the performance of his investigations into "the alleged phenomena connected with the Theosophical Society." On occasion he acted "as if he were not a scientific investigator making an impartial inquiry but only a common prosecutor obligated to 'building a case' at all costs."

This little book is unquestionably of the greatest importance to the Theosophical Movement at the present time, and the wider its circulation the better. Each Lodge should keep a supply on hand as a ready-made answer to those inquirers and sceptics who do not challenge the original calumnies. The author is attempting to distribute his book at minimum cost to public and university libraries throughout the world: those wishing to support him in this endeavour should write—Adlai E. Waterman, P.O. Box 1543, Fresno, California, U.S.A. T.G.D.

☆ ☆ ☆

Experiments in Mental Suggestion, by L. L. Vasiliev. Published 1963 by the Institute for the Study of Mental Images. 178 pp. Price thirty shillings.

This superb work, first published by the Leningrad University Press in 1962, was an immediate success in the Soviet Union; the above is the first English translation to appear.

Russian telepathic experiments over the past 40 years are highlighted and several are minutely described. V. M. Becterev, eminent physiologist and founder of the Leningrad Institute for Brain Research began the experiments in 1921 with a study of the effect of mentally given signals on dogs. L. L. Vasiliev (now Professor of Physiology in the University of Leningrad) joined the Institute and from 1932-1938 his aim was to experimentally determine the physical basis of telepathy, i.e., does one brain transmit information to another?

During the '20s and '30s Vasiliev and his co-workers studied three basic modes of phenomena, "namely sensory, motor and (principally) hypnotic manifestation." (P. 6). The net importance of these experiments was to clearly demonstrate that mental suggestion "actually occurred" with a high degree of probability (further substantiated from recent quantitative experiments referred to in the concluding chapter).

Anita Kohsen and C.C.L. Gregory are to be congratulated for their fine translation. The text is ably supplemented by extensive footnotes, appendices, and illustrated figures (28 in all). This work is highly recommended to Theosophists and all those interested in extra-sensory perception. As Vasiliev states: "I did the best I could, let those who can do better."

—R. A. Sattelberg

RUSSIANS AND AMERICANS STUDY THOUGHT TRANSFERENCE

Dr. Eugene Konecci, Director of Biotechnology and Human Research of the American Space Agency claimed at the International Astronautical Congress in Paris last year that the Russians have eight centres studying on a proper academic scientific basis the problem of thought transference in space.

So reported the BBC science correspondent in *The Listener* of Oct. 17, 1963. Dr. Konecci also revealed that the Americans are involved in similar research, their project being known as PIAPACS—"psychophysiological information, acquisition, processing, and control systems.

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