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DUDLEY W. BARR

June 22, 1895 — June 22, 1975

# DUDLEY W. BARR

Dudley Barr died on Sunday, June 22, 1975, his 80th birthday. His passing has removed from the earthly scene one whose dedication to the principles of the Ancient Wisdom was rare and intense. He inspired many, was loved by them, and will long remain in their memories.

One could not be in Dudley's presence for very long without being aware of his exceptional kind-heartedness. It was of a degree that many would consider an ideal, and is seldom met. "Love will find a way" was one of his favourite aphorisms, but more than merely utter it he invariably tried to inject that supreme quality into the most difficult situations.

A fine, enquiring mind accompanied the kind heart. A perennial student, he never ceased to question his own beliefs, and delighted when they were challenged by others. Though of serious mien and purpose, he possessed a lively sense of humour. It frequently found expression in a razor-sharp wit, fortunately never used uncharitably.

From the time he entered manhood, through all his years, he was singularly devoted to Theosophy, and was a dedicated worker on behalf of the Theosophical Society. He eschewed using the title "Theosophist", observing that few in our stage of evolution could truly claim to be one. If asked to describe himself, Dudley would allow he was a student of Theosophy, and in this category there surely have been few as sincere and industrious as he. Though his range of study was wide, it was principally through the writings of H.P. Blavatsky and William Q. Judge that he developed his personal philosophy; Walt Whitman was also a major influence in this regard.

Dudley Barr joined the Society through the Toronto Lodge in 1918. Inspired by Roy Mitchell, Fred Housser and others, he was one of the nucleus of members whose enthusiasms and applied energies not only sustained the Lodge during the difficult '20s

and '30s but developed it into one of the largest and most active branches in the Society.

At one time or another his work for the Lodge included most of the secretarial and managerial functions that must be filled if such organizations are to operate effectively. Useful to these responsibilities was his business experience, gained through the Canadian Northern, later the Canadian National Railway. As well as editing the Toronto Theosophical News Bulletin for many years, Dudley also regularly contributed short essays which were a front page feature of that publication. Some of these were later collected and published in the booklet, *Theosophy, An Attitude Toward Life*. He also lectured for the Society, and whether the subject was reincarnation, latent powers or Walt Whitman, his material was invariably well prepared and delivered with conviction.

In 1947, on the failing health of Albert E.S. Smythe, the founding Editor, Dudley was appointed Editor of *The Canadian Theosophist*, which task he performed with skill and good judgment for fourteen years. He had first been elected to the General Executive of the Theosophical Society in Canada as early as 1931, and off and on had served on that Committee for a number of years. In 1960, on the death of Col. E.L. Thomson, he was appointed Acting General Secretary and was later elected to that office. Finally, in 1968 he "retired" by not letting his name stand for nomination. Thereupon he was made an Honorary Member of the General Executive.

Following his retirement from business in the early 1960s, it was Dudley's hope to devote much time to the cause he loved so much. But alas, at that time arthritis was already setting in, and gradually that crippling disease deprived him of the effective use of his body. In the last years he was almost completely immobile and endured considerable pain.

A Theosophical funeral service was conducted in Thornhill on June 24 by Fleet Barry, President of the Toronto Lodge.

To Dudley's wife, Ivy Barr, goes the sympathy of members and correspondents all over the world.  
T.G.D.

## ACROSS THE FRONTIERS

(A commentary on Werner Heisenberg's book of that title)

ERNEST WILKS

Werner Heisenberg was awarded the Nobel Prize in 1932 for his work in theoretical atomic physics. He is now Director of the Max Planck Institute for Physics and Astrophysics.

Lest Heisenberg's eminence in the field of atomic science inhibit would-be readers of his book, let them be assured that *Across The Frontiers* is eminently readable and that its subject matter is well within the understanding of any educated person.

Considering the nature of his subject, Heisenberg's clarity and lucidity of exposition facilitates the understanding of his thesis, notwithstanding that the content of that thesis is understood by very few. But it is not the scientific theories per se that concern him as much as their philosophical and ontological implications, and the dialectic between religious and scientific thought.

The general spirit of the book is to draw attention to the fact that, just because scientists seek truth in the laws of natural phenomena, where confirmation can be demonstrated by repetition through experiment and by subjection to mathematical analysis, they are not blind to the reality that they are dealing with a very small aspect of the total phenomena of life. Far from bolstering materialism, modern science is providing more and more evidence, based on precise scientific knowledge, to confirm the underlying "Unity" which is the basis of religious thought and Platonic idealism.

*Across The Frontiers* opens with a commentary on Albert Einstein and his contributions to science. This takes us far beyond the common knowledge of this

great scientist, and reveals the revolutionary nature of his discoveries, as well as their value to science. According to the author, Einstein believed he was creating a new and firmer foundation which permitted an objective description of nature "independent of Man". Later developments indicated that matter, time and space were not such fixed realities independent of Man. At first resisting this new aspect, in his later years he became aware that "The world eventually changes so much that it can no longer be explained by the images of our youth."

In the chapter dealing with the discoveries of Max Planck, much attention is given to the similarity between the findings of modern atomic research and that of the Greek philosophers.

We are introduced to Planck's discovery of Quantum Mechanics. His theory offered a solution to the problems associated with the structure of the atom, which had been baffling science for many years. This discovery, seemingly even more so than Einstein's Theory of Relativity, introduced a new and most revolutionary realm of conceptual thought into the field of atomic research. Here, observable phenomena could no longer be given in terms of conceptual thought or images but only in terms of mathematics. "The existence of atoms or elementary particles as the expression of a mathematical structure was the new possibility that Planck opened up by his discovery, and here he is touching upon the basic problems of philosophy."

Planck's theory posited a specific standard of measurement in nature. It was demonstrated that phenomena in the

atomic field, though still observable in their effects, displayed features defying our immediate comprehension. They could, however, be rationally solved by mathematical means.

A few years later a further standard of measurement in natural laws, namely, the "velocity of light" was first made understood by Einstein's Theory of Relativity. This enabled the seemingly independent forms of Time and Space to be related in a mathematical formulation leading to the general structure of Space-Time — a structure, however, no longer directly accessible to our intuitions.

Similarly, the philosophical implications of Planck's Theorem in the realm of atomic science are a consequence of the fact that it enabled problems evoked by the phenomena of the atom to be solvable in a way that defies immediate intuition but are discernible through mathematics. It was the discovery of the presence in nature's laws of a yardstick of atomic dimensions.

The discovery of a "unified field theory", the ultimate dream of scientific research, seems thereby to have drawn a little closer. Evidence from the splitting of atomic particles seems to substantiate Einstein's equation indicating that mass and energy are interchangeable.

This echoes the philosophy of Heraclitus, for whom "Fire" is the basic element from which all things are made. Fire and energy can thus be related as the driving force which sustains the universe. (Students of *The Secret Doctrine* may see some correlations here.)

The phenomenon that elementary particles can be transformed into each other is in conformity with the philosophy of Plato. They do not themselves consist of matter: energy becomes matter by taking on the form of an elementary particle.

A theory which from a simple basic equation for matter correctly renders the masses and properties of the elementary particles is also a "unified field theory".

In introducing Wolfgang Pauli, the author presents a man of scientific

eminence, whose most incisive formulations, significant new ideas and critical analyses of existing ones enriched 20th century physics. Yet behind his extreme rationalism and fundamentally sceptical point of view lay concealed a deep philosophical interest in those "dark areas of reality, or the human soul, which eluded the grasp of reason."

His primary philosophical interest was in the process of knowledge itself. He therefore sought for connecting links between sense perceptions on the one hand, and mental concepts on the other. The bridge leading from the initially unordered data of experience to the "Ideas" is seen by Pauli in certain primordial images pre-existing in the Soul, the archetypes discussed by Kepler and in modern psychology. Pauli found "in the lucid mysticism of Plato, in which the unitary ground of Spirit and Matter is sought in primeval images, the understanding that has found its place in its various degrees and kinds."

In the cleavage between the scientific and religious views of the world, Pauli discerned complementary relationships. But, "now that such relationships have become fathomable to us through Quantum Mechanics" western thought is seen poised between the limitations of materialism and the limiting situation of the Soul divorced from all objectivity and united with the Divine. He conceived that, "There will always be two attitudes dwelling in the Soul of Man, and the one will always carry the other within it as the seed of its opposite."

Heisenberg portrays most sympathetically Pauli's intuition of a deeper relationship in his work which was discernible even in his early life. Later, when interpretation of the Quantum Mechanics was taking rational shape, Pauli perceived a new possibility of interpretation, namely, "That in every incursion into nature we have the choice of which aspect of nature we want to make visible, but that we simultaneously make a

sacrifice in that we must forego other such aspects."

In Pauli's philosophical thinking there was always the wish for a unitary understanding of the world incorporating the tension of opposites. He hailed Quantum Mechanics as a new way of thinking in which the unity can perhaps be more easily expressed than hitherto. In Pauli's own words, "I consider the ambition of overcoming opposites, including also a synthesis embracing both rational understanding and the mystical experience of unity to be the mythos spoken and unspoken of our present day and age."

In the following chapter, Heisenberg writes, "The physical interpretation of modern Quantum Theory has brought up certain epistemological issues concerning the truth in scientific theories as such. To understand the point of view from which we nowadays judge the claim of such a theory to be true, it will be helpful to go over the historical development of science and to trace from it how the goals of scientific endeavour have altered in the course of centuries."

Unlike Kepler, to whom the thought of a complete mathematical permeation of all individual processes on earth was entirely remote from his mind, Newton wanted to "explain" the processes of mechanics. Recognizing this was, in practice, beyond accomplishment, he endeavoured to discover the basic concepts and laws leading to this end. He established a group of axioms that could be translated into the language of mathematics. He thus was able to reproduce an infinite wealth of phenomena in a mathematical formulation. The working out by subsequent generations led to the assumption that from initial conditions one could calculate the

entire future of the system. For the 19th century, mechanics was co-extensive with exact science. Its task and field of application seemed unlimited.

It was, however, Clark-Maxwell's theory of electro-magnetic phenomena embracing a "Field of Force" that threw the proverbial monkey wrench. For many years this theory was hotly protested, and it was not until Einstein's discoveries in 1905 that finally it received general acceptance. This did not, however, affect the application of Newton's Mechanics in most areas: only where velocities approaching that of light are involved.

In his chapter on abstraction in modern science, Heisenberg leads the reader, by means of a brief history and summary of the development of physical science, to see how the various stages of development, adequate to answer the needs of the time, each in turn reached a limit beyond which they were inadequate to deal with newly discovered phenomena. Maxwell's experiments with electricity and magnetism, and developments in the field of heat and radiation, for examples, were beyond the limits of Newtonian Mechanics to explain.

As scientists pursued their lines of research the tendency was to become more concerned with abstractions and further removed from objectivity. In biology, for instance, commencing with the study of species, etc., the first steps towards abstraction lay away from the study of individual organisms to the enquiry into their functions such as growth, reproduction, metabolism, etc. This led automatically to the further stages concerning the chemical processes of living organisms, terminating in the discovery of the hereditary factor basic to the whole world of living things and which is commonly known as DNA. Similar developments have occurred in other fields such as chemistry and physics.

Heisenberg deals fully with the implications and influences of the various fields of scientific abstractions and with bringing them each into ever closer relativeness with each other. He states,

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"The insight acquired through abstraction furnishes a natural network of coordinates to which phenomena can be related and by means of which they can be ordered."

In their search for understanding of the laws of nature and the structure of matter, researchers in Grecian times looked for a material cause of all things resulting in a quest for the fundamental common substance. The concept of "the smallest part of matter" became a natural consequence. The problem associated with this idea led to the assumption of Democritus that the Atom was eternal and indestructible.

"The intention of the Atomic Hypothesis had been to point the way from 'The Many to the One', to formulate the underlying principle of the material cause by virtue of which all phenomena can be understood." Plato took the strongest exception to this philosophy regarding the atom, his concepts being not strictly material, but allied more to geometrical forms and mathematical interpretation.

The replacement of empirical knowledge by that resulting from phenomena discovered through modern scientific research enables scientists "to put specific questions to nature whose answers are then to yield information about its laws."

In the quest for the ultimate particle, the splitting of elementary particles by collision with extremely high energy results in many pieces, but none smaller than the original particle that was split! The emergence of new particles from high energy collisions being in accordance with the Laws of Relativity ( $E=MC^2$ ) enables us to say that all particles are made from the same substance.

This would seem to confirm Plato's ideas that the smallest units of matter are not physical objects but rather forms, structures or ideas which can only be expressed in the language of mathematics. It is now the central problem of the physicist to formulate in mathematical terms the Laws underlying the behaviour of the elementary particles.

The search for the "Unifying Principle"

underlying all the phenomena of life has been the concern of religion as well as science. But as the latter's findings are based more on the scientific method, its results have given strength to the cause of the materialists, and to the arising of materialistic concepts that predominated in the 19th century. At this point the author discusses the relationship between science and religion and points out that it is not so much making a decision in favour of religion or materialism as to learn how cautious we have to be in the use of language and in the meaning of words. The tension between the demand for clarity and the inadequacy of existing concepts has been especially marked in modern science. Heisenberg concludes by stating that the understanding of the "Unitary Principle" behind all phenomena can be expressed more importantly by the language of poetry than that of science.

The following chapter examines Goethe's views on nature and science in the light of modern science. Goethe was apprehensive that in going beyond the limits of our conception or knowledge of nature, reaching beyond our perceptive abilities into the realm of abstractions, we are led to a boundless region that can do more harm than good. He was well aware that, in the search for knowledge, observation led through consideration, reflection, etc., to final theorising. But in order to guard against being led into abstractions we should "theorise without forgetting that we are theorising", and should theorise with "Mental Self-possession". "But since Newton's day, science has taken other paths . . . To this day natural science has progressed in a perfectly linear and constructive manner . . . its consequences in technology have transformed the face of the world."

In comparing the tendency towards abstraction in modern art and science the author likens the present state of art to that state of confusion and frustration which existed in the field of atomic science before the discoveries of Einstein and Planck. The

solutions to atomic problems provided by the Theory of Relativity and the Quantum Theory are abstractions of such a nature that while they defy formal concepts they do provide answers to problems hitherto unanswered.

Before problems can be solved, questions must be put which contain content. Although obvious, this fact often goes unheeded! In this problem of form and content, art has a different task from that of science. "Whereas science explains and makes intelligible, art has to present, illuminate and make visible the basis of human life. But the problem of form and content is similarly poised in both areas."

Heisenberg feels that the turning away from formal representation by the arts cannot be compared with the abstractions portrayed by science. While the ultimate aim of both art and science are similar in their striving for universality, art has not yet found the content upon which to pose the questions requisite for the problems it seeks to solve.

In discussing the perception of beauty in the discoveries revealed to scientists, two definitions are given. Both are related to antiquity and there has been much controversy over them, especially during the Renaissance. One describes beauty as the proper conformity of the parts to one another and to the whole. The other, stemming from Plotinus, with no reference to parts, "is the translucence of the eternal splendour of the One through material phenomena." But initially, it is in the former that the concept of beauty takes rise in the field of science.

In Natural Science the phenomena can be understood according to Pythagoras and Plato because they are underlain by a unitary principle of form susceptible to mathematical representation. It is in the conception of Plato, however, of the ideal form when related to objective phenomena perceived through the senses, which enables the formation of the abstract mathematical concept — which in turn indicates the harmonious relations of the

parts to the whole. The author deals at length with this aspect of the subject. Interestingly, he winds up the chapter by returning to Plotinus' definition of beauty, which he feels is better related to the field of art in the *past*! Actually, he sees no great distinction between the two, but that the first definition fits in better with that revealed by exact science.

Towards the end of the book we are led more deeply into the philosophic impact of modern science on human life. His concern with those "other" aspects of life of which science is but a part, and especially with the sources of the illumination upon which the structures of science are built, is very evident in his opinions and comments. This is particularly so in the way in which he deals with the relationship between science and religion, or more precisely, "The correctness of tested scientific results and the ethical demands stemming from the heart of religious thinking."

One of the most valuable things to be learned from this book is perhaps the portrayal of the progress of the mental perspectives of the men of science from the days of Copernicus. As scientific research advanced from dynamics and mechanics to electricity and magnetism, then later to the phenomena associated with the atom, their dependence upon mathematics brought scientists to realize that they had in their hands an instrument capable of portraying precise and basic knowledge of nature. This, together with the fading of the barriers separating the various fields of scientific research from reaching a Unified Principle of universal application brought them to feel that their own findings, and that emanating from the depths of Man's inner being were not far apart.

*Across The Frontiers* is the 48th in a series called "World Perspectives". Ruth Nanda Anshen, the Editor of the series, introduces the book with a brief description of the aims for "World Perspectives". Following are excerpts culled therefrom to give some idea of the subject matter presented:

“It is the thesis of ‘World Perspectives’ that Man is in the process of developing a new consciousness which in spite of his apparent spiritual and moral captivity, can eventually lift the Human Race above and beyond the fear, ignorance and isolation which besets it today . . . The purpose of the series is to point to the principle of per-

manence within change and to define the Essential Nature of Man . . . The series is committed to ensure that the spiritual and moral needs of Man as a Human Being and the scientific and intellectual resources at his command may be brought into a productive, meaningful and creative harmony . . .”

## PILATE AND PARABRAHM

F. W. WILKES

*Satvat nasti paro Dharmah*, says the watchword of the Theosophical Society, “There is no religion higher than Truth.” Nowhere in our literature has the writer ever found a gloss or commentary on this text, and indeed, even the boldest and most self-assertive might well quail at the thought of delving any deeper into its meaning. Outside our literature, however, but well within the limits of our Second Object, a determined searcher may find comments that are very illuminating indeed. At the risk of seeming bold and self-assertive, then, the writer proposes to present some of them.

Being brought before Pontius Pilate, Christ said:

“ . . . For this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice.

Pilate saith unto him, ‘What is truth?’ And when he had said this, he went out again . . .”

(*John 18, 37-38.*)

There is no religion higher than Truth. But the governor of Judaea did not expect to hear “Truth” defined, and, as Bacon noted, “he did not stay for answer.” Many Theosophists must feel like the unfortunate Pilate, since there is no religion comparable to the undefinable.

But Christianity was an intensely practical cult, with few ideas, and a strict insistence upon faith, poor in intellectual content. In those times, the citizens and

subjects of Rome were regarded as being divided into three mental types, thinking, feeling or sensual. Those who knew themselves to be intellectual, of the “Thinking” temperament, were called upon to make a brutal sacrifice of their minds, while simultaneously remaining, as Christians, true to themselves. Some of these intellectual Christians, such as Origen, defiantly defended and proclaimed their intellectual vision and their store of the heritage of the past. The Carthaginian Tertullian responded differently. Intellectual religion in those days was gnostic, itself a cult of gnosis or knowledge. Gnosticism, as earlier articles have tried to show, was a flawed system of ideas built upon a relatively narrow base. Origen and Tertullian reacted against the challenge of gnosticism in different ways.

Tertullian, born around AD 160, was converted to Christianity about AD 195, and immediately applied his profound religious intellect in the manner of the great law counsels of the courts, to defend the Christ creed as he saw it. He realized from the start, that in accepting the premises of a faith, one acts intuitively, by recognizing truth, and that one can live truthfully only by clarifying and exposing that truth. He also realized that the creative inner reality of spirituality and of Truth itself, was irrational. He saw that all bases were too narrow, and that flaws can be found anywhere in human intellectual systems if one looks for them. To Tertullian, gnosis



was mere thinking and knowing, a pastime he himself dearly loved. This gives a self-accusing, sardonic bitterness to his pronouncements:

“The Son of God died, which can be believed right away, for it is nonsense. Buried, he rose again, which is certain, since it is impossible.”

(De Carne Christi, 5.)

Tertullian, quite deliberately and knowingly, drew up the shape of the Christian religion from *within himself*, saying, “the soul is naturally Christian,” *anima naturaliter Christiana est*. He shrewdly condemned the persecutors of Christianity, not merely for their injustice, but for “the crime of being untrue to themselves,” (De Testimonis Animae).

His Latin style was written very plainly, to be understood by the poorest and least educated. He says:

“I address you, simple, untaught fellows, uncultured and unsophisticated, just as you are, who have only your own selves, unalloyed and whole, from the street corners, out of the alleyways and the workshops. It is your inexperience that I need, since no one feels any confidence in it. I demand from you the things that you bring with you into mankind, which you know from your inner self, or from your Maker, whoever he is.”

(De Testimonis Animae.)

The religious terminology of Catholic Christianity is to a very great extent, that of Tertullian. But his sincerity was too great, and when his beloved “know-nothings” ignored his pure spirituality and utter faith, he became a Montanist, denying the world and demanding an ascetic rule of life. He left the church when Pope Callixtus rejected his demands, and finding even the Phrygian heretic Montanus insufficiently spiritual, he finally founded a sect of his own.

Origen was twenty-five years younger

than Tertullian, an Alexandrian and an acquaintance of the great theosophist Porphyry, who tells us, “he lived like a Christian and thus as an outlaw. But in his doctrine concerning Divinity and the material world, he thought in Greek fashion and introduced Greek thought into foreign myth.” Like Plotinus, Origen was a pupil of Ammonius Saccas, who had passed from Christianity into Neoplatonism. Origen, says Eusebius, considered that, if one lived and thought ascetically, one had fulfilled one’s moral and spiritual duty, and that an irrational creed, that could not be reconciled with itself, was a comic insult to that divinity who is essentially philosophical. Man was given his intellect to use, and should not act the loyal animal, mindlessly programmed by disconnected ideas.

Eusebius’s account of these doctrines, which he rightly or wrongly imputes to Origen, is loaded with at least three unproven assertions. Nevertheless, many might approve of the doctrines, and be prepared to adopt them themselves. But Tertullian was no fool, nor was he a publicist, using paradoxes as “commercials.” In more than one way, the bitter Carthaginian was true to himself, and to the community that he intuitively felt to be the kingdom of God upon Earth. He was not about to abandon his spiritual world to the analytical logicians to be torn to bits, nor to prop it up against the authority of pre-Christian monotheists. He typifies two of the three kinds of Truth that can be discerned in his situation — personal sincerity, and what one can only call, inadequately, the “Creative Spirit.” Personal sincerity can be deluded, but the Creative Spirit cannot, as we shall attempt to show.

Pope Callixtus, struggling heroically to hold together an outlawed church, could not adopt Tertullian’s programme, nor lend his authority to the latter’s demand for an ascetic religious communion. Callixtus himself typifies the other basic form of Truth, loyalty to the authority of a beloved

community. Christianity was not a tolerant debater in a philosophical school, willing to yield gracefully to forensic defeat in argument, as Origen seems successfully to have suggested to his fellow Christian intellectuals, until like Tertullian, he too was condemned as heretical in AD 543. Origen's attitude long survived him, but Tertullian, though rejected, was a pure well and a spiritual source, and his writings are justly preserved as fundamental doctrine.

Let us examine these three forms of Truth. The Personal Truth is thwarted by, and itself menaces the Communal Truth of the Collectivity. In practice the Personal Truth may be bewildered as to which Communal Truth to refer itself to. There is no truth at the level of practical everyday existence, that has universal or enduring validity. At a higher spiritual level, Personal Truth is the adequacy with which our conduct matches our inward existence, expressing and satisfying it. The Truth of a community pervades it as a whole, to be grasped only within the activities of its members, existing and becoming known only by virtue of that action. Communal Truth is impelled by the concept of belonging, adhering to a shared image and maintaining wholeness. Since few of us are purely practical, even these humble levels of Truth bewilder us. Such Truth can only be grasped by those like Tertullian, who are resolute to be truly themselves.

Genuine truth — that which Pilate despaired of knowing — is generated by the Creative Spirit. The Creative Spirit seeks and needs no authority or rational justification, arising as a conviction, an intuition or an inspiration from within. The collective image to which we try to conform, so as not to be mere devourers, is constantly modified and extended by the Creative Spirit. So, since we can scarcely be so curmudgeonly as to live without regard for others, that regard is of the Communal image. The truth of our practical existence is ennobled by that collective image, as forests of war

memorials attest. The Truth of the communal image derives in turn, from the unpolluted source of the Creative Spirit. But the Creative Spirit is spontaneous and has no self-regard, that is, it cannot stand outside itself, as subject-to-object and compare itself with the lower levels of Truth. An authentic human self is just that, it is not any human's possession.

A Creative Spirit deals with another on a different basis, by yielding up subjectivity (self-centredness) and taking on objectivity (disinterestedness), as a "resignation." In this true Brotherhood, all the different levels of Truth become apparent, since aggression and defensiveness no longer limit the vision. Thus the Creative Spirit, the source of culture and the motive power of spiritual progress, is without "image," impossible to represent, and the only valid source of Truth. It is, in fact, what we usually call Parabrahm.

Both the Personal and Communal truths reveal their lower status by their subjection to duality and to interaction. Self-interest envisions truth as preserving and enhancing its own existence. The Community is a degradation of the potential self from the subject "I" into a collectivity of those who regard each other as objects. Truth within this relationship is limited by communication, and by the necessity to keep each other at arm's length. Origen's practicable and acceptable Christianity had adapted itself to a classical authority that begrudged its claim to newness and innate authenticity. Thus Origen could enjoy belonging to the universal classical culture only at the expense of never being completely or quite Christian. Tertullian, loyal to his Personal Truth, and to the unshakable source of Creative Spirit, could function only within the severely limited circle of his own ascetic community. Pope Callixtus could only demand that Tertullian and Origen cease arguing and pull with the rest. There is no religion higher than Truth, indeed.

*(Continued on page 65)*

## NOTES AND COMMENTS BY THE GENERAL SECRETARY

Dudley Barr, whose obituary appears elsewhere in this issue, was a beautiful soul. His presence will be missed by scores of friends, but no one who witnessed his suffering in the last several years would regret his release from that pain-racked physical body.

Many are the happy memories of Dudley. For several years after we succeeded him as editor of this magazine, Doris and I had the privilege of working closely with him. We shall ever be grateful for his patience, kindness and understanding, which were of a degree to which few humans attain.

The Theosophical Society in Canada owes much to Dudley Barr, not only for his work as Editor of *The Canadian Theosophist* and as General Secretary, but also for the example he set as an active, broad-minded student of Theosophy.

\* \* \*

I regret to report the death in Toronto on June 22 of Horace L. Huxtable, a member-at-large. Mr. Huxtable joined the Society in 1925 through the Toronto Lodge and in his earlier years participated in a number of activities including lecturing and the radio talks program.

Few who heard Mr. Huxtable speak on the Toronto Lodge platform at 52 Isabella Street will ever forget his wonderful sonorous voice. He was a master of the spoken word, and enhanced any poem or passage he read aloud.

We extend our sympathy to Mr. Huxtable's family in their loss.

\* \* \*

We have just learned of the death, in March, of Montague A. Machell. He was a prolific writer of articles, many of which

have appeared in these pages over the past dozen or so years.

Mr. Machell's father was Reginald Machell, a close associate of Madame Blavatsky in her London days and an artist of note, who was one of the pioneers of the Point Loma Community. It was in that establishment that Monty developed his talents in a number of fields, including music and drama.

We hope to publish more of his writings in forthcoming issues.

\* \* \*

Reports from the various centres visited by Geoffrey Farthing have been published in this and in the preceding issue. As far as these things can ever be judged, his tour was very successful, and much appreciated by all who met him.

It would be remiss of me not to thank Geoffrey publicly for putting out this effort on our behalf. He not only sacrificed his regular activities for six weeks, but also went out of his way at all times to meet our many requests. Once again he made many friends in Canada, and I know I am reflecting a popular view in saying that we hope it won't be long before he returns.

\* \* \*

A few years ago a fund was established with a view to assist members attending the centenary celebrations in New York or Adyar.

This is a final appeal for contributions to the fund. Those who for various reasons cannot attend these functions might wish to use this opportunity to help others.

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A Centennial project planned by Hamilton Lodge is the production of *Hastinotes*, designed by Mrs. Sharon Taylor.

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### EDITORIAL BOARD, CANADIAN THEOSOPHIST

All letters to the Editors, articles and reports for publication should be addressed to the Editors, 2307 Sovereign Crescent S.W., Calgary, Alta. T3C 2M3.

Editors: Mr. and Mrs. T. G. Davy

Letters intended for publication should be restricted to not more than five hundred words.

The editors reserve the right to shorten any letter unless the writer states that it must be published in full or not at all.

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The cover features a pen and ink sketch of H.P. Blavatsky.

For a sample and further information, please write to Mrs. C.P. Lakin, 102 Floresta Court, Ancaster, Ontario L9G 1R8.

\* \* \*

The Australian Section is departing from its usual custom of holding its Annual Convention at Easter to enable members returning to their various homelands from Adyar following the Centenary

celebrations to participate. Accordingly, the Australian Centenary Convention will be held January 10 - 17, 1976 at Thredbo in the Kosciusko National Park, State of New South Wales. Guest of Honour will be the International Vice-President, Miss Joy Mills.

It gives me much pleasure to convey to Canadian members a cordial invitation by Mrs. Elaine Murdoch, Australian General Secretary, to attend this event, which will be held in beautiful surroundings.

\* \* \*

The following requests for assistance have been received.

A member wishes to purchase a copy of G.R.S. Mead's *Did Jesus Live 100 Years B.C.?*

Another is attempting to assemble a complete set of the Toronto T.S. News Bulletins.

Readers who are able to fill these requests are asked to write to the General Secretary.

\* \* \*

Doris and I will be moving to our new home in early July. The address is:

2307 Sovereign Crescent S.W.  
Calgary, Alberta  
T3C 2M3

Our new telephone number is (403) 242-6905.

\* \* \*

I am pleased to welcome the following new members into the fellowship of the Society:

*Edmonton Lodge.* Hilda Huston, Karl Tirschmann

*Golden Rule Lodge.* Linda M. Kerst, Roger L. McLeod, Marie Symes-Grehan, Frances L. Tobin.

*Member-at-Large.* Frederick J. Elbers.

## LETTERS TO THE EDITORS

*The Editors*

*The Canadian Theosophist*

May I correct a statement in the front page of the March-April issue of *The Canadian Theosophist*?

Re Mr. Spinks (*Theosophists, Reunite!*), I did suggest to him that a meeting of the leaders of interested parties should meet in New York during the days preceding the Centenary celebrations. Mr. Spinks referred to my suggestion in one of his issues (and Mr. Slater had, I think, pioneered the suggestion of some sort of "Federal Committee" some years ago).

So you must have "misunderstood the reaction", or just overlooked the reference in *Theosophists, Reunite!* At least the English Section, in my person, did react positively.

Ianthe Hoskins  
General Secretary  
The Theosophical Society  
in England

*Miss Hoskins correctly states there has been some positive reaction to Mr. Spinks' attempts to get the various elements of the Theosophical Movement communicating with each other. She, and others, have indicated a receptive attitude to such proposals.*

*Until a similar response is forthcoming from the President, however, there is unlikely to be any progress. (There has not been any progress in the last fifteen to twenty years for this reason.) The Society as a whole must be committed: little of practical value can be achieved by individual Sections.*

T.G.D.

\* \* \*

*The Editors*

*The Canadian Theosophist*

In both your recent issues you brought up the subject of the vindication of William Q.

Judge. And implied that such a policy if adopted at Adyar could lead to closer unity among Theosophists.

I have been a member of the Society for 50 years. And until recent years visited branches in both Canada and the U.S.A. Never did I encounter any hostility towards him. In fact, articles he wrote still appear in Section magazines. *The Theosophical Journal*, April, 1974, reprinted his article "What Our Society Needs Most".

But what have we to lose by being honest? And do honour to those who served us a century ago we should make known from *Old Diary Leaves*, Vol. 5, the official acts of the Society and the minutes of the Judicial Committee of the Theosophical Society which met in London on July 10, 1894. And cease to fire shots from a position of bias. To deny us a right to urge these important disclosures from the past is by action denial of truth.

It is significant that the American Section which seceded from the Society over the Judge affair in 1895 has long since returned to the fold, and today is a vibrant Section. By contrast, reports from the Canadian Section never appear in the *Adyar Theosophist*.

Let's forget the past. All that was wrong with Judge was his ego.

Frederick E. Tyler

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## CHANGING YOUR ADDRESS?

If you are a subscriber or a member-at-large and are planning to change your address, please send us a change of address card as soon as possible. If you are a member of a Lodge, please advise your Lodge Secretary so that the information may be passed to us. Second class mail is not re-addressed by the post office. - Eds.

## GEOFFREY FARTHING'S 1975 CANADIAN TOUR

*(Continued from page 37)*

### ORPHEUS LODGE

Mr. Geoffrey Farthing gave two lectures in Vancouver sponsored jointly by the Orpheus and Vancouver Lodges. These were held at the Unitarian Church and at the Centennial Planetarium respectively on April 30 and May 1. In addition, one lecture sponsored by the Hermes Lodge of the Canadian Federation was held at their Hall on May 4.

The subject "Magic" was chosen by the Unitarian Church as it was a subject under study by them at the time. Mr. Farthing's material was well presented, and the point made very clear that the power to produce Magic had to be developed by the individual through the control of his own forces. Answers to questions enabled him to cover very effectively some of the basic Theosophical teachings.

The second lecture was entitled "Dharma, or What are we here for?" Mr. Farthing seems to have the ability to encompass a broad sweep of the subject in a way that causes the hearers to participate in the effort of the lecturer, and consequently to take something from it of his own. Again, questions were very well handled.

We made further use of Mr. Farthing's time in a joint members' meeting at the Vancouver Lodge rooms. A lively discussion resulted, which was hard to terminate. We also held some social meetings where discussions and questions were continued.

"The Purpose of Living" was the subject of Mr. Farthing's lecture at the Hermes Lodge. Here, the basic principles of Theosophy were related simply and effectively to the individual man. As were the other two lectures, this one was well attended.

We in the West have appreciated the stimulus of this visit of a sincere Blavatsky student. We feel that his visit has tended to

bring an added sense of unity among our own Lodges in Canada and also to those more widely dispersed which Mr. Farthing told us about. We feel that we have benefited from this contact with a student devoted to the message contained in the original Theosophical teaching, and look forward to meeting Mr. Farthing again.

L. C. Hanson

### KIMBERLEY

We were very honoured and pleased to have Mr. Geoffrey Farthing break his trip from Vancouver to Calgary and stop off in Kimberley to visit and talk with us. We had a group meeting on Monday evening, May 5, at which 11 people were treated to Mr. Farthing's knowledgeable discussion on Theosophy, Life After Death, Dreams and various other subjects. There were four T.S. members present, aside from Mr. Farthing, while the remainder were unfamiliar with Theosophy. Following his very informative talk, it has been quite obvious that lasting thoughts and impressions were transmitted, and hopefully those present will look further into Theosophy in the future.

Wendy Ross

### EDMONTON

Edmonton Lodge hosted Mr. Geoffrey Farthing from May 10 to May 19 as part of his lecture tour across Canada. During that time he gave us a total of five lectures.

We made good use of the latest film on Reincarnation, and that particular lecture was the most successful. One of the meetings was held at Red Deer on Friday, May 16. In all cases, Geoffrey's easy going and natural approach to lecturing was most appreciated and acceptable to the audiences. It was obvious that he did a great deal to promote and foster good will towards our Society in Edmonton and Red Deer.

Another interesting facet of this visit was a flying trip back to Calgary on the 17th to take part in a CBC "talk show". This program, together with two fine articles in

the daily newspapers gave Calgary Lodge and the Theosophical Society good exposure to the citizens of that city. This is in contrast to Edmonton, where, for some reason or other, we just did not get any response from the media to Geoffrey's visit.

Edmonton Lodge extends its sincere thanks to Mr. Farthing for his efforts on our behalf and hope that we can have him visit us again soon. His dedication to the subject of Theosophy is evident and he has a unique way of presenting that knowledge to other people and stimulating their interest. Again we say, Thanks, Geoffrey, and good luck in your travels.

Ernest Staniforth

### TORONTO AND HAMILTON

The occasion of Mr. Geoffrey Farthing's lecturing tour, which brought him to Toronto and Hamilton, will be remembered as an inspiring tribute to 1975 by all who were privileged to hear him speak. In Toronto, we were joined by a number of representatives from the Hamilton and Kitchener Lodges, when were delivered two fine talks on "Evolution, A Theosophical Viewpoint" and "Dharma, What are we here for?" The subjects, of course, were deep, but Mr. Farthing's manner of presentation was comprehensive enough to include the whole audience in its scope. Of the most outstanding overall points which emerged, predominates the vision of the vast dimensions of the cosmic design, as compared with the usual scientifically accepted views, and the inter-relationship between every being within it stepping his own evolutionary path. The idea of im-personal effort as the key to man's further spiritual advancement was put across strongly — effort being that which counts, and which flowers into the blossom of attainment.

A public meeting was also arranged by Hamilton Lodge members in their city,

where the topic was "H.P.B. — The Messenger and the Message". I understand that this was well attended and well received, and that Geoffrey afterwards spoke with many young people, answering questions and encouraging further endeavours.

In addition to his formal appearances on the platform, Mr. Farthing, transported by Mr. Reg. Stevens, visited the beautiful old home of Mr. and Mrs. Cunningham and Mr. Griffiths at Fonthill, where he made the acquaintance of this charming family of Theosophists, and in spite of the tremendous heat wave he enjoyed a good discussion along with the wholehearted flavour of the farming countryside. He also made a trip to the Ontario north country, as the guest of Mr. and Mrs. Berry at their summer cottage, where he was delighted to experience at close hand the sight of a Canadian beaver and hear the distinctive call of the loon.

Joan Sutcliffe

### MONTREAL

In spite of the fact that it poured "buckets" on both evenings, attendance at Geoffrey Farthing's lectures in Montreal was excellent.

His first talk was on "Magic", and he attacked the subject from a number of viewpoints, differentiating between white and black magic. The audience loved it and asked many questions afterwards. On the following evening the subject was "Dharma", and Geoffrey used this occasion to deal with world problems and personal problems.

On the third evening, a members' meeting was held in the home of our President, Fred Griffiths. No particular topic was chosen, and Geoffrey discussed any subject that was raised in questions. Before saying au revoir to our English guest we joined him and our host and hostess at a lovely sit-down buffet party.

Jean Low

## ATMA VIDYA LODGE

White Lotus Day, 1975, dawned on May 8 amidst radiant sunshine here in Victoria, B.C. It was one of the brightest and warmest days this Spring. Among a profusion of white lilies, white fleur-de-lis, white carnations and white gillyflowers, the officers and members of Atma Vidya Lodge read from *The Light of Asia* by Sir Edwin Arnold, and from the *Song Celestial*, a poetical rendition of the *Bhagavad-Gita* by the same poet. Out in the garden, the birds sang and brilliant flowers of every hue in their own way celebrated the day of honour for Madame Blavatsky, whose treasured writings and gifted life were given that all should learn the Truth.

H.P. Blavatsky's unique contribution to the raising of all creation to its true nature, that of spiritual beings in animal bodies or vestures, has never been really properly appreciated either by the world or by many who became her students. Even today few understand or appreciate the great and timeless gifts she brought.

The members discussed her choice, expressed in her will, of what seems to be the Arnold version of the *Gita* rather than any other.

E.R. Wilson  
Vice-President

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## MONTREAL LODGE

The visit of Geoffrey Farthing brought our year to a close on a happy note.

We have found it necessary to give up the lease on our Lodge Room, and plans for September are still uncertain. In the meanwhile, the library is being stored in the home of our President, Fred Griffiths.

Jean Low  
Secretary

## CALGARY LODGE

A discussion on "Reincarnation" on June 16 attracted a number of Calgarians whose introduction to Theosophy was through Geoffrey Farthing's recent lectures in this city. A room was rented for the discussion in the Central Library and it proved satisfactory in every respect, including price.

We shall not meet during the summer months. However, it is hoped that progress will be made on one of our current projects, namely, to determine what Theosophical and related literature is available through Calgary public libraries.

In the Fall we hope to present public lectures from time to time. In addition, a regular weekly class is planned, using either *The Secret Doctrine* or *The Key to Theosophy*.

S.S. Elliott  
President

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## TORONTO LODGE

At the Annual Meeting of the Toronto Lodge held on May 21 the following officers and directors were elected for the ensuing year:

President	Mr. Fleetwood B. Berry
Vice-President	Mr. Stanford L. Treloar
Secretary	Mrs. Joan Sutcliffe
Treasurer	Mrs. Barbara Treloar

Directors: Mrs. Vera Berry, Mrs. Audrey Hallas, Mrs. Emma Obodiac, Miss Amelia Saumur, Mr. Wolfgang Schmitt, Mr. Alan Sutcliffe.

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## ANNUAL PICNIC

It was a delightful June day that we chose this year for our picnic, which was held again at the home of Mr. and Mrs. Cunningham and Mr. Griffiths at Fonthill, and these last two years that our choice of location has been here the picnic has had a more Theosophical meaning. It is a great chance for fellow students with like thoughts and ideals to get together and talk and compare, and the beautiful Georgian farmhouse surrounded by the fresh open countryside is the perfect setting to do just that, for here is the presence of Theosophy as a living force seeped into every stone and blade of grass.

It was good this year to see represented, besides Toronto, Hamilton and Buffalo, also Kitchener and Niagara-on-the-Lake. Altogether there were around fifty Theosophists, who enjoyed walking and sitting in the garden, getting to know each other either in serious discussion or in a lighter vein, and in some cases even laying plans for activities ahead. So far, out of it one promising lecture has been arranged for the fall.

In all ways it was a happy event. The warm sun showed off the roses in splendour, the vegetable fields looked healthy, and we were able to say hello again to the elderly pet cow. It was the pleasure of meeting again, though, Gladys and Laurie Cunningham, John Griffiths, their sister, Geraldine, and Mrs. Knapp that made the occasion complete, and our appreciation goes warmly to them for their generous hospitality.

— Joan Sutcliffe

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## RESIDENT MANAGER REQUIRED

The Society owns several bungalows in Kotagiri, a hill station in the Nilgiri Hills about three hundred miles from Madras. It is 6,500 ft. above sea level and consequently

has a pleasant climate, the average temperature being about 17 degrees.

For a number of years, Miss Gladys Taylor, a long-standing and dedicated member, has cared for the properties. However, with advancing age, she finds the job too arduous, and a replacement is urgently needed. It would be ideal if a retired couple in good health and with a small income of their own could settle there. Accommodation would be made available for them rent free. They should be vegetarians, non-smokers and non-drinkers and at least one of them should be a member of the Society.

For further information, apply to the Recording Secretary, The Theosophical Society, Adyar, Madras 600020, India.

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## PILATE AND PARABRAHM

*(Continued from page 58)*

Pilate did not need to remark, that Truth is not anything simple. For every aspect of Being there is a level or aspect of Truth for which it has a specific meaning. Within a community, like the Christian or Theosophical, truth might be capable of verification according to external authority, or it might be "living up to a spiritual commitment." Truth is not subdivided into levels of being, but "truth-in-itself" is a Platonic ideal. As an aspect of consciousness, knowing what Truth is, and so being conscious of something, Truth has forms that correspond to the subject-object relationship of consciousness. This situation, while obviously a logical and unavoidable necessity, hints at a teleological purpose. The untrammelled existence of a universal truth would prevent the emergence of Creative Spirit. Thankfully we know that such is not the case. "Exceptions," as Soren Kierkegaard called them, continually arise to contradict what he termed the "Authority" of universal truth, but they also form it as it

grows. "Authority" is thus a valid form of transcendent truth, our means of communication.

Authority is a changing form of traditional, cultural truth, in which Creative Spirit realizes its possibilities, but whose tendencies must also be resisted, if creativity is to be achieved and sustained. This is what we would call creative Dharma, and we should not challenge its Authority insolently, but as Kierkegaard tells us, in a spirit of "fear and trembling," as respectfully as did Socrates. The interplay of Exception and Authority as forms of Truth is a creative process arising from the Creative Spirit, unforeseeable and uncontrollable in its outcome, which Theosophists call Karma.

If Pilate had not turned away after asking his all-too rhetorical question, what might Christ have answered? What manner of parable might we still be pondering? Perhaps we are better-off as things stand. There is a sense in which the unknowability of Truth is a guarantee of freedom and creativity. No universal Truth exerts authority over the Creative Spirit, and so it can transcend objectivity and assert the right to establish its own truth. Brotherhood is the mutual recognition by individual Creative Spirits of the fact that each one is a symbol and a signpost pointing the way towards Truth. Hence: *satvat nasti paro Dharmah*, there is no religion higher than Truth.

## SIR EDWIN ARNOLD AND H. P. BLAVATSKY

All too little is known about the distinguished Victorian poet, Sir Edwin Arnold. As was noted in the article bearing his name as title in *The Canadian Theosophist*, Sep.-Oct., 1964, his biography has yet to be written, even though the lives of many less talented and less interesting individuals of his generation have been published.

He was a prodigious writer, and for many years was Chief Editor of the London *Daily Telegraph*. Among his published works were two outstanding books, both of which are in print today. One is *The Light of Asia*, a beautiful poetic description of the life and character of Guatama the Buddha, and including some of the philosophy of Buddhism. The other is the oft-quoted verse rendering of the Hindu classic *Bhagavad-Gita -- The Song Celestial*.

Although Arnold was not a member of the Theosophical Society, he certainly knew of it and, from the scant information available, it may be concluded he was

sympathetic with its aims. This is not surprising considering the nature of his writing and what we can gather of his personal philosophy; on the other hand, it should be remembered that he mixed in circles where Theosophy was an unpopular cult to say the least.

Happily, there has come to light recently another indication of his respect for H.P. Blavatsky. The source of this information, which has probably escaped notice since its very publication as far as Theosophical interests are concerned, is a book that was privately printed and published in Calgary, Alberta, in 1908. The author was the Very Rev. E.C. Paget, Dean of Calgary, and his work was a collection of reminiscences under the title *A Year Under The Shadows Of St. Paul's*.

One of the articles contained therein describes "An Evening With Sir Edwin Arnold". Of particular interest to us is the following passage.

"On Madam Blavatsky's name being

mentioned Sir Edwin spoke of his acquaintance with her and of her extraordinary mental attainments. As an illustration, he said that he had once quite casually referred to her for the date of a celebrated Sanscrit grammarian which she at once gave with perfect exactness and with the utmost readiness." P. 112.

Tantalizingly short, and not much to go on, but when there is so little source material available we are grateful even for scraps of information like this. There is no indication as to how long after the "evening" Paget wrote this piece: from internal evidence it might be guessed that, if not written within a short time following the event, it likely owed much to notes jotted down soon afterwards.

It is interesting that Arnold should have been impressed with H.P.B.'s "mental attainments" if only because he himself was quite extraordinary in this regard. As described in the aforementioned 1964 article, he possessed a remarkable memory, and was fluent in a number of European and modern Indian languages, Sanskrit and Persian. Indeed, several of these were self-taught.

In conclusion, it might be worth recalling the only other known instance of Arnold speaking about Madame Blavatsky. This was in the course of an interview and was quoted in *The Lamp*, December, 1895. (*The Lamp*, edited by Albert E.S. Smythe, was the first Theosophical magazine in Canada.) Arnold was replying to the question, "Are Esoteric Buddhists and Theosophists the same?"

"That depends what you mean by Theosophists. If you mean the Theosophists of the school of Blavatsky, Sinnett and Olcott, I will say that they are so closely connected with Buddhism that the Buddhist scriptures ought to be their text-books. I knew Madame Blavatsky very well and am acquainted with Col. Olcott and A.P. Sinnett and I believe there is no doubt that the Theosophical Movement has had an

excellent effect upon humanity. It has made a large number of people understand what all India always understood, and that is the importance of invisible things. The real universe is that which you do not see, and the commonest Indian peasant knows that to be true by inheritance. The Theosophists have impressed upon the present generation the necessity of admitting the existence of the invisible. The senses are very limited, and everybody ought to know that behind them lies an illimitable field of development."

In this context, another anecdote in Paget's article is pertinent. (The company appears to have been clergy-dominated.)

"Thence the conversation passed on to India and some interesting remarks were made, among other things he said to us playfully, and yet with evident sincerity of meaning, 'I know I shall make you angry when I say that the poorest Hindoo, with much superstition and perhaps very vague ideas of general morality, has inherited for centuries a religious and spiritual atmosphere which on the spiritual side of his nature places him on a far higher plane than you. I know this will make you angry, and it is quite natural that it should!' However, it did not, for we saw the meaning of his words and his delightful frankness and courtesy would have taken the sting from a much stronger statement." P. 111.

T.G.D

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Man occupies the most important place in the whole scheme of evolution. He stands where Spirit and Matter meet. He is the link between the higher beings and those below. He has so to act, so to think and act, in and upon and with this physical matter that he raises it all up and gives it another tendency, another trend.

—Robert Crosbie

# SECRET DOCTRINE QUESTION AND ANSWER SECTION

CONDUCTED BY GEOFFREY A. BARBORKA

*Readers of The Canadian Theosophist are invited to participate in this feature by sending their questions c/o The Editors to be forwarded to Mr. Barborka.*

**Question.** Please explain this passage which occurs on the first page of Volume II of *The Secret Doctrine* and the questions thereon which are added:

“The Secret Doctrine postulates . . . the simultaneous evolution of seven human groups on seven different portions of our globe.”

**Answer.** The passage is the first of three postulates which deal with anthropogenesis, which is the principal theme of the second volume of *The Secret Doctrine*. A further elaboration of the postulate is presented in the second volume on page 249 of the original edition:

“Strictly speaking, esoteric philosophy teaches a modified polygenesis. For, while it assigns to humanity a oneness of origin, in so far that its forefathers or ‘Creators’ were all divine beings — though of different classes or degrees of perfection in their hierarchy — men were nevertheless born on seven different centres of the continent of that period. Though all of one common origin, yet for reasons given their potentialities and mental capabilities, outward or physical forms, and future characteristics, were very different. Some superior, others inferior, to suit the Karma of the various reincarnating Monads which could not be all of the same degree of purity in their last births in other worlds. This accounts for the difference of races, the inferiority of the savage, and other human varieties.” (Vol. III, p. 251 6-vol. ed.; II, 259 3rd ed., incl. fn.)

The forefathers or “Creators” are

usually referred to as the Lunar Pitris, termed “divine beings” in that they had accomplished seven Rounds of evolutionary development in the human kingdom on the Moon Chain. They are referred to as “Creators” because they actually “created”, by means of Kriyasakti, ethereal rupas (or forms):

“The Pitris shoot out from their ethereal bodies, still more ethereal and shadowy similitudes of themselves, or what we should now call ‘doubles’ or ‘astral forms,’ in their own likeness.” (S.D. I, 248: I, 293 6-vol. ed.; I, 268 3rd ed.)

The Continent mentioned is named Adivarsha — rendered the “Imperishable Sacred Land.” It should be noted that each one of the seven human groups, as well as each one of the seven portions of the globe, is under the guidance of a Dhyani or “Watcher” or “Regent,” as explained in a Commentary:

“Like each of the seven regions of the Earth, each of the seven First-born (the primordial human groups) receives its light and life from its own especial Dhyani — spiritually, and from the palace (house, the planet) of that Dhyani physically; so with the seven great Races to be born on it.” (S.D. II, 29; III, 41-42 6-vol. ed.; II, 32 3rd ed.)

The term “Seven Great Races” (usually rendered Root-Races) does not refer to ethnic groups or racial strains, or as the dictionary defines “race” as one of the major zoological subdivisions of mankind. Instead, it signifies a specific stage of evolutionary development in which all the racial

strains undergo their respective evolution.

*Question.* As used in the postulate, what does the word "simultaneous" signify?

*Answer.* The dictionary definition of "simultaneous" means "existing at the same time." One of the slokas of the Stanzas of Dzyan described the coming of the Lunar Pitris in this manner:

"They went each on his allotted land: seven of them each on his lot." (Stanza III, sloka 13)

Consequently they acted simultaneously.

*Question.* Does it mean that all seven race types are on the earth at once?

*Answer.* As explained in the term "Seven Great Races", the term does not refer to ethnic groups nor to racial types. However, the racial types were not produced during the First stage of evolutionary development (usually referred to as the First Root-Race).

*Question.* Were all the seven groups astral or only Races 1 and 2?

*Answer.* A distinction should be made between the seven human groups and the Seven Great Races (or Root-Races), the terms are not synonymous. The seven human groups in their entirety represent the First Root-Race and were all regarded as "astral." For as quoted previously, "The Pitris shoot out from their ethereal bodies, still more ethereal and shadowy similitudes of themselves." After the First Root-Race experienced seven minor stages of evolutionary development (usually termed Sub-races), the Second Root-Race came upon the earth. It too was regarded as "astral", although not as ethereal as was the First Root-Race. Each Root-Race has its specific time-period for evolutionary development, which consists of seven minor stages of evolutionary development — usually referred to as Sub-Races.

*Question.* How far has the evolutionary development of the Races progressed?

*Answer.* *The Secret Doctrine* refers to the progress made from the beginning of the

Racial evolution on this Earth in this Round — the Fourth — in this manner:

"man — or rather his Monad — has existed on the earth from the very beginning of this Round. But, up to our own Fifth Race, the external shapes which covered those divine astral doubles changed and consolidated with every sub-race; the form and physical structure of the fauna changing at the same time, as they had to be adapted to the ever-changing conditions of life on this globe during the geological periods of its formative cycle. And thus shall they go on changing with every Root Race and every chief sub-race down to the last one of the Seventh in this Round." (I, 183-4; I, 235 6-vol. ed.; I, 206 3rd ed.)

Thus at present the Fifth Root-Race is undergoing its evolutionary development.

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## BOOK REVIEWS

*Fountain Source of Occultism*, by G. de Purucker, edited by Grace F. Knoche. Published 1974 by the Theosophical University Press, Pasadena, California, U.S.A. x + 744 pp. Price \$12.00.

G. de Purucker writes of the Guruparampara, referred to by the Greeks as the Hermetic Chain of teachers, passing on the torch of knowledge from hand to hand through the ages, from the most lofty and progressively spiritual down to those who can touch the aspiring reaches of the human mind, and H.P.B. he suggests as the one who for us has supplied the link to this golden chain. Those, though, who would reach for the flame lit from this fountain source of occultism must do so only in the service of humanity, and such a light bearer will be recognized not by his intellectual standing alone but chiefly by his practical wisdom and compassion.

This explains the significance of Dr. de Purucker's order of arrangement of this work, which is a presentation of many of

the aspects of the teachings of Theosophy and is taken from twelve booklets of instructions prepared by him on an esoteric basis. Each division commences with an extract from the Secret Doctrine or the Brahmanical writings, and throughout the text the works of H.P.B. and W.Q. Judge, and also the Mahatma Letters, are quoted frequently, along with elucidating explanations by Dr. de Purucker based on his personal acquaintance with the occult literature of the archaic schools and his understanding achieved through long years of study.

The first section is devoted to moral values, it being the primary concern of the writer to instigate in the student's mind the first ideal of unselfish service, which signposts the higher path of compassion. Such noble aspiration aroused, the buddhic splendour released from within attracts the Teacher and from then on the disciple is tested in a myriad of ways in his daily life, often a period of intense pain and confusion following, which G. de Purucker goes on to describe as "Pledge fever". Like the high temperature in the hothouse it brings to growth all the latent seeds within his nature, both good and bad, and it is marked by a striking combination of the hardness and the beauty accompanying the evolving soul.

This section leads into the one on discipline, where he stresses the fluidity of mind, which flows into the mold of that which it contemplates, taking shape from that form. Thus mind molds itself according to its thoughts, and therefore the foundation of chelaship is the development of the intellectual and spiritual faculties such as: vision, will power, utter self control and a heart filled with love for all.

Section III concerns the rather abstruse teaching on Space and the doctrine of Maya. Considering Abstract Space as the substance aspect of the first fundamental principle of the Secret Doctrine, it is compared with the Sunyata of the Buddhist philosophy from both its positive and negative sides, and the theory of the Void

and Pleroma of the Gnostics. Presented in the occult sense as Chaos, the cosmic mother evolving from its mighty womb the seeds of the sleeping monads who will form the manifested universes, it is described as both the container and the body, not merely stretching as distance between objects but also inwards along increasingly spiritual states, ultimately the very essence of consciousness.

It is written by one with a deep knowledge of metaphysics and also the Heart Doctrine, whose aim is to elevate the reader's mind from the personal level of comprehension to the vaster perspective of the cosmic scale; to reach an intuitional grasp of the supremacy of universal law at work in the interwoven structure of the whole evolving scheme, in the small within the great, as in the great within the greater; so that in humbleness man can realize his integral part in a vibrating unity and the splendour of his destiny.

The middle portion is concentrated on galaxies and solar systems, where is traced in great detail the whole process of cosmogenesis, from the glowing mathematical point on the highest spiritual plane pouring down its energy through the awakening laya centres to the cosmic comet drawn to its karmically bound destination by fohatic magnetism: all described on a grand scale that portrays the immensity of the Theosophical viewpoint as compared to that of the general scientific theories. Following chapters deal extensively with the unfolding of the cosmic planes of nature, composed by and of hierarchies of living and evolving entities, and also look at the triple evolutionary system (spiritual, intellectual, physical).

Particularly inspiring are G. de Purucker's mystical writings on the sun, the planets and the moon, and their relationship to earth as builders and influences, taking into consideration always that the visible body is the lowest globe of a septenary chain and not the monad inspiring it. Amongst the astronomical

phenomena elaborated upon is the sun spot cycle, which he graphically paints as the beating of the solar heart pumping the bloodstream of monadic lives through its chambers, so that they might return recharged to rebuild the planetary atoms.

The latter part focuses on man, and includes the wondrous doctrines which concern the interworking of the monadic essences, all living beings on their upward journey: from the life atoms which construct the vehicles of operation for the re embodying ego to the spiritual monads winging their way through the sacred planets.

As Dr. de Purucker lays out the magnificent panorama of man's divine pilgrimage through endless planes of consciousness in progressive manvantaric schemes, he leads one beyond the borders of the reasoning mind. It is necessary that one become the very idea itself in order to catch its meaning, and consequently it is only by becoming an active force working selflessly for the cosmic whole that one advances self-consciously in the light of the higher wisdom.

This work, to quote from the excellent Foreword by Grace F. Knoche: "addresses itself to all who recognize the interrelatedness of human destiny to the cosmic design; who intuitively sense that the pilgrimage of man spans a multiplicity of lives on earth so that the soul in the course of ages can bring forth its latent godhead. Above all, it speaks to those who in their most private moments feel the call of the inward way, to find the still, small path and take the ancient vow of self-dedication to the service of mankind."

— Joan Sutcliffe

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*The Doctrine of Karma, Chance or Justice?* by Gertrude W. van Pelt, M.D. Theosophical Manual No. III, published 1974 by Point Loma Publications Inc. P.O. Box 9966, San Diego, Calif. 92109, U.S.A. 58 pp. Price \$1.75.

*Karma.* Articles by William Q. Judge. William Q. Judge Series No. 6. Published

by The Theosophy Company, Los Angeles. 47 pp. Price 50 cents.

*Karma, The Universal Law of Harmony*, edited by Virginia Hanson. A Quest Book, published 1975 by The Theosophical Publishing House, Wheaton, Ill. ix 137 pp. Price \$2.50.

Here is an interesting collection of books on the same Theosophically significant subject. They will be welcomed as study aids, for karma is a complex subject, deceptively simple as it seems on first acquaintance.

Dr. van Pelt's exposition is one of the series of Theosophical Manuals now being reprinted. An intelligent general study of karma, it is well-written and covers the subject simply and clearly. The main theme addresses the question posed by the subtitle. Interwoven are the "technical" aspects, such as the complicated factor of life atoms. All in all, this must rate as one of the best, if not the best, single works on karma ever published.

William Q. Judge's essays are known from other sources, but it was a good idea to collect and publish them separately in various subject groupings, of which karma is the latest. Deep thinker that he was, Judge explored the subject of karma as no one had before or after him. The result, expressed in his easy-to-read style, is informative and thought-provoking. His "Aphorisms on Karma", reprinted here, is priceless.

The Quest Book is also a collection of articles, but by a number of authors of different backgrounds and outlook. The first section is a compilation by Lina Psaltis of some pertinent quotations from H.P. Blavatsky's works. It makes not only a first-class introduction to the book but also to the subject generally. The articles vary in quality and in relevance to the title, but an outstanding contribution, in my opinion, is Clarence Pedersen's "The Source of Beauses". It is an original, well thought through approach, which I am glad to have read.

— Ted G. Davy

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