

# THE CANADIAN THEOSOPHIST

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## CENTENARY ISSUE



## THE THEOSOPHICAL SOCIETY

November 17, 1875 — November 17, 1975

“Theosophy is divine nature, visible and invisible, and its Society human nature trying to ascend to its divine parent.” —*The Key to Theosophy*



H. P. BLAVATSKY AROUND 1877-78  
Photo by Sarony, New York.



WILLIAM QUAN JUDGE AND COL. HENRY S. OLCOTT  
Reproduced from *The American Theosophist*, Vol. XV, May, 1914

# THEOSOPHY IN CANADA

## A DIP INTO THE PAST

The celebration of the Society's Centenary inevitably prompts grateful thoughts to the three principal founders of this organization. As well, it is fitting to acknowledge the efforts of those who followed after, and by their efforts preserved the vehicle of the founders' creation. It should not be forgotten that in some periods of the Society's history, preservation was far from being a caretaking operation. There were times when it required prodigious efforts on the part of the few who really cared.

In Canada we have been well served with serious and dedicated students of Theosophy, particularly during the years of stress both in the world at large and within our own organization. In this centennial issue of the magazine we salute them, and use this opportunity to introduce some of them to a new generation of students. The Editors hope that this brief anthology, compiled from early numbers of the C.T., will be enjoyed by all our readers and even inspirational to some.

First and foremost among our pioneers and early workers was Albert Ernest Stafford Smythe. He was among the prime movers of Theosophical activity in Canada, and was a charter member (1891) of the Toronto Theosophical Society. From 1894 to 1900 he published an independent Theosophical magazine, *The Lamp*. When the T.S. in Canada was formed in 1919 he was elected General Secretary and also appointed Editor of *The Canadian Theosophist*. He served in both these capacities with vigour and intelligence virtually until his death in 1947.

Mr. Smythe's character was such that he stood apart from most of his peers and contemporaries. His conviction that humanity was degraded when self-responsibility and self-direction were

neglected underpinned his philosophy of life. It also strongly influenced the editorial policy of this magazine. As Editor, he went out of his way to ensure that all views, including those diametrically opposed to his own, received expression. Reading through the early volumes of the C.T., it is evident that Albert Smythe, who was also a senior newspaper editor in Toronto and Hamilton, brought the highest standards of journalism to this publication.

Regrettably, he was understood by few. Small minds failed to comprehend his magnanimity. They did not hesitate to take advantage of the opportunity he provided them to expound their pet beliefs and extol their various loyalties, but resented the fact that others' beliefs and loyalties would likewise be honoured. They could not understand why, on the one hand for example, Smythe could appreciate — and forthrightly said so — the sterling qualities of Mrs. Annie Besant; and on the other hand, that he would publicly deprecate some of her T.S. policies and practices. Few more keen and loyal supporters of Madame H.P. Blavatsky and William Q. Judge existed, and this is patently obvious in much of his writing. But, as has been stated, he was generous in offering a platform to those who disagreed with him. It almost goes without saying that this privilege was seldom reciprocated.

The name of Roy Mitchell is also a byword in and beyond the Canadian Theosophical Movement. From all accounts, his lectures must have been masterpieces of the spoken word. This, perhaps, is not surprising considering he was a professor of the theatrical arts. What a great pity it is that those of us who never heard him have not even a recording by which to judge this legendary talent.

For our present purpose we have to

resort to third best — a written report of one of his talks given fifty-five years ago.

If Fred Housser's name is not as well known as some others, he was nevertheless a tremendous source of inspiration to those who knew him and worked with him in the cause of Theosophy. Also a Canadian journalist of note, Mr. Housser was the author of important works on Canadian art. Indeed, he was a key link between the Society and the great school of Canadian painters that flourished fifty years ago.

And so . . . from *The Lamp* and early pages of *The Canadian Theosophist*, here again are the words of several students of Theosophy who helped keep the flame alight. Part of their inspiration was the thought of what a century of Theosophy would achieve. That we have reached that phase of the Society's cycle is due in no small measure to them and others inspired by the same goal.

T.G.D.

## THE MESSAGE FOR CANADA

A. E. S. SMYTHE

No movement that aims at universality can fetter itself with forms or ceremonies. The divine airs of life are not to be gathered in a wind-bag, even that of a god. The Breath goeth where It listeth and we may hear Its voice, but cannot tell whence It cometh or whither It is bound. "So is every one that is born of the Spirit." But there is a sure token. "By their fruits ye shall know them." If the great movement inaugurated in 1875 is to degenerate into a sect, then those who represent it in the world have failed in their duty. It was to be a synthesizing and not a proselyting movement. It was to speak to every man in his own tongue. He was to listen gladly on hearing his own language, and all others were to gather the same divine meaning from the common message. Surely this is what was meant by the Pentecostal revelation, when all who were together were filled with the

Holy Breath on a day, when, as it were, tongues of fire sat upon the heads of each of them. Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judea and Cappadocia, where they have just discovered the tomb of St. George, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians: they are all gathered in this new place of Canada, and it is for them to testify that they hear us speaking of the mighty works of God. The Divine Wisdom, Theosophy, be it religion, or philosophy, or science, is for every man in his own tongue, in his own form, but it is not for the stewards of the mysteries to say who shall hear, and who shall be refused. "Ask and ye shall receive," was the ancient condition, and all that are hungry and athirst are welcome to the feast of brotherhood.

The Theosophical Society in Canada should be such an influence for unity, such a touchstone for discovering the underlying harmony of purpose in all religious effort, such a leaven for transforming into one vital substance the whole mass of the nation, that the soul of the people, severed

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like the body of Osiris, would be reunited in a living whole, able to respond to the Living Breath, filled with a purer energy, inspired with diviner ideals. There is too little in the Canada of to-day of a common public opinion, clear as to public duty, sound as to public morality, earnest as to public welfare, eager for a national life of beauty, truth and justice. These things are not to be had through petty rivalries, through outworn traditions, through trivial civilities. There must be vital devotion,

flaming sacrifice, an illuminating loyalty not to a unit or a portion, but to the whole, and to the whole as representing a new stage of manifestation in the Divine Life. Canada must live the life if she would deliver her message to the world, and the law of that life it is the task of the Theosophical Society to set before the people — the law of brotherhood.

— *The Canadian Theosophist*  
April, 1920

## THE THEOSOPHICAL SOCIETY

S. L. BECKETT

The birth of the Theosophical Society was at New York, on 17th November, 1875. It has for its true founders certain great spiritual teachers who took the opportunity of awaking the West and re-awakening the East to certain knowledge of hidden truths in Eastern philosophy, and of presenting a compact opposing front to the spread of materialism in the West, by giving to the West a spiritual philosophy as demonstrable as any facts in physical nature; supplying, in addition, proofs never contemplated by physical science, and showing to the East the beauties of their long forgotten Shastras and the truths in their old religions.

The new light thrown on old dogmas by the published works of Madame Blavatsky soon drew together an earnest body of enquirers after these hitherto hidden springs of knowledge. To weld this mass into a consistent whole was the ideal of theosophy. And the work of the Theosophical Society was to form a living vitalized body through which the work of the Masters could be carried on.

In the three objects of the Theosophical Society we have its work laid out. The first object, the working ideal of brotherhood being the central thought, is the one article

of faith, the one condition, the only one, which the society exacts of those who become members. The second object tends to it, in that it leads to broadminded toleration in allowing your brother to think for himself; and the third object tends to it by showing the unity of origin and interdependence of all the units of humanity as a living concrete whole. Hence the Society's object is to serve, rather than to order. And every individual member coming into this Society will do so knowing that he is taking up a working partnership, that he brings to the Society all that is purest and best in his ideals, and that his reward will be the privilege of working. In a word he comes in for what he can give, not for what he can get.

Not a few of the early trials of the Society have arisen out of a failure to grasp this ideal. It has been a struggle for advancement in occult works with some, and as a natural result there has been a crushing load of Karma under which their brilliant prospects have become as dust and ashes, and wearied with their fad they turn to some new avenue for delight.

One who knows, writes in reference to phenomenalism versus altruistic works: "Shall we devote ourselves to teaching a

few Europeans, fed on the fat of the land, many loaded with the gifts of blind fortune, the rationale of bell-ringing, cup-growing, of the spiritual telephone and astral body formations, and leave the teeming millions of the ignorant, of the poor, of the despised, of the oppressed, to take care of themselves as best they can? Let the Theosophical Society with both its founders perish rather than we should permit it to become no better than an academy of magic, a hall of occultism. And is it we, the humble disciples of the perfect Lamas, who are expected to allow the Society to drop its noblest title, the Brotherhood of Humanity, to become a simple school of psychology?"

Now our attitude towards the different religions, and towards the different sects of any religion, must necessarily be the most liberal. Our mission is to teach toleration, to show that all reverence is due to the Spirit of Truth in whatever garb; and our only admonition is — Live your highest, your holiest, be brotherly with all, give your brother the same liberality you ask for yourself.

Learn to realize your responsibility to the whole mass as an integral part of the same. Only then will all difference of sect and creed disappear. An appreciation of this fact will form an explanation to the apparently abnormal attempt of a Society to progress without propaganda, or seeking converts. Our attitude is that all men, all sects and creeds, have a spark of the divine Truth, and it should be the mission of the Society to point out these essential points of agreement and to assist in separating the grains of Truth from the chaff and dust of formalism. Our mission will be fulfilled, not when all become members of the Theosophical Society, but when the theory of Theosophy shall be put into practice, and become the spring of action in, as well as the bond of union between, the creeds and sects and races of the world — a constructive, not a destructive mission.

This, briefly, is the true inwardness of the Theosophical movement, to bring to humanity a unity of action, and a

singleness of aim. It seeks nothing for itself but the privilege of working. Believing and knowing that all heresies and doctrinal disputes arise more from the misconception of words than from any real distinction, seeks to indicate a common ground where all may meet.

Speaking broadly, we know that divine truth has been given to every race, to every people, and looking back to the time when great souls walked and talked with mankind, teaching of things human and divine, we strive to direct men's minds back to those primeval founts of truth embodied in the traditions of every race, savage and civilized, crystallized in architectural symbol, and graven in hieroglyph. Thus would we draw men from the strife of warring creeds, from the darkness of doubt, superstition or ignorance, to the clear sunlight of the Divine, whose radiance we do not think humanity has ever been without, and which has but more brightly bathed those spiritual leaders of all times, so variously named as the Masters, the Prophets of the Lord, the friends of God.

— *The Lamp*, Vol. I, No. 1  
August, 1894.

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Our examination of the multitudinous religious faiths that mankind, early and late, have professed, most assuredly indicates that they have all been derived from one primitive source. It would seem as if they were all but different modes of expressing the yearning of the imprisoned human soul for intercourse with supernal spheres . . . The beam of divine truth, in passing through the *THREE-SIDED* prism of man's nature, has been broken up into vari-colored fragments called Religions. Combined, their aggregate represents one eternal truth; separate, they are but shades of human error and the signs of imperfection.

— *H. P. Blavatsky*

# TRANSMUTATIONS

This is a condensed report of an address given by Mr. Roy Mitchell on July 11 for the Toronto T.S.

Mr. Mitchell prefaced his lecture on "Transmutations" by reading an extract from Walt Whitman's "Carol of Words" and continued:-

This is the second of a series of talks on simple phases of what I might call practical occultism, and I would define such occultism as control over unseen forces and the deliberate bringing of them to bear upon the physical plane, by a knowledge of all such forces, operating in every phase of our lives. It is a heritage of mankind which has come down through all the ages.

History and tradition are fragments which remain of the events of the past. One of the most mysterious things I know in the world is the complete spread over the face of the earth of this particular tradition, which finds itself in numerous ways, by a series of names — the Wisdom of the Ancients, the Sanatana Dharma, the Wisdom of the Orient, or the Old Man, as the Chinese call it. We who produce so many things — and so few things which are really good — are inclined to look down upon the past, but when you go back and take a consensus of all the religions which have saved mankind — or, rather, served mankind — you will find they have certain things in common, certain things which we have attempted to treat scientifically, certain things which we have demonstrated to be true. That centre of the great sphere of darkness, which, when you shut your eyes is the only thing in the world which exists — you find it moving — you can think about it — you can watch its appearance in the physical body — you can see it directing the body — and, ultimately, you are forced to the conclusion that there is only one thought in the world that you can tie to — the Self in-dwelling — which you call MAN. This, which is the centre of each is of the

body of God, is capable of being one with God, capable of knowing God, and is all the God which we can ever know. No man can understand any greatness but his own, or an imitation of his own.

This single life in which we pass through a series of experiences, broken at both ends, un-understandable, cannot be up to the measure of the indication of what is my own Soul — my own Soul demands more. Whatever there is that is incomplete, must complete itself to measure up to the stature of God. There has come down from the past something which satisfies many souls. "Only that which satisfies souls is true," says Whitman. The occultist says that man lives many lives here that are analogous to his days of work, and many analogous to his nights of sleep, and it is just as absurd to consider one life from birth to death as to consider Wednesday as wrenched out of its contact with Tuesday. In considering the doctrine of the redemption of souls without the time element, there can be no justice in the world. Justice depends upon time for the working out of justice.

The builder proceeds to make forms which he puts out from him. He is a centre of force to which things sent out from him gravitate, just as the earth is the centre to which things gravitate. Now, imagine ourselves as throwing out contacts with the world round about us, and the world round about us being made up of the things which we build. You will find enlightenment on this point in the Yoga Aphorisms of Patanjali. He starts off by saying that all thought is a modification of the thinking principle. When you think of anything, or contemplate anything, you create an image which clings to you, and it is your enemy or friend in the measure that it is worth while or not worth while. Here, on the physical plane, we may have enemy or friend — or this or that or the other thing — if we, by something beyond our actions, create



certain conditions — conditions that are for us or against us. The occultist says that it happens on the inner planes, and everything you make is of service or not in accordance with what goes to its making, and the actual use you make of such thought formation.

We are the only people who have to borrow and bring home this doctrine of thought formation. We think of it as something vague, but these thoughts which are made and linked together, one after another, explain memory, recollection, and all productions of the mind. Such thought formations we think of as dead things, but they are living organisms — into them pours the surrounding life of which they are part, and they occupy the same relation to the physical plane as air does to the earth. When a thought is sent out, it takes definite shape, and then, filled with emotion or desire, it becomes a living form, with a cycle of its own. It goes out from you, it returns to you — to demand its reinforcement. Of course, this may all be balderdash—but! (Here Mr. Mitchell gave his characteristic smile and shrug of the shoulders.)

If you think long and completely of any one person, you have in reality made an image of him, and in the same way to think evilly of a person is to create evil, and it does you a mighty power of harm, because you have built it into the very texture of your own body. These thought forms which you build give to the envelope which contains you on the inner planes, its colour, life, form or shape; makes it opaque so that you are unable to see out, or makes it clear and gives you vision. When we say a man "sees red" he does see red.

With these living thoughts, then, we people our current in space, and they cling to us. These are the Skandhas you have made whereby much evil or good comes to you— and nothing comes to us that we do not make. **WHATEVER A MAN SOWS THAT ALSO SHALL HE REAP.**

Then there is the problem of creating a mood. There are certain types of work for

which a man has to create an actual emotional force of his own nature, before he can begin, and in creating a force on the inner planes equivalent to the force which he is putting forward, he gains the actual assistance which he needs. The student has the dread of the consequences of lack of application to study, to drive him on, but the occultist having decided that a thing is worth doing, proceeds to create the mood, picturing himself as attaining the desired end.

Life is like a dynamo. God does not just hand it to you, as it were, on a tray. You create the mood for thought, and then you carry on so far as the co-efficient which you have created makes it possible to do. Then, we do not start with clean slates, we all have a background, and those people who seem to make no headway, are those who have a heritage which conflicts with the things they want to do. These Skandhas are our friends or our enemies, according to emotional contacts, and we have to face them — if we were all clear, with nothing to bother us from the past, the whole thing would be very simple. There comes a second chance, however, and that is the business of transmuting the things which stand in the way of what we have to do — "resist not evil, but overcome evil with good." But to heap coals of fire on another's head, to put up with bad forms of government — or to speak kindly of someone who comes after you with an axe, etc., this is not what the occultist Jesus meant in that context at all. You have these Skandhas clinging to you, hedging you in, moving in a cycle, going out and coming back again all the time, and a man may thus create a Frankenstein monster that will eventually crush him. Should he meet it head on, fight it, or let it away again? The occultist says he is going to take all thought which he has himself created, face it, and he is, himself, going to make that whole group of ideas something which will no longer be his enemy, but his friends, so that this which has been crushing him down will take reverse action and begin to lift him up.

Take a specific example: From the occultist's point of view, worry has a definite form which has been built up — you create the thought, it goes out and returns again, you fight it, it goes out again, making its own cycle, short or long (just as a ball that is thrown in the air), and again, you take it, break it up into its component parts, and proceed to render it harmless. This is not so easy to do, for it demands a definite process of destroying certain phases of thought and substituting or adding others.

Some of us have a dislike for certain places — I, myself, have not got over my dislike for this Hall — every time I speak it always comes back — and it is only within the last few months that I have begun to take it definitely in mind. It isn't nervousness — I know I won't break down — but I know also that the feeling will continue until I tackle the whole thing, consider it from every point of view, and render it innocuous.

Again, you dislike, even hate, some person or other. The thoughts you send out to him may inflict upon him something which will cripple you, like a heavy weight hung to a wall and allowed to oscillate — and in the end, if you keep it up — well, it is going to kill you. He may have done certain wrong things, but what you have done is to increase them, and you have to set to work and analyze the whole thing, when you will find very frequently, that the person who annoys you, gave rise to the annoyance, but that you yourself have developed it into something big. These thought elements bring back the things that will harm, but they also bring back the things that will help.

Shakespeare's Richard III is the most lonesome, pathetic figure in the world, because he feared everybody. The Prussian knew he was the last to be Emperor, and so he got back in a corner, saw himself at a disadvantage and kicked out.

To tackle these big problems, and make a change, you have to settle down to it

deliberately, as you would to write a letter or build a house. A man doesn't suddenly swell up with the love of God!

Take the problem of habits — just the ordinary habits of every day life — the ten thousand things we do. You cannot stop them in the ordinary way. It is like pushing something away that comes back at you every time you push it away. The habits of one life cling to you when entering into another. It is, therefore, clear that the whole problem is one of creating good conditions for yourself by the simple process of right thinking. The believer goes ahead like wildfire, because his is the habit of belief, and it will not run him into very serious trouble. If he says he will believe the best about things, because to believe the worst is to take a flame that will burn him, then his belief in the best will become as an angel to him.

When work has been postponed you know the way in which it enlarges in thought. Actually, it may not be a serious job at all, but you know, having postponed it, what a serious load it may become. These cycles of return you make yourself. Everything that goes out comes back, and if, halfway through its own cycle of return in space, which maybe is ten days, you halve the cycle, you are then inviting it to come every five days — until at last it won't stay away, and the first thing you know it is back every two minutes, and then, as we say, you go mad! Therefore, what we must do is to transmute these thoughts which are harmful — overcome evil with good in a definite way; and thought is a process of meeting Karma. The occultist meets his Karma and transmutes it. You may put in five years of hard work in any one direction, and they seem wasted — but ten years afterwards, you would see the purpose of that work. Only think about all this, and remember that every thought has its effect, good or bad, on yourself.

Jessie W. Lang

*The Canadian Magazine*

— 106 — Vol. I, No. 7, Sep. 1920

## NOTES AND COMMENTS BY THE GENERAL SECRETARY

I regret to report the death in Vancouver on October 2 of Mrs. Leah Boyd. She was in her 88th year.

Mrs. Boyd joined the Society in 1935 and was a member of Orpheus Lodge.

\* \* \*

At the time of writing, Canada is enduring yet another postal strike. There is no indication when this issue of the magazine will finally reach the readers, but it might well be after the New Year. Even more frustrating to the Editors is the fact that the September - October issue, already late, cannot be mailed until service resumes. Canadian readers will appreciate the difficulty of the situation. To our friends in other countries we apologize for the inconvenience.

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The General Executive of The Theosophical Society in Canada met in Toronto on October 19. In attendance were Mrs. C.P. Lakin, Messrs. F.B. Berry, W.C. Schmitt, S. Treloar and C. Weaver. The General Secretary was in the Chair.

Business discussed included the possibility of a new edition of *Theosophy*, *An Attitude Toward Life* being produced. If publication takes place, the T.S. in Canada will provide \$500.00 against obtaining copies for distribution and sale.

A progress report was given on the long drawn out procedure of incorporating the T.S. in Canada. This matter should now be concluded without too much further delay, although the disruption of postal service is another retarding factor.

Rules were established respecting the distribution of the fund which had been established to assist delegates attending the Centenary Congress.

Publication of *Echoes of the Orient* was noted. This is the first volume of the writings of William Quan Judge. Arrangements were made to provide a copy to each Lodge.

\* \* \*

The latest catalogue of the Secret Doctrine Reference Series is very impressive. Much has been achieved in a very short time by the publisher, Wizards Bookshelf, Box 66, Savage, Minnesota 55378, U.S.A.

Among the works mentioned in *The Secret Doctrine*, long out of print and now again available thanks to this valuable publishing venture are: *Ancient Fragments* by Cory; *King's The Gnostics and Their Remains*; *Pythagorean Triangle*, by George Oliver; *The Divine Pymander of Hermes Trismegistus* (trs. Everard).

A full catalogue will be sent to members. Other readers may obtain one from me or direct from the publisher.

\* \* \*

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

*Calgary Lodge.* Laetitia van Hees.  
*Member-at-Large.* Allan A. Walton.  
*Toronto Lodge.* Beverley H. Boadway,  
Ernestine E. Boadway.

T.G.D.

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The idea of what strength is, changes, goes through many transformations in consciousness. In primitive man strength is an outward apparent force in the body and its passions. With increase of understanding the individual comes to live in many different moods, in a wide range of ideas, intuitions, subtle sensations, in various faculties, even in a number of phases at one and the same time. Thus a man can converse with another intelligently, and be living emotionally an experience that has nothing to do with the conversation, or be pondering some suggestion he received an hour previous, and his intuition be searching for a glimpse that sees all these in relation to a higher phase of consciousness toward which he aspires. His real strength will not be apparent in any one of these, but resides deeper within, accumulating, adjusting itself through many minor moments for some inward great happening. It seems that consciousness of strength retreats to an inner, impersonal sanctuary in advanced individuals; perhaps in lofty souls it is hidden entirely.

Thus gentleness, the perpetual elasticity called kindness, understanding, tolerance and its companion, good-will, can hide a man's real strength until in true greatness he "may appear as nothing in the eyes of men."

Lawren Harris.

— *The Canadian Theosophist*  
July, 1927

Karma is forever putting us in each other's place from incarnation to incarnation, until we learn to sympathize with each other in true brotherly fashion.

*The Lamp*  
March, 1895.

# THOUGHTS ON A TRIP WEST

F. B. HOUSSER

As one journeys across northwestern Ontario, the prairies and the mountains; as one sees the very different kinds of environment in these various types of country in which live people, all Canadians, but all as groups, separated by their own personal requirements and interests; one recalls Whitman's Democratic Vistas in which he says that "the true nationality of these States, the genuine union when it comes to a moral crisis, is, and is to be, neither the written law, nor (as is generally supposed) either self-interest, or common pecuniary or material objects, but the fervent and tremendous idea melting everything else with resistless heat and solving all lesser and definite distinctions in vast, indefinite, spiritual and emotional power."

"I say," wrote Whitman, "that Democracy can never prove itself beyond cavil until it founds and luxuriantly grows its own forms of art, poems, schools, theology, displacing all that exists or that has been produced anywhere in the past under opposite influences."

When one talks in this way about Canada he usually will meet the charge that he is provincial. But we Canadians need not fear that. We have tried to be unprovincial for the past sixty years and are beginning to find out that it is a hindrance to all that is worth while, — self-respect, self-expression and true national nobility. We have created little that is first class in the arts, philosophy or science although we have succeeded in doing as much business with nine millions of people as the United States did with seventy-five millions.

The cause of the spiritual famine is that Canadian creative talent and genius until the last fifteen years, has tried to be cosmopolitan instead of, if you like, plain provincial. It has not dared to create without glancing fitfully at the standards of excellence in such things which prevail in

England and Europe. Our best minds in the scholastic field have become Anglicized at Oxford and diseased with a belief in the superiority of cosmopolitanism. Our political outlook has been de-Canadianized with Imperialism. We have been afraid to be ourselves.

The Russian novelist Turgenev, makes one of his characters say "Cosmopolitanism is all twaddle. The Cosmopolitan is a nonentity, worse than a nonentity; without nationality is no art, nor truth, nor life, nor anything. You cannot even have an ideal face without an individual expression; only a vulgar face can be devoid of it."

Culture in every sphere is the result of human character and types. As one goes about Canada re-acting to its environment, he cannot but come to feel that there is here the inspiration for a new and noble type of manhood and womanhood, something that would eventually come to be called "Canadian" because it would possess a quality which would shine like a light from everything we did, whether we wrote, painted, lectured or went quietly about our daily business. We need to come to see that Canada can do without any one of us but we cannot do our best without her. There is a warning for a nation as well as for the individual in the well known caution often quoted by Theosophists that there is danger in another's duty.

Wherever one goes in Canada he hears talk about immigration. There is an impatient haste to get the country filled up. We are told it is our greatest need. Perhaps so, from an economic standpoint it cannot be denied. From a spiritual standpoint it may be another question.

Theosophists believe that all things happen according to Law. Does it ever occur to us that the apparent slow numerical growth of the Canadian nation,

in spite of the Herculean efforts being expended to hurry it, may be in accordance with Law? There must be a reason deeper than any seen by economists, politicians or newspaper editors. We may only guess at fragments of it but it is worth considering.

The part Canada is playing and has played in the unfoldment of the American continental drama is one that has seemed to hold her back from development in the commercial and industrial fields. Her political isolation from the States, her climate, and her attachment to Britain have been the main causes of her relative material backwardness, not, as any one who studies her trade figures will learn, the unprogressiveness of her people.

Theosophically we have to regard the American continent as a unit. Canada's function in the growth of North American civilization seems to be to feed special food to the more rapidly growing United States. Millions of our best minds have migrated to the southern country to offset the spiritual effect of the influx there of European immigration and help hold the weight of equilibrium on the side of North American consciousness. A new race is being formed in America, and Canada is performing an important part in providing elements of new-world character and outlook when they are in danger of being overwhelmed. Had this country been invaded by swarms of old world peoples as the States has been in the past fifty years, we would have been incapable of performing this task. Now that the United States have put the bars up against immigration, our turn may have come to be invaded and in time we may have to call on the States to save our nation its continental outlook for that outlook is as different, even from the outlook of the Briton, as day from night.

Again — as one goes through the wooded wilderness of Northern Ontario, the plains of Saskatchewan, the rolling foothills of the Alberta prairies and the snow-lit valleys of the Rocky Mountains, he is not an awakened Canadian if he does not feel his heart gripped with love for that splendid loneliness, that spacious power of the skies

and that pervading northern overtone. One experiences glorious release from the bustle, fuss and fume of a great and settled country and exclaims as Gogol once exclaimed, of Russia, — “What is it that your boundless expanses presage? Do they not presage that one day there will arise in you ideas as boundless as yourself? Do they not presage that one day when again you shall have room for their exploits, there will spring to life the heroes of old?” And one recalls what the Mahatma K.H. says, “In learning to love one's country one but learns to love Humanity the more.”

At any point on the ribbon of civilization known as Canada, blows the replenishing spirit of the North, — that ancient imperishable land spoken of by Madame Blavatsky in the Secret Doctrine. For myself, I have become convinced that the occult influence of the North is Canada's greatest spiritual heritage. We know the north is a magnetic centre which attracts men as well as steel. Out of the North comes the breath of life to lovers of it who have become downcast in spirit. Who can say that it does not also go even to those who are unaware of its magic? Who can say but that the North may not pour an unseen regenerating stream to consciousness down across the whole American continent making and shaping character and therefore events? It is part of Canada's Karma to be used, not to be escaped.

These are some of the thoughts that came to one as he journeyed this summer across Canada. They are vague and indefinite as one's thoughts are when he stands in front of Nature in the mountains and tries to apprehend and comprehend what is behind it all. Whitman said that in America the genuine unity of the people would be found in the fervent and tremendous idea solving all lesser and definite distinctions in “vast, indefinite spiritual, emotional power”. So it may be found that, indefinite as it all is, that which prompts these thoughts may be part of the indefinite something of which Whitman speaks.

— *The Canadian Theosophist*  
October, 1928

# BROTHERHOOD — UNIVERSAL

Many people join the Theosophical Society with little heed to the object for which it is organized — to form a nucleus of the Universal Brotherhood of humanity without distinction of race, creed, sex, caste or colour.

There are many in the ranks of the Society to whom the first of these distinctions is a stumbling block. They do not care to associate with the black or brown or red or yellow man. But as long as they do not come personally in contact with them they are willing to “belong.”

Creed is not quite so much of a barrier to those who agree to enter the Society, but it is still much of a difficulty, particularly if the creed be new, or in opposition to the pet theories or system which the susceptible member has adopted. A new philosophy, or a new interpretation of the Secret Doctrine, or perhaps an opposition teaching, will upset these delicately poised ones, and if they cannot have it all their own way they retire.

Perhaps they do not care for some of the teachings they find in circulation in the Society, promulgated by Madam Blavatsky or another, and they hesitate to countenance such ideas and prefer something newer or more aesthetic or attractive in other ways, and they cannot rest until they either leave themselves, or get those turned out who hold the views to which they object.

They are not satisfied to circulate their own views and rely upon their intrinsic merit to secure their survival, but they feel they must kill out all opposition in order to allow their own tender plant to grow. Truth is not a tender plant at all. It has a most robust constitution. The blasts of opposition only strengthen its roots, as “the oak strikes deeper when its boughs by furious blasts are driven.”

If the Secret Doctrine or any other

system of thought is unable to stand any criticism to which it is subjected, or if its upholders are unable to bear with equanimity the arguments advanced against it, or if members generally are unable to listen to arguments pro and con on any question touching any system under discussion in the Society, without getting hot under the collar or thinking the argument against them is unfair because it is too good, then they should try to understand that they have come into the Society for the very training they need, to accustom themselves to take buffets with good humour.

One asks why they should subject themselves to such experiences. No reason at all, except that they joined the Society with a full consciousness before they signed their application that it was a *Universal Brotherhood* they were entering.

Brotherhood does not mean agreement with everything your Brother thinks, but it means making an endeavour to understand him, and to clear up the difficulties that divide you. If it be objected that he is an incorrigible person and that he will not reform, and insists upon making a great display of his errors and fallacious teachings, then the more reason why you who disagree with him should show by your reason, your gentleness and good temper that you have something better to sustain you, and that, far from being driven out of your position, you are all the stronger for the opportunity to show your convictions, grounded as they are on those interior and unseen principles which do not depend upon outward demonstration.

When you retire, as it were defeated, driven from your rightful position, the world is the weaker for your retreat, and those who have been looking to you for guidance are left to feel themselves deserted.

“Why should their interests be more our

concern than those who know a little less than ourselves outside the T.S.?" another questions. Why should a man's wife's interests concern him more than those of any other woman? Because he has voluntarily undertaken a special duty towards her. Those who undertake to form a nucleus of *Universal Brotherhood* have undertaken a wider responsibility than perhaps they

have fully realized. But incompatibility is not a cause for divorce in highly civilized countries. The sacred cause of Brotherhood and of those elder Brethren who suggested the ideal of the Theosophical Society should not be placed upon a lower level. A.E.S.S.

— *The Canadian Theosophist*.  
May, 1923

## 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.** Since the Centenary of The Theosophical Society is being celebrated this year, may I inquire as to whether or not this was the first time that the name "Theosophy" was used in connection with a philosophical organization.?

**Answer.** Actually the name "Theosophy" (meaning Divine Wisdom) was associated with a philosophical system or Mystery-School which flourished during the third century of our era. This School was founded by Ammonius Saccas of Alexandria, who lived from 160 to 242 A.D.

Ammonius Saccas' system was sometimes called Eclectic Theosophy, because of his effort to resolve all systems of thought into one common belief, although this was not due to the usual significance of the word 'eclectic,' which means a selection of the best from various systems or sources. His system was classified by means of three avenues, or ways of approach:

1. Belief in one absolute incomprehensible and supreme Deity, or infinite essence, which is the root of all nature, and of all that is, visible and invisible.

This is to all intents and purposes the same declaration necessary for regarding the present system of Theosophy, specifically known as the First Fundamental Proposition of *The Secret Doctrine*, which is stated in this manner.:

"An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude." (S.D. I, 14; I, 79 6-vol. ed.; I, 42 3rd ed.)

2. Belief in man's eternal immortal nature, because, being a radiation of the Universal Soul, it is of an identical essence with it.

This, too, is the same declaration that is made in the statement of the first aspect of the Third Fundamental Proposition of *The Secret Doctrine*, which states:

"The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul — a spark of the former — through the Cycle of Incarnation (or



'Necessity') in accordance with Cyclic and Karmic law, during the whole term." (S.D.I, 17; I, 82 6-vol ed.; I, 45 3rd ed.)

As for the third avenue of the Eclectic Theosophists, this covered a different field: it was known as Theurgy, a Greek word meaning literally "Divine Work." This is a term associated with the Mystery-Schools which were still flourishing at the time of Ammonius Saccas.

Here is the second fundamental proposition of *The Secret Doctrine*:

"The Eternity of the Universe *in toto* as a boundless plane; periodically 'the playground of numberless Universes incessantly manifesting and disappearing,' called 'the manifesting stars,' and the 'sparks of Eternity.' 'The Eternity of the Pilgrim' is like a wink of the Eye of Self-Existence (Book of Dzyan). 'The appearance and disappearance of Worlds is like a regular tidal ebb, flux, and reflux.'" (S.D. I, 16-17; I, 82 6-vol. ed.; I, 44-5 3rd ed.)

However, it should be mentioned that Ammonius Saccas was not the first one to make use of the term for Divine Wisdom, because it was recorded by an Eclectic Theosophist by the name of Diogenes Laertius, that the same system of Divine Wisdom had been made available by an Egyptian named Pot Amun. This priest lived in the early days of the Ptolemaic dynasty and he declared that Amun was a Coptic name signifying Wisdom — the god of Wisdom — which again means Theosophy.

*Question.* In this quotation from *The Secret Doctrine*:

"The radical unity of the ultimate essence of each constituent part of compounds in Nature — from Star to mineral Atom, from the highest Dhyān-Chohan to the smallest infusoria, in the fullest acceptance of the term, and whether applied to the spiritual, intellectual, or physical worlds — this is the one fundamental law in Occult Science." (S.D. I, 120; I, 179 6-vol. ed.; I, 145 3rd ed.). What is the significance

of the spiritual, intellectual, or physical worlds?

*Answer.*

First it should be borne in mind that the "radical unity" in its dictionary definition signifies the root or foundation, essential, inherent, fundamental, basic unity, hence originating in the same identical Source. Therefore because the quotation expresses it: "from Star to mineral Atom, from the highest Dhyān-Chohan to the smallest infusoria", every single one has come from the same Divine Source — consequently, Universal Brotherhood IS a fact. So the concept is carried on in the quotation to the three worlds, and one of the dictionary meanings of a world is that it signifies the world of thought. Therefore the spiritual world would have reference to the divine Source of all beings; the intellectual has reference to the understanding of the unity, and that everything springs from the Source, or emanates therefrom. As to the physical world: every manifested being or "body" is composed of "Life-Atoms" and these life-atoms pervade all the kingdoms of Nature; consequently the Source of the physical worlds constitutionally spring from the same Source.

It should be explained that the quotation from *The Secret Doctrine* sent in by the questioner follows one of the inspiring passages which was presented by H.P. Blavatsky and quoted as an Occult Catechism rendered thus in question and answer form:

"In the Catechism, the Master is made to ask the pupil:-

"Lift thy head, O Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?"

"I sense one Flame, O Gurudeva, I see countless undetached sparks shining in it."

"Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?"

"It is in no way different, though the prisoner is held in bondage by Karma, and

though its outer garments delude the ignorant into saying, 'Thy Soul and My Soul.'" (S.D. I, 120; I, 179 6-vol ed. I, 145 3rd ed.)

*Question.* Please explain the significance of "I-am-ness" as used in *The Secret Doctrine*.

*Answer.* The term is used in order to explain the Sanskrit word Ahankara: a compound of "aham", I and "kara" derived from the verb-root "kri", to do, to make, hence rendered the perception of the self. Here is a passage where the word occurs:

"In the 'Vishnu-Purana' it (Bhutadi — 'the origin of the Elements') is said to proceed along, and belong to, the triple aspect of *Ahankara*, translated Egotism, but meaning rather than untranslatable term the 'I-AM-NESS', that which first issues from 'Mahat,' or divine mind; the first shadowy outline of Self-hood, for 'pure' Ahankara becomes 'passionate' and finally 'rudimental' (initial); it is 'the origin of conscious as of all unconscious being,' though the Esoteric school rejects the idea of anything being 'unconscious' — save on this (our) plane of illusion and ignorance." (S.D. I, 452-3; II, 172 6-vol. ed.; I, 457 3rd ed.)

## THE TWO SELVES

EDITH FIELDING

I must go out—out—out—into the woods,  
I must go out—away—into the solitudes!  
Would I could leave my self behind and be but with my Self;  
Would I could lose this scheming, cunning, cringing self—  
This grumbling, desireful, dreaming, planning self,  
This disturbing, unquiet, saddening self.  
But no!

Back in the dim, dark, misty ages did I ensoul this thing,  
Watched over it, fashioned it, played with it, loved it,  
Until 'twas question which was which, so deeply did I lose myself in it.  
Thus was woven the bond which holds me close.

But I am tired of play.  
Now would I spread my wings,  
Shake off the languour of sweet sensuous days.  
Out into the lonely places would I go  
And find my Self.

The task begun long ages back must yet completed be.  
The battle-cry sounds out—  
Slain must be self that self may rise to be self's Self—  
The fight is on!  
Seven seconds or seven centuries may see the AUM.

—*The Canadian Theosophist*  
August, 1924

## BOOK REVIEWS

*From the Caves and Jungles of Hindostan*, by Radda-Bai (H. P. Blavatsky). Translated from the Russian by Boris de Zirkoff. Part of the *H. P. Blavatsky Collected Writings* series. Published 1975 by The Theosophical Publishing House, Wheaton, Illinois. iv + 719pp. Price \$12.50

On February 16, 1879, H.P. Blavatsky arrived in Bombay to start her travels through India. Her group consisted of two British travel companions, Colonel H. S. Olcott and several Hindus, among whom was an Adept, the Thakur Gulab-Lal-Singh, who sometimes joined them and arranged for their necessities. As is pointed out in the introduction, this

... is a story woven out of events and occurrences that had taken place during several journeys, some of them long prior to the beginning of H.P.B.'s public mission ... Some of the characters of this story, and some of the adventures are, no doubt, entirely fictitious, but are obviously brought in to point out an occult fact or explain some of Nature's mysteries. (p. xxxii)

Their journeys take them through many temples, old ruins, mysterious caves and underground passages unknown to most European travellers of this period. H.P.B. gives extensive descriptions of these places with their historical background. She not only takes the reader through a tour of India, but also on a trip to India's past, explaining how the present came to be, what changes occurred, who were India's heroes and heroines and who were her enemies. She tells how each new invader imposed his culture and traditions on the existing ones, thus making India a complex and diversified country. This is the main theme of the book, i.e., an account of her travels and historical descriptions.

Interwoven within this theme are the philosophical teachings initiated mainly by the discussions of the group and their attitudes to one another. Some of the discussions with the Thakur deal with the

principles of man, the post-mortem states of man, mesmerism, and the nature of man and the universe. Other philosophical ideas appear when the Thakur points out the real meanings behind their traditions, and how they should be interpreted without the corruption introduced by the Brahmins. They visit some true Yogis, as well as some fake ones, in order that the group be able to recognize and understand the true meaning of Yoga. He points out the wrong-doings of the Brahmins, the superstitions of the masses, the evils of certain traditions such as child marriages and the burning of widows, and the abuses caused by these traditions. Undoubtedly, the philosophical discussions are the most interesting aspects of the book and are presented in a clear and apropos way.

The third and most entertaining part of the book deals with their personal adventures during these travels. One is constantly reminded of the dangers from animals in India, such as snakes, bats and tigers, as well as the oppressive heat which overtakes everyone except the natives, who have found ways of surviving in it. H.P.B. gives accounts of their struggles with monkeys; of her difficulties of travelling by elephant; of the dangers encountered with tigers; and in general the constant struggle of Man with Nature.

The adventures are enhanced by the clashes of personalities within the group. It is hard to imagine a small number of people with such extreme views and attitudes to life: from the good-natured natives, ever so willing to help, to the British lady who constantly complains and criticizes the Hindus; from H.P.B. with her bold nature, too frank for most British officials who consider her a Russian spy, to the quiet, peaceful and diplomatic Colonel Olcott, who tries to pacify those she upsets; and of course, the wise and noble Adept, the Thakur, with an intriguing, mysterious personality, contrasted with the open and naive Babu with his sceptical and materialistic nature.

*From the Caves and Jungles of Hin-*

*dostan* is a book worth reading. Summarizing, H.P.B. combines fascinating descriptions, interesting history, entertaining and amusing adventures, and above all, philosophical teachings, all written in a beautiful style which the reader will find most inspiring. I would like to add that Boris de Zirkoff has done an excellent job in compiling, as well as translating this edition.

Karin Smith

\* \* \*

*Ancient Fragments*, by Isaac Preston Cory. Second edition (1832) republished 1975 by Wizards Bookshelf as part of the Secret Doctrine Reference Series. 1x + 366 pp. Cloth. Price \$15.00.

Concluding his introduction to *Ancient Fragments*, Cory suggests that "... to the inquirer after ancient history and mythology, it must be useful to have collected into one small volume, the scattered relics for which he must otherwise search so widely." This is certainly so, and no less true today than nearly one hundred and fifty years ago when this work was first published.

This is another valuable addition to the Secret Doctrine Reference Series. *Ancient Fragments* is quoted a number of times in *The Secret Doctrine*, and quite extensively in *Isis Unveiled*. Most of its contents are otherwise unavailable to students dependent on Latin and Greek translations.

The subtitle describes these fragments as being from the "Phoenician, Chaldaean, Egyptian, Tyrian, Carthaginian, Indian, Persian and other writers." Included are, among many other topics, commentaries on cosmogony, history and mythology. Much appreciated are the Chaldaean oracles of Zoroaster, taken from the Thomas Taylor translation.

An index of sources is appended. However, if it is to be of maximum use as a reference work, *Ancient Fragments* also requires a subject index.

As well as providing most of the translations, Cory contributes an Introductory

Dissertation and, at the end, "An Inquiry into the Method, Objects and Result of Ancient and Modern Philosophy, and into the Trinity of the Gentiles." His views on the trinity, incidentally, were criticized by H.P.B.

Ted G. Davy

\* \* \*

*Krishnamurti, The Years of Awakening*, by Mary Lutyens. Published 1975 by John Murray (Publishers) Ltd., London. xi + 327 pp. Price £6.

Those who have looked forward to reading an objective biography of Krishnamurti will have to wait. This is not it, and the more is the pity, because Mary Lutyens has access to a wealth of documents. But she was too closely involved with her subject, and while memory might be faithful one can never be sure of the colouring imparted by emotions. Nevertheless, future biographers will no doubt be extremely grateful for these reminiscences. They help shed light on much that is otherwise baffling, and to some extent provide a perspective otherwise missing in regard to a strange era.

More than forty years have passed since the end of the period covered in this book, and for most readers it is possible to view the events described with some degree of detachment. Even so, there are times when credibility is strained. Could Krishnamurti and his friends possibly have been so naive, so self-entranced? Were they puppets, acting out parts? They were all certainly embroiled in a fantastic situation, and are more to be sympathized with than scorned.

Krishnamurti was born in 1895. "The years of awakening" are for the most part those between 1909 and 1933. I get the impression that this period was a sort of lingering adolescence — and this is not to be taken in a critical sense. Perhaps his world moved at a much slower pace than ours. Perhaps, because he was so well and constantly sheltered, "hard knocks" never came his way, and the youth had no in-

centive to exchange this kind of security for manhood.

Eventually, the growing-up process ended. At that point Krishnaji shocked the world by refusing the crown that had been so carefully fashioned for him. Then it was that he showed himself man enough to accept his lot and be master of his soul. For that, he has our gratitude, if not our admiration. When he dissolved his order in 1929, he certainly disappointed thousands, but in all likelihood he made it possible for the Theosophical Society to move out of the morass into which it had been steadily sinking for twenty or more years.

In spite of the material available, Krishnamurti emerges from these pages as much an enigma as he has always been. He was groomed from an early age to be the physical vehicle of an exalted spiritual entity, yet some aspects of his youthful personality described in this book can hardly be equated with spiritual aspiration. It is appalling to read, for example, that when visiting a gambling casino in 1920, Krishnaji suggested to his companion that "... it would be splendid if we controlled the ball by will-power and then we could bet as much as we liked & ruin the Bank. We both rushed to the table & began. I imagined putting a small elemental in the middle of the table who caught hold of the ball... It did work... We were frightfully keen on it." How can we seriously accept this as exemplifying an individual slated for almost immediate arhatship? Yet scores of thousands were caught up in this glamour.

Perhaps of most value is the glimpse this book gives of the Theosophical Society during some of the most critical years in its history. The actors on stage with Krishnamurti included all the strong personalities who for so many years controlled the course of the T.S.: George Arundale, Annie Besant, C.J. Jinarajadasa, C.W. Leadbeater. Wisely, Mary Lutyens lets their words and actions draw their characters, rather than try to sketch them from her own memory and

bias. If sometimes unbelievable, their plans and actions were fascinating. As is revealed here, each leaned on the other for support, and surprisingly all were able to keep on their feet. If ever one had collapsed, all would have come down, and it is interesting to speculate what might have been the alternative future for the Society had this ever happened.

All in all, *Krishnamurti, The Years of Awakening* makes for absorbingly interesting reading. In his lifetime, Krishnamurti has played an influential role in the T.S., and later in a modern religious-philosophical movement outside it. Now we can better understand the background and environment in which he lived the first part of his life, and which contributed to his enigmatic character.

Ted G. Davy

\* \* \*

*The Spaceships of Ezekiel*, by Josef F. Blumrich. A Bantam Book. 179 pp.

According to Ezekiel: "And I looked, and, behold, a whirlwind came out of the north, a great cloud, and fire infolding itself . . . out of the midst thereof came the likeness of four living creatures . . . they had the likeness of a man . . . and everyone had four faces and everyone had four wings . . . they four had the face of a man and the face of a lion . . . the face of an ox and the face of an eagle . . . the spirit of the living creatures was in the wheels."

In *The Secret Doctrine*, Vol 1, page 122, Stanza V, Sloka V, it is written: "Fohat. . . builds a winged wheel at each corner of the square for the holy ones and their animals."

In *Isis Unveiled*, Vol. 2, pp. 451-3, 455, 461-2, H.P. Blavatsky has much to say about the Wheel of Ezekiel, the Wheel of the Adonai which she identifies with the Zodiac, the antediluvian partriarchs, and the evolution of the universe.

In *The Spaceships of Ezekiel* the author, an engineer working with NASA, endeavours to prove that the Wheels and Visions of Ezekiel represent the visits of

men from outer space, in space vehicles similar to the mechanical rocketry of today. It is a remarkable example of stretching the material to fit the coat, so to speak, and the stuff of which dreams are made, for the careless reader.

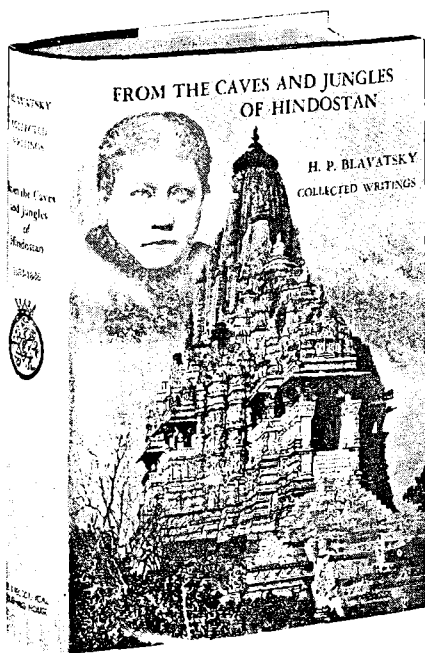
There is to be found on pp. 492-495 of *The Secret Doctrine*, Vol. 2, an illuminating account of Chapter xxviii of Ezekiel, which relates to the fate of the giants who were the black magicians of Atlantis.

Jenno

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## FROM THE CAVES AND JUNGLES OF HINDOSTAN

by HELENA PETROVNA BLAVATSKY



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Helena Petrovna Blavatsky is rapidly becoming a well-known name in many households. This is primarily due to her *magnum opus*, *The Secret Doctrine*. Yet, up to the present time, little

has been written about the author that might reveal the deep human side of her nature. In this long awaited book, H.P.B. provides us with this glimpse of herself—a casual and colorful portrayal of her daily experiences throughout the country of India. Here are intimate glimpses into the “other side” of her nature: the H.P.B. of compassion and concern; of deep and intense interest in people as individuals; in their daily life style; their philosophy of life. It is a picture of the fascinating country of India in the late 19th century—the big cities—the little towns—the big people—the little people—many accounts liberally interspersed with native philosophy and metaphysics.

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# THE THEOSOPHICAL MOVEMENT

The Theosophical Society was formed at New York in 1875. It has three objects:

1. *To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.*
2. *To encourage the study of Comparative Religion, Philosophy and Science.*
3. *To investigate unexplained laws of Nature and the powers latent in man.*

The Society affords a meeting place for students who have three aims in common, *first*, the ideal of Universal Brotherhood; *second*, the search for Truth, and *third*, a desire to associate and work with other men and women having similar aims and ideals. The acceptance of the First Object is required of all those who desire to become members; whether or not a member engages actively in the work contemplated in the Second and Third Objects is left to his or her discretion.

The nature and purpose of the Society preclude it from having creeds or dogmas, and freedom of thought and expression among its members is encouraged. An official statement on this point; “. . . there is no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none of which a member is not free to accept or reject.” The statement calls upon the members “to maintain, defend and act upon this fundamental principle . . . and fearlessly to exercise his own right of liberty of thought and of expression thereof within the limits of courtesy and consideration for others.”

Theosophy or ‘Divine Wisdom’ is that body of ancient truths relating to the spiritual nature of man and the universe which has found expression down through the ages in religions, philosophies, sciences, the arts, mysticism, occultism and other systems of thought. Theosophy is not the exclusive possession of any one organization. In the modern Theosophical Movement, these ancient truths have been re-stated and an extensive literature on the subject has come into being. The teachings are not put forward for blind belief; they are to be accepted only if the truth that is in them finds an echo in the heart. Each student should by ‘self-induced and self-devised’ methods establish his own Theosophy, his own philosophy of life. The Movement encourages all students of Theosophy to become self-reliant, independent in thought, mature in mind and emotions and, above all other things, to work for the welfare of mankind to the end that humanity as a whole may become aware of its diviner powers and capabilities.

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