

# THE CANADIAN THEOSOPHIST

VOL. 58, No. 4

TORONTO, SEPT.-OCT., 1977

Price 50 Cents

---

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

---

## ISIS UNVEILED CENTENARY

September, 1977, marks the 100th anniversary of the first edition of *Isis Unveiled*, by H.P. Blavatsky. It was the first book written from a modern Theosophical point of view: a thought-provoking survey of religion, philosophy and science in the nineteenth century. For works of this seriousness, it was an instant publishing success, and quickly went through extra printing. Within a year, no less than three editions had been sold out.

Although inevitably overshadowed by the author's *The Secret Doctrine*, published in 1888, *Isis* remains important in its own right. It may still be studied and referred to with profit by students of Theosophy. By no means did the S.D. replace it.

Today's reader might at first be surprised at the vigour with which both the church and scientific establishments were challenged in the pages of *Isis Unveiled*. It is more understandable when one considers their influence on contemporary attitudes and beliefs.

In both Europe and America, the church was solidly entrenched and economically powerful. It wielded an enormous authority, by which society was swayed to conform to narrow intellectual standards. Its centuries-old grip on the educational system, though threatened, was scarcely beginning to weaken.

Science, riding on the crest of materialistic enthusiasm since the industrial revolution, was already smug in

its own conceits. It is most revealing to read, after a hundred years, some of the self-satisfied statements made by late nineteenth century scientists: most had convinced themselves that there was really very little knowledge left for them to acquire. Not surprisingly, the exceptions, like Thomas Henry Huxley, are among the few contemporaries that are still respected.

Such an environment was hardly conducive to the reception of a fresh exposition of the Ancient Wisdom, which was one of the purposes underlying the efforts of Madame Blavatsky and those who were her teachers. Many of the finest minds of the age were muddled with complacency. Few questioned the authority of the church; nearly all blindly trusted science — the guarantors of spiritual and material salvation respectively. Even though church and science were in antipathy, these establishments largely complemented each other in dominating the rigid structure of western society in the late nineteenth century.

To prepare the way for a new presentation of Theosophy, therefore, obviously strong measures were required. Those who might be ready for it had to be roused to the necessity of opening their minds and sweeping out the cobwebs of blind faith and dogmatism. No wonder, then, that a polemical approach was taken

in the writing of *Isis Unveiled*. It was adopted not out of petulance, but of necessity. It worked. It woke people up.

Very early in her New York days, Blavatsky had begun to challenge a number of beliefs and ideas which were then mostly taken for granted. She did this initially by means of letters and articles in newspapers and magazines. Then came her first major work, which was aimed at an even wider and more serious public. It must have come as a tremendous shock, but its immediate impact was sufficiently deep that it could not be easily dislodged. Over the next few years it inspired many good minds to realize that Theosophy was worth their consideration.

The weaknesses of *Isis Unveiled* are

insignificant compared to its overall value. Blavatsky had not been writing for very long in English, and was still developing her facility with the language. Those who assisted her with the editing sometimes gave wrong advice — though with the best of intentions. These things aside, however, it is a brilliant work.

A hundred years later, *Isis Unveiled* is still a valuable book — and is good reading. Its two volumes contain information which today would require extensive research to put together. Over and above all its other qualities, however, it is a thought-stimulator. For this reason alone it is recommended to students of Theosophy in 1977 — and many years to come.

T.G.D.

## SELECTIONS FROM *ISIS UNVEILED*

THE AUTHOR

Medicates these Volumes

TO THE

*THEOSOPHICAL SOCIETY,*

WHICH WAS FOUNDED AT NEW YORK, A.D. 1875,

TO STUDY THE SUBJECTS ON WHICH THEY TREAT.

What is the WILL? Can "exact science" tell? What is the nature of that intelligent, intangible, and powerful something which reigns supreme over all inert matter? The great Universal Idea willed, and the cosmos sprang into existence. I will, and my limbs obey. I will, and my thought traversing space, which does not exist for

it, envelops the body of another individual who is not a part of myself, penetrates through his pores, and superseding his own faculties, if they are weaker, forces him to a predetermined action. It acts like the fluid of a galvanic battery on the limbs of a corpse. The mysterious effects of attraction and repulsion are the

unconscious agents of that will; fascination, such as we see exercised by some animals, by serpents over birds, for instance, is a *conscious* action of it, and the result of thought. Sealing-wax, glass, and amber, when rubbed, *i.e.*, when the latent heat which exists in every substance is awakened, attract light bodies; they exercise unconsciously, *will*; for inorganic as well as organic matter possesses a particle of the *divine* essence in itself, however infinitesimally small it may be. And how could it be otherwise? Notwithstanding that in the progress of its evolution it may from beginning to end have passed through millions of various forms, it must ever retain its germ-point of that *pre-existent matter*, which is the first manifestation and emanation of the Deity itself. What is then this inexplicable power of attraction but an atomical portion of that essence that scientists and kabalists equally recognize as the "principle of life" — the *akasa*? Granted that the attraction exercised by such bodies may be blind; but as we ascend higher the scale of the organic beings in nature, we find this principle of life developing attributes and faculties which become more determined and marked with every rung of the endless ladder. Man, the most perfect of organized beings on earth, in whom matter and spirit — *i.e. will* — are the most developed and powerful, is alone allowed to give a conscious impulse to that principle which emanates from him; and only he can impart to the magnetic fluid opposite and various impulses without limit as to the direction. "He wills," says Du Potet, "and *organized* matter obeys. It has no poles."

I, 144.

\* \* \*

Every objective manifestation, whether it be the motion of a living limb, or the movement of some inorganic body, requires two conditions: will and force — plus *matter*, or that which makes the object

so moved visible to our eye; and these three are all convertible forces, or the force-correlation of the scientists. In their turn, they are directed or rather overshadowed by the Divine intelligence which these men so studiously leave out of the account, but without which not even the crawling of the smallest earthworm could ever take place. The simplest as the most common of all natural phenomena — the rustling of the leaves which tremble under the gentle contact of the breeze — requires a constant exercise of these faculties. Scientists may well call them cosmic laws, immutable and unchangeable. Behind these laws we must search for the intelligent cause, which once having created and set these laws in motion, has infused into them the essence of its own consciousness. Whether we call this the first cause, the universal will, or God, it must always bear intelligence.

I, 198

\* \* \*

To accept the Bible as a "revelation" and nail belief to a literal translation, is worse than absurdity — it is a blasphemy against the Divine majesty of the "Unseen." If we had to judge of the Deity, and the world of spirits, by its human interpreters, now that philology proceeds with giant strides on the fields of comparative religions, belief in God and the soul's immortality could not withstand the attacks of *reason* for one century more. That which supports the faith of man in God and a spiritual life to come is *intuition*; that divine outcome of our inner self, which defies the mummeries of the Roman Catholic priest and his ridiculous idols; the thousand and one ceremonies of the Brahman and his idols; and the Jeremiads of the Protestant preacher, and his desolate and arid creed, with no idols, but a boundless hell and damnation hooked on at the end. Were it not for this intuition, undying though often wavering because so clogged with matter, human life would be a parody and humanity a fraud. This ineradicable feeling

of the presence of someone *outside* and *inside* ourselves is one that no dogmatic contradictions, nor external form of worship can destroy in humanity, let scientists and clergy do what they may. Moved by such thoughts of the boundlessness and impersonality of the Deity, Gautama Buddha, the Hindu Christ, exclaimed: "As the four rivers which fall in the Ganges lose their names as soon as they mingle their waters with the holy river, so all who believe in Buddha cease to be Brahmans, Kshatriyas, Vaisyas, and Sudras!"

I, 435

\* \* \*

Mediumship may be either: 1st, self-developed; 2nd, by extraneous influences; or 3rd, may remain latent throughout life. *The reader must bear in mind the definition of the term, for, unless this is clearly understood, confusion will be inevitable.* Mediumship of this kind may be either active or passive, repellent or receptive, positive or negative. Mediumship is measured by the quality of the aura with which the individual is surrounded. This may be dense, cloudy, noisome, mephitic, nauseating to the pure spirit, and attract only those foul beings who delight in it, as the eel does in turbid waters, or, it may be pure, crystal-line, limpid, opalescent as the morning dew. All depends upon the moral character of the medium.

About such men as Apollonius, Iamblichus, Plotinus, and Porphyry, there gathered this heavenly nimbus. It was evolved by the power of their own souls in close unison with their spirits; by the superhuman morality and sanctity of their lives, and aided by frequent interior ecstatic contemplation. Such holy men pure spiritual influences could approach. Radiating around an atmosphere of divine beneficence, they caused evil spirits to flee before them. Not only is it not possible for such to exist in their aura, but they cannot even remain in that of obsessed persons, if

the thaumaturgist exercises his will, or even approaches them. This is **MEDIATORSHIP**, not *mediumship*. Such persons are temples in which dwells the spirit of the living God; but if the temple is defiled by the admission of an evil passion, thought or desire, the mediator falls into the sphere of sorcery. The door is opened; the pure spirits retire and the evil ones rush in. This is still mediatorship, evil as it is; the sorcerer, like the pure magician, forms his own aura and subjects to his will congenial inferior spirits.

But mediumship, as now understood and manifested, is a different thing. Circumstances, independent of his own volition, may, either at birth or subsequently, modify a person's aura, so that strange manifestations, physical or mental, diabolical or angelic, may take place. Such mediumship, as well as the above-mentioned mediatorship, has existed on earth since the first appearance here of living man. The former is the yielding of weak, mortal flesh to the control and suggestions of spirits and intelligences other than one's own immortal *daimon*. It is literally *obsession* and *possession*; and mediums who pride themselves on being the faithful slaves of their "guides," and who repudiate with indignation the idea of "controlling" the manifestations, could not very well deny the fact without inconsistency. This mediumship is typified in the story of Eve succumbing to the reasonings of the serpent; of Pandora peeping into the forbidden casket and letting loose on the world sorrow and evil, and by Mary Magdalene, who from having been obsessed by 'seven devils' was finally redeemed by the triumphant struggle of her immortal spirit, touched by the presence of a holy mediator, against the dweller. This mediumship, whether beneficent or maleficent, is always *passive*. Happy are the pure in heart, who repel unconsciously, by that very cleanness of their inner nature, the dark spirits of evil. For verily they have no other weapons of defense but that inborn goodness and

purity. Mediumism, as practiced in our days, is a more undesirable gift than the robe of Nessus.

I, 487-8.

\* \* \*

The esoteric doctrine, then, teaches, like Buddhism and Brahmanism, and even the persecuted *Kabala*, that the one infinite and unknown Essence exists from all eternity, and in regular and harmonious successions is either passive or active. In the poetical phraseology of Manu these conditions are called the "day" and the "night" of Brahma. The latter is either "awake" or "asleep." The *Svabhavikas*, or philosophers of the oldest school of Buddhism (which still exists in Nepal), speculate but upon the active condition of this "Essence," which they call *Svabhavat*, and deem it foolish to theorize upon the abstract and "unknowable" power in its passive condition. Hence they are called atheists by both Christian theology and modern scientists; for neither of the two are able to understand the profound logic of their philosophy. The former will allow of no other God than the personified secondary powers which have blindly worked out the visible universe, and which became with them the anthropomorphic God of the Christians — the Jehovah, roaring amid thunder and lightning. In its turn, rationalistic science greets the Buddhists and the *Svabhavikas* as the "positivists" of the archaic ages. If we take a one-sided view of the philosophy of the latter, our materialists may be right in their own way. The Buddhists maintain that there is no Creator but an infinitude of creative powers, which collectively form

the one eternal substance, the *essence* of which is inscrutable — hence not a subject for speculation for any true philosopher. Socrates invariably refused to argue upon the mystery of universal being, yet no one would ever have thought of charging him with atheism, except those who were bent upon his destruction. Upon inaugurating an active period, says the *Secret Doctrine*, an expansion of this Divine essence, from within outwardly, occurs in obedience to eternal and immutable law, and the phenomenal or visible universe is the ultimate result of the long chain of cosmical forces thus progressively set in motion. In like manner, when the passive condition is resumed, a contraction of the Divine essence takes place, and the previous work of creation is gradually and progressively undone. The visible universe becomes disintegrated, its material dispersed; and "darkness," solitary and alone, broods once more over the face of the "deep." To use a metaphor which will convey the idea still more clearly, an outbreathing of the "unknown essence" produces the world; and an inhalation causes it to disappear. *This process has been going on from all eternity, and our present universe is but one of an infinite series which had no beginning and will have no end.*

I, 264-5.

\* \* \*

To comprehend the principles of natural law involved in the several phenomena hereinafter described, the reader must keep in mind the fundamental propositions of the Oriental philosophy which we have successively elucidated. Let us recapitulate very briefly:

1st. There is no miracle. Everything that happens is the result of law — eternal, immutable, ever active. Apparent miracle is but the operation of forces antagonistic to what Dr. W.B. Carpenter, F.R.S. — a man of great learning but little knowledge — calls "the well-ascertained laws of nature." Like many of his class, Dr.

THE CANADIAN THEOSOPHIST

2307 Sovereign Crescent S.W.

Calgary, Alberta T3C 2M3

Return Postage Guaranteed

Second Class Mail Registration No. 0784

Carpenter ignores the fact that there may be laws once "known," now unknown to science.

2nd. Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and above these two, *spirit*, source of all forces, alone eternal and indestructible. The lower two constantly change; the higher third does not.

3rd. Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third — the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.

4th. Magic, as a science, is the knowledge of these principles, and of the way by which the omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the individual while still in the body. Magic, as an art, is the application of this knowledge in practice.

5th. Arcane knowledge misapplied, is sorcery; beneficently used, true magic or WISDOM.

6th. Mediumship is the opposite of adeptship; the medium is the passive instrument of foreign influences, the adept actively controls himself and all inferior potencies.

7th. All things that ever were, that are, or that will be, having their record upon the astral light, or tablet of the unseen universe, the initiated adept, by using the vision of his own spirit, can know all that has been known or can be known.

8th. Races of men differ in spiritual gifts as in color, stature, or any other external quality; among some peoples seership naturally prevails, among others mediumship. Some are addicted to sorcery, and transmit its secret rules of practice from generation to generation, with a range of physical phenomena, more or less wide, as the result.

9th. One phase of magical skill is the

voluntary and conscious withdrawal of the inner man (astral form) from the outer man (physical body). In the cases of some mediums withdrawal occurs, but it is unconscious and involuntary. With the latter the body is more or less cataleptic at such times; but with the adept the absence of the astral form would not be noticed, for the physical senses are alert, and the individual appears only as though in a fit of abstraction — "a brown study," as some call it.

To the movements of the wandering astral form neither time nor space offer obstacles. The thaumaturgist, thoroughly skilled in occult science, can cause himself (that is, his physical body) to *seem* to disappear, or to apparently take on any shape that he may choose. He may make his astral form visible, or he may give it protean appearances. In both cases these results will be achieved by a mesmeric hallucination of the senses of all witnesses, simultaneously brought on. This hallucination is so perfect that the subject of it would stake his life that he saw a reality, when it is but a picture in his own mind, impressed upon his consciousness by the irresistible will of the mesmerizer.

But, while the astral form can go anywhere, penetrate any obstacle, and be seen at any distance from the physical body, the latter is dependent upon ordinary methods of transportation. It may be levitated under prescribed magnetic conditions, but not pass from one locality to another except in the usual way. Hence we discredit all stories of the aerial flight of mediums in body, for such would be miracle, and miracle we repudiate. Inert matter may be, in certain cases and under certain conditions, disintegrated, passed through walls, and recombined, but living animal organisms cannot.

II, 587-9

\* \* \*

From the remotest antiquity, *mankind as a whole have always been convinced of the existence of a personal spiritual entity*

within the personal physical man. This inner entity was more or less divine, according to its proximity to the crown — Christos. The closer the union, the more serene man's destiny, the less dangerous the external conditions. This belief is neither bigotry nor superstition, only an ever-present, instinctive feeling of the proximity of another spiritual and invisible world, which, though it be subjective to the senses of the outward man, is perfectly objective to the inner ego. Furthermore, they believed that *there are external and internal conditions which affect the determination of our will upon our actions.* They rejected fatalism, for fatalism implies a blind course of some still blinder power. But they believed in *destiny*, which from birth to death every man is weaving thread by thread around himself, as a spider does his web; and this destiny is guided either by that presence termed by some the guardian angel, or our more intimate astral inner man, who is but too often the evil genius of the man of flesh. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray, the stern and implacable *law of compensation* steps in and takes its course, following faithfully the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the network of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or like a feather carries him away in a whirlwind raised by his own actions.

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. As the white ray of light is decomposed by the prism into the various

colors of the solar spectrum, so the beam of divine truth, in passing the *three-sided* prism of man's nature, has been broken up into vari-colored fragments called RELIGIONS. And, as the rays of the spectrum, by imperceptible shadings, merge into each other, so the great theologies that have appeared at different degrees of divergence from the original source, have been connected by minor schisms, schools, and offshoots from the one side or the other. Combined, their aggregate represents one eternal truth; separate, they are but shades of human error and the signs of imperfection. The worship of the Vedic *pitris* is fast becoming the worship of the spiritual portion of mankind. It but needs the right perception of things objective to finally discover that the only world of reality is the subjective.

What has been contemptuously termed Paganism, was ancient wisdom replete with Deity; and Judaism and its offspring, Christianity and Islamism, derived whatever of inspiration they contained from this ethnic parent. Pre-Vedic Brahmanism and Buddhism are the double source from which all religions sprang; Nirvana is the ocean to which all tend.

For the purposes of a philosophical analysis, we need not take account of the enormities which have blackened the record of many of the world's religions. True faith is the embodiment of divine charity; those who minister at its altars, are but human. As we turn the bloodstained pages of ecclesiastical history, we find that, whoever may have been the hero, and whatever costumes the actors may have worn, the plot of the tragedy has ever been the same. But the Eternal Night was in and behind all, and we pass from what we see to that which is invisible to the eye of sense. Our fervent wish has been to show true souls how they may lift aside the curtain, and, in the brightness of that Night made Day, look with undazzled gaze upon the UNVEILED TRUTH.

# HEAVEN — HERE OR HEREAFTER?

MONTAGUE A. MACHELL

*"Never to an evil place goeth one who doeth good."* — Bhagavad-Gita

The Theosophical concept of Devachan is one of passive repose devoted to the ingestion of every genuinely spiritual experience experienced in the earthly existence just terminated. It can only be regarded as a period of "growth" to the extent that the incarnating ego absorbs and digests the essence of those spiritual experiences, that they may become determining influences in the next incarnation. To the soul in Devachan these ideal experiences might be viewed as a spiritualized "Maya", in that their impact on the soul is of present bliss, comparable to the Christian "Heaven". However, inasmuch as Devachan is an amplification of spiritual moments *actually experienced* in the past life, they have a significance that is loftier than the Maya of sense-life on earth. Nevertheless, robbed of earthly desires, distractions and illusions, they afford no play to the strife and passion of "growth" that is inseparable from life on earth. It is probably correct to argue that the ultimate value of any Devachanic experience must be measured by the ego's capacity to spiritually evaluate adequately experiences on earth. Such flowers of experience as man has brought forth in his earthly garden will dispense their fullest bloom and fragrance in Devachan. The laborer whose materialistic scepticism has denied the possibility of an after-death state, will bequeath to the soul no flowers for Devachanic blooming.

An important distinction between Incarnation and Devachan to be borne in mind, is that the obstacles, frustrations and temporal desires, whose conquest begets "growth" on earth, are absent in Devachan. For this reason the Theosophical concept of the latter is less

directly associated with "growth" than with germination of seeds planted on earth. No Theosophist speaks of "getting to Heaven" as a means of acquiring virtues, blessings and bliss he *failed to earn on earth*. The enlightened student faces the fact that, where spiritual advancement is concerned, *nothing is given*. All *must be earned*. Devachan may be the opportunity to perceive and evaluate more blissfully the "growth" he has attained in the body on the earth he has temporarily renounced. But that earth is, and remains, his "garden of Growth". Wherefore, his first obligation is to *sow the seeds of Heaven here!* To embrace the concept of Heaven as an escape from responsibility represents a step backward, which cannot but rob the next life of opportunities for Growth that might, otherwise, have been his. Again and again he has to remind himself of the folly of "putting off till Heaven" what must be done on earth. Any "getting to Heaven" such as one contemplates, he will be wise to attend to here! It might not be out of place for any of us to ask ourselves from time to time: "How much am I doing here on earth about this Heaven I so long to attain?" No Hereafter is possible that is unrelated to this Here. A truly adequate understanding of this Here must reveal Spiritual Unfoldment as the universal, eternal destiny of man — a strictly do-it-yourself undertaking!

What glorifies it is the rather effectively disguised fact that, in accepting it, man is enormously expanding his life-perspective by consciously identifying himself with *all that is*. Breaking out of the fragile shell of a mere human personality, he wings his way into the empyrean of Universal Unfoldment. In so doing he comes to



perceive his potency to become one of that deathless Hierarchy of Compassion, whose only Heaven is one in which the soul of man is set free from a petty Here and Now, to soar sublimely into the firmament of unfettered Spirituality. In the destiny he accepts Life must become Heaven. He a v e n must be perceived as the native habitat of every conscious spiritual entity.

Seen from this standpoint, there need be nothing insignificant nor commonplace associated with earthly living. It can be perceived as the portal to a divine initiation — Heavenly mysteries wrested from the

seeming commonplaces of earthly living. To let one's heart go out again and again to those who eat the bread of sorrow and drink the bitter wine of despair, is to experience the wings of the Spirit lifting in conscious Compassion. To know from moment to moment that no bliss is truly mine that is denied another; that my heavenly stature is measured by my perception of another's agony, is to justify a moiety, at least, of these benedictions Life has showered upon me. Let me seek entrance into the heart of a lonely fellow sufferer, ere I mount the steps of the Temple of the Most High!

## WORLD ANIMAL DAY

October 2, 1977

As World Animal Day 1977 is observed it might be timely to pause and consider just where society stands in its regard for the animal kingdom.

On the credit side there are the numerous organizations and individuals, each concerned with their own particular field of animal welfare. Many individuals give unstintingly of their time and sometimes frugal means to endeavour to advance the cause of animals generally and to report cases of cruelty as and when they find them. All too often they are subject to abuse, verbally and physically, but they carry on — the "small voice crying in the wilderness."

If only one human heart in a million would hear that cry and open the door for it to enter, the cause of animal welfare would have gained a new recruit to its ranks.

Because of material gain, so-called medical advancement and human adornment, this door is locked tight in the majority and it will take much hammering before even the door is slightly ajar. The hammering, however, is growing louder. Many organizations are using the medium

of television, radio, the press and lectures to bring to the notice of the general public the atrocities perpetrated on animals of all kinds.

How about the debit side? We only have to read or listen to our news media to find the answer. In a period of less than three weeks we find reports of a cat being shaved, burned and then turned loose to fend for itself; two dolphins, their eyes gouged out, being driven to the beach by a motorboat and then beaten with a stick. One was mercifully released by death while the other was found "crying like a baby"; a dog chained tightly to a stake without food or water and unable to reach its shelter in inclement weather; a pony with hooves allowed to grow so long they had turned upwards and it was unable to walk. These represent isolated cases in Canada and can no doubt be multiplied many times here and the world over. Add to this the millions of animals suffering in the scientific and vivisection laboratories, the factory farms and those animals no longer wanted and simply abandoned, and the toll is horrendously high in a world that professes to call itself "civilized".

In the *H.P. Blavatsky Collected Writings* Vol. IX, pp. 286-288 in the chapter "Why Do Animals Suffer?" the following question is asked of H.P. Blavatsky:-

"Why do the noblest animals suffer so much at the hands of men? I need not enlarge or try to explain this question. Cities are torture places for the animals who can be turned to any account for use or amusement by man!"

A. In the *Sutras*, or the Aphorisms of the *Karma-pa*, a sect which is an offshoot of the great Gelukpa (yellow caps) sect in Tibet and whose name bespeaks its tenets — "the believers in the efficacy of Karma," (action, or good works) — an Upasaka inquires of his Master, why the fate of the poor animals had so changed of late? Never was an animal killed or treated unkindly in the vicinity of Buddhist, or other temples in China, in days of old, while now, they are slaughtered and freely sold at the markets of various cities, etc. The answer is suggestive:

... "Lay not nature under the accusation of this unparalleled injustice. Do not seek in vain for Karmic effects to explain the cruelty, for the *Tenbrel Chugnyi* (causal connection, *Nidana*) shall teach thee none. It is the unwelcome advent of the Peling (Christian foreigner), whose three fierce gods refused to provide for the protection of the weak and little ones (animals), that is answerable for the ceaseless and heart-rending sufferings of our dumb companions"...

The answer to the above query is here in a nutshell. It may be useful, if once more disagreeable, to some religionists to be told that the blame for this universal suffering falls entirely upon our Western religion and early education. Every

philosophical Eastern system, every religion and sect in antiquity — the Brahmanical, Egyptian, Chinese and finally, the purest as the noblest of all the existing systems of ethics, Buddhism — inculcates kindness and protection to every living creature, from animal and bird down to the creeping thing and even the reptile. Alone, our Western religion stands in its isolation, as a monument of the most gigantic human selfishness ever evolved by human brain, without one word in favour of, or for the protection of the poor animal. Quite the reverse. For theology, underlining a sentence in the Jehovistic chapter of "Creation," interprets it as a proof that animals, as all the rest, were created for man! *Ergo* — sport has become one of the noblest amusements of the upper ten. Hence — poor innocent birds wounded, tortured and killed every autumn by the million, all over the Christian countries, for man's recreation. Hence also, unkindness, often cold-blooded cruelty, during the youth of horse and bullock, brutal indifference to its fate when age has rendered it unfit for work, and ingratitude after years of hard labour for, and in the service of man. In whatever country the European steps in, there begins the slaughter of the animals and their useless decimation... Is Christianity or even the Christian layman to be blamed for it? Neither. It is the pernicious system of theology, long centuries of theocracy, and the ferocious, ever-increasing selfishness in the Western civilized countries. What can we do?"

What can we do indeed!

We can support those organizations of our choice, and as individuals can make

(Continued on page 93)

## NOTES AND COMMENTS BY THE GENERAL SECRETARY

I regret to report the deaths of four members during the summer.

Carlo Lamberti passed away on June 27. He had been a member since 1942, joining through Toronto Lodge. A nonagenarian, Mr. Lamberti had been understandably less active in recent years than formerly, but kept up his contacts with the Society and with fellow members as best as he was able.

Peter Seng died on July 9 in Edmonton after an illness. He joined the Singapore Lodge of the T.S. in 1935, and will be greatly missed by his fellow members there as here. Mr. Seng had been in Canada only since 1976. He transferred from Singapore to the Canadian Section as a member-at-large, and at the time of his illness was planning to join the fellowship of the Edmonton Lodge.

Leonel daSilva, who died on August 2, joined the Society in 1963, shortly after emigrating to Canada from Portugal. A member of Toronto Lodge, he is remembered by students of the Secret Doctrine Class in the 52 Isabella Street days for his efforts to follow the reading in a language with which he was then quite unfamiliar.

Joseph Crann died on August 18. He was a long-time member, having joined the Society in 1932 through the Toronto Lodge.

In this period, death also overtook others whose names are familiar to older members of Toronto Lodge.

Hugh Belcher passed away in Orangeville on June 23. He was a member of the family whose service to the Society was long and faithful, and whose good works continue to benefit present members.

One of the most famous names in Canadian literary circles, William Deacon, died in early August at an advanced age. He was already a member of the Society in

the old Winnipeg Lodge when he moved to Toronto sixty years ago. For most of his outstanding career he was the literary editor of the Toronto Globe and Mail.

To all relatives and friends concerned, we send our sympathy.

\* \* \*

It is gratifying that so many members from Toronto and district attended the Annual Meeting — the more so, seeing that it was a hot Friday evening in August. Thirty-six members signed the attendance register, some having driven long distances, and some taking time out from their vacations, to be there.

The Annual Meeting is a good opportunity to think about our organization. Our membership, small though it is, spreads from Vancouver Island to Newfoundland, and quite a number live in areas that are relatively isolated from the nearest Lodge. We are, nevertheless, united by our common purpose, and are fortunate that a large number of dedicated students of Theosophy give freely of their time and efforts to keep the organization going at all levels.

\* \* \*

It is always nice for old friends to get together. The Annual Meeting was just such an occasion, and many were the happy reunions.

The day before the meeting it was necessary for me to be in Montreal on business, and this provided another opportunity to renew friendships. Thanks to the kind hospitality of Hartley and Fred Griffiths, my overnight stay was very comfortable, and they also made it possible for me to meet and chat with a number of local members.

\* \* \*

A meeting of the Board of Directors of The Theosophical Society in Canada took place immediately following the Annual Meeting, in the Blavatsky Room, 12

# THE CANADIAN THEOSOPHIST

IN CANADA

Published Bi-Monthly

Second Class Mail Registration Number 0784

Return Postage Guaranteed

Subscription: THREE DOLLARS A YEAR



## OFFICERS OF THE T.S. IN CANADA

General Secretary

**TED G. DAVY**

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

### GENERAL EXECUTIVE

**FLEET B. BERRY**, 86 Gormley Ave., Toronto, Ont. M4V 1Z1

**DORITA GILMOUR**, 3355 Uplands Road, Victoria, B.C. V8R 6B8

**SALLY LAKIN**, 102 Floresta Court, Ancaster, Ont. L9G 1R8.

**JUDITH MYRTLE**, 3388 Parker St., Vancouver, B.C. V5K 2V9.

**WOLFGANG C. SCHMITT**, 50 Quebec Ave., Apt. 502, Toronto, Ont. M6P 2T6.

**JOAN SUTCLIFFE**, 284 Ellis Avenue, Toronto, Ont. M6S 2X2

**EMORY P. WOOD**, Treasurer, 9360 - 86th St., Edmonton, Alta. T6C 3E7.

**SIMON G. POSTMA**, Assistant Treasurer, 7512 - 80 St., Edmonton, Alta. T6C 2S6.

### 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.

**RANNIE PUBLICATIONS LIMITED**  
Beamsville, Ontario

MacPherson Avenue, Toronto. Present were Mr. Fleet B. Berry, Mrs. Sally Lakin, Mr. Wolfgang Schmitt and Mrs. Joan Sutcliffe. The new members, Mrs. Sutcliffe, and Mrs. Dorita Gilmour in absentia, were welcomed to the Board.

No change of Officers was necessary as a result of the Election, and it was unanimously decided to reappoint Mrs. Lakin as Secretary, Mr. Emory P. Wood as

Treasurer, and Mr. Simon G. Postma as Assistant Treasurer.

The practicality of advertising, in view of our relatively modest means, was discussed. As a trial, approval was given to placing a small ad in the classified columns of *Saturday Night*, the Canadian monthly magazine. Our announcement will offer a free sample copy of *The Canadian Theosophist*, and it is hoped in this way to bring Theosophy to the attention of a large number of Canadians.

We also discussed the possibility of inviting Geoffrey Farthing back to Canada for another lecture tour; and ways and means of providing the isolated members with links between each other and other segments of the Society in Canada. I hope there will be more to report on these matters in the next issue.

\* \* \*

A happy occasion on July 23 was the marriage of Audrey Hallas, an active member of Toronto Lodge and William Kidston, formerly a member of Hamilton Lodge, but more recently of Toronto Lodge.

I am sure we all join in wishing them many years of happiness together.

\* \* \*

I must apologize for an error in my note (C.T. July-August, 1977) on the new catalog of the Secret Doctrine Reference Series put out by Wizards Bookshelf. The bibliography of titles referred to in the S.D., compiled by Wizards, is 225 in number, not 750 as stated, and these titles are in print at the present time.

\* \* \*

Doris and I were pleased to welcome a number of visiting members to our home in the past few weeks. They were staying in, or passing through Calgary, and dropped by.

One happy evening was spent with Lt. Col. and Mrs. I.S. Brar, from Chandigarh, Punjab, India. They were in Calgary to visit their son who lives and works here. We were joined by Mr. Stan Elliott, President of Calgary Lodge, and together enjoyed a delightful discussion on Theosophy and the T.S., and learned from our guests many interesting things about the Sikh religion.

Miss Beth Cooil, of Winnipeg, was another visitor. We had not seen her for many years, and were naturally pleased that her westbound vacation itinerary included a stopover in our city.

We also enjoyed an evening with Orlo Long, a member-at-large now living at Springfield, Ontario. Calgary was a stopping-off point for him on a long trip through Canada and the United States, ending in Florida.

Finally, we spent Labour Day in the company of Nancy and David Reigle, of Ashland, Oregon. Part of their vacation had been spent examining ancient Indian "medicine wheels" in various parts of the Western United States, Saskatchewan and Alberta. It is only recently that these old sites, the astronomical significance of which there seems to be no doubt, have attracted the attention of scholars.

\* \* \*

Mrs. Elaine Murdoch, General Secretary of The Theosophical Society in Australia, has written to invite any members who might be able to journey to Australia next January to attend their Annual Convention.

The Convention will be held in Australia's national capital, Canberra, January 21 - 28, 1978. Mr. John Coats, International President, will be Guest of Honour.

\* \* \*

Miss Laura Baldwin, a member of Hamilton Lodge, recently had a collection of her poems published. Entitled "The Sorcerer's Flower", it may be obtained from Miss Baldwin at 304 Emerson Street,

Hamilton, Ontario. L8S 2Y7. The price is \$2.50 plus 25 cents for postage.

\* \* \*

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

Edmonton Lodge.	M. Joy Wade.
Kitchener Lodge.	Richard A. Renwick.
Toronto Lodge.	Robert Brooks.

Also, after many years it is a pleasure to welcome back to the Society two former members, Mr. and Mrs. George Matsell, of Cornwall, Ontario, who have rejoined as Members-at-Large.

T.G.D.

---

## ANNUAL REPORT OF THE GENERAL SECRETARY

1976 - 1977

Last year's Annual Report dealt with the then recent incorporation of The Theosophical Society in Canada. In retrospect, the decision to take this step is seen as reasonable and practical, especially because of the increasing importance and even necessity for even small organizations like ours to have a legal identity.

In this regard, it is interesting to note that during the year four more of our Lodges took similar steps. That is to say, they applied for incorporation under their appropriate provincial legislation. This makes a total of seven Lodges that have so far taken such initiative.

It was also reported last year that the Section had applied to the Department of National Revenue to be registered as a charitable organization for income tax purposes. Our application was eventually approved, with the effective date of November 1, 1976.

These matters, while important from an organizational point of view, do not of course affect our regular activities as units of the Theosophical Society. Our new status, however, and that of the Lodges which have also incorporated, will undoubtedly prove advantageous in the long run.

In the way of activities there is little new to report this year. One of the principal programs of the T.S. in Canada, that of placing books in university libraries, is inevitably irregular, and except for additional universities entering the program from time to time it will be dormant until the publication of the next volume in the *H.P. Blavatsky Collected Writings* series. It should be noted that the interest-free loan of \$7,500.00 to the American Section to assist in the publication of the *Collected Writings* was repaid to us this year.

It is a pleasure to report that one activity of the T.S. in Canada, one that is as old as the Section itself, continues to function regularly. Our magazine, *The Canadian Theosophist*, is now in its 58th year of publication, and continues to maintain its editorial policy of presenting Theosophy in the tradition of the original teachings, and to provide a platform for the free expression of opinion. A new feature has been introduced, in which *The Secret Doctrine* is considered in the light of current thought in the fields of religion, philosophy and science. Specifically, the aim is to assemble ideas expressed in modern writings which can be quoted by way of illustration or elucidation of any part of the S.D., or which would serve as up-to-date substitutes for S.D. quotations taken from 19th century works. The initial reaction to this new section of the magazine has been encouraging, and it is hoped that readers will continue to suggest suitable items for inclusion in it.

Membership in the Canadian Section stood at 293 on September 30, 1976, a decrease of 19 from the previous reporting year. It is always disappointing to see our

numbers fall below 300; however, Theosophical Society populations tend to fluctuate, and the present figure is just one or two higher than that reported in 1961. In the intervening fifteen years, we have been fairly steady, although occasionally elated with temporary high peaks.

In the T.S. we are fortunately not preoccupied with numbers, and do not proselytize for members. Our aim should rather be to channel our efforts in presenting Theosophy to the general public so that the finest minds are attracted to the Society; and to continue to build our organization on the basis of Theosophical quality rather than numerical quantity.

A number of business trips to various parts of Canada during the year enabled the General Secretary to make brief visits to several of our Centres. On those occasions when stopovers in Toronto were possible and practical, meetings of the Board of Directors were held; and thanks are due to the Ontario Directors for their cooperation in adjusting to a rather unpredictable schedule.

The General Secretary also travelled from his home in Calgary to Vancouver in August, 1976, for a private meeting with the President of the Society. Mr. Coats was attending a Theosophical Summer Camp in the North Western United States at the time, and kindly motored to Vancouver to make this meeting possible.

The enormous size of this country, with the inevitable vast distances between most of our Centres, is certainly an inhibiting factor in the work of the Canadian Section. The costs of travel have greatly increased in recent years, making things even more difficult. But at least in the larger cities it is possible for like-minded members and adherents to get together. Many of our members-at-large, however, are quite isolated from Theosophical activities. So also are a number of members, still attached to a Lodge, but who now live in remote areas. How to assist these members to participate more fully in the affairs of the Society is a matter now being studied.

While as mentioned earlier, there is little Section activity to report for the year under review, it should not be forgotten that the important activities of the Society are usually channelled through the Lodges, and across the country a wide variety of programs continue to be presented by the local branches.

Toronto, Ontario  
August 5, 1977

Ted G. Davy  
General Secretary

---

### CALGARY LODGE

The Annual Meeting of the Calgary Lodge was held on September 6, 1977, at the home of the Davys. Officers elected were:

President	S.E. Elliott
Secretary- Treasurer	L. van Hees
Librarian	A. Korvela

The meeting was given over to planning our Fall and Winter program. It was decided to make an effort to reach the general public early in the New Year, hopefully in the newly renovated Central Memorial Library building.

Meanwhile, we will meet every Thursday evening at 8:00 p.m. in the Davy's home, starting on September 15. Our program will be similar to last year's: 20 minutes' meditation to start; a short reading from *The Voice of the Silence*; followed with our continued study of *The Secret Doctrine*.

We agreed that each member who wished could work on an individual project with the goal of studying a specific subject dealt with in *The Secret Doctrine*. Project reports will be given to the group at the regular meetings starting in December.

An invitation by the Lotus Lodge to share a rented room in a downtown office building with them was declined with thanks. However, it was agreed to invite the Lotus Lodge members to share a weekly meeting with us, in order that we may all become better acquainted.

We are looking forward to a year of study and cooperation.

Laetitia van Hees  
Secretary

### EDMONTON LODGE

The Annual Meeting of the Edmonton Lodge of The Theosophical Society in Canada was held on June 29, 1977.

The following Officers were elected:

Emory P. Wood	President
Karl Kaesekamp	Vice-President
Simon Postma	Secretary-Treasurer
Hilda Huston	Librarian
B.J. Whitbread	Director
Andre Y. Clamaron	Director

Simon G. Postma  
Secretary-Treasurer

---

### VICTORIA LODGE

Victoria Lodge held its Annual Meeting on June 21, and elected a new Executive for the coming year.

President	Dorothy Armstrong
Vice-President	David Makins
Secretary	Dorita Gilmour
Treasurer	Margaret Thurston
Librarian	Ruby Bellchambers
Assistant Secretary	Claire Boyd

Members of Victoria Lodge had great pleasure on June 30 when some members of the Vancouver and Orpheus Lodges came to Victoria to visit for the day. It was a memorable occasion for all those who were able to be present at a social gathering at the home of the Secretary, Mrs. Dorita Gilmour, as it gave everyone an opportunity to become better acquainted with each other.

On behalf of the visitors, Mrs. Doreen Chatwin, President of Vancouver Lodge, presented Victoria Lodge with two books for the library, and one to Mrs. Gilmour who hosted the gathering. Mrs. Dorothy Armstrong, President of Victoria Lodge, replied to the visitors' good wishes.

Dorita Gilmour  
Secretary

## TORONTO LODGE

One of the most significantly expanding areas in the field of activity of the Toronto Lodge is our Travelling Library. An interesting collection of books on occultism, eastern philosophy, Christian mysticism, comparative religion and related subjects, the Travelling Library is intended to meet the study needs of Theosophically inclined thinkers who, living in remote parts of the country where contact with a Lodge is not possible, do not have easy access to reading material. Enjoying a reduced postal rate, the TL operates through the mail; and by use of return labels, with no expense to borrowers. However, kindly donations in currency and stamps are frequently received, and are an important help in general costs.

A new catalogue has been published. It is arranged as far as possible by the Theosophical content of the material, and is up-to-date as at the beginning of last year. It has been widely distributed, and book orders are given by catalogue numbers.

Since the publication of the new catalogue, there has been a notable increase in the number of readers. Also, the Travelling Library has been the recipient of very sizeable donations of books from personal collections of students of Theosophy past and present, who have a dear devotion to Toronto Lodge. These collections cover a wide range of subject matter, and contain interesting editions of the founders' works, and some unique books.

The task of the Travelling Library in coming months must be directed to sorting, cataloguing and arranging these additions to our collection so they can be made available for circulation. Seekers in many parts will bless the generous remembrance of Dudley Barr, Yvonne Housser, Kathleen Marks (who died during the year), and Alice Williams, who recently sent to us the books of the late Cecil Williams.

The summer lull in active programs has been used productively by means of planning meetings. These get-togethers of interested Lodge workers have been approached purposefully, with a prepared agenda designed to explore new ideas in the structure of programs for the public. It was thought to experiment with the arranging of our wheel of weekly meetings by following a cycle of seven which would include, as evening guidelines:

Books by Founders  
Comparative Religion  
Mythology  
Study on Dudley Barr's book,  
*Theosophy, An Attitude Toward Life*  
Philosophy (Platonism, etc.)  
Readings and Thoughts on  
*Bhagavad-Gita*, etc.  
Special Lectures

Our commencing program in September will follow the first four topics. There can be no rigidity in living wisdom, and this plan is rather merely the line of earth necessary for the planting of the seed. As other conditions of soil nutrient, sun and rainfall, all shape its growth, so will theory in practice by the response of students demonstrate the relevance of such approaches. However, Toronto Lodge is looking forward eagerly to the planting and the growing.

One of the most delightful occasions of the summer was the foregathering of some Theosophical students in the country home of a very old and dear Theosophical family. It was Midsummer's Day (June 22) and the reaching of the sun to its zenith was marked by a brilliant and moving day in Theosophical communion. A whole afternoon seminar was held, in which topics of current and important relevance to the T.S. were touched upon and entered into in some depth. Materialistic answers are not easily given to spiritual quests, and it was rather a more determinate twist to the wisdom search within that was taken away by each contender.

Joan Sutcliffe



# 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.** Does *The Secret Doctrine* have a definitive statement in regard to the Aura?

**Answer.** *The Secret Doctrine*, as well as H.P. Blavatsky's major works, have a great deal of information about the Aura; but consideration should first be accorded to the meaning given in the dictionary: "an invisible emanation or exhalation." The word is derived from the Latin, in turn from the Greek *aure* — a breeze, or air in motion. Aura is defined theosophically as:

"A subtle invisible essence or fluid that emanates from human and animal bodies and even things. It is a psychic effluvium, partaking of both the mind and the body, as it is the electro-vital, and at the same time an electro-mental aura; called in Theosophy the akasic or magnetic aura." (*The Theosophical Glossary*, p.44)

Here is a statement from *The Secret Doctrine*: (there is an)

"invisible magnetic sphere in which every man is enveloped. So are the animals, the plants, and even the minerals . . . It is the odic, or rather the auric or magnetic fluid which emanates from man, but it is also something more. It is the direct emanation: (a) from the Atmic Ray in its triple aspect of Creator, Preserver and Destroyer (Regenerator); and (b) from Buddhi-Manas. The seventh aspect of this individual Aura is the faculty of assuming the form of its body and becoming the 'Radiant,' the

Luminous Augoeides. It is this, strictly speaking, which at times becomes the form called Mayavi-Rupa." (V, 426-7)

Then in *Isis Unveiled* it is stated:

"Every person emits a magnetic exhalation or aura, and a man may be in perfect physical health, but at the same time his exhalation may have a morbid character for others, sensitive to such subtle influences." (II, 610)

Then using the example of what happens to a medium in connection with his aura, H.P. Blavatsky remarks that a medium

"has a certain moral and physical condition which induces emanations, or an aura, in which his controlling intelligences can live, and by which they manifest themselves. (He is only the vehicle through which they display their power. . . This aura varies day by day, and, as would appear from Mr. Crookes' experiments, even hour by hour, It is an external effect resulting from interior causes." (*Ibid*, I, 490)

Next, a comparison is made between the aura of mediums and the aura of lofty individuals:

"Mediumship is measured by the quality of the aura with which the individual is surrounded. This may be dense, cloudy, noisome, mephitic, nauseating to the pure spirit, and attract only those foul beings who delight in it, as the eel does in turbid waters, or, it may be

pure, crystalline, limpid, opalescent as the morning dew. All depends upon the moral character of the medium.

“About such men as Apollonius, Iamblichus, Plotinus, and Porphyry, there gathered this heavenly nimbus. It was evolved by the power of their own souls in close unison with their spirits; by the super-human morality and sanctity of their lives, and aided by frequent interior ecstatic contemplation. Such holy men pure spiritual influences could approach.” (*Ibid*, I, 487)

Continuing the theme of the comparison of the auras between mediums and lofty individuals, H.P. Blavatsky wrote:

“In the case of a medium, the odic aura of the brain is rather poor and is constantly subject to fluctuations and disturbances by the surrounding astral influences, just like a flame of fire which loses its pyramidal form when fanned. But in the case of one who is not mediumistic, and especially in the case of an adept, this aura is compact and concentrated. Mahatmas, such as Buddha, are generally represented in Eastern pictures with pyramidal crown upon their heads. This crown is made up of purified, concentrated and undisturbed odic aura.” (*H.P. Blavatsky Collected Writings*, VI, 268)

Referring to the auric fluid mentioned in the first quotation from *The Secret Doctrine*:

“The Auric Fluid is a combination of the Life and Will principles, the life and the will being one and the same in Kosmos. It emanates from the eyes and hands, when directed by the will of the operator.

“The Auric Light surrounds all bodies: it is the ‘aura’ emanating from them, whether they be animal, vegetable, or mineral. It is the light, e.g., seen round magnets.” (V, 533)

Reference is now made to the differing colors that are present in auras:

“Ask a good clairvoyant to describe the aura of a person just refreshed by sleep, and that of another just before going to sleep. The former will be seen bathed in rhythmical vibrations of life currents — golden, blue, and rosy; these are the electrical waves of Life. The latter is, as it were, in a mist of intense golden-orange hue, composed of atoms whirling with an almost incredible spasmodic rapidity, showing that the person begins to be too strongly saturated with Life; the life essence is too strong for his physical organs, and he must seek relief in the shadowy side of that essence, which side is the dream element, or physical sleep, one of the states of consciousness.” (*H.P. Blavatsky Collected Writings*, X, 257)

Again reference is made to the magnetic emanations coming from the aura, this time expressed somewhat differently:

“Magnetic emanations are constantly radiating from every human being. Their influence is present in the person’s shadow, in his photo or picture as well as everything else with which his aura comes into contact.” (*H.P. Blavatsky Collected Writings*, VI, 341)

“Magnetic and mesmeric aura or ‘fluid’ can be generated and intensified in every man to an almost miraculous extent, unless he be by nature utterly passive.” (*H. P. Blavatsky Collected Writings*, II, 470)

## BOOK REVIEWS

*The Curve of Time*, by M. Wylie Blanchet. Gray's Publishing Ltd., Sidney, British Columbia. 225 pp. (It is understood that a new paperback edition, with photographs, will soon be available.)

*The Curve of Time* is an enchanting saga from the life of one courageous and self-reliant woman. A woman with an inspiration of her own.

Muriel Wylie Blanchet, or Capi as her children called her, came with her husband to live on Vancouver Island while in her early thirties. They settled in a secluded spot overlooking Haro Strait, with beautiful Mount Baker looming in the distance across the water. When, after a few short years, her husband passed to "his place in the sun", Capi and her young children elected to remain where they were at Small House and Seven Acres.

In the winter months, she taught school lessons to the five youngsters, and from June to September they cruised the waters between Vancouver Island and the Mainland in their twenty-five foot boat, "Caprice". They went voyaging on the trail of Captain Vancouver, who made the first maps of the coast. They explored the wonders and beauties of nature and delved into the mysteries of ancient Indian lore.

With her perception undoubtedly heightened by hours of watching the curve of the horizon where the heavens blend with the sea, Mrs. Blanchet found the title for her book in a volume of philosophy by Maurice Maeterlinck.

"Standing in the Present, on the highest point of the curve," she wrote, "you can look back and see the Past, or look forward and see the Future, all in the same instant. Or, if you stand off to one side of this curve, as I am doing, your eye wanders from one to the other without any distinction." In her dreams, she had more than one prophetic warning of dangers ahead.

In *The Secret Doctrine* also, it is written: "The Past time is the Present time, as also the Future, which, though it has not come

into existence, still is." (I, 43 orig. ed. See also pp. 113-114.)

This sense of timelessness was also with Capi when exploring the old and deserted Indian villages up near Bute Inlet.

"The Indians living around here," she wrote, "have the same setting that they have had for hundreds of years, and they cling to many of their old customs. It seems to give the region a peculiar atmosphere belonging to the past. Already we could feel it crowding closer. And the further we penetrated into these waters, the more we felt that we were living in a different age — had perhaps lived there before — perhaps dimly remembered it all."

Capi and her young crew had many encounters with whales — schools of playful whales, from whose path they would endeavour to "retire meekly".

In rain and wind, warm sunlight and shadow they sailed up the long Sounds where great mountains rise sharply from deep water to snowy heights and blue sky; reach after reach revealing some new beauty.

In Melanie Cove, in Prideaux Haven off Desolation Sound, they came across old Mike, who believed in "working with nature". He had built for himself a hand-hewed log cabin and filled his garden with old-fashioned flowers and row upon row of apple trees. A philosopher, his credo, printed by hand on a piece of cardboard, was "To look well of today — for it is the Life of Life — for yesterday is but a dream, and tomorrow a vision . . . Today well lived makes every yesterday a dream of happiness and tomorrow a vision of hope . . ."

The months when they cruised were summer — but the winds in these parts blow into gales which whip the waters of the narrow straits into boiling whirlpools and tidal rapids. Only a navigator of sea-born intuition, with a cool head, and of dauntless courage, could have survived so many long summers with so much competence and humour — good humour.

Mr. Willard Ireland, the Provincial Archivist and Librarian in British Columbia, has said: "I think *The Curve of Time* is one of the best books ever written on British Columbia's coastal waters."

Jean Ferguson

\* \* \*

*Le Christ, hier, aujourd'hui et demain* (*Christ, Yesterday, Today and Tomorrow*). R. Laflamme and M. Gervais, Editors. Published by Les Presses de l'Université Laval, 1976.

This book contains the proceedings of the symposium on Christology, held at the Université Laval, Quebec City, March 21-23, 1975. The symposium was organized by the Dogma section of the Faculty of Theology: this will identify the basis on which the discussions took place. The question was not, Do I believe in the existence of God, because God is presupposed to exist; more, God's existence is supposed to supersede in all aspects that of man. If I can borrow a sentence from F. Bousquet, one of the 25 speakers: "je réaffirme la 'suréminente' existence de Dieu."

On this dogmatic ground, then, the central question of the whole symposium was "the continuity and the identity between the Jesus of history and the Christ of faith", as set by B. Sesboue in his introductory remarks — which cover 43 pages! The twenty-five contributions, which made up 487 pages, were all remarkable by their discursive elegance. They might be a bit too discursive, though,

and elegant relative to the crucial, promordial problem of Faith; and I would like again to quote Bousquet, who stated: "'faith' is a total behaviour, not a mere adhesion to abstract truths. What we are to do is Truth, so that it renders us free."

This freedom can be better understood with the following statement: "To make

Truth emerge is an activity for which we must assume our responsibility toward God, and this is true for an individual as well as for a team, a nation, or mankind as a whole." Also: "the death and resurrection of Christ anticipate the end of times and of history, and the consummation of all things . . . The birth of Christ is a recapitulation of the formation of the first Adam, i.e., the recreation of man. Thus, the itinerary of the life of Jesus coincides, in short, with the whole history of mankind."

This book is certainly of great interest to those who are familiar with the theological language; who have the time to go back to the numerous important references; and who read French, yes, because only one contribution was made in English.

C. Ton Phan

---

## GEOFFREY HODSON IN KROTONA

Mr. Felix Layton has written to inform Canadian members that Mr. Geoffrey Hodson will be in Ojai this fall, and will give talks every Saturday morning, September 17 through November 19 in the Krotona Institute.

---

*As the bee gathers its honey from every flower, leaving the rest as food for earthly worms, so does our spiritual individuality, the sutratman, gather only the nectar of the spiritual qualities and self-consciousness of every terrestrial personality into which karman compels it to incarnate, finally blending all these qualities into one whole, and emerging then as a perfect being, a Dhyani-Chohan.*

From the Caves and Jungles of Hindostan

## WORLD ANIMAL DAY

*(Continued from page 82)*

sure our views are known to our local representatives and our Provincial and Federal Members of Parliament. We can also report any acts of cruelty we see to the proper authorities and be willing "to speak for those who cannot speak for themselves" should our evidence be required.

It is also to be hoped that many organizations, all dedicated to the welfare of animals, might in the future see a way clear to combine their forces rather than act independently. This would make for a far greater impact through sheer weight of numbers. However, human personalities being what they are, this can only be a hoped-for vision of the 21st century.

We might take to heart a reply given by H.P.B. to a further question (*H.P. Blavatsky Collected Writings*, Vol. IX, p. 286):-

"Is it possible for me who loves animals to learn how to get more power than I have to help them in their sufferings?"

H.P.B. replied:-

"Genuine unselfish LOVE combined with WILL, is a 'power' in itself".

—Doris Davy

## THE THREE TRUTHS

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

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

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

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

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

*Idyll of the White Lotus*

---

## A GRACE FOR THANKSGIVING

There is in this world a Power to guide us;  
Help us to find that Power, inside us.  
We find it in love for one another;  
In loyalty and trust between sister and brother.  
We find it in helping those about us,  
In Truth, that our friends may never doubt us.  
We find it in knowledge which brings understanding,  
In silence serene in a place undemanding.  
It is deep in the beauty of all that surrounds,  
The trees, and the crops, and this food which abounds.  
This treasure we seek is not somewhere apart:  
We will find it within, in a pure thankful Heart.

—Doreen Chatwin

THE THEOSOPHICAL SOCIETY IN CANADA  
STATEMENT OF RECEIPTS AND DISBURSEMENTS

FOR THE YEAR ENDED JUNE 30, 1977

(With comparative figures for 1976)

To the Members,  
 The Theosophical Society in Canada

I have examined the statement of receipts and disbursements for the year ended June 30, 1977. My examination included a general review of the accounting procedures and such tests of the accounting records and other supporting evidence as I considered necessary in the circumstances.

In my opinion, this statement of receipts and disbursements presents fairly the cash transactions of the Society for the year ended June 30, 1977, prepared on a basis consistent with that of the preceding years.

St. Albert, Alberta  
 July 15, 1977



H. R. CROSBY C.A.

	<u>1977</u>	<u>1976</u>
Receipts	\$	\$
Lodge dues and fees	1,447.30	1,299.20
Magazine subscriptions	253.50	479.70
Magazine donations	910.00	655.00
Magazine and book sales	284.30	331.32
General Donations	140.00	304.00
Interest on investments and deposits	1,873.70	1,681.82
Matured investments	14,638.64	
U.S. exchange	66.63	
	<u>19,614.07</u>	<u>4,751.04</u>

	<u>1977</u>	<u>1976</u>
Disbursements	\$	\$
Adyar - per capita	220.75	235.75
Adyar - donation, Library		115.02
Adyar - employee fund		130.75
Magazine expenses		
Printing	1,862.50	1,800.00
Express	150.52	147.40
Postage	194.67	122.14
Envelopes and binding	147.00	189.28
General and office expenses		
Postage	136.71	137.23
Stationery	121.64	37.04
Office		23.52
Bank charges	2.00	25.52
Insurance	62.75	58.75
Professional fees		
Accounting	275.00	
Legal	248.54	
Books, pamphlets	280.13	633.97
Box rentals	6.75	8.00
Printing By-Laws		144.20
Annual Meeting	26.06	
Investment purchases	15,874.25	
Miscellaneous	62.83	
Rental to Toronto T.S.	180.00	180.00
Re: visit, Geoffrey Farthing		50.73
Centenary Fund		383.63
Centenary tapes		26.02
Blavatsky Institute re:publication		500.00
	<u>19,852.10</u>	<u>4,948.95</u>
Excess receipts (disbursements)	(238.03)	(197.91)
Cash on hand and in bank, beginning of the year	<u>2,213.30</u>	<u>2,411.21</u>
Cash on hand and in bank, end of year	<u>\$ 1,975.27</u>	<u>\$ 2,213.30</u>

---

---

## THE H.P.B. LIBRARY

c/o M. FREEMAN

SPRINGFIELD ROAD, R.R. 1

VERNON, B.C.

We lend by mail all the comprehensive literature of the Movement. Catalogue on request. We are the only source of Mrs. A. L. Cleather's and Mr. B. Crump's publications. Also to lend or for sale at 25c each, post free, our nine H.P.B. Pamphlets, including early articles from Lucifer and Letters from the Initiates.

---

---

## BLAVATSKY INSTITUTE PUBLICATIONS

BOX 5051, POSTAL STATION "A"  
TORONTO, ONTARIO M5W 1N4

### MODERN THEOSOPHY

by Claude Falls Wright  
Cloth \$1.00

### THE GNOSIS

Ancient Wisdom in the Christian Scriptures  
by William Kingsland. Cloth \$2.50.

### THE EXILE OF THE SOUL

by Roy Mitchell. a key to the understanding of occult psychology. Cloth \$1.50. Paper \$1.00.

### THROUGH TEMPLE DOORS

Studies in Occult Masonry

by Roy Mitchell, an Occult interpretation of Masonic symbolism. Paper \$1.00.

### THEOSOPHY IN ACTION

by Roy Mitchell, a re-examination of Theosophical ideas, and their practical application in the work. Cloth \$1.50. Paper \$1.00.

### THEOSOPHIC STUDY

by Roy Mitchell, a book of practical guidance in methods of study. Paper \$1.00.

### COURSE IN PUBLIC SPEAKING

by Roy Mitchell. Especially written for Theosophical students. \$3.00.

### THE USE OF THE SECRET DOCTRINE

by Roy Mitchell. 10c.

### THEOSOPHY, AN ATTITUDE TOWARD LIFE

by Dudley W. Barr. 50c.

### THE WISDOM OF CONFUCIUS

by Iverson L. Harris. 25c.

## CALGARY, LODGE:

President, Mr. Stanley S. Elliot. Secretary, Mrs. Laetitia van Hees, Box 14, Water Valley, Alta. T0M 2E0 (Phone 1-637-2414).

## EDMONTON LODGE:

President, Mr. E. P. Wood; Sec.-Treas., Mr. Simon Postma, 7512 - 80 Street; Lodge Room, 9360 86th Street, Edmonton. (Phone HO 65391).

## HAMILTON LODGE:

President, Mrs. C. P. Lakin, 102 Floresta Court, Ancaster, Ont. Secretary, Mrs. Muriel Mitchell, 106 Rosedene Ave., Hamilton, Ont.

## KITCHENER LODGE:

President, John Oberlechner, 249 Bedford Road, Kitchener, Ont.

## MONTREAL LODGE:

President, Mrs. Phoebe Stone. Secretary, Miss Jean Low, 4390 Grand Blvd., Apt. 102, Montreal 261, P.Q.

## ST. THOMAS LODGE:

President, Mr. Wm. W. Orchard; Secretary, Mrs. Jane Orchard, 183 Centennial Ave., St. Thomas.

## TORONTO LODGE:

President Mr. Fleetwood B. Berry, 86 Gormley Ave., Toronto, Ont. M4V 1Z1. Secretary, Mrs. Joan Sutcliffe. Lodge Rooms, 12 MacPherson Avenue, Toronto, Ont. M5R 1W8.

## GOLDEN RULE LODGE, TORONTO:

President, Mr. Luis Rivera. Corresponding Secretary, Miss Wadood Sokoloff. Lodge Rooms 144 Harbord Street, Toronto M5S 1H2

## VANCOUVER LODGE:

President, Mrs. Doreen Chatwin. Sec.-Treas. Mrs. Anne Whalen. Lodge Rooms, Room 413, Dominion Building, 207 West Hastings St.

## ORPHEUS LODGE, VANCOUVER:

President, Mrs. Lillian Hooper (Phone 985-9351 or 922-4790). Secretary, L. C. Hanson. Lodge Rooms, 804 Dominion Building, 207 West Hastings St.

## VICTORIA LODGE:

President, Mrs. Dorothy Armstrong (Phone 384-9019). Secretary, Mrs. Dorita Gilmour (Phone 598-6239).

## ATMA VIDYA LODGE, VICTORIA

President, Mrs. Philip H. Wilson. Secretary, Mr. Philip H. Wilson, 327 Niagara St., Victoria, B.C.