

THE CANADIAN THEOSOPHIST

VOL. 59, No. 4

TORONTO, SEPT. - OCT., 1978

Price 50 Cents

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ANIMAL RIGHTS

1978 has been designated the World Year for Animal Rights. Our traditional observance of World Animal Day on October 4 should therefore this year have more significance than ever. It is to be hoped that Animal Rights Year will be remembered in more than name and that it will spark the beginning of new initiatives and effective action to ensure that animals can have their rights protected by law.

Much can be done, and is being done, by many organizations and dedicated individuals but until general attitudes change it will continue to be a long, uphill struggle.

As students of Theosophy we are familiar with the concept of the Oneness of All Life, and herein may be one of the many ways in which we can assist, however minutely, the animals' cause. Whenever an opportunity arises we should be prepared to emphasize this Oneness, backing it up with a thorough knowledge of the Theosophical teachings on the subject.

Many individuals, not members of the Society, already think along these lines and by their words and actions help influence current thought. Spike Milligan, the well-known British humourist, speaking in serious vein set down his views quite bluntly: "The cause for Animal Welfare is also the cause for Man's enlightenment; nobody but nobody in this world can claim to be a human being of any standing unless he has regard and *concern*, and better still, positive reaction to the suffering that has

been going on to the animal world since the beginning of time."

Speaking of the exploitation of animals, E.F. Schumacher writes in his book *Small is Beautiful*, ". . . if I have an animal — be it only a calf or a hen — a living, sensitive creature, am I allowed to treat it as nothing but a utility? Am I allowed to run it to ruin?"

Only when there is a universal acceptance of the fact that all kingdoms of nature are inter-related and that exploitation of one will surely react to the detriment of the other, will we be well along the road in providing for animals their right to the care and protection of man, and to live and die with dignity.

To the extent that man exploits not only the animal kingdom, but also the other kingdoms of nature, so will nature eventually even the score. The sooner the human animal realizes he is not the owner of planet Earth the better. He shares it with other life forms who should be receiving a helping hand, just as man himself hopes to receive it from those further along the Path than himself.

When our regard for the animal kingdom befits our responsible position in evolution, a deeper compassion for humanity as a whole will follow. As St. Thomas Aquinas wrote: "It is evident that if a man practises a compassionate affection for animals, he is all the more disposed to feel compassion for his fellowmen." D.D.

ON ANIMALS AND REINCARNATION

GEOFFREY A. BARBORKA

In the early days of the Theosophical Society there was confusion about the ideas regarding humans and reincarnation, and now it seems that there is uncertainty in regard to animals and reincarnation. One of the principal reasons for the confusion was due to the lack of understanding of terms. Then, too, there is this factor: even the dictionary definition of the word "soul" is given in more than one way. Similarly the word "spirit" has more than one meaning. Consequently one hesitates to use the terms of the threefold definition, associated with humans, of body, soul, and spirit, especially since the sevenfold enumeration of the human constitution has been supplied.

The immortal components of the sevenfold human constitution are designated: Atman (the monadic essence), Buddhi (the discriminating principle), Manas (the mind principle). While it may appear strange to regard animals as having a monad (atma-Buddhi), and thus attribute immortality to the divine spark associated with animals — as well as an immortal triad — a statement is made in *The Secret Doctrine* in this manner:

"The animal has the Monad and the Manas latent, but its brain cannot respond. All potentialities are there, but are dormant." (S.D. V, 547).

"No distinction was made (in the West) between consciousness and self-consciousness, and yet in this lay the difference between man and the animal. The animal was conscious only, not self-conscious; the animal does not know the Ego as Subject, as does man. There is therefore an enormous difference between the consciousness of the bird, the insect, the beast, and that of man." (S.D. V, 546).

In an article written by H.P. Blavatsky and published in *H.P. Blavatsky Collected*

Writings, the subject of the similarity between humans and animals is discussed:

"Scientists can distinguish no difference in the elements composing the bodies of men and brutes; and the Kabalists agree with them so far as to say that the astral bodies (or, as the physicists would call it, the 'life-principle') of animals and men are *identical* in Essence. Physical man is but the highest development of animal life. If, as the scientists tell us, even *thought* is matter, and every sensation of pain or pleasure, every transient desire is accompanied by a disturbance of ether; . . . why, then, should not the gross, brutish thought of an orang-outang, or a dog, impressing itself on the ethereal waves of the astral light, as well as that of man, assure the animal a continuity of life after death, or a 'future state'?"

"Let us advance another step in our argument. If there is such a thing as existence in the spiritual world after corporeal death, then it must occur in accordance with the law of evolution. It takes man from his place at the apex of the pyramid of matter, and lifts him into a sphere of existence where the same inexorable law follows him. And if it follows him, why not everything else in nature? Why not animals and plants, which have all a life-principle, and whose gross forms decay like his, when that life-principle leaves them? If his astral body becomes more ethereal upon attaining the other sphere, why not theirs?" (Vol. VI, pp. 200-01).

In view of the similarities which have been referred to in the quoted passages, it is reasonable to add that after the "astral body" of an animal has entered the "higher sphere", the animal monad will in due time re-enter the physical sphere in order to

continue its evolutionary development in the animal kingdom on earth.

In addition to the subject concerning animals and reincarnation, there is another phase of inquiry concerning those animals who eventually enter "some sort of animal Nirvana". A clarification of this topic will assist those who are interested in this phase of the subject.

The animals which pertain to the Animal Kingdom here on our Earth do NOT have a sort of animal Nirvana until a *minor Pralaya* takes place — which will NOT take place until some future millions of years hence. A *minor Pralaya* signifies a period of rest, at which time there is NO evolutionary activity of any kind.

Here is a quotation (from "The Mahatma Letters") which explains the matter. The words "de novo" signify "from the beginning". "Manvantara" means a "period of evolutionary activity".

"In the minor pralayas there is no starting *de novo* — only resumption of arrested activity. The vegetable and

animal kingdoms which at the end of the minor manvantara had reached only a partial development are not destroyed. Their life or vital entities, call some of them *nati* if you will — find also their corresponding night and rest — they also have a Nirvana of their own. And why should they not, these foetal and infant entities. They are all like ourselves begotten of the one element . . . As we have our Dhyana Chohans so have they in their several kingdoms elemental guardians and are as well taken care of in the mass as is humanity in the mass. The one element not only fills space and is space, but interpenetrates every atom of cosmic matter." (*The Mahatma Letters to A.P. Sinnett*. p. 97; 3rd ed. p. 95).

(The "one element" is Mulaprakriti — pre-cosmic root-substance.) The subject is a difficult one to explain, because we are so accustomed to think that everything goes on indefinitely, in the same way that takes place on Earth now.

GETTING TOGETHER

Following the Annual Meeting of The Theosophical Society in Canada at the Hotel Vancouver in the afternoon a "Get Together" on the evening of July 29 was attended by over 40 members.

The General Secretary, Ted G. Davy, opened the meeting, which he hoped would provide an opportunity for the members of the several Lodges represented to get to know each other better as individuals, and also learn about the various activities that take place among the Lodges.

None needed reminding what a privilege it was for us to have access to The Theosophical teachings given to the world by H.P. Blavatsky. The Society she helped to found was also unique in that it gave the

widest scope to the individual to pursue his or her spiritual development by "Self-induced and self-devised efforts". Mr. Davy said he was proud of the tradition of The Theosophical Society in Canada, which stressed both the freedom of individual thought and the autonomy of Lodges under its jurisdiction. There was nothing stereotyped in the activities of the Lodges, a fact he expected would be revealed in the reports that were to follow.

He then invited representatives of all groups present to give brief presentations of their activities.

Space does not allow a verbatim report but a summary covering the main points of interest follows:

Calgary Lodge

Doris Davy reported that the Lodge holds a regular Thursday evening meeting commencing at 8 p.m. with a 20 minute meditation period, followed by a reading from *The Voice of the Silence* and then carrying on with the study of *The Secret Doctrine*.

For the first time last year each member undertook a short individual project on a subject from the S.D. and these projects were presented at the first meeting each month prior to the regular S.D. study.

Two meetings were held jointly with the Lotus Lodge of the Canadian Federation, one in the Fall and another during the Christmas Season. Both were well attended and gave members an opportunity to meet and discuss mutual interests.

In January the Calgary Lodge sponsored a public lecture at the Memorial Park Library. The meeting took the form of a presentation by three members on each of the subjects "Myth, Magic and Mystery" based on the book *The Unfinished Animal* by Theodore Roszak. Discussion groups were then formed with a group leader to discuss these subjects in greater depth in the light of Theosophy and the findings of each group were then summarized at the end of the meeting. It was hoped that this approach would enable those present to participate rather than just sit and listen. However, this did not seem to appeal as much to the general public as to the T.S. members.

At the Midsummer Solstice the members of both Calgary and Lotus Lodges were invited to the farm of Laetitia and Hank van Hees in Water Valley, 60 miles N.W. of Calgary, for a weekend of informal discussion and relaxation in the beautiful foothills of the Rockies.

Edmonton Lodge

Mr. Emory Wood, President, spoke on behalf of Edmonton Lodge. He said the Lodge programme consists of a regular weekly meeting in which the studies focus on Theosophy as given by the Founders and

members do not allow themselves to be side-tracked.

For some time there has been an arrangement with one of the local bookstores specializing in occult literature, whereby bookmarks advertising the Lodge activities are given to customers. Several inquiries had come from this source.

He spoke of the valuable material to be found in the *H.P. Blavatsky Collected Writings* and encouraged members to make themselves familiar with these works. On behalf of the members of Edmonton Lodge, Mr. Wood donated a number of Theosophical booklets and invited any of those present, who wished to do so, to take one.

Hermes Lodge

Mrs. Gladys Cooper, Secretary, noted this was an historic occasion for the Hermes Lodge, again united with the Canadian Section after more than 50 years.

The Lodge membership is not as large as in former years, but much good work has been accomplished. In the last year *The Key To Theosophy* was studied, and on Sunday afternoons a *Secret Doctrine* class for the public was held before the regular meeting. These meetings, which are also public, have been a Sunday feature for 55 years and presentations include lectures, tapes, films and readings. A *Secret Doctrine* Monday class has also been held for many years and Mrs. Cooper acknowledged a debt of gratitude to the late Mrs. Hannah Buchanan who was the first leader of the class.

Another Lodge activity is the library, including a reference section which can be used in the reading room. There is also a Book Depot.

Montreal Lodge

Mr. Fred Griffiths presented the Montreal Lodge report. He stated that the Montreal Lodge was the second oldest in Canada but at the present time its cycle appeared to be in a downward swing. However, he hoped this would be of short duration and thought that if the members get together to give a little extra "push"

the Lodge activities would start moving again.

North Vancouver Lodge

Noting there has been little activity recently, Mr. Wallace McLean expressed the hope that a new focal point could be established for their small group. He asked, "What good is our light if it cannot be seen by others?" In this regard he wondered whether perhaps some way could be found to start a sort of Sunday class to give children the basics of Theosophy. Theosophists, he suggested, should work with other charitable organizations and endeavour to reflect themselves in other peoples eyes, that the value of Theosophy would be evident to a wider public.

Orpheus Lodge

The Orpheus Lodge report was given by Laurence Hanson.

As a group effort the *Key to Theosophy* is being studied. During the year the Lodge had combined with Vancouver Lodge for visits from Iverson Harris and Ted Davy. On White Lotus Day there had been a programme of readings from *The Light of Asia*, the *Bhagavad Gita* and the collection entitled *In Memory of H.P.B.*, by some of her pupils.

In addition, for the next season, it was planned to begin a study on the nature of the thinking principle.

Vancouver Lodge

Anne Whalen, President, said the Vancouver Lodge carries on its studies always mindful of the great contribution of the late Hannah Buchanan who had led the Lodge in its activities for more than 50 years.

In addition to *The Secret Doctrine* study class, the works of W.Q. Judge had been studied as well as the topics "The Ethereal Double" and "Prana".

Consideration was being given to a possible future study based on Krishna Prem's *Initiation Into Yoga*.

Victoria Lodge

The Victoria Lodge report was presented by Dorothy Armstrong, Secretary. The Lodge meets in the local Community Centre and during the year studies had been undertaken on *The Key to Theosophy*, *Initiation Into Yoga* and *The Yoga of the Bhagavad Gita*. The Lodge had also had visits from Emmett Small and Iverson Harris.

Experience had shown that an Introductory Course for newcomers, carried on as a separate course from the regular Lodge programme, was not too successful and in next season's programme it is planned to revert to a single group.

Special programmes were arranged for Christmas, Easter and White Lotus Day and one member is carrying on a correspondence course for enquirers.

Finnish Study Group

Judith Myrtle gave a report for the Vancouver Finnish Study Group. Starting in November 1969 to study *The Key to Theosophy*, the Group is presently reading *The Secret Doctrine*.

The T.S. in Canada

The General Secretary spoke of the work of the Theosophical Society in Canada. He said he would limit his remarks on this occasion to brief comments on the main activities of the Section because the Annual Report had been presented to the members that day, and those who were interested could read it when it is published in the magazine.

A great deal of the resources of the Canadian Section goes into the publication of the bi-monthly magazine, *The Canadian Theosophist*. Next March will see the commencement of the 60th annual volume of this journal, which is not only circulated to all the members, but is also supported by a gratifying number of subscribers outside Canada. Mr. Davy said the Editors are always seeking new writers, and he urged the members to take an active interest in

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2307 Sovereign Crescent S.W.

Calgary, Alberta T3C 2M3

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their magazine by writing and encouraging others to write for it.

In 1965 the T.S. in Canada began a program in which university libraries in Canada are offered complete sets of the works of H.P. Blavatsky. Over twenty universities participate in this program which, it is expected, will continue until the *Collected Writings* series is complete. There is always a possibility too, that other university libraries will eventually take advantage of this offer.

Periodically as funds permit, the T.S. in Canada sponsors a lecture tour of Theosophical centres by distinguished students of Theosophy from other countries. The next tour, the first in three years, was scheduled to commence in early September, and would be given by Mr. L. Gordon Plummer. Mr. Plummer is an author, and a well-known student of the Ancient Wisdom. He was born and spent much of his early life in the famous Point Loma Theosophical Community in California.

*The Theosophical Society
Adyar*

Mr. Davy then introduced Dr. Jean Raymond, International Secretary, thanking her for taking time from her vacation in order to be with the Canadian members on this special occasion. He observed that as Secretary of the Society she bore a great responsibility as well as a heavy work load. From his own knowledge he attested to her co-operation and efficiency in dealing with matters pertaining to the Section as well as the more general matters arising from Council meetings.

After bringing greetings from Adyar, Dr. Raymond described the beauties of the Adyar Estate, and the day-to-day activities that go on there as part of the administrative work of the Society. She reminded the members that they are part of an international organization represented in sixty countries throughout the world. The members are drawn together by common aims and common attitudes, although these might be ex-

pressed in different ways. Theosophists, she said, are very much individuals, and their strong personalities had to find ways of blending harmoniously so that they can work towards brotherhood. By the way in which each of us apply ourselves to this task, an example can be set.

Theosophy, she continued, is for humanity; and although Theosophy is not generally understood by the man in the street, the fundamentals can be explained in a simple way. Dr. Raymond recalled that in *The Key to Theosophy* Madame Blavatsky had stated that the "... Society ... was formed to assist in showing to men that such a thing as Theosophy exists ...". However, each individual member is responsible for finding his own path, but can use Theosophy as a guidepost.

Dr. Raymond stressed the importance of meditation, study and service—outward to humanity. The goal is not so much the development of self, but of self-realization, and the members should never lose sight of what they can do for humanity.

In closing, Dr. Raymond emphasized that motive is vital. She wished the members inspiration, strength and happiness, and expressed the hope that the Section would flourish.

* * *

Afterwards, members mingled for informal chats while enjoying the refreshments provided by the Vancouver and Orpheus Lodges.

D.D.

It is one's duty to try and find one's own duty and not to get into the duty of another. And in this it is of the highest importance that we should detach our *minds* (as well as our tongues) from the duties and acts of others whenever those are outside of our own.

If you can find this fine line of action and inaction, you will have made great progress.

— William Q. Judge

THEOSOPHY AND THE GOLDEN DAWN

DAVID REIGLE

The second object of the Theosophical Society is "To encourage the study of Comparative Religion, Philosophy and Science". The following article is presented in order to contrast the chronological development of the Order of the Golden Dawn with pertinent events from the annals of the Theosophical Society. It is hoped that this will provide a basis for comparison of the aims and methods of the two different organizations.

The Theosophical Society was officially founded on November 17, 1875. On May 1, 1887, H.P. Blavatsky moved to London, where the Blavatsky Lodge was formed on May 19. On September 15, the first issue of the magazine, *Lucifer*, the "Light-Bringer", designed to "bring to light the hidden things of darkness," appeared; its co-editors being H.P. Blavatsky and Mabel Collins.

On March 1, 1888, a charter of warrant was drawn up for the Isis-Urania Temple of the Hermetic Order of the Golden Dawn, in London, which was the official founding of this Order. William Wynn Westcott, Samuel Liddell MacGregor Mathers, and Dr. William Robert Woodman were its three chiefs. According to Westcott, it was a society devoted to the study of "Occult science and the magic of Hermes," and was similar in aim to the Theosophical Society, though differing in mode of teaching and in language (1). All members had code names; Westcott was Sapere Aude (Dare To Be Wise), and Non Omnis Moriar (I Shall Not Wholly Die); Mathers was Deo Duce Comite Ferro (With God as My Leader and the Sword as My Companion), and 'S Rioghail mo Dhream (Gaelic for Royal is My Race); Woodman was Vincit Omnia Veritas (Truth Conquers All).

Mathers composed a series of rituals for use in the various grades of the Order from

rough notes and diagrams in a cypher manuscript, which had come into the possession of Rev. A.F.A. Woodford. The various grades included five stages in the outer order, three stages in the second order (to which the three above-mentioned chiefs belonged) and three stages in the third order (to which the secret chiefs who existed on the inner planes belonged). The second order later became the secret R.R. et A.C. (The Rosae Rubeae et Aureae Crucis) under Mathers' direction, by authority of the secret chiefs. However, there was more than one set of secret chiefs. Westcott received six letters from a secret chief of the second order, living in Germany, named Fraulein Sprengel, between November 1887 and December 1889. A letter dated August 23, 1890, in different handwriting announced her death and said there would be no further communications. Mathers came into contact with other secret chiefs in Paris beginning in 1891. Under their influence, he took a different approach than Westcott had taken. They and Mathers stressed the practice of ritual and magic, in contradistinction to Westcott's emphasis on the theory and philosophy.

As a result of correspondence from people looking for practical instruction of occultism, H.P. Blavatsky wrote an article, "Practical Occultism", which was printed in the April, 1888, issue of *Lucifer*. In it she states "(a) The essential difference between theoretical and practical Occultism; or what is generally known as Theosophy on the one hand, and Occult science on the other, and: — (b) The nature of the difficulties involved in the study of the latter." She then gives twelve extracts from among some seventy-three "private rules" concerning the conditions necessary for the study of practical occultism. (2)

In the next month's (May) issue she

wrote another article, "Occultism versus the Occult Arts"; also as a result of correspondence, which led her to two conclusions: "(a) There are more well-educated and thoughtful men who believe in the existence of Occultism and Magic (the two differing vastly) than the modern materialist dreams of; and — (b) That most of the believers (comprising many theosophists have no definite idea of the nature of Occultism and confuse it with the Occult sciences in general, the 'Black Art' included." She therefore enumerates four kinds of esoteric knowledge or Science:

"(1) *Yajna-Vidya*, knowledge of the occult powers awakened in Nature by the performance of certain religious ceremonies and rites. (2) *Maha-vidya* the 'great knowledge', the magic of the Kabalists and of the *Tantrika* worship, often Sorcery of the worst description. (3) *Guhya-Vidya*, knowledge of the mystic powers residing in Sound (Ether), hence in the Mantras (chanted prayers or incantations) and depending on the rhythm and melody used; in other words, a magical performance based on Knowledge of the forces of Nature and their correlation; and (4) *ATMA-VIDYA*, a term which is translated simply 'Knowledge of the Soul', *true Wisdom* by the Orientalists, but which means far more. This last is the only kind of Occultism that any theosophist who admires *Light on the Path*, and who would be wise and unselfish, ought to strive after." (3).

The two above-mentioned articles have been reprinted extensively, and are available in the following books: *Raja-Yoga, or Occultism* (Theosophy Company); *Studies in Occultism* (Theosophical University Press); *Practical Occultism; and Collected Writings*, Vol. IX. (both: Theosophical Publishing House).

The October, 1888, issue of *Lucifer* begins with an article, "Lodges of Magic", also by H.P. Blavatsky. In it she says she received a letter asking why the Theosophical Society does not form working Lodges of practical occultism. Her reply included the

Eastern maxim, "When the pupil is ready, the teacher will be found waiting," and stated further that the masters do not have to hunt up recruits in special lodges, nor drill them through mystical non-commissioned officers: that time and space are not barriers for Them. (4)

On the last page of that issue (Oct.) of *Lucifer* an announcement appeared containing the following:

"Owing to the fact that a large number of Fellows of the Society have felt the necessity for the formation of a body of Esoteric students, to be organized on the ORIGINAL LINES devised by the *real* * founders of the T.S., the following order has been issued by the President-Founder: — I. To promote the esoteric interests of the Theosophical Society by the deeper study of esoteric philosophy, there is here-by organized a body, to be known as the 'Esoteric Section of the Theosophical Society'." (5)

In the December issue of *Lucifer* a correspondent asks, "Is not the 'Esoteric Section' of the T.S. likely to run counter to the views of your Editorial on Lodges of Magic?" Blavatsky replies, "No, it does not run counter, because it is *not* a lodge of magic, but of *training*"; further stating that esoteric philosophy is more than sufficient for students. (6). It will be remembered here that even the great Occultist, Eliphas Levi, was not a practicing ritual magician; being actually present at a magical ceremony on only three occasions in his life. (7).

Another letter appeared in the January 1889 issue, part of which concerned the dangers of theosophists wanting to form a lodge of magic. To this Blavatsky added a note: "It is to preserve theosophists from such dangers that the 'Esoteric Section' of the T.S. has been founded." (8)

William Butler Yeats, who had just previously moved to London, joined the Blavatsky Lodge of the Theosophical

* Note: all italics in the quoted portions of this article are as in the original sources.

Society in June, 1887. Around Christmas, 1888, he joined the newly formed Esoteric Section (E.S.) A year later, on December 20, 1889, he proposed a scheme for organization of occult research at an E.S. meeting. It was referred to Blavatsky, who was not present (she rarely, if ever, attended, due to failing health and other pressing work (9)), and accepted by her. Yeats was then appointed secretary of the research committee by the other members. Several occult experiments followed, which were evidently not what Blavatsky had intended. In August, 1890, a T.S. secretary asked Yeats to resign. He regretfully complied. Five months earlier, on March 7, 1890, Yeats was initiated into the Order of the Golden Dawn at Isis-Urania Temple in London. His code name was Demon Est Deus Inversus (The Devil is God Inverse). (10).

In the June, 1889 issue of *Lucifer*, the following letter from members of the Golden Dawn was printed:

"*The Hermetic Students of the Rosicrucian G.D. in the outer.* The chiefs of the Second order fearing that the proceedings of certain men in the Northern Counties of England may by exhibition of pretended powers and Rosicrucian dignities lead students away from the Higher Paths of Mysticism, into Goetic practices, desire that all Fratres and Sorores of the G.D. will accordingly warn the unwary and uninitiated that no such persons hold any warrant from us, nor possess our ancient and secret knowledge." (11).

On May 8, 1891, H.P. Blavatsky died in London. Annie Besant and William Q. Judge then became the joint heads of the E.S., while Col. Henry S. Olcott remained international President of the Theosophical Society. In December of that year, Dr. Robert Woodman, one of the three chiefs of the Golden Dawn, died, and no one was appointed to take his place.

In early 1892, Mathers implemented a radical reorganization of the Golden Dawn, thereby largely supplanting Westcott (the

other one of the three original chiefs). Mathers announced that during a visit to Paris, he had contact with the secret chiefs of the Golden Dawn; and had been authorized by them to establish a secret second order (R.R. et A.C.), with himself as sole chief. Whereas the outer order dealt with theory and philosophy, this second order would deal with the actual practice of magic, requiring its initiates to make their own magical instruments: the Rose Croix lamens; the lotus wand; the magical sword; and four elemental weapons, the wand for fire, the cup for water, the dagger for air, and the pentacle for earth. (12).

On May 21, 1892, Mathers moved permanently to Paris, where he founded the Athathoor Temple. He developed a new ritual for admission to the second order which required a setting of a vault complete with altar and coffin. He rented a theatre in Paris for some of the rituals.

Mathers then started translating a manuscript he found at the Library of the Arsenal, in Paris, entitled, *The Sacred Magic of Abra-Melin the Mage*. While translating this manuscript, he repeatedly had bicycle accidents on his way to and from the Library; and even lost most of his translation in a Paris suburban railway train. He warned the man backing this project financially, Frederick Leigh Gardner, that even physical possession of the manuscript was dangerous because of certain magical drawings in it which were "endowed with a species of automatic intelligent vitality." It was finally published in February 1898, after many problems including major disagreements with Gardner over financial matters, resulting in his (Gardner's) resignation from the Order. (13).

In March, Col. Olcott reviewed this book. In his *Old Diary Leaves*, Sixth Series, he says:

"Mr. Mathers' author, Abra-Melin, the seventeenth century Abraham, the translation of whose book by Mr. Mathers has provoked the foregoing comments, like the majority of these commercial traders in

occult secrets, makes his excuses quite after the fatalistic fashion. He excuses himself for giving out these secrets on the ground that God is the Supreme Ruler of all, and that harm can only be done by the misuse of these magical formulae if it is His sovereign pleasure: a neat way, it would seem, of shifting the responsibility for the evil consequences of his own indiscretion upon the shoulders of a personal God who, of course, would not have allowed the publication of either the Hebrew original of his work, or the seventeenth century French translation, or Mr. Mathers' clever rendering of it into most readable English, if he had not been willing that it should have been done! Truly, a soothing salve to a rebuking conscience." (14).

On October 29, 1896, after hearing of some discontentment in London, Mathers sent all members of the second order a manifesto demanding that they each send him "a written statement of voluntary submission in all points regarding the G.D. in the Outer and the R.R. et A.C." (15). He further stated:

"As to the Secret Chiefs of the Order, to whom I make reference and from whom I have received the wisdom of the Second Order, which I have communicated to you, I can tell you *nothing*. I know not even their earthly names, and I have rarely seen them in their physical bodies . . . My encounters with them have shown me how difficult it is for a mortal, however advanced, to support their presence . . . I do not mean that during my rare meetings with them I experienced the same feelings of intense physical depression that accompanies the loss of magnetism, on the contrary, the sensation was that of being in contact with so terrible a force that I can only compare it to the continued effect of that which is usually experienced by any person close to whom a flash of lightning passes during a violent storm; coupled with a difficulty of respiration similar to the half strangling effect produced by ether. As tested as I have been in occult work, I cannot conceive

a much less advanced Initiate being able to support such a strain, even for five minutes without death ensuing . . . the nervous prostration after each meeting being terrible and accompanied by cold sweats and bleeding from the nose, mouth and ears." (16).

Mathers didn't seem to mind these effects, as shown by the following, from Yeats Autobiography: "Every Sunday he gave to the evocation of Spirits, and I noted that upon that day he would spit blood. That did not matter, he said, because it came from his head, not his lungs; What ailed him I do not know, but I think that he lived under some great strain, and presently I noted that he was drinking too much neat brandy, though not to drunkenness." (17).

In March, 1897, Westcott resigned all his offices in the Golden Dawn, and henceforth avoided most of his former colleagues.

Aleister Crowley was initiated into the Order of the Golden Dawn in London, on November 18, 1898. His code name was Brother Perdurabo (One Who Endures to the End). Admission into the second order was possible after a year in the outer, and by invitation. Realizing he wouldn't be invited in London, Crowley went to Paris to see Mathers, who initiated him into the second order at his home. The members of the Order in London did not recognize this initiation. Mathers, feeling he was being usurped, wrote to the London Order on April 2, 1900, excerpts of which follow:

"And I tell you plainly, that were it *possible* to remove me from my place as the Visible Head of our Order (the which *cannot* be without my own consent, because of certain magical links) you would find nothing but disruption and trouble fall upon you all until you had expiated so severe a Karma as that of opposing a current sent at the end of a century to regenerate a Planet. And for the first time since I have been connected with the Order, I shall formulate my request to Highest Chiefs for the Punitive Current to be prepared, to be directed against those who rebel; should

(Continued on page 87)

NOTES AND COMMENTS BY THE GENERAL SECRETARY

The Annual Meeting of The Theosophical Society in Canada, and the members' "Get Together" in Vancouver on July 29, were successful and happy events. I would like to take this opportunity to thank all the local members who planned carefully and worked diligently to ensure that this would be the case. Their activities reflected a commendable group effort, but it is only right that the gratitude of the members be expressed to the several individuals who assisted with the local arrangements, including Doreen Chatwin, Arthur and Gladys Cooper, Pauline Doberar, and of course Judith Myrtle, a member of the Board of Directors, who as usual was most helpful. In addition, special thanks are due the Orpheus and Vancouver Lodges for providing refreshments, and to the Hermes Lodge for providing hospitality to the International Secretary, Dr. Jean Raymond.

At the Annual Meeting, the members formally welcomed into the fellowship of the Theosophical Society in Canada some 34 members of the Hermes and North Vancouver Lodges of the Canadian Federation T.S. Arrangements leading to the transfer were conducted with dignity by all concerned, and it is a pleasure to report that the spirit of brotherhood predominated.

The success of the members' "Get Together" prompted a number of expressions to the effect that we should do it more often. Eight Canadian Lodges were represented, from Victoria to Montreal. Ages ranged from twenties to nineties. Relatively new members were present, as also was one who joined the Society over 65 years ago — Anne Kelly, of Orpheus Lodge.

It was gratifying that Dr. Jean Raymond could accept our invitation to be with us in Vancouver on July 29, even though it meant cutting short a well-deserved vacation with her family in California before returning to

Adyar and her duties as the International Secretary.

As well as participating in the "Get Together", Dr. Raymond also met with the Section's Board of Directors. This meeting provided the opportunity for a valuable exchange of views. Doris and I also enjoyed a couple of long chats with Jean.

Before flying to Europe en route to Adyar, Dr. Raymond visited Toronto and Montreal, and met with members in both centres. This is the first official visit to Canada in several years of an Officer of the Society, and I am delighted that Jean has been able to see the situation here at first hand.

* * *

At the invitation of the Theosophical Society in America, I attended the first two days of the Annual Convention and Summer School, held at Lake Geneva, Wisconsin, in early July. It was my first opportunity since the Centenary Congress to renew contacts with National President Dora Kunz and several other friends in the American Section who are invariably helpful and co-operative through correspondence.

Dr. Jean Raymond, the International Secretary, Dr. C. Ton Phan Co-ordinator of the Canadian Federation, and Mrs. Tilly Phan, were also present and we had an informal but useful discussion regarding the Society in Canada.

One of the themes explored in the Summer School program was "The Theosophical Life". On Monday afternoon, July 10, I presented one of the papers in this series, in which an attempt was made to sketch the Theosophical Life as defined by H.P. Blavatsky.

* * *

With this issue, Geoffrey Barborka's Secret Doctrine Question and Answer Section begins its fifteenth year of continuous publication in this magazine. I know that readers all over the world will want to associate themselves with the

THE ORGAN OF THE THEOSOPHICAL SOCIETY

THE CANADIAN THEOSOPHIST

IN CANADA

Published Bi-Monthly

Second Class Mail Registration Number 0784

Return Postage Guaranteed

Subscription: THREE DOLLARS A YEAR



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

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

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RANNIE PUBLICATIONS LIMITED
Beamsville, Ontario

itinerary includes stopovers in Victoria, Vancouver, Calgary, Edmonton, Toronto and Montreal. While in Toronto, he will also visit other centres in Southern Ontario. From what I hear the host Lodges are evidently putting forth much effort into their preparations for his reception, and it is to be hoped that his talks, both to public audiences and for members, will be of much value to our work at the local level.

* * *

In the last issue of these Notes appeared an announcement of Jessie L. Beattie's memoirs of her literary friendship with William Arthur Deacon. A copy of this monograph was received recently.

I think Mr. Deacon would have appreciated the fact that the last two pages of this book are taken up with quotations from *Idyll of the White Lotus* (the well-known "The Three Truths"); and from Dudley Barr's *Theosophy, An Attitude Toward Life*. These quotations, it is noted, were contributed by "a student of Theosophy".

* * *

I have much pleasure in welcoming the following new members into the fellowship of the Society:

Members-at-large David W. Brown,
Heather Vernest.

T.G.D.

A NEW T.S. SERVICE IN WESTERN CANADA

Members and readers in Western Canada requiring T.S. books and literature are invited to write to:

Box 2983, Station "A"
Edmonton, Alberta
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Editors in expressing thanks to Geoffrey for his conscientious efforts over such a long period on behalf of the students of Theosophy who read *The Canadian Theosophist*.

* * *

By the time most members receive this issue of the magazine, Mr. L. Gordon Plummer will already have started his lecture tour of Canadian Lodges. His

**ANNUAL REPORT OF THE
GENERAL SECRETARY
1977 - 1978**

The work of The Theosophical Society in Canada continues along much the same lines as in recent years. Opportunities for other activities there are in plenty, but our resources are limited and necessarily have to be allocated to administering the organization and to functions which, it is hoped, are of most benefit to the members — and to a lesser extent, to the general public. Size is a major limiting factor: the relatively small membership is spread from the Atlantic to the Pacific, and visits to the various centres cannot be made with the frequency that might be wished.

In such a situation communications are obviously of the utmost importance. In this regard, a growing major concern is the postal service, which provides the main link between the members and the Society. Our expenditures for postage have increased dramatically during the past decade, and this could be accepted save that in the same period the mails have become increasingly slower and far less dependable. We share this problem with all other organizations, and like them can only hope that the situation will deteriorate no further.

The principal activity of The Theosophical Society in Canada as a national body is the publication of its magazine, *The Canadian Theosophist*, the sixtieth volume of which will commence next March. Since its inception, the magazine has striven to maintain an editorial standard in keeping with the objectives of the Society's founders, and this quality seems to be appreciated by the subscribers, a large proportion of which are outside Canada. The future of the magazine depends on its contributors, who are earnestly sought among the serious students of the Theosophical philosophy. Two annual volumes of the magazine are bound together and provided free on

request to Canadian university libraries.

During the year there was no activity in the Society's ongoing program of placing works by H.P. Blavatsky in Canadian university libraries. Presumably this program will remain dormant until the next volume in the *H.P. Blavatsky Collected Writings* series is published.

As an experiment, the T.S. in Canada placed a small advertisement in the classified section of the national magazine, *Saturday Night*. At the time of preparing this report, its appearance in eight consecutive issues had produced over sixty requests for a complimentary copy of *The Canadian Theosophist*. In turn, these led to further requests for information about Theosophy and the Theosophical Society, and for Theosophical publishers' catalogues. Two more advertisements will appear, and it is hoped that new subscribers will be introduced to the magazine through this medium.

It will be seen from the Auditor's Report that The Theosophical Society in Canada is free of debt while managing to support its modest program of activities. It is of interest to note that seventy per cent of our income derives from donations and from income largely earned on the generous bequests of former members and magazine subscribers. Donations are never solicited. The reason is it is hoped that members will first support their Lodges to the best of their ability, because the relative cost of keeping a local centre open and active can be quite high.

As in past years, business trips enabled the General Secretary to visit several centres. These included all-too-brief stopovers in Vancouver, Edmonton, Toronto and Ottawa. A particularly happy occasion was in late Spring, 1978, when an opportunity arose to meet with several members who live in the beautiful Annapolis Valley area of Nova Scotia.

Another trip, in October, 1977, made it possible to renew contacts with the General Secretaries of the English Section, Miss Ianthe Hoskins, in London; and of the

Welsh Section, Mr. Charles James, in Cardiff, Wales.

In July, 1978, the General Secretary was guest of the American Section at the Annual Convention and Summer School of the T.S. in America, held at Lake Geneva, Wisconsin. On this occasion, valuable informal discussions were held with International Secretary Dr. Jean Raymond; the President of the T.S. in America, Mrs. Dora Kunz; and with former International Vice-President, James S. Perkins.

Close ties were maintained between the General Secretary and the Co-ordinator (formerly titled Secretary) of the Canadian Federation, T.S. As well as through correspondence, these included personal discussions in Calgary in February and at Lake Geneva during the American Convention.,

Varying degrees of activity are reported from Canadian Lodges. A good deal of innovation is taking place in some of the local centres in an attempt to make their programs more effective. Particularly encouraging is the tendency towards more team effort in Lodge projects.

Distances in Canada prevent a proper Annual Convention of members, but the Annual Meetings, which are held in different centres at least serve to bring regional representatives together once a year.

Ted G. Davy
General Secretary

Vancouver, British Columbia
July 29, 1978

CHANGING YOUR ADDRESS?

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

TORONTO LODGE

After the achievements of Midsummer fulfilment, Toronto Lodge enjoyed a quieter period through the months of July and August. A spark of the Divine Effort was kept alight, however, as the Travelling Library remained in operation and one class continued to meet all through the Summer.

Soon the Autumn Equinox will mark the ending of an old cycle and the commencement of a new. As the harvest is gathered in, the sifting process begins: the worthy from one period of growth is preserved and transformed to serve a more useful purpose, while the outer husk is cast away. The needs and the highlights, and also the shortcomings, of last year's endeavours will be a guide to the direction of a plan for this year.

Perhaps an indication of the vibrancy of this next year, the third in the last quarter of the century, was demonstrated in the "chance" meeting one afternoon of a small group of Lodge members, when a general discussion was suddenly transformed into an intense and powerful planning meeting for the Toronto T.S. Ideas flowed with a strong current, and important projects came to light, and plans of action were suggested. A further such meeting is being arranged.

Our Fall program will open with the central theme of the two viewpoints, the exoteric and the esoteric: the difference between the deductive reasoning of Aristotle and the inductive wisdom of Plato, based on knowledge of Divine Laws. The same Dichotomy was present in the early Christian church. The ignorant materialized the Spiritual concepts, which led to belief on "faith"; while the Gnostics sought to "know" the Spiritual teachings. The development of western civilization has perhaps been colored by this early split.

Our initial efforts this Fall will carry us to meet the swelling tide of the year. Every visitor to the sea shore realizes that there is

a way of swimming with the tide. If one mis-times the waves he is buffeted and knocked under; but to move in readiness a little ahead — then one is helped along by the flooding water.

Joan Sutcliffe
Secretary.

THEOSOPHY AND THE GOLDEN DAWN

(Continued from page 82)

they consider it (after examination of the Status of the London Order) advisable." (18).

Later that month, he sent Crowley back to take possession of the second order's private rooms in London. Yeats, who played an active part in what followed, wrote in his letters to Lady Gregory: "I told you that I was putting MacGregor out of the Kabbala. Well last week he sent a mad person — whom we had refused to initiate — to take possession of the rooms and papers of the Society." Crowley "seized the rooms and on being ejected attempted to retake possession wearing a black mask and in full highland costume and with a gilt dagger by his side." (19) This was stopped by Yeats and a couple of others.

This episode ended with the expulsion of Mathers and Crowley and a few others from the Order on April 19, 1900. Crowley then went on and developed the Order of the Silver Star (*Argenteum Astrum*; A.A.), founded the Abbey of Thelema in Sicily, and because of his teaching of sex magic, was offered and accepted high rank in the *Ordo Templi Orientis* (O.T.O.).

As an interesting sideline here, Crowley was born in 1875, the same year the Theosophical Society was founded. He considered this to be highly significant, since he believed that he, and H.P. Blavatsky had, in certain respects, similar missions. He believed that he, too, was a

channel of communication with superhuman intelligences and powers. He often stated that he was the Beast, whose number is 666. (He also stated that he was one of England's two greatest poets, noting that we musn't forget Shakespeare).

After the expulsion of Mathers, Yeats became imperator of the Isis-Urania Temple, and was very active in trying to reorganize the Order. He finally resigned his post as imperator in February, 1901, after unsuccessfully opposing the adoption of a resolution whereby the Order would, among other things, officially sanction the formation of small private groups within the Order for the purpose of practicing magic, astral projection, etc.; but without being subject to the Order. Some quotations from his communications to the council concerning this are:

"Sometimes the sphere of an individual man is broken, and a form comes into the broken place and offers him knowledge and power if he will but give it of his life. If he give it of his life it will form a swirl there and draw other forms about it, and his sphere will be broken more and more, and his will subdued by alien wills. It seems to me that such a swirl has been formed in the sphere of this Order, by powers, that though not evil in themselves are evil in relation to this Order."; "It is by sorrow and labor, by love of all living things, and by a heart that humbles itself before the Ancestral Light, and by a mind its power and beauty and quiet flow through without end, that men come to Adeptship, and not by the multiplication of petty formulae."; "Surely Adeptship must come more easily in an order that 'reaches up to the throne of God himself, and has among its members angels and archangels', than in a 'group' governed by an Egyptian spirit found, it may be, by accident in a statue."; "The soul that separates itself from others, that says 'I will seek power and knowledge for my own sake, and not for the world's sake', separates itself from that path and becomes dark and empty." (20).

The Golden Dawn then split into factions

including the Morgenrothe and the Order of the Stella Matutina, of which Yeats remained a member until about 1923. Another faction, the Alpha et Omega Temple, remained loyal to Mathers.

In 1903, Arthur Edward Waite, who never did agree with Mathers, became imperator of the Isis-Urania Temple. He rewrote the rituals in what he considered to be a more Rosicrucian, or mystical Christian, spirit, since the Golden Dawn does trace its origins to Rosicrucian Societies. He and his followers were more concerned with that path than with ritual magic. In his book, *The Brotherhood of the Rosy Cross*, he gives the Order of the Golden Dawn, as an example of a school of "astral workings, activities and fruits of the magical paths in their distinction from the Higher Magia." (21).

In 1919, Violet Mary Firth, better known as Dion Fortune (from her code name: *Dion Fortune*), joined the Alpha et Omega Temple of the Stella Matutina. This was the one which remained loyal to Mathers, Mrs. Mathers having become head of it. When Dion Fortune joined, it was being operated by J.W. Brodie Innes, from whom she learned much. In 1924 she founded the Fraternity of the Inner Light, which she operated until her premature death in 1946. In her later life she was in contact with Aleister Crowley, possibly concerning their mutual interest in sex magic, about which she wrote several novels. Her most well-known book, *Psychic Self-Defence*, (1930), was written as a result of having gained experience in dealing with "psychic attacks" against herself. She alleged that Mrs. Mathers had launched one of them, and had actually succeeded in killing one errant member. (22).

Furthermore, according to the first edition of Yeats' Autobiography, MacGregor Mathers had died, in 1918, overcome by powerful magical currents emanating from Crowley. They had been waging psychic warfare since shortly after the turn of the century. In subsequent editions this statement does not appear.

However, in a note at the end, Yeats says that Mrs. Mathers was shocked at his account of her husband in the first edition, but that "apart from one or two errors of fact I have omitted nothing of it." (23)

In any case, no theosophist can doubt that such things are possible. In *The Mahatma Letters to A.P. Sinnett*, K.H. writes:

"My friend, this is treading upon dangerous ground. In our mountains here, the Duggas lay at dangerous points, in paths frequented by our Chelas, bits of old rag, and other articles best calculated to attract the attention of the unwary, which have been impregnated with their evil magnetism. If one be stepped upon a tremendous psychic shock may be communicated to the wayfarer, so that he may lose his footing and fall down the precipice before he can recover himself. Friend, beware of Pride and Egosim, two of the worst snares for the feet of him who aspires to climb the high paths of Knowledge and Spirituality. You have opened a joint of your armour for the Duggas — do not complain if they have found it out and wounded you there." (24)

That he is not speaking here symbolically only is shown by Blavatsky's letter to Sinnett, where she gives more details:

"The poor *Disinherited* is very sick. He fell down a cud and nearly broke both his legs. Had it not been for another chela with him who had time and the presence of mind of doing what was needed to *arrest him in the fall* he would have broken himself to pieces down an abyss of 2,800 feet — a pic! M. says it is a fiendish 'Red Cap' who did it; who caught the boy off his guard for an instant positively took advantage of it in a wink; that he roamed for weeks around the house where there is no adept now but only three *chelas* and a woman." (25)

Morya says further:

"Bide your time, the *record book* is well kept. Only, look out sharp; the *Duggas* and the *Gelukpas* are not fighting but in Tibet alone, see their vile work in England among the 'Occultists and *seers*'! Hear — your acquaintance Wallace preaching like

a true 'Hierophant' of the 'left hand' the marriage of 'soul with the spirit' and getting the true definition topsy-turvy, seek to prove that every practising Hierophant must at least be *spiritually* married — if for some reasons he cannot do so *physically* — there being otherwise a great danger of Adulteration of God and Devil! I tell you the Shammars are there already and their pernicious work is everywhere in our way. Do not regard this as metaphorical but as a real fact, which may be demonstrated to you some day." (26).

In 1934, Francis Israel Regardie joined the Stella Matutina. In 1928 he had become Crowley's secretary and companion, but later broke away. Between 1937-40 he published the rituals of the Order of the Golden Dawn in four volumes. These were the originals, which Mathers had composed, rather than those rewritten by A.E. Waite. Many people believed this to herald the end of the Golden Dawn and thereby the end of ritual magic in England. However, in 1953, Gerald Broseau Gardner published *Witchcraft Today*, which brought about renewed interest in what he termed "white witchcraft" — curing the sick, performing ceremonies to assure good crops, etc., yet having a heavy sexual emphasis. Gardner's rites included ritual scourging and sexual intercourse between the high priest and priestess. The "Gardner coven" which now meets in the cottage he lived in before his death in 1964 performs a sex rite known as "the sacred marriage" once every five years, and claims that their witchcraft (Wicca) is basically the worship of the mother goddess, the earth. (27). What connection any of these things may have to the term "white" I leave to the reader to decide.

To sum up, it is clear that Mathers, and what he stood for, was the guiding force behind the Golden Dawn, just as H.P. Blavatsky, and what she stood for, was the guiding force behind the Theosophical Movement. They each provided a powerful initial impulse that colored the whole evolution of their respective movements.

The basic difference between these two initial impulses indicates the basic difference between the two movements.

At the present time, we are in the midst of a widespread revival of interest in all areas of the occult. This comes as no surprise to theosophists, who expect this in the last quarter of each century. It is also apparent that the renewed interest in occultism is matched by renewed interest in the occult arts. It is therefore in the best interests of all, that we learn to distinguish between the two.

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— *The American Theosophist* :
June, 1978

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. What is the significance of Akasa?

Answer. First it should be stated that the term Akasa is derived from the Sanskrit verb-root *kash*, meaning to shine; it is used in two distinct ways: (1) In connection with the Tattvas and rendered Etheric Force: the fifth in the series of element principles — the other four being Air, Fire, Water, Earth. It is often rendered Aether, so as to indicate that Askasa is not equivalent to the Ether of science.

(2) "The Akasa is the eternal divine consciousness which cannot differentiate, have qualities, or act; action belongs to that which is reflected or mirrored from it. The unconditioned and infinite can have no relation with the finite and conditioned." (H.P. Blavatsky *Collected Writings* X, 361).

Question. Is there a connection between the Astral Light and Akasa?

Answer. There is a connection, in view of the fact that the term "Astral Light" is used in two ways: (1) The *Universal Astral Light*; (2) the *Earth's Astral Light* — representing the lowest reaches of Akasa and signifying in this aspect, technically, the Linga-sarira of the Earth. To quote *The Secret Doctrine*:

"The astral light stands in the same relation to Akasa and *Anima Mundi*, as

Satan stands to the Deity. They are one and the same thing *seen from two aspects*: the spiritual and the psychic — the super-ethereal or connecting link between matter and pure spirit, and the physical." (S.D. I, 197; I, 247 6-vol. ed.; I, 219 3rd ed.)

"Akasa — the astral light — can be defined in a few words; it is the universal Soul, the Matrix of the Universe, the 'Mysterium Magnum' from which all that exists is born by separation or *differentiation*. It is the cause of existence; it fills all the infinite Space; is *Space itself*, in one sense, or both its *Sixth* and *Seventh* principles." (S.D. II, 511-12; IV, 81 6-vol. ed.; II, 538 3rd ed.)

Continuing the exposition of Akasa by turning to another source:

"In the ABSOLUTE or Divine Thought everything exists and there has been no time when it did not so exist; but Divine Ideation is limited by the Universal Manvantaras. The realm of Akasa is the undifferentiated noumenal and abstract Space which will be occupied by *Chidakasam*, the field of primordial consciousness. It has several degrees, however, in Occult philosophy; in fact, 'seven fields'. . . . The Astral Light is that

which mirrors the three higher planes of consciousness, and is above the lower, or terrestrial plane; therefore it does not extend beyond the fourth plane, where, one may say, the Akasa begins.

“There is one great difference between the Astral Light and the Akasa which must be remembered. The latter is eternal, the former periodic. The Astral Light changes not only with the Maha manvantaras but also with every sub-period and planetary cycle or Round.” (*H.P. Blavatsky Collected Writings*, X, 360-1).

There is yet another concept in connection with Akasa, which is expressed in this manner:

“According to the Buddhists in Akasa lies that eternal, potential energy whose function it is to evolve all visible things out of itself.

“That is to say, the Aryan Akasa is another word for Buddhist SPACE (in its metaphysical meaning.) (*H.P. Blavatsky Collected Writings* III, 413).

Question. What is the connection between the Astral Light and the Recorders?

Answer. Reference is here made to the Divine Beings known as the Lipikas — a term derived from the Sanskrit verb-root Lip, to write; hence the Divine Recorders.

“Mystically, these Divine Beings are connected with Karma, the Law of Retribution, for they are the Recorders or Annalists who impress on the (to us) invisible tablets of the Astral Light, ‘the great picture-gallery of eternity’ — a faithful record of every act, and even thought, of man, of all that was, is, or ever will be, in the phenomenal Universe.” (*S.D.* I, 104; I, 165 6-vol. ed.; I, 130 3rd ed.)

“Connected as the Lipika are with the destiny of every man and the birth of every child, whose life is already traced in the Astral Light — not fatalistically, but only because the future, like the PAST, is ever alive in the PRESENT — they may also be said

to exercise an influence on the Science of Horoscopy.” (*S.D.* I, 105; I, 166 6-vol. ed.; I, 131 3rd ed.)

An interesting point in connection with the recording process is made here by referring to the powers demonstrated by means of psychometry. In writing about psychometrists, H.P. Blavatsky mentioned the Dentons, who she states had:

“developed their psychometrical powers to a marvellous degree. If any object — a letter, bit of clothing, fragment of stone or other material from a building, or of a geological specimen, etc.’ were given them to clasp in their hands or hold against the middle of their foreheads — an inch above the line of the eyebrows — they would at once come into sympathy with the Akasa, or soul, of the person or thing with whom or which the object had been in relation, and describe the same. Step by step, these researches proved the truth of the old Aryan dogma that the Akasa is the cradle and grave of objective nature; and that it holds imperishably the records of everything that ever existed, every phenomenon that ever occurred in the outer world.” (*H.P. Blavatsky Collected Writings*, IV, 555).

Question. Is it possible for the monad to envision the successive births with which it has been associated on earth?

Answer. “. . . as the monad moves on from birth to birth and passes its lower and Devachanic spheres after each fresh earthly existence, the mutual ties created in each birth must weaken and at last grow inert, before it can be reborn. The record of those relationships imperishably endures in the Akasa, and they can always be reviewed when, in any birth, the being evolves his latent spiritual powers to the ‘fourth stage of Dhyana’: but their hold upon the being gradually relaxes.” (*H.P. Blavatsky Collected Writings*, V, 93).

THE GNOSIS AND THE GNOSTICS

(A student's notes in preparation for a seminar on *The Gnostics and the Early Church*.)

The Hermetic Gnosis has always been regarded with the highest respect as the one true divine revelation concerning the nature of man and the universe; it has constituted the core and substance of all sacred scriptures, mysteries and religions — Brahmanism, Buddhism, Zoroastrianism, Osirisism, Mithraism, Judaism and Christianity — each, in turn being designed as vehicles for, and expressions of it. But, in each, the true meaning of the Gnosis became perverted, obscured and finally lost behind the forms in which it was presented, and the religion degraded into an idolatry through the substitution, as objects of worship, of its material symbols for the spiritual realities.

An initiate has no quarrel with the true Christian religion, or with its symbolism, but only with the orthodox interpretation of that religion and symbolism. Christianity has failed to regenerate the world as it was designed to do, not because Christianity is false, but because it has been falsified by its official formulators and exponents.

The Gnosis, while *in* the world, has never really been given to the world, or presented in a form which would render it comprehensible by the world; it has been reserved for initiates *pledged to secrecy*, and concealed under symbols the interpretation of which they alone have the key.

Orthodox Christianity has languished because of the exoteric and historical sense in which its dogmas are taught and enforced. It has suffered from the perversion it has undergone at the hands of a materializing priesthood. It was designed to be a purely spiritual verity, which would have lifted it beyond scepticism and fluctuations of opinion, to satisfy the loftest aspirations of the soul to which alone it was addressed.

As long as the church dwells on the objective, historical and materialistic aspect of religion instead of the subjective, spiritual and substantial aspect, it cannot hope to redeem and regenerate mankind.

As Theosophists, we understand by the word Divine, the hidden, interior and primal quality of existence — the noumenal as opposed to the phenomenal — that which is at the heart or very core of all Being. To know ourselves is to know the Divine. We renounce the exoteric, anthropomorphic conception of Deity, and exoteric acceptance of myths and legends associated with it. We replace the shadow with the substance, the symbol with the significance, and the historical aspect with the ideal. The true plane of religious belief is subjective and spiritual, not objective and physical.

The Gnostics, as knowers and thinkers, were able to transcend the outer and lower spheres of consciousness, the material and the astral, to attain to the inner and upper spheres within the soul and spirit, and to discern the principles of things. Where others could discern things only, the Gnostics knew the realities of which things are the appearance.

George Lowrie

BOOK REVIEW

An Introduction to Esoteric Principles, by William Doss McDavid, Ph.D. Published 1977 by The Department of Education, The Theosophical Society in America, Wheaton, Illinois 60187. 91 pp. Price \$2.25.

According to the author, the purpose of this presentation is to bridge the gap between the "elementary" and "advanced" studies of Theosophy. With all respect, I suggest that "elementary" is

here used as a euphemism for "distorted", because there exist a number of basic books that are faithful to and compatible with the Theosophical teachings (the "advanced" studies) of H.P. Blavatsky and which require no bridging.

Having said that, it is a pleasure to state that, in my opinion, Dr. McDavid's work stands as an excellent introductory text to Theosophy in its own right. Indeed, it is of such a standard that it seems a pity it is so short. Nevertheless, a lot of ground is covered: fundamentals are presented in a logical way, simply stated, and supported with relevant quotations. Concepts thus introduced are then developed with the question and answer technique.

With so much literature on the market labelled "Theosophy" but isn't, the writer of such a book as this is faced with the choice of ignoring it completely or trying to deal with some of the distortions. Doss McDavid explains his position in the Preface as follows:

"It has also seemed necessary to point out with complete honesty and candor those points where later writers seem to be at variance with or diverge from the teaching given by H.P. Blavatsky and the Masters of Wisdom in the early days of the Theosophical Society. To do so is to lay oneself open to the charge of setting up H.P.B. as an authority. On that point, the writer can only plead guilty . . ."

Some useful notes are appended, and a list is given identifying original source material. (I hope that in succeeding editions, the misstatement that *Modern Theosophy*, by Claude Falls Wright, is out of print will be corrected: it is in print, and available from the Blavatsky Institute of Canada.)

It is encouraging that a work of this quality is being published by the T.S. in America. It is to be hoped it will create a demand by thoughtful readers for the "advanced" studies.

Ted G. Davy

JOINT COSTED THEOSOPHICAL SOCIETY CONFERENCE ON IMPACT OF SCIENCE ON HUMAN VALUES

It is now confirmed to hold this Conference at the Theosophical Society, Adyar, from January 10 to 12, 1979.

COSTED is the Committee on Science and Technology in Developing Countries and is a constituent of the International Council of Scientific Unions. Participants sponsored by both these organizations will consider the following themes:

— Impact of Science on the Quality of Life;

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The Proceedings of this Conference will be made available at a nominal price.

A. Kannan
Secretary

Theosophy Science Study Group, India

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THE THEOSOPHICAL SOCIETY IN CANADA
STATEMENT OF RECEIPTS AND DISBURSEMENTS
FOR THE YEAR ENDED JUNE 30, 1978
(With comparative figures for 1977)

To the Members,
The Theosophical Society in Canada

I have examined the statement of receipts and disbursements for the year ended June 30, 1978. 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, 1978, prepared on a basis consistent with that of the preceding years.



St. Albert, Alberta,
July 14, 1978

H. R. CROSBY C.A.

	<u>1978</u>	<u>1977</u>
Receipts	\$	\$
Lodge dues and fees	1,469.80	1,447.30
Magazine subscriptions	475.88	253.50
Magazine donations	1,130.00	910.00
Magazine and book sales	264.84	284.30
General donations	277.00	140.00
Interest: Investments & deposits	3,779.61	1,873.70
Matured investments	5,000.00	14,638.64
U.S. Exchange	54.35	66.63
	<hr/>	<hr/>
	\$12,451.48	\$19,614.07
	<hr/>	<hr/>

	<u>1978</u>	<u>1977</u>
Disbursements	\$	\$
Adyar - per capita	210.00	220.75
Magazine expenses		
Printing	2,318.75	1,862.50
Express	115.68	150.52
Postage	328.26	194.67
Envelopes and binding	186.65	147.00
General and office expenses		
Postage	132.59	136.71
Stationery	269.42	121.64
Bank charges	4.56	2.00
Insurance	131.10	62.75
Professional fees		
Accounting	187.50	275.00
Legal	1,206.81	248.54
Books, pamphlets	193.39	280.13
Box rentals	4.50	6.75
Annual meeting	109.65	26.06
Advertising	130.00	
Investment purchases	5,000.00	15,874.25
Miscellaneous	25.90	62.83
Rental to Toronto T.S.	180.00	180.00
	<hr/>	<hr/>
	\$10,734.76	\$19,852.10
	<hr/>	<hr/>
Excess receipts (disbursements)	\$ 1,716.72	\$ (238.03)
Cash on hand and in the bank, beginning of the year	1,975.27	2,213.30
	<hr/>	<hr/>
Cash on hand and in the bank, end of year	\$ 3,691.99	\$ 1,975.27
	<hr/> <hr/>	<hr/> <hr/>

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