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HIT THE MARK

William Quan Judge

"Having taken the bow, the great weapon, let him place on it the arrow, sharpened by devotion. Then, having drawn it with a thought directed to that which is, hit the mark, O friend,—the Indestructible. OM is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then as the arrow becomes one with the target, he will become one with Brahman. Know him alone as the Self and leave off other words. He is the bridge of the Immortal. Meditate on the self as OM. Hail to you that you may cross beyond the sea of darkness."

—*Mundaka Upanishad.*

Archery has always been in vogue, whether in nations civilized or among people of barbarous manners. We find Arjuna, prince of India, the possessor of a wonderful bow called Gandiva, the gift of the gods. None but its owner could string it, and in war it spread terror in the ranks of the enemy. Arjuna was a wonderful archer too. He could use Gandiva as well with his right as with his left hand, and so was once addressed by Krishna in the Bhagavad Gita dialogue as "thou both-handed." The bow figures in the lives of the Greek heroes, and the novelist Louis Stevenson has published a book in which he sings the praises of a bow, the bow of war possessed by Ulysses; when war was at hand it sang its own peculiar, shrill, clear song, and the arrows shot from it hit the mark.

Archery is a practice that symbolizes concentration. There is the archer, the arrow, the bow, and the target to be hit. To reach the mark it is necessary to concentrate

the mind, the eye, and the body upon many points at once, while at the same time the string must be let go without disturbing the aim. The draw of the string with the arrow must be even and steady on the line of sight, and when grasp, draw, aim, and line are perfected, the arrow must be loosed smoothly at the moment of full draw, so that by the bow's recoil it may be carried straight to the mark. So those who truly seek wisdom are archers trying to hit the mark. This is spiritual archery, and it is to this sort that the verse from the Mundaka Upanishad refers.

In archery among men a firm position must be assumed, and in the pursuit of truth this firm position must be taken up and not relaxed, if the object in view is to be ever attained. The eye must not wander from the target, for, if it does, the arrow will fly wide or fall short of its goal. So if we start out to reach the goal of wisdom, the mind and heart must not be permitted

to wander, for the path is narrow and the wanderings of a day may cause us years of effort to find the road again.

The quality of the bow makes a great difference in the results attained by the archer. If it is not a good bow of strong texture and with a good spring to it, the missiles will not fly straight or with sufficient force to do the work required; and so with the man himself who is his own bow, if he has not the sort of nature that enables him to meet all the requirements, his work as a spiritual archer will fall that much short. But even as the bow made of wood or steel is subject to alterations of state, so we are encouraged by the thought that the laws of karma and reincarnation show us that in other lives and new bodies we may do better work. The archer says too that the bow often seems to alter with the weather or other earthly changes, and will on some days do much better work than on others. The same thing is found by the observing theosophist, who comes to know that he too is subject from time to time to changes in his nature which enables him to ac-

complish more and to be nearer the spiritual condition. But the string of the bow must always be strung tight; and this, in spiritual archery, is the fixed determination to always strive for the goal.

When the arrow is aimed and loosed it must be slightly raised to allow for the trajectory, for if not it will fall short. This corresponds on its plane with one of the necessities of our human constitution, in that we must have a high mental and spiritual aim if we are to hit high. We cannot go quite as high as the aim, but have to thus allow for the trajectory that comes about from the limitations of our nature; the trajectory of the arrow is due to the force of gravity acting on it, and our aspirations have the same curve in consequence of the calls of the senses, hereditary defects, and wrong habits that never permit us to do as much as we would wish to do.

Let us hit the mark, O friend! and that mark is the indestructible, the highest spiritual life we are at any time capable of.

—*The Path*, Sept. 1890

NORTH AMERICAN THEOSOPHICAL STUDENTS' CONFERENCE

Over 120 Theosophical students met at Niagara Falls on the weekend of October 11-12 for the North American Theosophical Students' Conference. Their affiliations included the United Lodge of Theosophists, the Canadian Federation, T.S. and members of the Theosophical Societies in America and Canada. If there were differences they were not apparent: as Theosophical students they met and shared ideas for two happy days.

In spite of a major political convention being held concurrently, the arrangements at the Hotel Sheraton-Brock, while not perfect, left little to be desired. The main proceedings of the Theosophical Conference, including meals, took place in a pleasant

room with a view of the falls. The weather was fine and warm all weekend so that the delegates were able to take advantage of the many opportunities for sightseeing that exist in this lovely area.

Guest of honour was International Vice-President James S. Perkins. Speakers included Miss Joy Mills and Mr. Felix Layton —National President and Vice-President respectively of The Theosophical Society in America; Miss Helen Zahara, Manager of Quest Book Publications; Mr. Leslie A. Dadswell, President, Toronto Theosophical Society; and Mr. Ted G. Davy, General Secretary of The Theosophical Society in Canada.

Delegates came from as far away as

Edmonton and Philadelphia. Long journeys were also made by those coming from Detroit, Montreal, New York City and Ottawa. Many could look back on long lifetimes of Theosophical service; others were just beginning to awaken an interest in the study of Theosophy.

The Conference was planned to be one of maximum participation by the delegates, and this was achieved to a remarkable degree. After each talk, ten small groups (selected at random for each session) huddled together to discuss the speaker's ideas and to exchange opinions. To the Chairmen of these groups must go much credit for extending the spirit of fellowship which was so much in evidence throughout the weekend.

A summary of the discussion groups' reports is appended. Obviously, it only conveys a fraction of the ideas that were exchanged at the Conference. If the points appear trite and obvious in cold print, nevertheless, they will be valuable reminders to the delegates of the thoughts they epitomize. Hopefully, they will also be of interest to those who were unable to attend.

Although the topics chosen by the speakers covered a wide range of Theosophical study and interests, all were considered in the light of the Conference theme, "Theosophy in the Coming Age", and bore a remarkable relationship. In retrospect the Conference enjoyed a homogeneity which was by no means guaranteed by the planned program. This is surely indicative of the delegates' seriousness of purpose: the old complaint that Theosophical audiences are like petrified sponges through which pass hot air from lecturers would not have been recited at Niagara Falls by our worst critic.

Seriousness of purpose did not mean glum looks. We were a happy group—in marked contrast to those attending the political convention. In spite of the hotel facilities being strained to accommodate both conferences, the Theosophical students accepted the inevitable inconveniences with

commendable cheerfulness. (Not typical, but indicative of the confusion that reigned in the hotel, was that two female students and three male students were allocated the same double bedroom!)

It was a busy program, but there were opportunities for relaxation. On Saturday evening a delightful musical program was presented by Miss Helen Mottashed, of Hamilton Lodge, who brought with her a talented young violinist and singer.

From the past

North American "fraternization" conferences were held annually in the late '30s. Wartime conditions halted them in 1941 but in spite of an attempt at resuscitation in 1948 they never again became part of our regular activities.

Among the 1969 delegates were students who had attended the 1940 Conference—also held in Niagara Falls and at the same hotel (though known in those days as the General Brock). These were Mr. John T. Griffiths, Mrs. Gertrude Knapp, Miss Kate Lazier and Mrs. Kathleen Marks. Symbolically, at the first dinner they sat at the head table flanked by young students who were not born in 1940.

. to the future

Continuity of association is an important element in any Society and it is to be hoped that all who attended the "Theosophy in the Coming Age" conference will be inspired to carry their interests forward into the "coming age" if only for the benefit of those who at this time are yet unborn.

From the Conference there issued a recommendation that similar affairs be held more regularly from now on. Certainly, the enthusiasm of those who attended this one indicated its value to them, and it would be wonderful if the spirit engendered at Niagara Falls could be sustained and enriched through future Conferences.

Countdown to 1975

It was further suggested that such Conferences, and others held elsewhere on the continent and throughout the world, could be stepping stones to the Centenary cele-

brations planned to be held in New York City in 1975. This is something for all members to think about.

* * *

The Theosophical Society in Canada was host to the 1969 North American Theosophical Students' Conference. However, it was essentially a group effort, with the support given by the Theosophical Society in America a key factor. The degree of success achieved by the Conference though, is the sum total of what 120 delegates put into it.

—T.G.D.

CONFERENCE DISCUSSION

LEADERS' REPORT

The leaders reported the discussions were of a very high calibre. "Depth" seemed to be the most appropriate word to cover both the talks and the discussions.

There were four discussion periods of one hour each, and ten groups participated. It was difficult to boil down the content of forty hours of discussion to present in a few minutes at the end of the Conference, so it was decided to record as many points as possible to be summarized by the Chairman. Following were some of the points brought out:

— Theosophy can be applied in our everyday relationships with others; it requires careful self-analysis and self-awareness.

— Emphasis should be placed on practical Theosophy.

— We must look beyond our individual differences to find ways in which to express brotherhood.

— We should learn to see and understand the opinions of those with whom we do not agree.

— Brotherhood should become so much a part of our nature that others will learn by seeing—there would be no need to preach.

— We and our civilization are rooted in the past and thus the changes being demanded by youth must have continuity with the past and will need the wise application of both the old and the new.

— Authority is acceptable only when there is trust and respect.

— Dogmatism and intellectuality should be avoided.

— If action is to be effective we must concentrate on what we are doing.

The group leaders were unanimous in the opinion that there should be another Conference, mindful of the Convention to be held in New York in 1975. A resolution was drafted as follows:

"Whereas this Conference has created and consolidated a spirit of understanding and brotherhood among several Theosophical groups and in the expectation that we will extend this spirit to the world around us, be it resolved that this type of Conference be continued at suitable intervals." —Leslie A. Dadswell.

THE CHRISTMAS STAR

The greatest star dwells within:
So let thy star shine forth, begin
To be a living part
Of that great star,
At one with every man's,
At one with every heart.

When stars combine
In the grand design
Of the plan divine,
Exploding rays will blend
In a light that spreads and fans
Into illumination:
The separating dark will end
In that revelation.

—Laura Baldwin

WHAT IS THE REAL FUNCTION OF THE HUMAN "I"?

ROBERTO HACK

The old traditional way of distinguishing between the psychic and physiological aspects of man's complex structure is tending to recede each day a little further from the ideas of modern science. The intimate relations existing between consciousness, the nervous system and the cellular and humoral system are for modern physiology so close, that we may take it for granted that the spiritual, psychic and somatic organisms are to be regarded as a unity.

Discoveries which are being made daily continue to show the bonds existing between psychic disturbances, endocrine secretions and bowel functions; and we understand ever more readily how psychic upheavals and the accompanying functional disturbances have their origin in an abnormal relationship between the "I" and its psycho-physiological organism.

Thus, nowadays, the *human function* is no longer looked upon as merely the activity of a biochemical organism or group of organs, but as the living relationship between the conscious "I" and its psychological and physiological levels; it may therefore be said that modern science has replaced the traditional psycho-physical duality by a trinity consisting of the "I", the psychic function and the physiological one; and the indivisible union of these three elements is of equal interest to psychology and to physiology.

On the other hand, psychiatry and, still more, psycho-analysis, have shown that psychic injuries suffered during early child-

hood are often the fundamental cause of neuroses, possibly even very serious ones; and medicine generally is placing increasing importance on the great influence that the psychic life has upon the origin and development of functional illnesses, which form a great part of the illnesses diagnosed up to the present. Nowadays, not only through the abstract study of moralists, but by means of concrete clinical observations, men recognize the laws governing the relations between individual consciousness and the organic environment which this consciousness had inherited from biological evolution. Men understand nowadays that the psychological and physiological functions are bound to each other by a close mutual interdependence, to be in the end totally integrated within the autonomy of the conscious "I".

* * *

To look up on the *spirit* as a biological reality, studying it in its spontaneous or experimental dynamism, means penetrating into a reality in which the prejudices dividing men into materialists and spiritualists disappear. We have been accustomed to give a purely metaphysical or religious meaning to the word "spiritual", implying by the term "spirit" a transcendence inaccessible to scientific research methods. Reacting against this attitude, which is contrary to their ideal of scientific research, some researchers who were keenly interested in trying out experimental methods, began to investigate the vast fields of psychophysiology, ignoring "spirit" and reducing it to a mere secondary symptom and excluding it from the mechanism of human behaviour. The psychologists, on the other hand, although they have respected it, have not given an explanation of it.

Now, if the ancient admonition: "Know

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thyself", still stands nowadays in all its value and significance, we think it should be realized precisely through scientific investigation, by the experimental study of this specifically human *energy* within ourselves, and by a study of the laws governing its activities and expression.

Physiology is essentially the science of functions: in fact, if the physical body is connected with *matter* and anatomy is its specific science; *function* refers to LIFE and physiology is its science. After all *matter* itself is nowadays regarded as and resolved into terms of *energy*; it is therefore quite logical to define the human problem and to study it in terms of "energy", and to solve it in terms of "function". In fact, on all levels of the biological scale we find an *energy* that organizes its elements into a synthetic function, which is ever higher as we proceed from one kingdom of nature to the next. In the *mineral* world, *physical energy* organizes the electric corpuscles into atoms and molecules. In the *vegetable* kingdom, *vital energy* organizes the molecules into cells and living tissues. In the *animal* kingdom *psychic energy* organizes the cells and tissues into instruments of perception and action. In *man*, this *energy* is still something more: it organizes perception into *consciousness and into power*. More highly differentiated, it shows in man an individual character; it is no longer an *instinct of the species*, characterizing all the individuals of the same group, but is instead an individual conscience which, from one subject to the other, shows an endless scale of affective, cognitive and active possibilities; from the perception of the most retarded to the synthesis of the genius, from the emotion of the brute to the universal love of the saint.

To distinguish it from the atomic energy of matter, the vital energy of the plant, the psychic energy of the animal, theosophical psychology calls it "spiritual" energy, giving to this qualifying adjective a strictly biological meaning, which has nothing to do with any metaphysical interpretation.

Our modern languages do not in fact possess any other term to describe this conscious reality of an individual human "I", different from the energies previously evolved.

This term "spiritual energy" is the same as that used by Bergson when he wishes to define man, his deep consciousness, his real consciousness. By letting go of his outer and imperfect forms, his ordinary "I", man finds himself once again—according to this philosopher—and by the act of intuition he recognizes what he really is; human consciousness, when it is found again in this way, can no longer be mistaken for any one of the faculties with which it had been falsely identified in the past: it is no more either will or sentiment or even thought. Human consciousness is higher than these. It is neither its cognizing form, its affective one or its active one: it is all three of these faculties and, at the same time, it is above them; the *conscious synthesis*, immanent and transcending the ordinary "I", our original centre of consciousness, our real "I". There is but one term to describe it exactly, and it is precisely the one Bergson introduced into his nomenclature, using it as the title of one of his works: it is *Spiritual Energy*, it is SPIRIT.

This conscious energy is in fact not in man, neither is it of the body, nor psychic: it is something more. We live, feel and think with a body and brain inherited biologically from the preceding kingdoms, but the biological progress from the animal to man consists precisely of the appearance in the latter of an individual consciousness which, though it has not been located in a definite part of the cerebral cortex, is still a perfectly distinct and real form of energy.

On the other hand, scientists study these psychological phenomena both in animals and in men, in children and in adults, by similar methods; and—in their eyes—it is only the increasing complexity of the phenomena they observe that differentiates man from the animal; they do not discover a new mechanism in him. As a matter of fact,

they study "the animal" in man, *and not the entire man with his specifically human function*, namely the "spiritual function". And this explains the almost unsurmountable difficulty they have in making a really satisfactory synthesis; a difficulty which can only be overcome by psychology when it becomes integrated into a new science: *the Science of Spirit*.

* * *

Let us now examine some of the fundamental theosophical postulates in connection with physiology and psychology.

1. Theosophy affirms the unity of LIFE energy in all beings and in all the universe. This *unity* is expressed by the mutual interpenetration of the organism and its surroundings, and by the exchanges continually taking place between them. The Cosmic Function, or Divine Life in action is one in the universe.

2. LIFE, as an organizing process, is evolving. This organizing takes place on a series of levels; the levels of the organization of life are the same as those of the involution of matter. If we look upon them from the standpoint of matter, these levels are disconnected; the unity of Life, gradually organizing these levels, welds them together into one organic unity—both in the Cosmos and among separate beings.

3. No matter what level life may have reached, its activity is manifested in two directions: (a) it integrates the levels previously organized within the unity of the new level, which always acts as a synthesis; (b) it organizes the virtual content of its new level together with and by means of its preceding syntheses.

4. On our globe and within the sphere of physiological research, the levels so far developed are:

- (a) the material, or mineral, level;
- (b) the biological, or vegetable, level;
- (c) the psychic, or animal, level;
- (d) the spiritual, or human, level.

Successive periods of earthly existence have been devoted to the development of these levels, each new level evolving through

the integration of those below it: the biological or vegetable level annexed to itself and evolved through integration with the mineral; the psychic or animal level, through integration with the preceding vegetable level; finally the spiritual or human level evolved through integration with the animal level. Therefore we see Life, or the function of the plant, as biological, while its body is material; in the animal, Life, or the function is psychic and the body biological; in man, Life, or the function is spiritual and his body is psycho-biological. In man the *spiritual function* integrates the psychic and the biological into its synthetic unity.

Life is the energy or organizing power that descends from one level and organizes itself in the substance of the level below it as a body. The functional synthesis of Life always belongs to a plane or level higher than its organism. The organism is always the expression of Life and of its organizing power. As the *function* is LIFE, Theosophy postulates the distinction of the function with regard to the organism; the function transcends the organ, as the purpose transcends the action. The function moves the organ, as electricity moves the machine.

With regard to man, Theosophy maintains the absolute individuality of his organizing life. In man, spiritual evolution is individual. Universal Life reaches its full individualization in each human being; in the animal and in the plant it is instead collective, the real individual is formed of the whole species, therefore what evolves is the collective life of the species.

The life of each human being, on the contrary, is the life of an Ego which has evolved differently from that of all others, and the organizing powers of which are individually unique. Consequently, the life of each man is subject to his spiritual heredity; Theosophy, like the Indian philosophies, calls this heredity "KARMA"; and it is in accordance with the Karmic laws that each man is led to the race and family which are best suited, through psychic (social) and biological heredity, to supply him

with an organism corresponding to his real necessities, with respect to his present level of evolution. It is always within the sphere of the spiritual integration of its triple individual heredity, namely: spiritual, psychical and physical, that the Ego organizes its thoughts and feelings and bodily activities.

Seen from this point of view, it appears evident that if the unity composed of the psychic and biological levels is influenced (and controlled) by the spiritual level, any disturbance taking place in the relations between the SELF and its psychic levels, will also cause disturbances and perturbations in the activities of the body itself. In other words, the functions, either psychic or bodily, depend upon the spiritual Self, in the unity of which all the functional activities are integrated. There can of course be congenital illnesses, both organic and mental, which are inherited from the parents or social environment. But whatever may be the insufficiencies which have come upon the Self in this way—and these legacies are in truth never outside of the Self, as they are simply the reflexions of its own Karma—the idea of health is always an idea of harmony between the spiritual Self and its functional levels; and the idea of disease is that of a disharmony between the spiritual Self and its functional levels.

It can therefore be said that the human "I" must be regarded as a *sui generis* level and as the higher level, the last level, of the biological succession; maybe only an energetic level, but a "spiritual" one, different from the "psychological" one and the "somatic" one; and that it must integrate both of them through the synthesizing power inherent in it as a higher level. The exercise of this integrating function constitutes the specific "spiritual function", and this supremacy over the psycho-physiological functions is quite in keeping with the laws of biological evolution; this is confirmed by the theories of modern physiology and psychology.

The presence of *individual consciousness*

in the course of all psychological states, is a fact evidenced by the situations of ordinary daily life, as also by the investigations of experimental psychology. It cannot, however, be denied that, unfortunately, in the vast majority of cases, human consciousness seems to participate *passively* in the association of ideas or of sentiments caused by external stimulation, or by the automatic action of the mechanisms of the cerebral cortex. It registers and undergoes: how may we then attribute to this consciousness the importance of a biological level, and of a superior one at that?

Because of this fact it is necessary to keep in mind the two possible ways in which the consciousness may behave; namely its state of "weakness" and its state of "strength".

Consciousness is free in its activity just because it constitutes the "superior level"; it is therefore free to make use of the lower levels, as it should and could do; but also, unfortunately, free to give up this condition, and to diffuse and waste its energy in a series of situations not of its own making. This is what we call its "epiphenomenal" condition, which is to be encountered far too often in most states of consciousness, when a man's education has not been directed towards the exercise of "strength" in his conscious will.

When, on the other hand, this free will expresses itself in its specifically human form of "concentrated" consciousness, we see it putting to use the various associative mechanisms which it is supposed to integrate. Doubtless this struggle to exercise the spiritual function calls for an infinite number of efforts, because the associative mechanisms, their strength increased by constant repetitions, tend to take place automatically, unless the will intervenes with equally many and repeated efforts. But it is just this compulsory struggle which gives the most important testimony in favour of spiritual autonomy. When, having firmly decided to fix our attention on an image,

(Continued on page 115)

THERE CAME A WOMAN

NELLIE DALZELL

*"There passed us a woman, with the West in her eyes,
And a man, with his back to the East."*

When Mary Coleridge, a century ago, wrote these words, did she know she was prophetic? She wrote "There passed us a woman" but the word "came" seems more apt. She came, but she did not pass us by. She stayed, she brought us the Theos-Sophia, the Ancient Divine Wisdom of the East, and when at last she had to leave, she left us a whole library containing the teachings she brought us.

She left us a history of an indomitable woman, working against physical disabilities, adverse conditions, some very good friends, some not so good; yet through it all, the great heart and greater spirit of the woman never failed.

Who was she? We know her as H.P.B. We know her physical pedigree, but do we really know just *what* she was?

In the *Mahatma Letters* (P.204) the Master K.H. writing to Mr. A. P. Sinnett, says ". . . my brother M. made to you through her a certain offer, if you remember. You had but to accept it, and at any time you liked, you would have had for an hour or more, the real *baitchooly* to converse with, instead of the psychological cripple you generally have to deal with now."

W. Q. Judge in "Hidden Hints in the Secret Doctrine" (*The Path—Jan. 1892*) writes as follows:—

"That High Spirits work on Earth in bodies of men, while those spirits are still in the highest spheres (S.D. Vol. 1, P. 233-234 and notes, also note P. 235.) On P. 233 it is clearly explained that the author does not mean that which is called among the spiritualists 'control' of mediums by a spirit, but the actual continuance of the status and functions of the incarnated spirit in the supersensuous regions, while actually using as its own and

working in a mortal envelope on earth. So that, according to her, there are certain persons on this earth, living and working as ordinary human beings and members of society, whose informing divine part is so immeasurably high in development that they as such high beings have a definite status and function in the 'supersensuous regions.' We should say—assuming the correctness of the author's statement—that she herself was such a case, and that 'H.P.B.,' whether hourly in the day or at night when all around was still, had a 'status and function' in other spheres where she consciously carried on the work of that high station, whatever it was."

In *The Secret Doctrine* Vol. 1 p. 233 we read:

"Many are those among the Spiritual Entities, who have incarnated bodily in man, since the beginning of his appearance, and who, for all that, still exist as independently as they did before, in the infinitudes of Space . . .

To put it more clearly: the invisible Entity may be bodily present on earth without abandoning, however, its status and functions in the supersensuous regions."

W. Q. Judge suggests that H.P.B. was herself one of these Spiritual Entities.

Do we know *who* or *what* she was? We know she brought us teachings hitherto unknown in the West, and we know she founded or co-founded with Col. Olcott, the Society to which we belong, and which, though perhaps not numerically large, has branches in almost every country. We have those teachings in her books and they are corroborated in the *Mahatma Letters*.

We, however, are human and fallible. We do not all think alike. She taught us the

One-ness of All, and we are not *One*. We want Truth, and we see it differently, because we approach it from a different standpoint. We each want, and some of us believe, that we have *All Truth*, which is impossible. When we attain that stage, we are no longer we, but *I*, for we have reached, and re-become, the Atma, where all are One, and One is All.

Unity, at our present stage, is an ideal. We can attain Diversity in Unity, if we recognize the partial truth in each separate idea. There is Truth in all, yet none is All Truth. We could almost, if not quite, accept the Unity of which she spoke, if we would look for, and accept, the different ideas, as parts of the whole, and so show our willingness to learn the teaching she brought, and our desire to know still more.

Who is the Man with his back to the East?

In *The Key To Theosophy* P. 306 H.P.B. writes:—

“ . . . during the last quarter of every hundred years an attempt is made by those ‘Masters’, of whom I have spoken, to help on the spiritual progress of Humanity in a marked and definite way. Towards the close of each century you will invariably find that an outpouring or upheaval of spirituality—or call it mysticism if you prefer—has taken place. Some one or more persons have appeared in the world as their agents, and a greater or less amount of occult knowledge and teaching has been given out. . . . If the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living and healthy body when the time comes for the effort of the XXth century.”

What have we done with her teachings? What will the “Man with his back to the East”, the “New Messenger” find? We are nearing the last quarter, just a few years left. If we, or a few of us, are ready, his real work begins. We must work also. As human beings, we have a tendency to wor-

ship or adore one who seems so far ahead of us in the Evolutionary Scheme. We listen to every word, like parrots we repeat them, and often the real meaning escapes us. We mistake belief for knowledge. Only a few may understand the hidden values.

Are we united? Not exactly. Yet we could be if we would really try to understand the many different conclusions which may be drawn from a certain sequence of words. By studying those different conclusions we might arrive at the Spirit of the words.

The first article in the July-August issue of the C.T. is headed “Let’s Give Unity a Trial.” We could do that, and in so doing, we might find our differences dispelled. If so, we may make things easier for the “New Messenger.” We may also be making things easier for ourselves. By refusing to recognize truth in the reasoning of our neighbour, we discourage him and we also deprive ourselves. In addition, the Messenger, finding nothing stable with which to work, may just withdraw. He may turn his face to the East again and the world must wait another century.

We need his teaching *now*. Please, don’t let’s send him back. Let’s just

Give Unity a Trial.

TORONTO LODGE

Toronto Lodge welcomed Mrs. Hannah Buchanan, President of Vancouver Lodge, on Sunday, October 19. In the morning she led the regular Secret Doctrine class and in the evening acted as Chairman for the public lecture. Other western visitors on the same day included Mrs. Marion Thompson, Secretary of Vancouver Lodge, Mr. Emory P. Wood, President of Edmonton Lodge, and Mr. and Mrs. Philip Wilson of Victoria.

On Sunday, December 7 there will be a public lecture by Mr. Geoffrey Barborck. His talk will be entitled “The Pearl of the Orient”—the same title as his latest book published in the Quest series.

NOTES AND COMMENTS BY THE GENERAL SECRETARY

The General Executive of The Theosophical Society in Canada met on Sunday, October 19. The following members were present: Mrs. H. Buchanan, Messrs. D. W. Barr, C. Bunting, L. A. Dadswell, G. Gardner, C. Weaver, R. A. Webb and E. P. Wood. The General Secretary was in the Chair.

This was indeed a most auspicious occasion. It was the first time in fifty years that all the members of this committee had been together for one meeting, as it is seldom convenient for the western members to make the long journey to Toronto. Mr. Emory Wood, of Edmonton, had attended the North American Theosophical Students' Conference the previous weekend and had stayed over; Mrs. Buchanan flew from Vancouver especially for the meeting.

The members tackled a full agenda which included the Annual Report and the work of the T.S. in Canada. One of the main items of business was the letter received from the Secretary of the Canadian Federation on the subject of unity. (Both this letter and the Section's reply are printed elsewhere in this issue, so I shall refrain from repetition in this column.)

Time was also spent on the Constitution and By-Laws. A committee consisting of Messrs. Barr, Bunting and Weaver was appointed to redraft these in the spirit of the times and in conformity with the latest rules of the international Society.

The Society's Centenary celebrations, to be held in New York City in 1975 were discussed; it was agreed that the Canadian Section would offer its support to The Theosophical Society in America, which is planning for this event.

The General Executive approved donations of \$100.00 each to The Theosophical Society in India and to the Non-English Publications Loan Fund (c/o T.S. in America) to help in the publication of works

by H. P. Blavatsky in languages other than English.

* * *

November 12, 1919 is the date on the charter of The Theosophical Society in Canada. In view of the nature of our national organization, this is not an occasion for observance. Fifty years is a long time, however, and the golden anniversary might give us pause to think of the hard work that has been done over the past half-century to make the Canadian Section a viable unit of the Theosophical Society.

* * *

Members living in centres where there is no Theosophical Lodge, and who would like to investigate the possibility of putting on a local public lecture with a visiting speaker, should write to the General Secretary.

* * *

In chatting with new members recently it has been apparent to me that some confusion exists as to the structure of the Theosophical Society. No matter where he lives, a member belongs to our *international* organization. He joins *through* a Lodge (or in the case of a member-at-large, a national Section).

Just as individual members have complete freedom—within the spirit of the Society's objectives—to pursue their studies and to volunteer their activities as they see fit, so are Lodges autonomous, subject of course to the requirements of the group. Autonomy is also enjoyed by national Sections, but at this level, considering the diverse nature of the Lodges they incorporate, their function and character is bound to be broad and similar.

* * *

Among the evening courses offered this Fall in community colleges and other educational establishments in Metropolitan Toronto were: Yoga (8); Astrology (3); Hinduism; Occult Sciences; and "The Unexplained". I understand similar courses are available in other cities.

We have here an indication of a tre-

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mendous popular interest in subjects that but a few years ago were scarcely mentioned outside the T.S. It is to be hoped that some of the students taking these courses will go on to discover how Theosophy might help them in their quest for Truth.

* * *

Volume IV of *H. P. Blavatsky Collected*

Writings is now available. Lodge Secretaries or Book Stewards should order through the General Secretary.

There now exist ten volumes of the *Collected Writings*, which together with the other works of Madame Blavatsky add up to an impressive and valuable bookshelf of Theosophical literature. There should be a set in every Lodge library, and serious students will want to have their own for ready reference.

* * *

It is hoped that tape recordings of the Conference talks will soon be available for loan. The Section has an extensive selection of taped lectures given for the most part at Toronto and going back over the past ten years or more. Interested students or Lodges should write for a list.

* * *

I have much pleasure in welcoming the following new members into the fellowship of the Society: Mr. and Mrs. J. L. Cavanaugh, Mr. Jasbir K. Sawhney, all of Toronto Lodge.

* * *

I am pleased to announce that Mr. Geoffrey Barborka will pay another brief visit to Canada shortly. He and Mrs. Barborka have spent the greater part of this year in Europe, and they will make several stopovers on their way to California and home.

Tentative arrangements have been made for Mr. Barborka to lecture in Montreal on Friday, December 5 and in Toronto on Sunday, December 7. It is possible that other dates and places may be added.

Mr. Barborka is the author of *The Divine Plan*, *H. P. Blavatsky*, *Tibet and Tulku*, *Man's Potent Force* and *The Christmas Story*, among others. His latest work, *The Pearl of the Orient*, was a recent Quest book publication.

Over five years ago Mr. Barborka started the Secret Doctrine Question and Answer Section in this magazine, and has contributed faithfully to it ever since. If put together, this in itself would already make a fair-sized volume.

—T.G.D.

ANNUAL REPORT

For the year ended September 30, 1969

The period covered in this Report includes most of the fiftieth year of the Theosophical Society in Canada.

It is gratifying to note that some of the members who transferred to the new Section in 1919 are still among the stalwarts of the Society. Their continuity of service, added to that of all who joined subsequently and who are still active, is the real strength of our organization.

The year under review was disappointing as far as membership was concerned, the Section suffering a net loss of ten per cent. It is hoped, however, that at least some of the members who have been transferred to the inactive list will be reinstated in the coming months. It is not easy to identify the reasons for this drop, in so far as new members continued to be attracted in gratifying numbers, and the work of the Lodges did not cease to be as active as in past years.

One common problem faced by many Lodges has been the difficulty in finding suitable accommodation. Several changed their meeting places during the year; others stayed put in spite of financial or other drawbacks. Considering the inflated values on property in our major urban centres, it is quite likely that many organizations including ours will have to be more realistic in allocating funds for space which for the most part is used only for a few hours per week.

During the year, International Vice-President James S. Perkins and Mrs. Kathrine Perkins visited Toronto. Mr. John Coats visited most of our Lodges on a tour that was co-sponsored by the Canadian Federation of the Theosophical Society.

Preparations for the North American Theosophical Students' Conference which was to be held in Niagara Falls, Ontario, October 11 and 12, proceeded during the first nine months of 1969. The Conference is being co-sponsored by The Theosophical Society in America and has as its theme,

"Theosophy in the Coming Age".

In July, the General Secretary attended the opening of the Convention of The Theosophical Society in America, and also spent a day at the English Summer School. These meetings enabled him to make or renew acquaintances with several General Council members, and impressed on him the amount and quality of the work being done on behalf of the Society all over the world.

During the year Volume III of *H. P. Blavatsky Collected Writings* was placed in most of the major Canadian university libraries. This continued a Canadian Section project of donating the works to these institutions. Copies of the book, *William Quan Judge, Theosophical Pioneer* were freely distributed on a per capita basis to the Lodges.

Ted G. Davy, General Secretary.

Note: Although the official year ending for The Theosophical Society in Canada is June 30, that of the parent organization is September 30.

UNITY ON TRIAL?

There was a delayed reaction to the July-August editorial, "Let's Give Unity a Trial". Delayed, but strong.

The editors confess to no little surprise at what was essentially an emotional response to their suggestion that an attempt be made to see whether or not a certain problem might be solvable. They do not have the answers, never pretended they did, but are willing to keep their minds open.

A selection of correspondence relating to the article follows.

An official letter on the subject of unity was sent from the Canadian Federation to the Canadian Section, and this is being studied. We find it rather incredible that a form of censorship could be proposed—in Canada of all countries—and one can only hope that such a proposal would not be supported by a consensus of Federation members.

Mrs. Buchanan writes of the distressing

events that led up to and followed the "split" in Vancouver. But obviously these conditions do not exist today. For many years Mrs. Buchanan herself (President, Vancouver Lodge, Canadian Section) has led a Secret Doctrine class on behalf of the Hermes Lodge (Canadian Federation) in Vancouver. In other centres similar inter-lodge co-operation is taken for granted. There was no evidence of any differences at the recent Conference in Niagara Falls in which Section and Federation members worked together—with probably not a thought about their affiliations.

It might be well to remind readers that the suggestion which evoked this response (but which appears to have been generally overlooked) was that the Canadian Federation and Section might experiment with unity for a few months. Those who do not wish to go even this far must be well satisfied with the present situation—Eds.

Regarding the first article in *The Canadian Theosophist* Jul-Aug 1969 issue, entitled, "Let's Give Unity a Trial", I wonder if the writer knows what actually happened when the split in The Canadian Section took place and the Canadian Federation was born?

In the Vancouver Lodge the split came about in 1924 after several years of bickerings and wrangling and controversy, principally at business meetings. There were so many factions in the Lodge—"Star in the East", "Co-Masonry", "E.S.", "L.C.C.", "World Teacher", "Round Table" for children, thrusting out the Lotus Circle, etc. All these were laying their eggs in the Vancouver Lodge (and in others) until they hatched out a queer anomaly of confused ideas all in the name of Theosophy. Few members knew what the Masters' teachings of Theosophy, as in *Isis Unveiled*, *The Secret Doctrine*, *The Key to Theosophy*, *The Voice of the Silence*, really were. Had they known would there have been a split?

Books were coming out of Adyar written by supposed "Initiates" who had passed

initiations in their sleep (but did not know anything about such in their waking hours, until told so by Mr. Leadbeater). During this time Bishop Wedgewood visited Vancouver, lecturing at Lodge with so much propaganda on the L.C.C., walking around the city in his long cassock with a large cross dangling from his neck. The Star in the East members used to stand at the door of the Lodge after public lectures handing out pamphlets about the coming of the Great World Teacher, the Lord Maitreia who was going to use Krishnamurti's body very soon. The Round Table, for children (picked from the Lotus Circle classes) using the Lodge Rooms with locked doors during classes. The E.S.ers were told by Mrs. Besant they had to join one or other of these groups because the Master M. desired it. (I used to wonder why the Masters never desired that the E.S.ers should study *Their* teachings of Theosophy as written down by H.P.B.!).

Meantime there was a small group of Blavatsky students who were objecting to all this. Some were in office in Lodge, but were gradually put out, by numbers, in voting. The split was organized and Mrs Besant informed. However, the 17 members on the H.P.B. side also wrote Mrs. Besant and informed her of their views in the matter. When the large group decided they were going to carry the day because of their numbers, one of the officials of the Lodge was asked, "What about the 17 members—what would they do?" His answer was, "To hell with them!" It was as bad as that—I went through it. However, when the answers to the letters sent from both sides came back from Adyar much to everyone's surprise Mrs. Besant said, "So long as there are seven members of the Vancouver Lodge loyal to their charter everything belongs to them and cannot be taken from them, and I see you are 17. So you 17 members will carry on with your Lodge affairs." Unfortunately this letter was kept by the President of the Lodge at that time instead of being put on file in Lodge, and recently has

been mislaid or lost. But the record of it will still be on file (either late 23 or early 24) at Adyar. How else could we have kept the original Charter which has hung in Vancouver Lodge all these years? But Mrs. Besant told the other group to get themselves formed into a Lodge and they would be acknowledged by Adyar as the principal Lodge in Vancouver. So, at the first business meeting held in Lodge, which happened very soon after—in March, 1924—each official gave his report and afterwards said, “And now I give in my resignation from Vancouver Lodge.” The meeting was soon over and then 80 members walked out of Lodge leaving 17 very heart broken members behind them. The outgoing group soon formed themselves into the Hermes Lodge in Vancouver.

Well, we carried on in Vancouver Lodge through many many difficulties. Our monthly expenses—rent, phone etc.—were \$120.00 per month and in 1924 this was colossal. Only a few of the 17 had had official experience. We gathered many together again. The Julian Lodge joined in with us and they helped in lecture work, etc. Came the depression and on to world war 2. We went from large Lodge rooms to smaller, today we have a small group 100% students of the Masters’ Teachings written down by H.P.B. and often by Themselves, using the body of H.P.B.

I am one of the few left of the 17 members who experienced the “split”, though some of the children of the Lotus Circle of those days are members of our Lodge and are earnest in their studies of the Ancient Wisdom. And, by the way, the Orpheus Lodge in Vancouver gave us their full support, all through the trying time of the split, and their moral support ever since. Only a few of the present Hermes Lodge members know this history.

I am much older since 1924, but as then, I would resist any usurpation of the original teachings again and again. I was in the E.S. in the early days for about 5½ years. In the beginning of my studies in that

group I was given A.B.’s and C.W.L.’s works to study, but later when I had taken the “Vow to my Higher Self to make Theosophy a living power in my life, etc.,” and I began to study H.P.B.’s Instructions to Esoteric Students, I answered a question in the E.S. very naively by saying, “I used to think I knew something about the teachings of Theosophy but since I’ve been studying the “Instructions’ *I know I don’t!*” (These Instructions are printed in Vol. 3 of the 3rd Ed., Vol. 5 in the 6-vol. Ed. of *The Secret Doctrine.*)

It is just about five and a half years until there will be another messenger from the “White Lodge”. How are we going to recognize the Messenger?, because many claimants will be springing up on all sides. If we do not know something of the original message which was given by H.P.B. in 1875, how will we recognize the message and the messenger in 1975? Re, the article “Let’s Give Unity a Trial”, let our *Unity* be, in the remaining years until 1975, in the Study of the Masters’ works given through H.P.B. Let us unite in each Lodge with all the hearts and brains we possess to understand the original teachings. Let us go to the original books, not to what someone has written on them. Let us get into the magnetism of the works of the Masters through H.P.B., and let us use our Intuition. Surely by 1975 we will have discovered what the Masters were trying to tell us in 1875. Then we may realize our responsibility in that we, the older students, should be helping the younger members to understand what the “Open Sesame” command means upon entering the cave of Gold and Jewels of Truth in the marvellous teachings the Masters have given us. In that, I think, The Masters asked us to “Try” to understand.

To quote from *Isis Unveiled* Preface Vol. 1 page V. “Men and parties, sects and schools are but the mere ephemera of the world’s day. TRUTH, highseated upon its rock of adamant is alone eternal and supreme.” Let us get at the Truth!

Hannah Buchanan, Vancouver Lodge.

May I say that I wholeheartedly agree with the sentiments expressed in your editorial, "Let's Give Unity A Trial", in the July-August, 1969, issue of your magazine.

It seems to me, however, that the method you propose for bringing about unity on a trial basis may not be the best one possible. We are a philanthropical, and as such a non-profit-making organization and a move that is beneficial in the world of business might not always be desirable in our case. Also, establishing a merger, or conglomerate, of disparate units at this time, without a basic understanding and full acceptance of the mutual differences, would at best be glossing things over.

You rightly point out that both the Canadian Section and Federation lodges belong to the same world-wide mother society at Adyar. Why not open a dialogue between the two Canadian groups to tackle those challenges facing us all alike today? A Think Tank for an open ended enquiry into all questions concerning the welfare of our Society. This could be of real benefit, and in the process we may find that there has come about a better understanding, and even a genuine appreciation, of our various views. That would mean the end of any dichotomy, and the beginning of true unity which includes diversity. Then, and only then, will the present dual structure have served its purpose.

Inge Jackson, F.T.S.
(Canadian Federation)

In the unsigned article "Lets Give Unity a Trial" (July-August C.T.) the author completely ignores all the complex and so far irreconcilable factors which first caused, and subsequently perpetuated this disunity. This bland suggestion of Unity, just like that, in the face of all the evidence of the desecration of the Teaching exposed in the C.T. over the years staggers the imagination.

Ever since its inception the C.T. has opened its pages to all who strive to uphold the fundamental principles of Theosophy, and to expose the activities of those

who would desecrate them. To bring out into the open the manner in which Theosophy has been exploited for the self-aggrandizement of the Theosophical Leaders and Supporters, misrepresented in order to establish Sacerdotalism in the Movement; the foisting of such Adjuncts as Co-Masonry, the Liberal Catholic Church, and a World Teacher to be, upon innocent victims drawn into its ranks by blandishments wholly incompatible with its principles, and furthermore to combat the oft repeated slogan, that Theosophy has no Teaching. This infamous conjecture—obviously concocted by those who would free themselves from the discipline implicit in the principles of Theosophy—would have us believe in face of all that was written and taught by H.P.B. during the period that she was acting as the emissary of the Founders—"That Theosophy has no Teaching."

It is not through lack of fraternal feeling that we have taken this stand, but in knowing full well the cupidity which besets us all, and also the very lively possibility on the part of those who support the causes of disunity that they would like nothing better than to see an end to the Organ which has defied their efforts to subvert the Teaching.

Ernest F. Wilks,
President, Orpheus Lodge T.S.
P.S. All Orpheus Lodge members fully agree with the view expressed in this letter.

September 23, 1969.

Mr. Ted G. Davy,
General Secretary,
The Theosophical Society in Canada.
Dear Mr. Davy:

We held our Federation Council meeting last evening in Hermes Hall, and welcomed your letters, and a telegram from Mr. Spinks on our mutual issue of Unity. To form a nucleus of Brotherhood in the true spirit of our first and most important object in The Theosophical Society was our theme!

The general feeling from the reports which came from members and Federation

lodges was a sincere desire for unity in Canada. Greater strength would ensue, and a more constructive public image, and future planning would be possible. A move towards this has been practised in Victoria, Vancouver, Edmonton, Calgary, and Toronto especially, when the Federation lodges have taken every opportunity to join with the Section and cooperate with it in mutual activities over the years.

The total expression from the membership moves toward the firm establishment of mutual trust between us, dedication and cooperation without compromise on principle, loyalty, respect, freedom, and the right of the lodges and individuals to make their own interpretations, and find their own source material in the study and mutual search for Truth, bound only by the three objects of The Theosophical Society, to which both are committed.

Suggestion therefore to you from the Council meeting is as follows: "Toward unity of the Canadian Section and the Canadian Federation, the Federation would suggest to the Section that a positive, wide-open view be taken at this time, NOW. That past "splits", misunderstandings and accusations be dropped. That the so-called separate two teachings termed "Neo-Theosophy", and "Original Theosophy" be no longer promulgated, there being in essence only ONE THEOSOPHY. That the attacks against the Esoteric Section cease, such Section having been founded by H. P. Blavatsky. That a Canadian Magazine be published with editors and writers representative of all members, in the true spirit of Brotherhood and Freedom, and material agreed upon before publication by this representative body.

If such an attitude can be reached by the Section membership, the Canadian Federation membership will welcome the opportunity to establish with you a firm committment on these issues, and a stable platform from which we can all work freely and openly together as a united Section in Canada."

As equilibrium is achieved only by a balancing of opposite forces, and then a transcendence to another state of awareness is possible, and happens,—it will not necessarily therefore be a requisite of our union to attain to a sameness of thought or action. The vitality of the whole movement is possible because of the diversity and richness found in the several points of view, and in the depth of the great teachings themselves. These are to be found in the Secret Doctrine, the Mahatma Letters, and many other ancient and modern works available to the seeker.

When we do reach a mutual understanding I feel the actual mechanics of union will fall into place quite simply and naturally.

I am confident you will consider the suggestion we have made, and that we will hear from you favorably.

In the same spirit as this letter began, to form a nucleus of Universal Brotherhood in the widest possible sense, we remain,

Faternally and most sincerely yours,

Gladys Cooper

The Canadian Federation of

The Theosophical Society

Mrs. Gladys Cooper, Secretary.

October 25, 1969.

Mrs. Gladys Cooper

Secretary

The Canadian Federation of

The Theosophical Society

Dear Mrs. Cooper:

On behalf of the General Executive of The Theosophical Society in Canada I wish to thank you for your letter dated September 23.

Your letter was discussed at length at our quarterly meeting on October 19. Finally it was decided to table it with a view to obtaining clarification of some of the matters contained therein.

I shall be in touch with you later in this connection.

With all best wishes.

Yours sincerely,

Ted G. Davy, General Secretary.

THE GREEKS AND THEIR GODS

Being comments on W. K. C. Guthrie's book of that name by

ALVIN BOYD KUHN, PH.D.

(Continued from page 80)

I conceive that there is tremendous significance in Guthrie's analysis of the turn from Homeric to chthonian status of Greek religion (P. 254-256) et seq. When he speaks of a growing disbelief in the gods of the Olympian dynasty of Homer as Greek faith turned to worship of the chthonian gods, so many strains of religious motivation are involved here that it could well be the theme of a whole book, and a most significant one.

Naturally, the movement from gods in heaven or on the high mountain to gods of and on earth would ostensibly be considered a movement *downward* as Guthrie describes it. The downwardness, however, seems only or almost physical, not conceptual. "The day of the underworld gods was only beginning," says Guthrie. But is it true to say that the attraction of the earth-gods was "darkness and mystery"? Are not things on earth more open, evident, visible and clear than the things of heaven?

Guthrie speaks of the influx of the mystery cults as evidence of the direction of the turn then in motion. But if he knew much of the mystery cults, he would know that just because the word "mystery" goes with their name, the content of their teaching is not necessarily more mysterious than the content of the worship of heaven-gods. For the deep insight of the mystery-cults brought religion down from heaven, or worship of celestial powers, which must necessarily be vague and mysterious—in fact utterly unknowable (as Greek philosophy always said it was)—to a study and "worship" of the nature and powers of divinity resident immediately in the constitution of man himself.

We are witnessing a great movement in the same direction today, in the very great sweep of scores of cults whose dominant

motive is to cultivate the god-power in man as distinct from "worshipping" the God so remote in the cosmic heavens. The defection of thousands of generally pretty competent thinking people from the church to these cults is perhaps the most notable feature of religious life today.

For my Ph-D thesis Columbia University assigned me the writing of its work on Theosophy, the only book on that much-suspected theme ever sponsored by the academic world. Theosophy is pretty much a move toward the restoration of the ancient mystery cults and in so far as it is divine worship, it worships the divinity IN MAN as distinct from the divinity heading the cosmos, though that goes with it. The God-in-Man is considered a ray of the cosmic God of all. It is completely *humanistic* as against *theistic*, yet its humanism *includes* the God-ray, the God-germ IN the nature of man, not OUTSIDE it.

Los Angeles and southern California generally is saturated with this spiritual-cult ideology, and all our large cities register the movement among serious thinking people. And the thing touches me closely, from the fact that the heads of these numberless cult groups are discovering the sensational material in my own books and are using it to support their preachments!

After all, what is an earth-god as distinct from a god of and in heaven? An earth-god can be only the creative power behind and in NATURE. Is that creative power to be thought of as less divine than the power that creates the SPIRIT in man's consciousness! Is it not actually the SAME POWER, which has bifurcated itself for creative purposes into the polarity of SPIRIT and MATTER! Does not this same Power generate all the vibrations of the universe, from the lowest and slowest

to the most unthinkable rapid! Are we to despise the atom and worship feeling and thought alone? In short, are we to damn matter and earth, sense and body, as religion *has done*, as evil and the very devil, and worship and exalt alone that we call SPIRIT? To my mind this tendency has been the one great aberration of humanity in all history. To study the history of religious asceticism is to sense it as the most lamentable miscarriage of good human sense and the greatest tragedy of history,—the idea that the evil body has to be crucified to save the soul. “The malignancy of matter” was just about the cardinal doctrine of the early Christian theologians, notably St. Augustine!

What can the Chthonioi be but the one creative Power working through the negative pole of its eternal duality, and can this be any less sacred and “divine” than the (same) Power working through the positive pole of spirit? To “worship” Chthonian gods is simply to pay due and natural reverence to God at work in his visible universe. There can be no two opinions about this. On any other basis—our usual one—we set one side of God’s life over in hostility to the other side. Since “Job” we see God as baffled and thwarted by his wily enemy, Satan!

John Dewey said a notable thing when he declared that the dichotomy between spirit and matter was the most calamitous enmity in all human life. Of course the two forces of the polarity are “opposed” to each other; but they are not “hostile.” The opposition is that of function, not of purpose. “Evil” is not created to thwart the “good” but to BALANCE and STABILIZE it! The failure to comprehend this polar relationship in its scientific significance has filled the earth and history with blood and anguish unspeakable. Man should thank the universe that he can see and adore the wonder-work of God in his chthonic aspect.

So is it not possible that the turn of the Greek religious sense from Homeric heaven-gods to the Chthonioi was from greater,

in fact supreme, mystery and (mental) darkness to a brighter and clearer recognition of the presence of deity in earth and nature?

(To be continued)

WHAT IS THE REAL FUNCTION OF THE HUMAN “I”?

(Continued from page 104)

an object, a thought, a sentiment, we find that we are repeatedly drawn away from our objective, and transported towards other subjects by the association of ideas; when, after repeated and constant efforts, we are finally able to keep our consciousness without distractions, concentrated upon the chosen object or idea, we must agree that this voluntary concentrated consciousness differs very greatly from the psychological mechanisms of the past. We know then that if we really “will” we can succeed—with difficulty, but freely—in overcoming and mastering these undisciplined servants. And it is precisely because these two activities, the mechanical and the voluntary one, have come face to face in opposite directions; because we have had to struggle and fight, that it has become clear that they are two distinct mechanisms, the conscious will being definitely superior to the other.

It is this notion of “concentration” as opposed to “relaxation or diffusion” of the spiritual activity, which explains the insufficiencies and errors of psychology in the past; while at the same time pointing out the experimental direction of the new “science of spirit”.

Up to the present, research has stopped at the anomalies and weaknesses of this activity. It is now time to study the course of its exercises in autonomy instead. As well as experimentally registering spiritual renunciation, we must now study the exercises “in strength” of the human spirit, and all their psycho-physiological consequences.

However, the exercise of concentration must not be regarded as a type of sporadic

mental gymnastics, suitable for the attainment of certain particular results, even though they may be very important ones. This "concentration" must on the contrary be the normal state of consciousness, for it alone can ensure man's total health: spiritual, psychic and physical. In the physical field itself the numberless functional diseases which occur in the absence of any organic affection and which aggravate the latter when they are present, are in actual fact the painful consequences of this perpetual condition of renunciation or spiritual weakness, which is perhaps the most powerful scourge known at present to our ignorant humanity.

The habitual exercise of conscious autonomy in carrying out the spiritual function, is without doubt the *sine qua non* condition for physical and psychological health. The existence of a spiritual biological level is now beginning to attract the attention of men of learning, owing to a large number of testimonies; and at the same time this level is showing itself to be truly the superior one which is capable of governing and regulating the psychic and physiological activities below it, thus keeping the whole organism in harmony or, when it does not—as it should—exercise its own specific spiritual function, it can cause both organic and psychic disorders. This supremacy over the psycho-physiological functions is, as we have said, entirely in accordance with the laws of biological evolution and this is confirmed by the ideas of modern physiology and psychology. In fact, modern physiology is conceived within the framework of the great theory of evolution, according to which the vegetable and animal kingdoms are not created separately by an extra-cosmic God, but are, on the contrary, successive steps in the evolution of Life, of which each kingdom—and within it, each species—forms a rung of the great ladder of evolution.

The Unity of Life is therefore clearly admitted, as is the subordination of the lower levels once they have become integrated

into the higher one. As a consequence, we find developed successively in man during the embryonic period and at the same time after birth, the biological and psychic levels of the plant and the animal: the plant is represented by the cellular and humoral systems; the animal by the twofold nervous system, in which the "sympathetic" system corresponds to the invertebrates and the "cerebrospinal" one to the vertebrates; the activity of both takes place normally, subordinate to the conscious energy of the "I". Modern physiology has now come to a synthetic conception of man: the functions it studies are no longer regarded as mere states of activity of the organs; the *function* is a positive entity, namely *life in action*; and the *organizing Energy of Life* which cannot be disconnected from any teleological element—is a *positive reality*.

The essential duty of man here on earth is to complete human evolution, thus realizing the plan of the Divine Architect. When man shall be Lord of his destiny and will thus have reached the highest peaks of human level, new and boundless horizons will open up before him, still more glorious goals will appear to him to be reached and to be surpassed. But above all he will have consciously *realized* that from the mineral to man, the interblending currents of Life and Form are all manifestations of ONE ONLY ALL: that the indivisible Unity of Life contains in itself Life and Form, Space and Time, as co-existing aspects of the ONLY REALITY!

We are indebted to Mrs. R. M. Vosse, of South Africa, for this translation. —Eds.

BOOKS FOR CHRISTMAS

Looking for Christmas gift ideas? *H. P. Blavatsky Collected Writings*, Quest Books, Blavatsky Institute Books, might be welcomed by students. Or treat yourself. Write Book Steward, Toronto Theosophical Society.

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. Here is a passage from *The Secret Doctrine*:

“The various Cosmogonies show that the Archaic Universal Soul was held by every nation as the ‘Mind’ of the Demiurgic Creator; and that it was called the ‘Mother,’ *Sophia* with the Gnostics (or the female Wisdom), the *Sephira* with the Jews, *Sarasvati* or *Vach* with the Hindus, *the Holy Ghost being a female Principle*. Hence, born from it, the *Kurios* or *Logos* was, with the Greeks, the ‘God, mind’ (*nous*).” (S.D. I, 352; II, 67-8 6 vol. ed.; I, 377 3rd ed.)

Now my question is: Since the Holy Ghost of the Christian Trinity is equivalent to the Gnostic *Sophia*, which is represented as a female Principle—Wisdom—this would seem to correspond to the Second *Logos* in the enumeration of the Three *Logoi*; then, is the enunciation of the Christian Trinity as Father, Son and Holy Ghost in the wrong order?

Answer. Yes, from the standpoint of the Greek Church, also called the Eastern Church. For their enunciation of the Trinity is made in this manner: From the Father proceeded the Holy Ghost, and from the two proceeded the Son.

This is one of the basic differences between the Greek Church and the Roman, or Western, Church. It resulted from the introduction by the Roman Church of the *Filioque* clause into the creed, which is stated to have first been enunciated in Toledo in 589 A.D. The significance of the *Filioque* clause is this: *Filioque* means “and the Son” giving the interpretation (in the Roman Church) that the Holy Ghost *proceeded from the Father AND THE SON*.

It should be mentioned that this addition was made by the Roman Church without the sanction of an oecumenical council. The final schism between the two Churches occurred in 1054, and to this day in Western churches the enunciation of the Trinity follows the dictum of the Roman Church; but not in the Greek Churches.

The schism caused by the *filioque dogma* is referred to in *The Secret Doctrine* in this manner:

“. . . the everlasting question of the *filioque dogma*, which since the eighth century has separated the Roman Catholic from the older Greek Eastern Church.” (S.D. II, 635; II, 672 3rd ed.; IV 207 6 vol. ed.)

...*Question.* How does *The Secret Doctrine* refer to the early manifestation of our Earth?

Answer. “the solid Earth began by being a ball of liquid fire, of fiery dust and its protoplasmic phantom.” (S.D. I, 191; I, 242 6 vol. ed.; I, 214 3rd ed.)

It should be borne in mind that this reference to the Earth does not apply to its fourth developmental stage. This latter stage is usually referred to as the Fourth Round, for it represents the earth in its Prithivi stage of evolution—also referred to as the developmental stage of the Earth element-principle. The quoted passage has reference to the Earth’s first manifested developmental stage, demonstrating the Tejas development state, known as the Fire element-principle. This is commonly referred to as the First Round of the Earth. The condition described would apply to all the seven globes of the Earth planetary system, although the most material developmental phase of the Tejas element-principle

would manifest on the fourth globe of the planetary system, which is referred to as Globe D of the septenary chain.

“Thus, in the first Round, the globe, having been built by the primitive fire-lives, i.e., formed into a sphere—had no solidity, nor qualifications, save a cold brightness, nor form nor color; it is only towards the end of the First Round that it developed one Element which from its inorganic, so to say, or simple Essence became now in our Round the fire we know throughout the system.” (S.D. I, 259; I, 303 6 vol. ed.; I, 279, 3rd ed.)

Question. What is meant by the seven lines of evolution and what are they?

Answer. The manner in which this question is phrased enables one to apply it to two distinct evolutionary schemes.

(1) The seven lines of evolution may be applied to the developmental stages of a planetary system, which is thus phrased in a Commentary from the Book of Dzayan:

“It is through and from the radiations of the seven bodies of the seven orders of Dhyanis, that the seven discrete quantities (Elements), whose motion and harmonious Union produce the manifested Universe of Matter, are born.” (S.D. I, 259, I 303 6 vol. ed.; I, 279 3rd ed.)

One interpretation of this Commentary may be applied to the evolutionary developmental stages of the seven discrete quantities—signifying the seven Tattvas or Element-principles (or simply “Elements.”) This means that one Element-principle predominantly undergoes its evolutionary development during one particular Round—one stage during each one of the seven Rounds fulfilling a cycle of manifestation, or a Manvantara.

Thus during the First Round the Earth demonstrates the evolutionary developmental phase of the Tejas Element-principle—in Sanskrit the Taijasa-Tattva. (This was described in the answer to the previous question.) During the Second Round the evolutionary developmental phase of the Air Element-principle is manifested—Vayu-

Tattva.

“The Second Round brings into manifestation the second element—Air, that element, the purity of which would ensure continuous life to him who would use it . . . ‘From the second Round, Earth—hitherto a foetus in the matrix of Space—began its real existence: it had developed individual sentient life, its second principle.’” (S.D. I, 260; I, 303-4 6 vol. ed.; I, 280 3rd ed.)

The Third Round brings forth the evolutionary developmental phase of the Water Element-principle—Apas-Tattva.

“The *Third* Round developed the *third* Principle—Water.” (*Ibid.*)

The Fourth Round, our present Round, is manifesting the evolutionary developmental phase of the Earth Element-principle—Prithivi-Tattva.

“the Fourth Round transformed the gaseous fluids and plastic form of our globe into the hard, crusted, grossly material sphere we are living on. ‘Bhumi’ (the Earth) has reached her *fourth* principle. To this it may be objected that the law of analogy, so much insisted upon, is broken. Not at all. Earth will reach her true ultimate form—(inversely in this to man)—her body shell—only toward the end of the manvantara after the Seventh Round.” (*Ibid.*)

The Fifth Round’s evolutionary development will bring forth the Akasic-Tattva (rendered the Aether Element-principle).

The Sixth Round’s evolutionary development will manifest the Anupapadaka-Tattva (for which no appropriate English equivalent is available, however, it may be regarded as the “Spiritual” Element-principle.)

The Seventh Round which was mentioned in the above-quoted passage as bringing forth the Earth’s “true ultimate form” represents the evolutionary developmental phase of the Adi-Tattva—literally the primordial Element-principle.

(2) The second aspect of the “seven lines of evolution” (so phrased in the question), may be applied to the evolutionary

phases of the monads undertaking the cyclic pilgrimage referred to in *The Secret Doctrine* in the third fundamental proposition as "the obligatory pilgrimage", for

"no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle—or the *Over-Soul*—has passed through every elemental form of the phenomenal world of that Manvantara." (S.D. I, 17; I, 82 6 vol. ed.; I, 45 3rd ed.)

The enumeration of the "seven lines of evolution" designates the seven Kingdoms of Nature: Classes I, II and III of the Elemental Kingdoms, followed by the first of the manifested kingdoms—the Mineral Kingdom; the Plant Kingdom; the Animal Kingdom; the Human Kingdom.

BOOK REVIEW

Thomas Taylor The Platonist. Selected writings edited by Kathleen Raine and George Mills Harper. Published 1969 by Routledge & Kegan Paul. xiii + 544 pp. Price £3 15s.

"... Thomas Taylor, the most intuitional of all the translators of the Greek Fragments ..."

—H. P. Blavatsky

The Secret Doctrine, I, 425

The number of Thomas Taylor's works that have been reprinted in the last few years is gratifying to those students who recognize in him something more than just a translator of Greek philosophical writings. This latest book not only contains more of his work which has long been out of print, but also two outstanding essays, "Thomas Taylor in England" by Kathleen Raine (the eminent William Blake scholar) and "Thomas Taylor in America" by George Mills Harper.

Mrs. Raine traces Taylor's influence on English poets and writers, notably William Blake and Samuel Taylor Coleridge. Others

who owed much to Taylor included William Wordsworth, W. B. Yeats and AE (George W. Russell). Of the latter two, Mrs. Raine states that they came to know Taylor "... in the context of the theosophical movement ... and they no doubt read his work in the reprints and new editions promoted by the Society."

Across the Atlantic Taylor was to be regarded with respect by other prominent thinkers. Mr. Harper describes him as "... one of the ... sources of the transcendental stream in America." Bronson Alcott, Ralph Waldo Emerson and their friends, inspired by the Taylor translations and other writings, were keen Platonists and their enthusiasm lasted to the second half of the nineteenth century when it was taken up with renewed eagerness by Alexander Wilder and other American Theosophists.

These essays show Thomas Taylor in an exceptionally favourable light—a position he has not always enjoyed, especially in scholarly circles. It is to be hoped that these papers will interest students sufficiently to want to find out what it was about Taylor that endeared him to so many first-class minds.

This book also contains some biographical accounts of Taylor. It includes several interesting illustrations, including a photograph of the famous painting which hangs in the National Gallery in Ottawa. A 15-page bibliography is most valuable; if nothing else its length is impressive and stands as a tribute to Taylor's industry. (For all his voluminous output he died a poor man: few of his published works earned him more than a pittance.)

The principal works reprinted in this volume are: *Concerning the Beautiful* (Plotinus); *The Hymns of Orpheus*; and *A Dissertation on the Eleusinian and Bacchic Mysteries*. Other shorter pieces are also included.

Both for the essays and the rare Taylor books, *Thomas Taylor The Platonist* is highly recommended.

—T.G.D.

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