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## ADDED STRENGTH

The new year brings promise of revitalization, fresh determination, improvement. All positive factors. If we attune ourselves to the natural cycle we are in like phase and our efforts will be optimized. "Help Nature and work on with her . . ."

This time of the year is especially significant in this regard for, as H.P. Blavatsky wrote: "The astral life of the earth is young and strong between Christmas and Easter. Those who form their wishes now will have added strength to fulfil them consistently." —*H. P. Blavatsky Collected Writings, Vol. IX, P. 5.*

Our wishes and resolutions pertain mostly to our personal lives and activities. Most students of Theosophy, however, will in addition or instead be giving thought to the Brotherhood of Humanity and their responsibilities towards it; and to their relationship with the Theosophical Movement. What can they do to assist in its important work—which in any case is very much concerned with the former? When the state of humanity and that of the Movement are considered it is difficult to escape the conclusion that the possibilities and opportunities are unlimited.

Where to start and what to do? Each must recognize his own duty and do it to the extent of his ability. As in everything, "Try" is the watch word. But whatever is attempted, in harmony with the season a forward looking attitude should be among the positive qualities lent to the work.

The Roman god Janus, for whom the month of January is named, possessed two heads. One looked to the past and the other

to the future. There is surely a message here: we should not waste our time by concentrating all our attention on what happened in years gone by; at the same time, the experience of the past should be of much value to us when planning for the months and years ahead.

However strong the nostalgia, we are wasting our time in trying to relive the past. The mistakes of bygone years are unfortunate, but opportunities for their correction will no doubt be presented to the actors concerned on a suitable occasion. For us, it will be enough—and wonderful at that—if we can understand what went wrong and forbear to repeat the errors should we be faced with similar circumstances. All the good in the "good old days" will be part of our future if we have earned it; but let not our vision be so clouded or distorted that we think the old days were perfect in comparison to the present. They surely were not.

In looking to the future, on the other hand, let us not be fooled by mirages. A tranquil existence for the Theosophical Movement is highly unlikely. The road ahead is a rough one and all the wishing in the world won't make it otherwise. Whether or not we get to the end of it, we should not forget those who will be making the journey after us, and recognize our obligation to smooth out some of the bumps for them.

A new year, a new cycle is beginning. Now is the time to put forth our best efforts and benefit from the "added strength" the season offers.  
—T.G.D.

# THE ORIGIN OF THE SOLAR SYSTEM

L. GORDON PLUMMER

This article is intended to throw some light from the Theosophical viewpoint upon some of the most perplexing problems concerning the origin of the Solar System, as well as upon the question of the relative ages of the various celestial bodies of which it is composed.

The student is confronted with knotty problems at the outset. First of all he finds that H. P. Blavatsky was writing at a time when the theories about the origin of the Sun and planets were not as yet developed. The means for more accurate study were not then available, as they are today. Thus, she was years ahead of her time, and was naturally ridiculed. It is most gratifying to theosophical students to note with each passing year, how the gap between scientific hypothesis and theosophical teaching is being narrowed, and we look for the time when the ultimate key will have been recognized by present day science which will enable the foremost thinkers to unlock the great mystery which yet hides the real explanations.

Another vexing problem is that H.P.B. appears to contradict herself upon occasions, and this is more apparent when we study sources that are not only widely different in context, but also in terms of the dates upon which her various statements were written.

I believe that we should dispose of this question first of all. The seeming contradictions are understandable if we apply one master-key. This lies in the scientific approach as compared with the Theosophical teaching.

Science views the entire universe as an event. However complex that event may be, it is nevertheless *one event* which started some five billions of years ago, as most scientists now agree.

In contrast to this, H.P.B. considered the

universe as a series of events. From this we should see that in the grand picture, the origin of the Sun was an event; the origin of the Moon was another event; that of the Earth, yet another, and so with all of the planets. Since these events did not occur simultaneously, it becomes obvious that the age of the Sun will be different from that of the Moon, which will again be different from that of the Earth.

Another master-key that we need to apply here is that whereas in many respects, the scientific hypotheses are approaching more closely than ever to some of the teachings of the Ancient Wisdom, there is yet remaining one crucial area in which so far there has been little if any approach. This lies in the mechanistic viewpoint still held by modern science. The latest ideas concerning the nature of the atom are fascinating indeed, and should be carefully understood by all serious theosophical students, for the nature of the atom is so closely bound to the nature of the universe as a whole. Be that as it may, all of the processes of Nature may be explained in scientific terms as the play and interplay of four energies, to wit: Gravitation, Electro-magnetism, the strong Nuclear Force, and the little understood weak Nuclear Force.

Obviously no theosophical student will deny the existence of these four basic forces, but he will ever be on the watch for the recognition of a fifth, and far more basic one, which H.P.B. brought to our attention, namely *Fohat*. At the present time, this principle might be as much a cause for ridicule among many modern scientists as were some of her other teachings in her own day. We cannot hope to teach the scientists; they have to learn by their own efforts, for only so will the results of their investigations be acceptable to them and to the world. It is an encouraging sign how-

ever that many scientists own *The Secret Doctrine*, and while some of the basic teachings still lie outside the pale of scientific research, the mere fact that H.P.B.'s writings are being studied is a very good sign.

Now, I would like to touch upon a few important points which might clarify some of the matters concerning the origin of the celestial bodies. First of all, I would like to point out what may be already well known to most readers, but should be emphasized here, that by far the most common element in the universe is hydrogen, and that the many chemical elements which form the planets were for the most part generated by nuclear fusion at the heart of certain types of stars known as the supernovae, which, at the time of the explosion subjected the atoms to such a degree of heat and pressure that nuclear fusion occurred. The Crab Nebula in the Constellation of Taurus is an example of the residue of such an explosion. Parenthetically, we might add that the star which once exploded in this manner, is believed by many scientists to be a Pulsar, one of those extremely interesting stars which have come under fairly recent scrutiny.

Now, there appear to be two types of nebulae; one being composed chiefly of hydrogen, like the Great Nebula in Orion, and which, some believe is destined to be the birthplace of future stars, and the other, like the Crab Nebula, which is rich in all of the chemical elements, and which, conceivably might form itself into a family of planets around some already existing star. If this theory is correct, then we would immediately understand that a sun can be older than its family of planets.

Now, H.P.B. suggests that comets are in some instances the beginnings of planets. This would indicate that more than one cause may be at work in the formation of planets. In fact, three might be cited: (1) the well-known nebular hypothesis, in which the sun and its family of planets would have been formed out of one nebula, (2) the idea that a cloud such as the Crab Nebula, might be attracted to some near-by star,

and by its gravitational attraction, become first of all a kind of atmosphere around the star, and then form itself into a family of planets, and (3) that a planet might come into being as the result of a comet having come into the gravitational influence of a star, and gradually settle down into an orbit more circular than those extremely elliptical orbits which some comets now follow. There are comets which pass close to a star but once, and then wander far out into the Milky Way. These are the comets which follow a parabolic or a hyperbolic orbit. Such comets, approaching our sun for their one and only pass could not possibly settle down into regular orbits such as are followed by the planets.

Thus, there may be more than one kind of planet, meaning therefore that there may be true planets, with a karmic tie with the star around which they revolve, and others which may be only captures, so to say, in the family, but not of it, we might add.

Just as there are these two kinds of nebulae, there may well be two kinds of comets, and I believe that this would not conflict with Theosophical teaching. One such comet is of a nature that when it settles down, it would form a sun, and the other would form a planet in the manner just described. And at this point, if we are going to reach any understanding at all, we must don the winged sandals of Hermes, and leap above the solid materialistic viewpoint, high into the atmosphere of spiritual thought. We must apply a principle which will be a keynote in our future studies, and this key is to be found hidden in the mysteries of life universal. We must recognize that *the universe is a living organism*. Thus, we have to distinguish between a real star, or a real planet, or a real moon, and the appearance of any of these. Writing strictly as a theosophical student now, I would emphasize that we must recognize each star, which of course includes our sun, and each planet as being a living entity, and the physical orbs that we see are but the bodies of these cosmical entities.

We can never reach an understanding of

the mysteries of cosmology until we recognize this primary concept. Out of this grows an axiom which must be applied throughout. The Universe comes into being from within outwards. Out of the invisible into the visible. Here is another master-key.

From it we see, that while the scientific explanation of the formation of a comet is simply in terms of gravitational attraction and motion, the Theosophical interpretation explains these things as the means and not the cause. The real comet that is destined to become a sun is not visible at all, but it clothes itself in visible matter. It is so with the planets. The real planets are as invisible and intangible as are your thoughts, but they are as real as anything can be. And since they proceed from the invisible into the visible, they do so under Karmic Law.

Another master-key is the law of cycles, and in the case of the stars and the planets we are now considering, this would take the place of the appearance, disappearance, and re-appearance of the celestial objects, a process that covers many billions of years, no doubt, but one which is universal in its operation. On this fact, we can see that any object in the universe is an event, as we said much earlier. The universe as a whole is an infinite series of events.

Now, touching briefly on the matter of the Moon. We have what appears to be a real dilemma here. As of the present time, science acknowledges that it is as old as the Earth, perhaps somewhat older. But it has no inkling at the present time of the Theosophical teaching of the Rounds and the Races, and the re-embodiment of the planetary chains. How then, can we equate scientific findings with the Theosophical teaching that the Moon represents a former imbodiment of what is now the "Earth Chain"? This teaching would seem to fix the Moon's age at many of billions of years, rather than only some four billions as now indicated by a study of the lunar rocks and dust.

Here is a thought that might be worth considering. What happens when a man

dies? The real man has gone on, and his physical body disintegrates, and disappears. But according to the nature of the man, something is there which was not there before, and is something which binds the real man to the Earth for a period more or less long, according to the life just lived. This is known as his Kama-Rupa. Since the Kama-Rupa does not come into being until after the death of the individual, do you fix the age of the man by the length of time that the Kama-Rupa has been in existence?

Applying another key-principle, *as above, so below*, and recognizing that of course a planet is not a human being, and that the details of its life will differ from those of a man, nevertheless, parallel processes may ensue after the death of either.

In such a case, the one-time planet which 'died' many billions of years ago, and which in time re-embodied as our Earth (Earth-chain) left behind it a residue which is the Moon we now see. This however, is nothing more than such a residue, and we cannot consider it to be the body even of the one-time living planet. It would have appeared *after* the life cycle of that former imbodiment was over, and we can no more discover the age of the true Moon by studying its rocks than we could discover the true age of a man by investigating his Kama-Rupa.

In brief, then, we have to apply the master-keys provided by the Ancient Wisdom if we are to understand the real science of cosmology and also if we are to equip ourselves to assist in solving some of the riddles which confront both the scientist and the Theosophical student.

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The Universe is worked and *guided*, from *within outwards*. As above so it is below, as in heaven so on earth; and man, the microcosm and miniature copy of the macrocosm, is the living witness to this Universal Law and to the mode of its action.

—H. P. Blavatsky

# THE SIGNIFICANCE OF THE MONAD DIVINE? — OR HUMAN?

ELSIE BENJAMIN

(Mrs. Benjamin is Secretary to the Corresponding Fellows Lodge of Theosophists. This article appeared in the September, 1971 issue of the Lodge Bulletin, which she edits.)

## Introductory remarks:

It is perhaps because the whole subject and concept of the Monad is so very vast—in its higher aspects far beyond our human comprehension—and yet so very intimate and closely connected with each one of us throughout our whole evolutionary journey, from its start to its finish (“finished” only for *this* Manvantara) that it is so difficult to comprehend, and leads to so much argument. And yet, a clear understanding, partial though it may be, of the Monad, holds the key to a clear understanding of Man, his origin, his destiny, his evolutionary journey.

Non-comprehension is not limited to new students, though experience during the 25 years or so of conducting the Theosophical Correspondence Course has shown that, just as with some Christians the tendency is to anthropomorphize “God”, so the new student tends at times to picture the Monad as something material, physical, however fine the state of matter, something which occupies space, and above all something which is entirely separate from Man himself. We hope to show that the Monad is not such. It is Consciousness per se, and manifests in its descent into matter as various degrees of consciousness appropriate to the sphere in which it manifests; and

most important, that we are never separated from our Divine Monad.

One of the greatest stumbling blocks for some old-time students is that they take one partial statement about the Monad, (without perhaps even reading the rest of the sentence) and fasten the mind strictly to this partial statement, thus closing the mind to the amazing variety of applications and scope of meanings the term may have. A striking example is the quoting of H.P.B.’s “There is only one Monad, the Divine . . .” ignoring the rest of the sentence; and arguing that therefore there is no such thing as a human monad, etc., etc. We will come to this again further on.

It has often been said that our studies would be made much easier if there were just *one* single term for each technical point or idea, instead of, as we find it, a variety of terms used for the same idea or teaching, or given terms used first for one aspect of the Universe, and then for another. This is shown in questions that continually reach us: “What is the difference between the Monad, the Divine Self, the Higher Self, Atman, Soul, etc.?” or “How can you speak of many different Monads when H.P.B. says definitely ‘There is only one Monad, the Divine . . .?’” (Her sentence ends, “. . . hence also human”!)

It is true that in the early days of the Theosophical Society, the Masters pointed to the necessity of some sort of uniformity in terms used, getting them clearly defined; so that we, and those listening to us, would know what we are talking about. We have a comparable instance when somebody asks us: “Do you believe in God?” and the only

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possible answer is, "What do *you* mean by God?" On the other hand, one can't mix different categories or listings. For instance, when we speak of the human body, we can describe it as composed of a head, limbs, trunk, etc.; or we can speak of its blood, skin, bone, muscles, etc.; or we can describe its various chemical constituents. One list does not imply that the other is wrong.

So it is with Man: when we are listing the *Principles* of Man, we call the highest the Atman, then Buddhi, etc.; when we are speaking of the various *Monadic Rays*, we point to the highest as the Divine Monad, then the Spiritual, then the Human, etc., relating our terms in each instance to whatever aspect of the Cosmos or of Man we are enumerating. Personally we think it is very good that there is not one single term—all others being wrong—to apply to any aspect of the teachings. Theosophy was not given to us in this way, perhaps in order to prevent our minds being lulled into quiescence, or a comfortable state of assurance that we have complete cognisance of the whole subject under discussion, that everything that could be said about it was known by us, and that anyone differing from us must therefore be wrong. We have found, on the contrary, that the method used in the presentation of modern Theosophy tends to expand the consciousness stretches the mind, leads to questioning and discussion (not to be confused with argument—"Truth is never arrived at by argument!"); and above all it helps to clear from our minds preconceived misconceptions; because of course the ground has to be cleared of old rubbish and rubble before the new house is built.

We will find in the passages quoted below that the writers could move freely within their own minds, relating one term used in one system or one listing, to that used in another; and continually relating our theosophical terms to those used in the great religions and philosophies of the world, thus not building up a dogmatic and excluding world of thought around our own

philosophy. H.P.B., when giving advice to her personal pupils about studying her *Secret Doctrine*, told them: "It is worse than useless going to those whom we imagine to be advanced students and asking them to give us an 'interpretation' of *The Secret Doctrine*. They cannot do it. If they try, all they give are cut and dried exoteric renderings which do not remotely resemble the TRUTH. To accept such interpretations means anchoring ourselves to fixed ideas, whereas TRUTH lies beyond any ideas we can formulate or express".

For this reason we base this discussion mainly on passages from original sources from which we have received the teaching, rather than giving our own views or interpretations, merely connecting the various ideas and emphasizing and elaborating on them.

#### WHAT IS THE MONAD?

We start with this comprehensive definition:

"The Monad is a breath of pure spirit; it is essentially a consciousness-centre, eternal by nature, itself tasting never of death nor of dissolution during our manvantaric or great evolutionary period; in fact, as long as our Universe endures, because it is *per se* essential Consciousness-Substance. The Monad is not a composite or a compound thing, as our bodies are. It is a focus, a centre, a point, of pure spirit, of homogeneous substance . . . The Monad, therefore, is not the man; it is not the 'soul'; for neither the man nor the 'soul' can in any wise be considered to be pure spirit or pure consciousness. The Monad is the ultimate source, nevertheless, of all that we as individuals are. Each one of us is essentially his own essential or Spiritual Monad. Everything that we are as individuals derives from the Monad, and just as the sun of our solar system gives us light among the vast multitude of other radiations, and through a certain range of these radiations generates heat on earth, or at least by such radiation

provides for us heat indirectly, so all forces and substances of the human constitutive entity . . . may be traced back or upwards and inwards to the Monad as their ultimate or original source of emanation.

"The Monad is like a spiritual sun at the root of, or in the essence of, our being, constantly, continuously, incessantly, always, from beginning to ending of our great Manvantaric Period, pouring forth streams or flows of intelligence and life-substance, which produce by their interacting and interwoven energies, the various 'knots' or foci of consciousness . . . which thus are the offspring or the children, so to say, of the Parent Monad."—G. de Purucker, *The Esoteric Tradition*, Vol. II, p. 848.

H.P.B. answers the question:

"*Atma* (our seventh principle) being identical with the universal Spirit, and man being one with it in his essence, what is then the Monad proper? It is that homogeneous spark which radiates in millions of rays from the primeval 'Seven'; . . . It is the EMANATING spark from the UNCREATED Ray—a mystery . . . the One unknown, without beginning or end, . . ."—*The Secret Doctrine*, I, 571 or. ed., I, 624 3rd ed., II, 294 6-vol. ed.

#### SOME MISUNDERSTANDINGS

In a letter entitled "The Famous 'Contradictions'" K. H. writes to Sinnett:

"I am sorry you do not find *her* [H.P.B.'s] answer written under my direct inspiration 'very satisfactory', for it proves to me only that up to this you have not yet grasped very firmly the difference between the sixth and seventh, and the fifth, or the *immortal* and the *astral* or *personal* 'Monads—Egos'."—*The Mahatma Letters*, p. 183.

This confusion, we think, stems partly from not realizing that, for brevity and convenience' sake, we speak of the various "Monads", instead of in each instance of the monadic rays descending and emanating from the one Divine MONAD—(as we

speak of the sun shining in our garden, when the sun is not down here, but merely sends down some of its rays). Remember we are always exhorted to "use the key of analogy", and the best analogical key relating to the Monad and the Monadic Rays, or Monadic Essence, is that of the Sun, the heart of our Solar System; and its innumerable rays it sends down to earth.

Thus H.P.B.:

". . . the 'human' Monad, whether *immortalized* in the stone-atom, or *invegetalized* in the plant, or *inanimalized* in the animal, is still and ever a divine, hence also a HUMAN Monad. It ceases to be human only when it becomes *absolutely divine*. The terms 'mineral', 'vegetable', and 'animal' *monad* are meant to create a superficial distinction: there is no such thing as a Monad (*jiva*) other than divine, and consequently having been, or having to become, human. And the latter term has to remain meaningless unless the difference is well understood. The Monad is a drop out of the shoreless Ocean beyond, or, to be correct, *within* the plane of primeval differentiation. It is divine in its higher and *human* in its lower condition—the adjectives 'higher' and 'lower' being used for lack of better words—and a monad it remains at all times, save in the Nirvanic state, under whatever conditions, or whatever external forms. As the Logos reflects the Universe in the Divine Mind, and the manifested Universe reflects itself in each of its Monads . . . so the MONAD has, during the cycle of its incarnations, to reflect in itself every *root-form* of each kingdom."—*The Secret Doctrine*, II, 185 or. ed., II, 195 3rd ed., III, 192 6-vol. ed.

That should settle the controversy: "one monad or many?" "human or divine?"!

Another difficulty in sorting out terms is shown by this question asked of Dr. de Purucker and answered by him in his *Studies in Occult Philosophy*, p. 477:

"Question: What is the difference between the divine and spiritual on the

one hand, and the spirit and the soul on the other?"

"Answer: The words 'divine' and 'spiritual' of course are adjectives, whatever is of the spirit is spiritual. The divine is a very different thing from the soul. 'Soul' is one of the most difficult words in the English language to explain, simply because it means a thousand and one things. Say 'soul', and fifty thousand men will have fifty thousand different opinions about it. However, we may speak of soul as the centre or habitat of an ego which is the soul's inspiring flame. The encircling veil or garment is 'soul' and as each man has within his constitution a divine Ego and a spiritual ego, and a human ego and even a sort of

beast ego, there are corresponding souls for all these. Soul, we may say, therefore, means 'garment', 'vehicle', 'body'.

"The divine, I may perhaps say, is the loftiest part either of the Universe or of man. Whatever is of the gods, is of divine character. Whatever is of the nature of divinity is divine. The highest in any hierarchy is the divine; then comes the spiritual through which it works. Underneath that, let us say in our own case, comes the human, through which the spiritual works; then the beast-element in us, the kama-astral-vital part, through which the human must work in order to express itself on this physical plane. Then comes our physical body."

*To be continued*

## THE UNCONSCIOUS GOD: THE THEOSOPHY OF C. G. JUNG

F. W. WILKES

Those Theosophists who admire the Swiss psychologist, humanist, occultist and philosopher, Carl Gustav Jung (1875-1961) must have been disappointed by his occasional references to our movement. His praise is grudging. "The myth of the Mahatmas . . . is—like every myth—an important psychological truth." "Pure Gnosticism in Hindu dress." (*The Spiritual Problem of Modern Man.*) Theosophy was to Jung a transitional stage "for which new and riper forms" of spiritual movement will arise. 1975 may prove him right.

Jung's ideas changed constantly as do those of all sincere seekers after truth, and the picture he gives of Theosophy in his time is not consistent. His chief criticism is of the validity of the attempt to graft Eastern wisdom on to the Western tree of life. Yet, astonishingly, his post-humous memoirs contain an account of a "near-death" spiritual experience of arrival in the

after-life, looking down on India and Ceylon from a Hindu temple poised like a satellite in space—in 1944! His soul was greeted by a Hindu in the lotus posture. He felt his worldly intellect and ambition stripped painfully from him, but nevertheless, something remained, his experiences in his previous life. "I am this bundle of what has been, and what has been accomplished," he tells us in the purest of Theosophical tones; and of course, Buddhist tones, though Buddha refused to discuss such matters with Malunkyaputta, or with anyone else.

Although Jung refused to consider seriously the welding of Eastern and Western enlightenment, he did put forward his ideas on the meaning of the Judaeo-Christian revelation and its possibilities for the future. These ideas were solidly based on his predecessors, Starbuck and James. They are presented here, not as any declaration



of faith or preaching of the "one true way," but as matter of interest and a work of scholarship.

When, in 1901, William James began to deliver his Gifford lectures, later published as *The Varieties of Religious Experience*, he did so as a pioneer. The furious war of Fundamentalist and Modernist had passed its peak in Britain, though in America the Scopes trial was not to come until twenty years later. James' conclusions were, broadly speaking, those of a nebulously religious Modernist, and they involved no startling suggestions or scandalous ideas.

The pith of James' argument upon the religious experience itself is contained in his chapter representing the ninth lecture, "Conversion", and here he draws freely upon Dr. Starbuck. Since James was a practising psychologist, he was primarily concerned with the average person and his ideas, and to a much lesser degree with the religious enthusiast. The hopes, if any, of the religious rhapsodist are dashed in the second lecture, where James said: "Religious love is only man's natural emotion of love directed to a religious object." He denied any specifically religious emotion. But in the following year, 1902, a member of the succeeding generation of psychologists (James died in 1910), Carl Gustav Jung, published his first work, whose title was significant: *On the Psychology and Pathology of the So-Called Occult Phenomena*. Jung was unwilling to treat those mental activities which are religious as illusory, frivolous, or otherwise unworthy of study, as was the unfortunate tendency of the Freudians. When Jung, in argument with Freud, insisted upon the significance of religious mental activities, Freud is said to have been so upset that he fainted.

Jung's own divergent school of psychological theory, developed after his partial rejection of Freudian dogma in 1912, refers constantly to religious concepts and ideas. This wide range of new ideas lies beyond the scope of a short paper. But it was because of Jung's experience of cases of

psychosomatic illness that his work developed as it did. Two severe cases, one of psoriasis and the other a psychically-induced benign tumour, which the patient believed to be cancer, convinced Jung quite early in his career that, far from the mind not being a *Ding an sich*, it was a genuine and complex phenomenon of great potency. In the pseudo-cancer case, the patient's intensely rationalistic and materialistic personal system of beliefs had, Jung considered, caused the benign tumour to form, and Jung's treatment subsequently caused it to disappear.

In Jung's opinion, the unconscious mind is completely formed and functioning at birth, and predisposes us to a definite interpretation of the exterior world. The characteristics of the unconscious are the same in all humans, and Jung therefore called it the "collective unconscious".

The idea of divinity, which has emerged spontaneously in all races and societies, emerges from the unconscious. One might not unjustifiably simplify the case by saying that Jung believed, indeed, that God as conceived by the intellect, is the unconscious. This God, however, is not a trinity, but a quaternary. The preponderance of one sex's genes over another determine whether the person be male or female, but (an idea that has gained acceptance with regard to the phenomenon of homosexuality) those genes which are of the 'wrong' sex constitute a secondary personality, called by Jung the *anima* in the male and the *animus* in the female. The gallant masculine conception of the "ideal woman" is no other person than this slightly sinister anima. Even more sinister is the *shadow*, our lesser self, or the Hyde to our Jekyll, who blurts out disastrous statements at the wrong moment, or hurls us headlong towards obvious disaster. The fourth person of this quaternary is not necessarily unconscious. It is the mask of conformity and social worthiness which most of us wear lest worse befall. Jung named this facade of ours the *persona*, a Latin word with the original meaning of an actor's mask.

The uncultured unconscious, Jung considered, has an animal-like nature, and he refers to the animal—and monster—gods of early cultures as indicative of this. Zeus, Jung noted, left the mortal world alone except when punitive measures seemed necessary. He ruled “instinctively”, and made no great demands upon mortals. Zeus lacks personality. Jehovah, however, is quite another type of deity, a strange mixture of good and evil, since a god of natural forces must represent both. But there is no apparent injustice in the natural world, and so Jehovah, becoming an all-seeing king with a distinct personality, “compelled a personal relationship between himself and man” (the reference here is to Jung’s *Answer to Job*.) But Jehovah is still “too unconscious to be moral”. The dreadful shock of the captivity in Babylon, expressed in *Psalms* 89, gave rise to a feeling of “breach of contract”. In *Job*, Jehovah is misled by Satan and is morally bested by Job himself, so that Jehovah talks to his opponent as though he, too, were a god. In failing to corrupt Job, Jehovah changed his own nature, which he had, as it seemed, inadvertently revealed to be double.

We glimpse in *Proverbs* VIII the Ruach Elohim, God’s first and most perfect creation, the female spirit of Divine Wisdom, who represents the anima of this unconscious god. The book of *Job* breaks off uneasily, Jehovah abandoning the argument upon being offered Job’s diplomatically equivocal apology. Nevertheless, a new conception of God has arisen, one who has learned humanity from Job. Not until the incarnation does Christ see Satan “fall like lightning from Heaven” (*Luke* X, 18), sundered for ever from God the Father. Hereafter Satan is an influence for evil only on the mortal plane.

Jung noted that Christ’s character is portrayed in the Gospels as unreflective and irascible, without self-questioning or self-confrontation, until the final moment of the Passion, when, crying out in agony, God as the Son experiences to the full “what he

made his faithful servant Job suffer”, and so becomes more perfect. Before this event, Christ had directed Christians to pray “Lead us not into temptation”, as though God could “entice little children into doing things that might be dangerous for them, simply in order to test their moral stamina”. Thus Demeter sought to purify Demophoon into the divine form by laying him upon the glowing coals, and Medea burned her children upon Hera’s altar at Corinth, to make them immortal. Yet God in *Revelation* VII, 4, is still the destructive Jehovah of old, destroying all but 144,000 of mankind. Since God is now of the human essence, he has a *shadow* which manifests itself thus. The appearance of Mary the mother of God in place of the female Divine Wisdom of *Genesis* and *Proverbs* completes this humanized quarternity. The divine being is now a heavenly reflection of the human psyche.

Here, to conclude, we may return to William James’ predecessor, E. D. Starbuck. Starbuck divided the religious experience of conversion into “volitional conversion”, “subconsciously maturing processes eventuating in results of which we suddenly grow conscious”, and the type of “self-surrender”. In the latter case, “it is more probably the better self *in posse* which directs the operation”.

Starbuck and James thus seem to have arrived intuitively at the same conclusion as Jung. But Jung identifies God, particularly God the Father, with the unconscious mind. The Deity, therefore not only reflects the human mind, but by virtue of its omnipresence, and the impossibility of distinguishing between the individual units of the collective unconscious, it *is* the human mind. We have thus in the Jungian psychology a schema and a mechanism which not only recognizes the subjective religious experience, but explains it, and, indeed, virtually brands the absence of religious experience as a neurosis, a mental void too easily filled up with a false “unifying mystical experience”

(Continued on page 138)

## NOTES AND COMMENTS BY THE GENERAL SECRETARY

Only a few weeks after he joined the T.S., Mr. William Howse of Carragana, Saskatchewan, passed away in October. His introduction to Theosophy was as long ago as 1916 in Regina. Over the years he never forgot it; indeed, it was when recently trying to find a source from which to purchase *The Ocean of Theosophy*, a book that had greatly impressed him 45 years before, that he renewed contact with the Society and became a member.

I regret to report the death in Victoria on December 5 of Mrs. Evelyn Housez. She had been a member for twenty years, joining through the Edmonton Lodge. Mrs. Housez moved to the coast in 1956 and became one of a group of students who worked hard to resuscitate Victoria Lodge. She continued to be very active in Lodge affairs and held a number of offices until a few years ago when illness necessitated a withdrawal.

To the family and friends of Mrs. Housez and Mr. Howse, we send our sympathy.

\* \* \*

Readers who looked forward to translations of Roberto Hack's articles in this magazine will be sorry to learn of his death in Trieste last summer. Signor Hack had been General Secretary of the Italian Section for many years during which time he was a tower of strength. He and his wife translated *The Secret Doctrine* into the Italian language, and both were tireless workers in the cause of Theosophy.

\* \* \*

Recent business trips to Montreal and Ottawa have enabled me to get a first hand glimpse of Theosophical activities in those cities. I am pleased to report that both centres are active and that much excellent work is being done by the students.

At this time of the year the weather is always unpredictable, and on November 30, when I visited Montreal, the first major blizzard of the season made getting around

rather difficult. The regular meeting of the Lodge was held regardless, and I was privileged to share with the members and guests a happy and thought-stimulating evening.

The Tuesday evening program in Montreal is divided into two parts. First, the members meet for an hour for meditation and study of the *Abridgement of the Secret Doctrine*. Following this, a public meeting is held, and this period is used variously—perhaps for a talk, or for a planned discussion.

The United Lodge of Theosophists in Ottawa continues its fine work in that city with meetings on Wednesday and Sunday evenings 52 weeks a year. In addition, the Ottawa students advertise and sell Theosophical literature across the country, as well as publishing their interesting occasional newsletter, "Mind of the Time".

\* \* \*

I would like to take this opportunity to make a general reply to enquiries regarding the works of Raghavan Iyer, guest speaker at the 1971 North American Theosophical Students' Conference.

He was editor of *The Glass Curtain Between Asia and Europe*, published by Oxford University Press in 1965. This is a collection of essays by various writers on a theme inspired by a radio discussion between Raghavan and Arnold Toynbee (which is included in this book). Raghavan also contributed an essay, "Conflict and Co-existence" to this collection.

A new work, *Existential Humanistic Psychology*, contains a paper by Prof. Iyer entitled "The Self-Actualizing Man in Contemporary Society". (See Book Review Section).

\* \* \*

Tape recordings of the two talks given by Raghavan Iyer at the 1971 North American Theosophical Students' Conference are available for free loan to Canadian Lodges and students. The titles are: "Universalism and Sectarianism in Theosophy"; and "Meditation and Self Study". Please apply to the General Secretary.

# THE CANADIAN THEOSOPHIST IN CANADA

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

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Mrs. Nell Taylor, Secretary of the Krotona School of Theosophy, tells me that over 200 students enrolled for the School's Fall Term, and that there were over 100 registrants for the inter-term seminar on the Mahatma Letters which was conducted by Miss Joy Mills, National President of the American Section.

This is indeed encouraging, and indicative of the viability of the efforts being made at Krotona. An advance notice of the Spring Term program appears in this issue,

and I would urge any member or reader who is able to attend to write to the School without delay.

\* \* \*

Her many friends in both eastern and western Canada will be pleased to know that Mrs. Gaile Campbell is now in Krotona. We wish her well.

Mrs. Campbell's father, the late Lt. Col. E. L. Thomson, was General Secretary of the Canadian Section 1945-1960. Her sister, Mrs. Phoebe Stone, lives in Montreal, and I had the pleasure of chatting with her on my recent visit to Montreal Lodge.

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

*Kitchener Lodge.* Ann Redwood

*Montreal Lodge.* Sharon Lafrance, Phoebe Stone

*Toronto Lodge.* Charles A. Leary, Adeline Ostermann, Harry Turner

*Victoria Lodge.* Andrew W. Ferguson

—T.G.D.

## LETTER TO THE EDITORS

*The Editors*

*The Canadian Theosophist*

In the Sept.-Oct. 1971 issue, you report a suggestion arising from the Fourth Inter-American Theosophical Congress, that a "group journal" be published. Your comment was that "to make this possible most of the Sections would have to give up their own publications." Whatever the reason, financial or otherwise, it would be inimical to the vitality and welfare of the Canadian Section to phase out its own journal.

Younger members may not recall that the Canadian Section was formed to enable its members to study the original Blavatsky teaching, and *The Canadian Theosophist* was started expressly as a forum to make this doctrine available to others and to provide an outlet for the expression of individual opinion and criticism. Unlike other sectional journals, it has been and still is,

maintained by these standards—by the values and attitude expressed and positively supported in the lives of its members.

We are also concerned over the possibility of empowering another voice to speak for us. Who are the people who would undertake this grave responsibility? What do we know about them? What influences might enter to colour their message?

The search for Truth is an individual undertaking. But this is an age of sweeping trends and the tendency is to organize and centralize. In spiritual work, the true doctrines can best be embodied through centres of individual and positive effort. It is exactly this kind of work that was envisioned by the founders of the Canadian Section, and the distinction between the Blavatsky teaching and its many imitations, was hammered home to a divided Theosophical world in the pages of *The Canadian Theosophist*.

Man grows through his own "self-induced and self-devised efforts." It is this concentration of effort behind the basic values that is always in danger of being deflected. To the extent that our magazine has and will continue to be dedicated to the freedom of thought and expression, we cannot afford to lose it.

L. C. Hanson,  
Secretary, Orpheus Lodge

\* \* \*

*The General Secretary writes:*

Frankly, I do not expect to see the day when a single magazine suffices for the English-speaking members of the Theosophical Society; if ever such a situation did, however, develop, provided literary quality and freedom of expression were guaranteed it would surely be cause more for rejoicing than otherwise. In my note I suggested that the English-speaking Sections examine their needs with regard to magazines, and it is flattering to the Editors that Orpheus Lodge members have done so and concluded that *The Canadian Theosophist* is worthwhile.

But what of the future? We should not allow ourselves to be trapped into making all our decisions for the future based on the needs of the past. It seems to me that our Spanish-speaking brothers have shown considerable maturity by indicating their willingness to sacrifice their Sectional journals to make possible an international publication that would be of greater use to more members. If we were ever faced with a similar situation, I hope Canadian members would be similarly forward-looking.

The second paragraph of Mr. Hanson's letter is somewhat misleading. Unless Orpheus Lodge possesses archives to show otherwise, I know of no grounds for the assertion that the Canadian Section was formed to enable its members to study the original Blavatsky teaching. Certainly, members of the Society in Canada were doing just this without let or hindrance from 1891 onwards. As for one of the purposes of the magazine being ". . . to make this doctrine available to others . . ."—there is no support for this statement in the Orpheus Lodge manifesto, "Editing the Magazine", which appeared in the C.T. Vol. 1, page 29 (April, 1920), and I know of no earlier reference to the Canadian members' intentions when founding their Section's magazine.

This is not to deny that for at least the first twenty-five years of its existence *The Canadian Theosophist* stood alone among T.S. magazines and was the only champion of the Blavatsky-Judge tradition. At that time these columns were the only hope for Theosophical students around the world who wished to express views contrary to those of the "establishment"; and neither were those who wished to oppose the Editor denied space.

No one will be happier than I when the principle of free expression of opinion is a universal editorial policy for Theosophical magazines, but I must correct the implication in this letter that ours is presently the only Sectional journal that observes this principle.

## H.P.B. FREE HOSTEL FOR STUDENTS

Recently, the Board of the Olcott Harijan Free Schools decided to start a hostel for a chosen number of boys as an experimental measure. The aim is to provide a simple home for children who are bright and have potential capacities, but who lack facilities for development owing to very poor circumstances. It is hoped that in the beautiful environment of Adyar, given the attention and care, the children will blossom into their full capabilities. The emphasis will be on self-service and a cultured outlook on life, free of divisive tendencies.

The President of the Theosophical Society has provided a bungalow in Damodar Gardens for this hostel. To start with, boys in the age-group of 6 to 12 will be chosen. They will be provided with all their needs—food, clothing, shelter and education. The approximate cost for each child per month is estimated at Rs. 100/- (\$14).

The hostel is being named after H. P. Blavatsky, the Founder of the Theosophical Society, who was a champion of the poor, and will be run by the School Board.

The Olcott Harijan Free Schools, started by Col. H. S. Olcott, the President-Founder of the Theosophical Society, have to their credit over 75 years of service in the cause of poor and under-privileged children.

We appeal to the many admirers of Madame Blavatsky and Col. Olcott, and to all those who are interested in helping the poor, to contribute generously towards this work. Help can be given either by bearing the cost of one child for a year or by donations, all of which will be gratefully received.

Donations should be sent to the Treasurer, The Theosophical Society, Adyar, Madras 20, India.

All correspondence is to be addressed to Lt. Col. R. Gopalratnam, The Theosophical Society, Adyar, Madras 20, India.

—Chairman & members of the board of the Olcott Harijan Free Schools.

## THE KROTONA SCHOOL OF THEOSOPHY

The Krotona School of Theosophy, Ojai, California, is scheduled to open the Spring Term 1972 on April 9, with classes April 10 through June 17. The Krotona School is dedicated to the work of freeing the human mind from materialistic and emotional conditioning, allowing it to see the beauty, order and simplicity in all things.

Mr. Geoffrey Hodson, assisted by his wife Sandra, will continue his third consecutive term as Guest Lecturer, offering a course in basic Theosophy and in Yoga and Meditation. Other Guest Lecturers, Mrs. Jean Tappendorf and Mr. Gordon Clough, and the Resident Faculty, Drs. Gerrit Munnik, Frederick Werth and Alfred Taylor, will conduct classes in the theosophical approach to aspects of religion, metaphysics, science, art and philosophy.

For a brochure giving details, write to The Krotona School of Theosophy, Route 2, Box 4-B, Ojai, CA 93023, U.S.A.

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## MONTREAL LODGE

At the end of November the Lodge had a visit from the General Secretary. In spite of a severe snowstorm, several members were able to attend and an interesting discussion took place.

On December 7 a talk on "Buddhism" was given by a young man from the Buddhist Centre in Montreal and this was very well attended.

The Lodge closed for the holiday season on December 14 when readings were given by members on the inner meaning of Christmas.

Classes still continue on the *Abridgement of the Secret Doctrine* and public meetings take place each Tuesday following the members' meeting.

The Lodge plans to re-open on January 11 when the Annual Meeting will be held.

Montreal Lodge sends greetings to all fellow students for a happy and peaceful New Year.

Viola P. Law, Secretary

## TORONTO LODGE

A recent innovation at Toronto Lodge has been a display of art work. In November, Mrs. Jocelyn Mitchell displayed some of her paintings of Canadian scenes and in December Mr. and Mrs. Cedric Weaver showed their paintings of flowers and of winter scenes. It is hoped that other members will contribute to this exhibit.

The Annual Dinner of the Lodge is to be held on February 26 at 6.30 p.m. at 12 MacPherson Avenue and any members and friends who plan to attend are asked to advise the Secretary of the Lodge as soon as possible. The cost is \$3.00 and either a vegetarian or meat dish can be requested.

## HAMILTON LODGE

The Hamilton Lodge meets every Monday evening starting at 8.00 p.m., except when a public lecture is held on the previous Sunday afternoon.

The meeting place, 54 James Street N., is the studio of one of the members, Helen Mottashed, and all are grateful to her for providing this facility in the heart of downtown Hamilton.

Thanks to another member, Sharon Taylor, attractive posters have been produced cheaply and these have added to the success of the public meetings.

Visitors to our city are invited to call 648-4775 for latest details of meetings.

## THE NEW REFORMATION

ALVIN BOYD KUHN

*(Continued from page 115)*

We can concede that the philosopher Friedrich Nietzsche was inclined to be rabid in his views. Nevertheless one knows that he had solid ground for his denunciation of the Christian system and his charge that it perpetrated the foulest corruption of the human spirit ever conceivable. He said he could find no words capable of expressing his supreme hatred of the cult, which had poisoned the Western conscience with the obsession of its own meanest depravity.

His hatred can be understood and his vehemence of expression pardoned if we could ever gain a truly adequate conception of the devastation and corruption of Western man's natural wholesomeness of thought about life which the Christian system has wrought upon its victimized following by its insistent preachment of the doctrine of Adamic sin and natural depravity. "Slave morality", he called it. He may not have been too far wrong in declaring this beating down of the human spirit under the persuasion of its irredeemable sinfulness to have been the vilest disservice religion has ever rendered that same human spirit. And has not its evil been demonstrated by its

historic consequences? As already said, it bred the foulest inhumanity of man to man ever recorded, in bigotry, unbrotherhood, superstition, persecution in frightful forms, slaughter and war. Instead of exerting a unifying force among all people, it has been the most divisive influence in history, separating people off into numberless groups glaring in sullen hostility at each other. Now it sees for itself this destruction it has wrought and is trying to unite its scattered forces in the face of impending catastrophe.

If a society, even a civilized one, is inculcated from childhood with the conviction of its innate sinfulness, the inevitable consequence will be that it will act down to the character. If, on the contrary, it was inspired with the certitude of its divine endowment, it would at least be bent to live up to the part. The inculcation of the sin stigma in Western consciousness has inflicted a veritable blight upon the spirit of the Occidental world for too many centuries. It has reduced the hearty elan and the confident morale of Western man to the craven turpitude of bleating prayer. Denying to man the karmic efficacy of his own

righteousness, it leaves its votaries spineless, helpless puppets, with no recourse but to grovel in wretchedness and beggary at the feet of deity. Your best righteousness is as filthy rags, it shouts at its deluded adherents.

Albert Schweitzer, in his final comment in his exhaustive work, *The Quest of the Historical Jesus*, says that Jesus, considered as a historical person will be to our time a stranger and an enigma. It has indeed gone farther than that; he has almost entirely lost reality and faded out to the texture of a mere wraith of pious belief in the minds of his nominal followers. He has become a chimera of artificial fabrication. But, Schweitzer thinks, the truth of the matter is that in Christian ideology it is not Jesus as the historical person, but Jesus as *spiritually arisen within men*, who retains some significance for our time and can still help it. Not the historical Jesus, he says, but the spirit that goes forth from him and strives with men in the depths of their own spirits, that can overcome the world. He carries this concept so far in fact that he says we must be prepared to find even that the alleged history, personality and physical life of Jesus may not be a help, but perhaps even an offence and a detriment to the cause of true spiritual Christianity. In other words he ventures to think that the injection of the historical Jesus into the religious drama may be a roadblock, a hindrance to spiritual progress and we might do better without him. And this brings us right up against another formidable challenge to orthodox claims, one that again seems to negate the basic principles of this hollow faith.

The Christian system positively declares that except through the intermediary function of this historical personage can no mortal be saved. It has loudly shouted that there is no salvation under heaven except through him and him crucified—physically on a cross of wood. It has made salvation completely contingent upon this gruesome event alleged to have occurred in the long

ago. But not in all its history has it ever adduced one single law or principle of psychology which could establish even the remotest causal connection between that lugubrious event and your or my salvation today. What it asserts is the interdependence of an earlier and a later event, between which there can not be established a single link of connection. It categorically affirms that if the former event had not occurred, the later event—human salvation, individual and collective—is impossible. What is posited as the greatest truth of human life is that from some given moment back in the first century and thenceforward, the forces that operate from God the Father for the evolution of his earthly family lost all efficaciousness unless funneled through the personality of this one man and through his bodily agony. That scheme of explanation embodies the predicates and postulates of the Christian faith. If you adhere to that system, you asseverate the truth of this manifestly untenable assumption.

This establishes that God had provided no means of salvation for the millions of his children who had the bad fortune to have lived antecedent to the time of Jesus. Nor can his salvation reach those also living today who have not yet heard of this indispensable channel of their blessedness. The dependence of our salvation on that first "Good Friday" event has never been shown to rest upon any single demonstrable principle of causal relation between the two things. The idea that God's providence, his grace for his mundane progeny, would not have its normal operative force unless that sad event had taken place two thousand years ago, simply is unacceptable to human reason.

Never once has the Christian Church even attempted to adduce any scientific principle of psychology which would explain *how* the power of salvation which it declares was released and made effective for mankind by Jesus' death and resurrection is in any way connected with our spiritual



fate, much less indispensable to it. Only on the condition—absurd to the last degree—that God has abrogated his constant and universal rulership of the world's life, can the life of Jesus bear any causal relation to any mortal's salvation. Does not the simplest reason tell us that the divine providence which rules the cosmos is constant and immutable, whereas Christianity has made it contingent upon the occurrence of a series of quite abnormal events long ago? These the eminent German savant, Johannes Weiss, says, "are full of contradictions and impossibilities,"—and, we can add, without authentic historical verification at any time.

Thus in no way can it be shown that the life and death of Jesus bears any relation whatever to the spiritual growth of any son of man. What the word "salvation" might be assumed really to connote in the life of any person, Christian or non-Christian, is a spiritual evolution that takes place entirely among the elements of the four grades of our consciousness, namely sensation, emotion, thought and spiritual aspiration. The intelligent mind of the world today challenges the Christian Church to demonstrate on scientific grounds the causative linkage between the asserted life of Jesus and our normal evolutionary processes. And before that challenge the Church stands with finger in its mouth.

It is evident that Albert Schweitzer caught the vision of this flaw in Christian systematism, and ventured to say that, since the worship of the hazy figure of Jesus weakened the individual's concentration on the saving efficacy of the elements in his own constitution, the dragging in of the useless intermediacy of Jesus could even be an obstacle in the way of our real "salvation." And our most distinguished modern psychologist, Carl G. Jung, has outspokenly taken the same position. The ultimate astounding conclusion of this item of the discussion is the realization that, so far from being the absolute *sine qua non* of the saving power of religion, Jesus could to possibly better advantage be eliminated

entirely from the picture. And thus the foundation of this "only true religion given by God to man" collapses completely.

Guinebert with the sanest logic surveys this business of the obvious conversion, by the ignorance of those early fanatical zealots, of the man Jesus (always assuming that there was such a person) into the Christos and the Logos, and he says that it is difficult to see what object men who lived in a perpetual confusion between the mythical and the real could have had in turning a God into a man. But the opposite process, the making of a man into a God, he says, was a characteristic step often taken in ancient religionism. The Pauline emphasis that transformed Jesus into the Lord before whom every creature bends the knee, could not, he affirms, have arisen out of Jewish mentality; it came from Greek soil and out of the spiritual atmosphere of the esoteric Mysteries. In the bosom of Palestinian Jewish orthodoxy only a madman, he declares, could have conceived as a reasonable hypothesis the idea of the incarnation of the spirit of God in a mortal man. Such an idea would have been received with the utmost horror and indignation, he protests.

It is quite profitable to go a bit deeper into this hint of Schweitzer that the personal acceptance of the saving power resident in Jesus can actually become a detriment to one's true spiritual progress, for it brings one close to the heart of the ultimate reality of all religious experience. It is a strange thing we are dealing with here. The oddity of it all, which at the same time is its tragedy, is that the doctrines and creeds and most even of the Gospel contents are essentially all true! That is, they are all true at the level of mystical-spiritual apprehension and application. But they have all become falsehood by being purveyed to the world at the level of alleged historical and literal realities.

When the Church asks its people to believe and accept these formulations in their objectivity, it is feeding them stones instead of bread. The treachery it knowingly prac-

tices on its following is to offer them these truths of life and wisdom, and if they are too child-minded as yet to comprehend them in their higher intellectual and esoteric significance, it will at any rate do them good to believe them at their literal level of understanding. We are justified in letting them use our crutch until they can learn to walk. This is what parades as the vindication of Jesuitry, and it is not entirely without warrant.

If our Holy Scriptures tell us that all we have to do when weary of the struggle is to throw our burdens onto the shoulders of Christ, (meaning Jesus) and he will bear them for us, the ecclesiastical power will be satisfied if we are intelligent enough to understand that this will happen in an inner spiritual way and involve some effort on our part. At the same time, however, it will not be too sadly concerned if we take it all in outright literal sense; meaning that we can remit our own effort to handle our difficulties, stand by and expect Jesus to take care of the problems without our own exertions. Its chicanery and deception of its people comes in to the degree that it is content to let its fledgelings in spiritual science go on under the delusion of a literal acceptance and makes no effort to instruct them in the refinements of a loftier comprehension. It feels that if it would enlighten its masses as to the falsity of the literal rendering, it would lose its hold on their loyalty to it and consequently its power to shepherd them. The Church must maintain itself in business; part of its business is to manufacture and sell crutches, and as long as its undeveloped children need crutches, its sale to them is legitimate. The actual treachery and deception is perpetrated on them when the Church fails to instruct them in the knowledge that the Christ who will bear their burdens is the Christ power that is lying dormant within the precincts of their own nature and constitution, and is not the drama-figure of Jesus back there in Galilee.

It is tremendously important that our discussion seeks to pierce to the very core

of this situation, because it is the crux, with tragic consequences hanging on the issue, of the whole matter. For when the enthroned hierarchy in the religious life of these millions of earth's uninstructed and undisciplined children inculcates in their child-minds this legend that they must look to its Jesus for their soul's salvation, it may or may not realize that in effect it is fastening on their consciousness the delusion that another person in history can and will do their own growing for them, for no more than a piteous bleating to him for this service.

Young souls may need crutches until they can walk; but to offer them crutches that will break and let them fall, or retard the development of the strength of their own legs, is to beguile them with a false reliance. It is well enough to let young souls understand that life automatically shields and protects its young with its overshadowing wings, until such time as souls themselves unfold their innate power to fend for themselves. But if they are ever to step from spiritual childhood into spiritual maturity, the earthly power that has asserted its authority and divine commission to shelter their infancy is recalcitrant to its own honor and its sacred duty if it does not instruct them at the appropriate period that in the end there is no power outside themselves that can do their own growing for them.

*(To be continued)*

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## THE UNCONSCIOUS GOD

*(Continued from page 130)*

ience" such as National Socialism. The human mind and God are identical; religious experience is the experience of God himself.

The writer feels sure that Theosophists will be interested and refreshed to see ideas most of them share approached, with a close argument, from a new direction. Jung's *Memories, Dreams, Reflections*, his *Psychology and Religion*, and most other works are still obtainable.

# 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.* (a) Can you tell me whether H. P. Blavatsky had anything to say on the difference between the dreaming memory and that of the waking consciousness? (b) And what are the principles which are active during dreams?

*Answer.* (a) When *The Secret Doctrine* was being studied by the Blavatsky Lodge in London, a series of questions and answers were recorded of the meetings of December 20 and 27, 1888. One of the questions asked covered question (a): "What distinguishes the 'dreaming' memory and imagination from those of waking consciousness?" H.P.B. responded:

"During sleep the physical memory and imagination are of course passive, because the dreamer is asleep: his brain is asleep, his memory is asleep, all his functions are dormant and at rest. It is only when they are stimulated . . . that they are aroused. Thus the consciousness of the sleeper is not active, but passive. The inner man, however, the real Ego, acts independently during the sleep of the body; but it is doubtful if any of us—unless thoroughly acquainted with the physiology of occultism—could understand the nature of its action." (*H. P. Blavatsky Collected Writings*, Vol. X, 250-1)

"There is a sort of conscious telegraphic communication going on incessantly, day and night, between the physical brain and the inner man. The brain is such a complex thing, both physically and metaphysically, that it is like a tree whose bark you can remove layer by layer, each layer being different from all the others, and each having its own spe-

cial work, function, and properties." (*ibid.*, 250)

(b) What are the "principles" which are active during dreams?

*Answer.* (b) "The 'principles' active during ordinary dreams—which ought to be distinguished from real dreams, and called idle visions—are *Kama*, the seat of the personal Ego and of desire awakened into chaotic activity by the slumbering reminiscences of the lower *Manas*." (*ibid.*, 246)

In this passage H. P. Blavatsky points out that "ordinary dreams" should be called "idle visions," and that they are brought about by means of slumbering reminiscences of the lower *Manas*—the personality, or personal Ego. On the other hand there are "real dreams" which are reminiscences of the Higher Ego—the Reincarnating Ego.

"For our *Ego* lives its own separate life within its prison of clay whenever it becomes free from the trammels of matter, i.e., during the sleep of the physical man. This Ego it is which is the actor, the real man, the true human self. But the physical man cannot feel or be conscious during dreams; for the personality, the outer man, with its brain and thinking apparatus, are paralyzed more or less completely." (*ibid.*, 247)

*Question.* Please explain the difference between *Sutratman* and *Jivatman*.

*Answer.* *Sutratman* is a Vedantic term which is usually rendered thread-soul, although the literal meaning of the compound has reference to the "divine spirit" rather than the "soul"—*sutra*, thread; *atman*, the divine spirit, also sometimes translated

“self.” The Sanskrit term conveys the idea that there is an immortal thread or cord which enables man to manifest on earth from life to life. The thread links the immortal components (Atman, Buddhi, Manas) of man’s sevenfold constitution to the mortal portion (Kama, Prana, Linga-sarira, Sthula-sarira) during earth-life. This cord is not broken when death takes place. It remains with the immortal components in the after-death states from life to life, uniting each personality as it is formed during a lifetime on earth. Each personality is regarded as a bead which is strung on the immortal thread when death takes place. H. P. Blavatsky explains that the term is employed slightly differently by occultists from the manner that the Vedantists use the term and comments: “to explain which difference, however, is left to the Vedantins themselves.” ( *The Secret Doctrine*, I, 17; I, 82 6-vol. ed.; I, 45 3rd ed.) Here is *The Secret Doctrine’s* exposition of Sutratman:

“In each of us that golden thread of continuous life—periodically broken into active and passive cycles of sensuous existence on Earth, and super-sensuous in Devachan—is from the beginning of our appearance upon this earth. It is the *Sutratma*, the luminous thread of immortal *impersonal* monadship, on which our earthly lives or evanescent *Egos* are strung as so many beads—according to the beautiful expression of Vedantic philosophy.” (II, 513; IV, 82 6-vol. ed.; II, 540 3rd ed.)

In the above quotation the “active and passive cycles of sensuous existence on Earth” signify the alternating cycles of waking and sleeping states which occur during a lifetime. The state of bliss which is experienced in the after-death state is termed Devachan—a super-sensuous state. The word *is* (placed in italics) refers to the continuance of the Sutratman, which exists through all the cycles of birth and death which the monad undertakes during the Circle of Necessity. The evanescent

Egos are the personalities assumed during each earth-life and become the beads on the Sutratman when a lifetime is concluded. It is awesome to learn that the results of every life-time have been perpetuated on the golden cord.

Jivatman is compounded of jiva and atman, and a consideration of jiva will provide the clue towards understanding the Sanskrit compound term. Jiva as used in Theosophical literature is primarily applied to the cosmic aspect of the life-principle, often designated the One Life or the One Life-Force. It is even used as a synonym of the Absolute and Unknowable Deity (S.D. V, 471). Although Prana and Jiva are often used to convey the significance of “life” or the principle of life, there is a difference in the root-meanings of the Sanskrit words. Jiva is derived from the verb-root *jiv*, to live; Prana is from the verb-root *an*, to breathe; the prefix *pra* means before. *The Secret Doctrine* explains the difference:

“At the death of a living being, Prana re-becomes Jiva. Prana, on earth at any rate, is thus but a mode of life, a constant cyclic motion from within outwardly and back again, an out-breathing and in-breathing of the ONE LIFE, or Jiva, the synonym of the Absolute and Unknowable Deity. Prana is not absolute life, or Jiva, but its aspect in a world of delusion.” (S.D. V, 471)

In Sanskrit literature Jiva is the living or personal soul, as distinguished from the Universal Soul, Paramatman—especially so in the compound Jivatman. It is so used in the *Rig-Veda*, the *Upanishads*, and even the *Laws of Manu*.

It should also be noted that Jiva is used as an equivalent for the monad (technically Atman and Buddhi conjoined), especially in the Stanzas of Dzyan. For example:

“The Third remained mindless. Their Jivas [Monads] were not ready.” (Quoted from Stanza VII, sloka 24)

In a few instances in *The Secret Doctrine* Jivatman is used “in its secondary and cos-

mic meaning" that is, "universal life or soul" (V, 191). Another passage may be quoted which shows the significance of Jiva and Jivatman:

"... the Sanskrit terms . . . *Jiva* or the 'life' of the Occultists and the *Jiva* or *Jivatman* (the *only* life or living soul) of the Vedantins are two ideas quite distinct one from the other, and who does not know that the Occultists call the second principle—*Life*—while the Vedantins, who do not recognize the Universal Life as the only Reality, and consider all the other Jivas (or lives) as illusory, give that name only to the seventh principle—the divine monad in man—whose identity with the *Parabrahm* they maintain, in opposition to the Dwaita Vedantins who regard the human soul as distinct from the universal soul." (*H. P. Blavatsky Collected Writings* Vol. V, 41).

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## BOOK REVIEWS

*Existential Humanistic Psychology*, Edited by Thomas C. Greening. Published 1971 by Brooks/Cole Publishing Company, Belmont, California. viii + 199 pp. Paper Cover.

This is a collection of nine papers originally presented in a University of California Extension lecture series. As well as psychologists the authors include a priest, lawyer, teacher, engineer and philosopher. Each treats the subject of humanistic psychology from a particular point of view and the resultant variety is indicative of the complex and multifaceted being that is Man.

EHP is a relatively new approach to the problem of the human condition, including meaning, purpose and man's relation to the universe. But the problem has been with us for a long time and to students of the "Older Wisdom" the final paper should prove the most satisfactory. It is. "The Self-Actualizing Man in Contemporary Society" by Raghavan Iyer.

Prof. Iyer skilfully balances psychology and philosophy in one hand and the classical traditions of East and West in the other. He directs the combined illumination of all four to throw light on Maslow's concept of the self-actualizing man. The attempt to achieve this ideal is likened to a "journey inward". Those fortunate to be on this journey "enrich each other and respond with sympathy to those who seek . . . support."  
—Ted G. Davy

★ ★ ★

*Popo, the Adventures of a Mexican Donkey*, by William R. Strieber and Flora M. Rizzotto. A Quest book for children, published 1971 by The Theosophical Publishing House, Wheaton, Ill. U.S.A. 106 pp. Price \$3.75.

As perhaps suggested by the title, the story tells of the experiences, both painful and pleasurable, encountered by a stout hearted young donkey, on exchanging the safety of his home and friends for the alluring highways of the outside world. Delightfully filled with action and also description, there is much to appeal to the brimming imagination of a child from the age of four onwards, and of course Popo is a most lovable hero.

Between the lines, however, there are messages too, slipped in subtly amongst the exciting incidents, to be treasured, we hope, in the deeper houses of thought and drawn upon later as young minds unfold. For along the hot, dusty Mexican roads and in the small towns problems await the little donkey, and he has many lessons to learn; but through moments of feeling lost and dejected, interspersed with glorious moments of triumph, our young, impulsive friend gains maturity and wisdom. As he shares quite eloquently his own donkey thoughts and feelings, the reader, along with Popo, will discover understanding and compassion.

A particularly charming added feature is the Mexican background. One of the writers, Dr. William R. Strieber is a Maryland veterinarian who has spent five years

in remote regions of Mexico caring for animals; the other, Flora M. Rizzotto is a graduate of the Palmer Institute of Authorship and winner of a poetry award. Together they have brought to life so colourfully the mysterious jungles of southern Mexico with their exotic birds, the beautiful and lonely mountains, the simple warm hearted people of the tiny villages; and in teaching children appreciation of another country and culture, I feel they are laying

a wonderful pathway towards our Theosophical ideal of Brotherhood.

The book is also beautifully illustrated by Gladys Ely, who has had a varied art career, teaching and illustrating publications for both adults and children.

Theosophically the story has a happy ending, when Popo, finally returned home a stronger and wiser donkey, is given the advice by his mother to search in the silence for the voice of his inner self.

—Joan Sutcliffe

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