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THEOSOPHY AND MODERN PSYCHOLOGY

BY DR. ALVIN B. KUHN

(Continued from page 23)

The indictment of Christianity by the psychologist is sensationally arresting because it charges the religion with fatal weakness at the very point where it claims it is stronger than any other religion on earth. Christianity has based its claim of superiority and unique value on the alleged fact that it alone of world religions offers to mankind the one and only divine Son of God, or God himself manifest in human flesh, as certitudo of our possible divinity. Jung says that this is good as far as it goes—but it is not enough. There is a whole world of difference between this image-worship and the true psychic reality of Christliness. He grants that it can psychologically mean much to a person to try to be *like* Christ. But, in the finale—and this, dear reader, is the nub of the entire debate—the only efficacy and saving reality of the culture is for one to become and *be* the Christ himself! For each one of us potentially *is* the Christ, and any worship that falls short of progressively actualizing the ideal potential in the soul is sheer veneer. “Now are ye all sons of God,” affirms the revered Scripture. “For ye are gods and the sons of the Highest.” The deadly sin and error in any religious system is in turning the direction and

focus of divine worship *away from* the heart of the worshipper toward an ideal image located outside. Ancient occult science affirmed that it was ever the veriest blasphemy for the human to worship a power outside himself.

Some most important corollary implications inhere dialectically in Jung's analysis of this fundamental psychological defect in Christianity. So far as I am aware, Jung has not pointed out the glaringly obvious further logical deduction from it, that if God has the wish and the aim of rearing *all* his earthly sons and daughters in the image and likeness of his own nature—and how could any children fail to manifest a likeness to their Parent!—it is an egregious and wholly unnatural presumption that he should have ever been represented as having one only Son, a predication which at one stroke abrogates the possibility of divine sonship to all other humans ever to come on earth. It seems incredible that Christian divines have never realized that in exalting one-only Son of God they rob and make vile all other children of the Father. Christianity has loudly vaunted its claim to be the religion that has elevated the “dignity of human nature.” But what greater *indignity* can you inflict on the human being than to rob him of his divinity? This is in effect

what Jung is courageously telling us. It could be excitingly revolutionary for orthodox religion.

By abstracting the Christ power from all men save the Galilean carpenter and persistently flaunting in the face of man the wretched worm-of-the-dust status of his physical humanity, Christianity had demonstrated most tragically its lack of knowledge of the occult soul science which would have kept this half-truth in proper balance with the other half of it, the potential divinity of his higher self. On his purely physical side man *is* the lowly worm. But it is that same worm, evolved to biological miracle in the body of man himself, that will bear the human in the end up to and through the gate of the holy city of spiritual consciousness and glory, with the hosts of heaven *strewing* palm branches and singing hosannas. For there is joy in heaven over the return of every son of God who has gained victory on earth. When will Christianity recognize the psychological folly and tragedy of lugubriously Sunday after Sunday beating down the spirit of its worshippers with the reminder of their lowly status as animals on the bodily side, the while it steals away from them the glorious knowledge that they themselves can wield the Christ power to cleanse the corruption of the flesh and glorify themselves as the Christs they are and are to be? Overwhelming them with the conviction of their natural sinfulness and *expressly denying to them any power within themselves to cure it*, it sends them out hopelessly bewildered as to how they shall cajole Jesus, once living in Galilee but now gone off somewhere, or God in the skies, into forgiving them of their sins and redeeming them of their despicable unworthiness. And all this in utter disdain of the promise in their own Scriptures: "Christ in you, the hope of glory."

Over the whole of the third and fourth centuries the Christian theologians in their bitter councils fought over the question whether the Son, second Person of the Trinity, was of the *same* substance as the Father, or only of *like* substance. It split the Church into the Athanasian and the Arian factions, and the point has never been settled to this day. It might be said that at the human individual level it is still the great crucial question that the Church theology is unable to answer. And Jung has thrown it on the screen of modern psychology in sharp focus and outline. Is the human individual of the *same* nature as the Christ, or is he only able to be *like* the Christ? And Jung virtually asserts that Christianity is doomed if it can not give the answer on the side of *sameness*. As long as Christian dogmatism makes a historical Christ the unapproachable paragon of deific perfection, the wings of devout Christian consecration and aspiration are psychologically clipped from the start. The Church prods its people with the spur of the hope of salvation into an enterprise in their spiritual life which at the same time it assures them they can never successfully consummate! It were the most arrant presumption for the Christian worshipper to think that he could ever be as good as Jesus!

The difference between being the *same* as the Christ or only *like* him may seem on the surface to be quite inconsequential. It is really a vast abyss. Of course "likeness" is here a very indefinite term; there can be many degrees of similarity. So the debate is largely gratuitous. Nevertheless the Church could have taken its sure cue from the statement of the Gospel Jesus that "I and the Father are one." Indian philosophy has built largely upon the thesis that the individual Atman is one in nature with the Brahman of the

cosmos. From this great doctrine, which inspired the American Transcendental movement in New England, Emerson drew his axial philosophy that the divine soul of the human is a fragment of the Oversoul of the universe. Can there be any quibble over the identity in nature of God and his children? If our souls are seed-sparks of the nature of God, the life and consciousness they unfold in evolution can manifest no other being than that of the Father.

So it is not cosmic Deity that needs man's exultation and added glorification; it is the seed of that same Deity seminally sown in the bodies of God's children on earth, that stands in sore need of cultivation for its education and growth. If we are cells in the body of God, the only way by which we can increase his glory is by increasing the light and glory in all the cells. What a miscarriage of evolutionary procedure that the homage of millions over many centuries has been poured out lavishly, and one might say slavishly, upon one single figure, who, as the claimed Morning Star of the creation and indeed its Logos, surely already was haloed with enough glory so that he would not have needed the worship of lowly mortals on earth!

Viewed thus in its expanded connotations, Jung's delineation of the fatal flaw in the Christian system can be of vital moment in the world today. His conception of God, formulated according to principles of a scientific methodology, seems to necessitate the transferal of the entire alleged historical basis of its provenance over into the realm of purely subjective events in human consciousness. This is readily seen when we consider, in the light of Jung's findings, that the God pictured in Christian imagination as a great Being seated aloft in the cosmos, dissolves, as it were, into a universal sub-

sistent all-pervading essence, force or mind, and the alleged historical Jesus is metamorphosed into a power driving for rulership of our life from deep within our collective unconsciousness. Every time in the last two or three centuries that science has announced a new fact or principle incontestably demonstrated, the incrustations and obsessions of ingrained religious fixations, venerated mainly for their antiquity rather than honoured for their truth, have had to melt away like winter's ice before the sun of spring. Jung's focusing of the sun of true knowledge upon the errant and arrant formulations of ignorant pietism in theology can confidently be expected by the occultist to melt down some more of the hardened deposit. Long before Jung came on the scene Theosophy promulgated the basic truth that the power making for righteousness in the world was a submerged element or conscious entity resident within the area of man's being, amenable to conscious cultivation and development by the intelligent effort of the conscious unit.

But there is both interest and instruction in following the psychologist's more detailed elaboration of his theses. It is fascinating to see how he arrives at his characterization of "God" within the confines of our unconscious self. This is a matter demanding some mental dexterity, since, he affirms, we are at once confronted with the most baffling obstacle to knowledge, in the fact that the unconscious, where God resides and operates upon our lives, is not an object of consciousness. It is admittedly an unpromising situation when we have to deal with something of which we can not be conscious. By sheer definition the unconscious can not be brought under observation for study. It is the great unknown. In fact he says that we can predicate the unconscious only by noting its effects in our

conscious realm and postulating for them a cause that operated in our unconscious. It is as if we become aware of forces impinging upon us from some mysterious invisible source and logically have to predicate for them a cause lying in an unknown realm. We have a vague sense of being haunted by an imperceptible presence and power. We can only struggle to infer its nature from a study of its effects. As Longfellow in *Evangeline* wrote:

And behind the great unknown
Standeth God within the shadow,
Keeping watch o'er all his own.

From his thesis of the "autonomous contents" of the unconscious Jung rationalizes the nature of those contents as "divine."

"If we leave the idea of 'divinity' out of account and speak only of 'autonomous contents', we maintain a position that is intellectually and empirically correct, but we silence a note which, psychologically, should not be missed. By using the concept of a divine being we give apt expression to the peculiar way in which we experience the workings of these autonomous contents . . . Therefore, by fixing the attribute 'divine' to the workings of the autonomous contents we are admitting their relatively superior force . . . It is a force as real as hunger and the fear of death."

Here indeed is keen insight and clear recognition of forces at work within our souls. In the sum of our experience deep within the psyche we inevitably come to feel that a power invisibly dominating our lives from a secret seat within us must be considered to be our fate, our destiny, our ruler,—our God. (Or we would if we had not been hypnotized by ages of teaching that our God is off somewhere in remote heavens.) Whatever our outward

mental indoctrination may have been, we are inexorably involved in the experience of psychic events that seem to testify to the presence of a controlling power within the psyche. Even though we may have extruded God from the hearthside of our innermost being, he thus still rules us from within ourselves. It is staggering to reflect how much we might aid him in his chore of ruling us if to the haunting sense of his presence and power we added the actual knowledge and recognition of his presence with us.

Remembering that Jung calls this overmastering divine power within us the "self" (Theosophists usually capitalize it), a mere fragment of its universal totality constituting the single human *ego* consciousness, he clearly delineates the relation of this unit ego to the all-inclusive self. "The individuated ego senses itself as the object of an unknown and superordinate subject." This subject, a consciousness of a superior order—so much so as to merit the name "divine"—Jung characterizes now as "irrational," since we can hardly think that our limited human reason can fathom or rationalize the great Mind of God. So he says:

"Sensing the self as something irrational, as an indefinable existent, to which the ego is neither opposed nor subjected, but merely attached, and about which it revolves very much as the earth revolves around the sun,—thus we come to the goal of individuation . . . In this relation nothing is knowable, because we can say nothing about the contents of the self. The ego is the only content of the self that we do know."

And he then says that obviously "our psychological inquiry must come to a stop here, for the idea of a self is itself a transcendental postulate which, although justifiable psychologically,

does not allow of scientific proof." For further pursuit of our inquiry, he says, we must take a step beyond science, and we must make this leap into the unknown simply because:

"without this postulate I could give no adequate formulation to the psychic processes that occur empirically. At the very least, therefore, the self can claim the value of an hypothesis analogous to that of the structure of the atom. And even though that should be once again enmeshed in an image, it is none the less powerfully alive and its interpretation quite exceeds my powers. I have no doubt at all that it is an image, but one in which we are contained."

Here Jung gives expression to the great and necessary maxim—dear to the occultist—that we dare not limit our conclusions or our hypotheses about such a power only to what science can demonstrate empirically. If we observe phenomena whose causes lie deeply submerged out of sight, we must project tentative theories to explain them causally. If the theories provide adequate answers, they may be adopted at least tentatively as true. Science itself works hypothetically. From all this maze of experience and inference we arrive at the understanding that in the deep dark recesses of our being there resides and constantly works a superior power of which we are unconscious. As it lies in this dark underworld, we have to plead our poverty of knowledge of it. "In this field, hitherto so dark, it seems to me that there lie the answers which the psychology of consciousness has never even approached."

Modern academic psychology, perhaps, but how about considering the psychology of occult science? We would venture to suggest to the eminent psychoanalyst that he could with great profit examine the arcane science of

Theosophy. This science has pierced the dark regions both of the sub- and the superconscious area of the psyche and has found those answers he asserts lie there.

Further interest is found in following Jung's identifications of the autonomous contents of the unconscious with man's God. This is illuminating because there is not present at first sight anything in the sphere of man's interior operation of conscious states that would ordinarily take on the character of sanctity or stir religious moods or values. Psychology, purely as science, seems to lie wholly in the field of specifically secular, not religious interest. There would seem to be no more sanctity about our mental or psychic operations than, for instance, about physiology. Yet it is true that it is precisely in the domain of our psychic life that religious motivations are generated. Certain casts of feeling, classed as spiritual or mystical, deep sensings and high afflations, lift man into the upper strata of the religious atmosphere.

So Jung writes:

"Religion is a worship of the highest and most powerful value, be it positive or negative . . . You can accept, consciously, a value by which you are possessed unconsciously. The psychological fact which wields the greatest power in your system *functions as a god*, since it is always the overwhelming psychic factor that is called 'God'. As soon as a God ceases to be an overwhelming factor he dwindles to a mere name. His essence is dead and his power is gone."

Then he asks why the gods of antiquity lost their prestige and their effect on the human soul, and answers by saying that "the Olympians had served their time and a new mystery began: God became man." This start-

ling pronouncement would have us infer that the more primitive people of antiquity had externalized the power controlling their lives, embodying it in deities whom they thought resided everywhere in nature, as tree-gods, mountain-gods, water-gods, earth-gods, sky-gods. If the transition from belief in Gods-outside to Gods-inside came to replace the naturalistic concept with that of gods as the "autonomous contents" within man's own psyche, and "God became man," one must challenge Jung for the evidence of so radical and sweeping a transposition of value and of understanding. To be sure, some evidence is at hand in St. Paul's declaration that the Christ-power is "within you, the hope of glory" for all men, and in the whole range of experience of saints in mystical Christology. Yet Jung's analysis that all our gods are just the creation of our own psychic projections, as he calls them, would today be rejected by ninety-five percent of religionists as almost a blasphemous insult to cosmic Deity. And a quite conclusive rebuttal of this thesis, if nowhere else, would be found to inhere in the fact that the Hindus are declared to have postulated several hundred million gods. We know that no human psyche ever conceived, or could conceive, that number of "autonomous contents" lurking in its depths. The Egyptians, Greeks and Romans exhausted their list at some twenty. After all, it must be conceded to be against simple logic for man to accept the idea that, while he naively thinks that a great Power created him, he must believe the opposite when Jung informs him that he himself has created his supposed Creator! If we bow to Jung in this analysis of the origin of the God-concept in man's psychic life, we can do so only by ignoring the simplest premises of the human thought situation. As man sees orders of actual

beings in the range of life below him in the world, it is for him a legitimate assumption that there are also beings in the range of life above him, and for these the term "gods" seems an appropriate name. And it comes to him also as logically permissible to think of the total power creating the universe as "God".

A repudiation of Jung's God-creating propensity on the part of man does not, to be sure obliterate the raw fact that man does impute to his gods and his God his own characterizations. In this the human mind simply endeavours to match the observed creation with the concept of a power adequate to account for it. And he must account for it under the terms of his own understanding. This does inevitably bend the human concept of God toward an anthropomorphic pattern. The necessity for the concept is logical and the form or content of it is psychological. Man lives in and observes the creation. He virtually must assume that it is the work of an intelligent power able to produce it as it is. If this is what Jung means by man's creating his gods, it is a truism. But against his more specific claims stands the historical fact that the wisest of men have distinctly refrained from giving any descriptive character to the God power. For they denominated it the Unknown, and discouraged all efforts to characterize it.

Since Jung virtually identifies this God power in the dark depths of our unconscious with the "self," it will clarify the concept further if we examine this feature more closely.

"I have chosen the term 'self' to designate the totality of man, the sum total of his conscious and unconscious contents. I have chosen this term in accordance with the Eastern philosophy, which for centuries has occupied itself with the problems that arise when even

the gods cease to incarnate. The philosophy of the Upanishads corresponds to a psychology that long ago recognized the relativity of the gods. This is not to be confused with a stupid error like atheism. The world is as it ever has been, but our consciousness undergoes peculiar changes. First . . . it was rejected . . . (then) through the withdrawal of projections conscious knowledge slowly developed . . . this was the first stage in the despiritualization of the world."

Pause must be made here to gather up the threads of the psychologist's argument. Since, he affirms, man creates his gods, they can not be actual existent entities, but vary with the ideas man "projects" about them. Hence he speaks of the "relativity" of the gods. If man creates them, surely they are purely relative to the modes and models he conceives for them. Man must inevitably project his conceptions of them, and they are to him only what these projections make them in his psychological world. But as man's intelligence increased he discarded or withdrew earlier and cruder projections and substituted more rational ones. At the cruder stage of conceptuality man had localized the God power in earth and sky, trees, hills, animals. Later ideas tended to make a "Great Spirit" pervading all nature. And now a subtler refinement of the concept, says Jung, sees God as an element in the unconscious of man himself. And he speaks of this transmutation of the concept as a "despiritualization" of the world. An objective view of life, as it always has done, tended to make God less transcendental and "spiritual," and more a natural force visibly operating through familiar physical channels. Much as in the progress of medical science, in which earlier hypotheses were found erroneous and had to give

way to new ones, later found also to be erroneous, the God concept in human ideation has undergone radical changes, as one set of "projections" had to yield to others, the culminating one at last being the recognition that God is not up there in a cosmic paradise, but is an all-controlling mysterious agency lurking in the depths of our own unconscious selves.

So Jung says that modern mentality has subtilized these projections to an almost unrecognizable degree. But our ordinary life "still swarms with them, in newspapers, books, rumours and ordinary social gossip. All gaps in our actual knowledge are still filled out with projections . . . we must still be exceedingly careful not to project our own shadows too shamelessly; we are still swamped with projected illusions." Even when one silences this rampant noisy stream of projections, he is still confronted with new problems and conflicts and "has become a serious problem to himself," as he is unable to say where he stands, whether new illusions are better than old. But such a man knows, says Jung—and it is a startling realization—that "whatever is wrong with the world is in himself, and if he only learns to deal with his own shadow [his own illusory projections] he has done something real for the world. He has succeeded in shouldering at least an infinitesimal part of the gigantic unsolved social problems of our day. These problems are mostly so difficult because they are poisoned by mutual projections. How can any one see straight when he does not even see himself and the darkness he unconsciously carries with him into all his dealings?"

Jung here is stamping his feet vigorously on Theosophic ground, as Theosophy sees the same mass projection of outrageously erroneous ideas

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AN EXERCISE IN DISCRIMINATION

BY KENNETH R. HOLCOMB

The churning and fury of the tidal flood of thought swirling through the mind creates a maelstrom in it. This vortex sucks into it not only the loosely rooted convictions we have adopted but also those we had thought embedded in the adamant of our faith.

An ancient prophet depicts the Lord as crying:

"I will overturn, overturn, overturn".

And within the last fifty or a hundred years there have been foreseers who, like the ancestral voices in Kublai Khan have prophesied war and destruction to even the complete extirpation of global life. America has been long marked as the scene of dreadful events. Thomas Babington Macaulay, the Essayist-Historian, foretold that the United States would be plundered by a horde of barbarians.

The destruction thus envisaged by these prophets has been the end of their vision. Like the ancient Israelite quoted above, they have failed to hear God add:

"I will re-establish, re-establish."

In its innumerable gradations, consternation rules, and its correlative, a sense of futility. The latter is not apparent as inanity. Rather it is manifesting as the very opposite: our all-preoccupying frenzy about bread and the circus.

This is called progress and prosperity and is hailed as the West's contribution to stability. But the theory underlying this attitude is not exclusively Western; for in a different version it is suffusing a vast part of the East.

Out of this terrifying attitude exhale the acids of doubt and the alkali of blind faith. The latter appears in the rise of interest throughout the United States in

formalized religion and a certain moral reaction among university and college students.

But this return to religion is a return to much that is wholly incompatible with the modern mind; and it is astonishing to watch the manner in which the incongruities of dogma are tacitly embraced and actually ignored by those who today are filling the pews and making the construction of a multitude of new church structures indispensable. One suspects here a deliberately fostered blindness. Or, to put this in another fashion, one suspects a purposely adopted double-think, to use George Orwell's term. Thus we see mid-Twentieth Century man immersed in science yet including in his embrace, tacitly if not deliberately, the very teachings of religion found by science to be most repugnant.

This can be none other than the rationalization of consternation.

Most of us are caught in this in some way. The prime cause of it, the prospect of death or enslavement, can not be speedily removed. And our education, which has taught us only the uses of luxury and has thus prevented us from constructing within ourselves any gyroscope to keep us upright in these seas of dismay, proves itself to be pitifully inadequate.

We do not have techniques for tranquillity.

Moreover, that aspect of our intellect which makes us the children of our age bids us beware of adopting 'new' and 'radical' concepts which might help us. The suffocating ordinariness of this age is returning us to the orthodoxy of the one just past.

But, if we can be induced to receive ideas with power to tranquillize and reorient our attitude through the channels of reasoning, through our own perception of the possibility that we are not adopting absurdities, our careening values can be righted and we can head into the wind of consternation gallantly and with dignity.

The need is recognized. To meet it, the sincere and the charlatan elements of human society are proffering systems, teachings and fantasies innumerable. A new hedonism disports itself, tricked out with the ragtag of Christian teaching it finds adaptable and the gauds of psychology needed to recommend it.

But these systems of 'mentalism' can serve, at best, to dispel only the bogeys of consciousness. There is in the dreadful ubiquity of H-bomb radiation something too stupendous to be denied by affirmative mental posturing.

So we are caught in a dilemma. We lack a philosophy that can help us face life and we have not learned to live so as to build a sustaining philosophy. In addition, we are beginning to learn that the latter is not to be acquired by subscribing to courses, listening to lectures or reading books.

Nevertheless, we are madly doing these things because of our worship of the body and what the body loves, and also because of our unacknowledged desperation. As a result we are burdened with scores of theories, systems, plans of salvation, ways of self-improvement, spiritual development and guidebooks to the Path. These hold what can help us if we can sort such elements out and *if*—and here is the great difficulty—we can prevail over our latent scepticism. We must replace double-think with single-think.

For this reason this Exercise in Discrimination is offered. It can not be a help to all. Perhaps it will not aid

many. But should it assist a very few toward the perceptivity they need, it will have justified itself.

The Greeks used to recommend *catharsis* as a prelude to enlightenment and they perceived that grief and disillusionment effected it. What is proposed here is a deliberately induced *catharsis*. By its nature it is unpleasant, yet since it is self-prescribed it is infinitely less rigorous than when generated by the accumulation of our errors.

So, let us begin.

Let us ask ourselves — suppose you ask yourself—one question. You must be ready to answer this question, and to answer it with ruthless truthfulness.

It is so simple, so ordinary as to deserve, at first, only your contempt. But it is ordinary because of its incessant use; and because of man's vague awareness of its soul-piercing importance. A trivial question, a form of greeting, yet St. Michael's sword with all its supposed trenchancy has no power to equal this as it bites to the core of being.

And this is the question:

What do you know?

Not what do *you* know, but, what do you *know*?

For by 'know' we mean 'possess as knowledge derived from personal experience, observation, and the deductions we, without assistance or external stimulation, have derived therefrom'.

You at once perceive what a devastating conception of knowing this is. You are stripped of what is usually described as 'acquired knowledge'. You are, for the purpose of this experiment at least, denied the appeal you are so accustomed to make to all of the content of your mind which did not get there through your own effort, your own discovery and your own appraisal. The 'truths' your mother taught you, the venerable and hoary lore of the Church, the colossal mass of mental detritus you have disturbed in plowing through the courses of

your education—all the adopted ideas, borrowed theories, rote-learned explanations that cumber your mental stock-room are now cast forth.

You are stripped of the ability to refer to authority. You are placed in a sterile chamber in which the microbes of controversy and the bacilli of proof must die.

You feel the futility of questions for there is none to hazard a single answer—none but yourself. You are bereft of precedents and bereaved of comfort, and no one exists to hear your weeping or inquire of its reasons,

Your outraged sensibilities rise up in you, and like Job's comforters, suggest that you curse God and die.

If your sense of crisis is less than this, then you have stilled and cozened yourself with some notion that you must needs cast out if you are to benefit from all this agony; some lingering idea that you have been wrongfully using because you did not originate it within you and it is therefore not your own.

Yes, you must become empty. You must be so empty as to be wholly distraught. You must come to that point of courageous honesty where you defy God. For the god you defy is one you made—you have no god you didn't invent or adopt from the invention of others. Nor can you offer yourself the comforting obliquity that you deny simply your erroneous conception of God. This is but another form of the old error and will breed yet another in its image. God as the remotest possibility you must spurn and eject from your life.

If you see in this the counsel of agnosticism or, what you probably consider even worse, atheism, it is time for you to recollect that the God you have been believing in has been either too weak or too indifferent to pull you out of the morass of your own mixed-up state of mind. So possibly your God is only an

invention. You know this is true, that it could not be otherwise. Did you proclaim your God with the first words you learned to speak while in infancy? Or, were you taught all you think you know about him?

We must now assume that you have made a very thorough job of this *catharsis*.

Now, and not until now, are you ready to learn what you know, if indeed you know anything.

And one thing you do know, and know because you have wrought it out of your awareness, out of your conscious experience—one thing that you can announce without the least shadow of misgiving.

And this is what you know:

You know that you exist.

This and this alone is what you know. It is all you know, and this is true because it is the one fact regarding which not the most ingenious arguments can stir up doubt in you.

Of course, there is an attitude of mind that may challenge this, and while this challenge has no power to probe the rudiments of your being, it offers a superficial challenge. The Greeks recognized this and one of them answered it with

"I think, therefore I am."

So now you have made a real achievement. You have at last come upon one fact—one truth that you can rely on and gird yourself with against whatever the future may offer.

You are.

This you know and —

It is all you know.

Remember that. As a corollary,

You do not know anything more.

It is now time for you to weigh the implications of the latter fact. You do not know anything more because you have not acquired the knowing in the way you have that of your existence. Every other matter in the universe is

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NOTES AND COMMENTS BY THE GENERAL SECRETARY

A few of our members have not yet paid their dues for the current year which ends on June 30. To have a good showing on my Annual Report I would request that this be kindly expedited. And by the same token I would remind all members that the increased dues come into force on July 1.

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A limited number of bound volumes of *The Canadian Theosophist* are still available, any one of which would make an ideal gift, so don't delay, the price is \$3.50 per volume post paid.

* * * *

After nearly forty years I intend paying a long deferred visit to the Old Country and will be absent from my duties for three weeks starting May 16. Besides attending the London Convention and several T. S. Centres I have many people and places to visit so am anticipating a very busy holiday.

* * * *

Everything is in order for the Convention which promises to be a very interesting not to say exciting one, and the finishing touches will be given when I return from my trip. In the meantime I hope everyone will become Convention-minded and make arrangements to be present for the few days in which we will be able to have a real get-together.

* * * *

I regret to report the death on March 9 of Miss Grace Griffiths of Fonthill, Ontario. Miss Griffiths was a member of long standing in the Toronto Lodge and was one of a family which had close Theosophical connections both through membership and interest. To all members of her family I send my sincere condolences.

E. L. T.

CONVENTION PROGRAMME of EVENTS

FRIDAY, JULY 3rd

Opening of Convention, 7 p.m.
Introduction of Guest Speakers
Short talks, etc.

SATURDAY, JULY 4th

Meeting of Lodge Presidents and Officials for discussion at 11 a.m.
Lecture by Mr. Sam Wylie at 3 p.m.
Buffet Supper
at a nominal charge.
Discussion and Meditation at 7.30 p.m.
Lecture by Miss Clara Codd.

SUNDAY, July 5th

Secret Doctrine Class at 10.30 a.m.
Meeting of Officials at 11 a.m.
Lecture by Mr. Boris de Zirkoff
at 3 p.m.
Discussion and Meditation at 7.30 p.m.
Lecture by Miss Clara Codd.
Closure of Convention.
Refreshments.

THE GENERAL ELECTION

There was but one nomination for the office of General Secretary, viz., Colonel E. L. Thomson and eight nominations for the Executive, namely, Charles E. Bunting, Charles M. Hale, Miss M. Hindsley, George I. Kinman, Miss Jean Low, Mrs. Kathleen Marks, Dr. Washington E. Wilks and Emory P. Wood. All the nominees with the exception of two are well known to the members at large therefore need no introduction. The new nominee, Mrs. Marks, is an earnest and practical member and was instrumental in the founding of the Phoenix Lodge in Hamilton, and is its President. Under her aegis it has flourished and its membership has increased to twenty-two. Miss Low, the other new nominee, is a member of the Montreal Lodge and

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EDITORIAL BOARD, CANADIAN THEOSOPHIST

All Letters to the Editor, Articles and Reports for Publication should be sent to The Acting Editor,

Miss L. Gaunt, B.A., 52 Isabella St., Toronto 5, Ont.

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

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has been a very active member since 1948. Miss Low is well known for her ability as a lecturer and for her general interest in the work of the Society.

It should not be forgotten when voting that the members are not electing persons to represent their lodge, but an Executive Council to represent the whole Dominion. If any member in good standing does not receive a ballot by May 31, he should at once report the omission to the General Secretary. The proportional representation ballot will be used as heretofore. Upon receiving their ballots the members should mark them in the order of their choice of candidates, numbering ALL the names up to the total number of candidates. Each ballot should be placed in the envelope provided, on which the mem-

ber has written his name and lodge, so that it can be checked without violating the secrecy of the ballot. It should then be mailed without delay.

EXECUTIVE MEETING

The Quarterly Meeting of the General Executive, Theosophical Society in Canada met on Sunday, April 19, at 52 Isabella St., Toronto with the following members in attendance: Miss M. Hindsley; Messrs. C. E. Bunting, C. M. Hale, G. I. Kinman and the General Secretary. Mr. Dudley Barr, Editor and Miss Laura Gaunt, Acting Editor were present ex officio. The Minutes of the last meeting were read and approved. Mr. Barr was appointed a Committee of one to revise and bring our Application Forms up to date. The Financial Statement was read and approved. Mr. Barr reported on the general situation regarding the magazine as to cost and production. It was arranged that Mr. Barr and Miss Gaunt be authorized to look into the cost of printing the magazine and report back. The lack of response on the part of the lodges in sending in nominations of officers for the coming year was duly noted, only five sending in reports. Mrs. Harley's resignation was noted with regret. Most of the nominations were for the status quo. There were no other nominations for the office of General Secretary. There were eight nominations for the seven members of the Executive, therefore there will be an election and the General Secretary was instructed to make the necessary arrangements. Col. Thomson notified the meeting of his intended visit to the Old Country for three weeks beginning May 16. Mr. Barr will superintend his work during his absence; this was approved by the Meeting. There was much discussion regarding the Convention. A programme was arranged which will be published elsewhere in this issue of the

magazine. Correspondence in connection with the Mark Dewey Estate was read and discussed, it appears that the will will be probated next June. Other correspondence was attended to and the date of the next meeting was fixed for July 12th, whereupon the meeting adjourned.

E. L. T.

CORRESPONDENCE

The Editor.

Dear Sir:—

We read the last issue with great interest, and note that the Hermes Lodge of Vancouver, B.C., a Federation group, now have their new hall. This is evidence that the tide is turning in Canada towards Theosophical unity. The members of the Canadian Section, soon to have an Eastern Convention, should in my opinion pay attention to it.

Another feature in your last issue was the account of spirit pictures taken at Winchester Cathedral. This should not be a source of surprise to your readers. Leadbeater in his books gives much information about this thing. And "the seven spirits before the throne", something believed in by millions of Christians, might indeed exist. It all points out the mistakes made years ago in Canada by those who tried to tell us that the writings of Leadbeater and Besant were citable evidence of evil, not just other points of view, and to be read to consider with with an open mind.

Yours truly,

Frederick E. Tyler, F.T.S.

The Editor.

Dear Sir:

A few months ago there was some correspondence in the magazine concerning reincarnation and the rapid increase in the world population. I think the statement was made that only one-third of the total number of egos

were in incarnation at any one time and the remainder were on the subjective planes.

A recent article in a Toronto newspaper shows that the population is expected to climb rapidly. Comparative figures are given from the year 1800 and the increase to the year 2000 is projected. In 1850 the population was one thousand million, in 1930, two thousand million, it is now about twenty-five hundred million, by 1962 it is estimated that there will be three thousand million, by 1977, four thousand million, by 1990, five thousand million and by the year 2000, six thousand million. Of course a nuclear war might send fifty percent of us into the subjective planes very quickly, but if this does not happen and assuming that the estimates are fairly accurate, could we have some more discussion of this in the light of reincarnation, the number of egos connected with earth and other theosophical theories?

Yours truly,

Enquirer.

BOOK REVIEWS

Man Incarnate, A Study of the Vital Etheric Field, by Phoebe D. Bendit and Laurance V. Bendit, Theosophical Publishing House, London.

This little book of 128 pages is one of a number of books which form the "Transactions of the Theosophical Research Centre".

Written by Dr. Bendit, M.A.M.D. (a physician) and Phoebe D. Bendit, the possessor of clairvoyant powers, it contains the conclusions resulting from their investigations into the nature, structure and functions of the Vital Etheric Field. These investigations are based upon a knowledge of modern science, especially physiology and psychiatry, upon clairvoyant perception and upon what is termed "Occult tradition". The writers more than once

emphasize that their conclusions, although put forward as statements of fact, are not to be accepted as such, but more as suggestions and symbols. The clairvoyant, Mrs. Bendit, states that she is well aware of the dangers of self-deception in the use of psychic faculties. She writes "All extra-sensory perception has to pass through the mind of the percipient and is therefore biased by its mental images, intellectual interests, and the neutral tone and colouring of that mind".

The Vital Etheric Field or Aura under investigation is of course the Astral body or Linga Sharira of H.P.B., the Etheric Double of Leadbeater, the Vital body of Max Heindel, and has many other names. All agree that it is the double of the physical body, which is concreted or moulded upon it; that it is the intermediary between the energies of the psyche and the bodily organs, and that it is the vehicle of Prana or vital energies. In this work it is looked upon as a field engendered by some form of electro-magnetic energy, rather than a body, however subtle. Gustav Stromberg, Astro-physicist of the Research staff of the Mount Wilson Observatory of the Carnegie Institute about twenty years ago put forward a similar view. He, if my memory serves me, maintained the human body was coterminous with an electro-magnetic field, which did not so much follow the electric activities of the body as determine them, and preceded them.—that the field was the reality and the body an aggregate in it. (see *The Soul of The Universe*). Against this view is the frequently seen statement that the Astral body or Doppelgänger remains after death and decomposes *pari-passu* with the physical body; also that it sometimes is seen at death, away from the body, as a phantom of the dying.

In this book the Etheric field or Aura is described as greyish in appearance

with opalescent colours. It interpenetrates and extends an inch or so beyond the body. The counterparts of the physical organs are represented as concentrations of energy within it. The chakras are "the organs by which psycho-spiritual man expresses himself in the Etheric, and thence in the dense physical world; taken collectively they should be a balanced system, each one of which reflects a certain form of psychic activity . . .

. . . Nothing of non-physical man becomes effective in the dense worlds except through the chakras". Correspondence between the seven chief chakras in the body and the sympathetic ganglionic system and also with the endocrine system is dwelt upon. The head chakras are mentioned as important in man but are not described. No reference is made to "opening" certain chakras in the telestic work of regeneration. Prana, or vital energy, is described in some works as elaborated in the spleen and coursing throughout the body along the nerves; in others, as entering and leaving at the crown of the head, forming figures of eight (a caduceus in fact)) the incoming and outgoing currents decussating at the throat chakra, the solar plexus, and the sacral chakra, and producing as it radiates from these main channels positive and negative potentials along the right and left side (hands, feet, etc.) and differing in the male and female bodies. In this work, an alternating current of some form of electro-magnetic energy is described which runs up and down the spinal area, from head to sacrum in the reverse direction, the solar current and the terrene current. This alternating current induces another dual current at right angles to itself which courses around the body. Again at right angles to this current is induced still another set of currents, the whole forming a basket of energies which

with their fields constitute, I understand, the Etheric Field itself.

Another matter given considerable importance and which is, I think, a quite original conclusion, is that the Etheric aura is composed of seven layers, three physical in contact with the body, three psycho-spiritual in contact with the psyche, and the fourth, or middle layer called 'chemical' which acts as a reflector or transformer and transmits energies from the psyche to the physical and also in the reverse direction. Great importance is given this fourth layer as upon its clarity, tension, brittleness, etc. psychological health and growth largely depends. The writers lay stress upon the necessity to develop self-awareness and mental creativity, especially in the growing adult, to this end. It is disappointing that the authors do not go more fully into what they mean by these terms and endeavours. Self-awareness and creativity mean different things to different people. This book describes the evolution or growth of the Etheric field from conception through birth, childhood, puberty, maturity, senescence, and death. It also deals extensively with changes in the Etheric in mental illness and diseases.

It would seem that the authors are a good deal more at home in physiology and other branches of modern science, than in Theosophy. Not only do they refer to 'Nirmanakayas' as the 'Lords of Karma' but say of after-death states "We know nothing of life after death except from purely individual accounts derived from such subjective experience . . . And it is doubtful whether the after world is as much like the physical as these descriptions suggest". They appear to be unaware that Theosophy as found in H.P.B.'s works and in *The Mahatma Letters*, maintains (as the writer's intuition hints to him) that the re-awakened consciousness after the

shock of death, in all ordinary cases, is purely subjective, and that bereft of the organism by which the person contacted the outer world, objective self-consciousness is no longer possible; the individual, being as it were, locked up with the memories and energies of his past life.

This little book must have been very difficult to write, dealing as it does with semi-objective intangibles, partly seen, partly sensed, and moulded largely by the modern scientific outlook of the writers. Many parts at present lacking in clarity, will doubtless in later revised editions make easier reading. It is a book which will interest anyone who desires to comprehend the nature and difficulties and conclusions of research under, what one would think, excellent conditions—a doctor and a clairvoyant enquiring together into the mysteries of the Etheric Vital Field.

It is disappointing that the investigators did not include their experience and conclusions regarding the value of the use of psychic powers of perception in the diagnosis of disease; a few abbreviated notes of case histories would be very revealing in this unexplored field. It is well recognized amongst students of Theosophy, that natural clairvoyance and the interpretation of its findings are of little value unless checked by other evidence. In the diagnosis of disease, such checks are frequently available by laboratory tests, X-Ray examinations, by operation, and finally by autopsy. Perhaps the authors will attempt this work sometime. It would interest many people, besides open-minded members of the Medical profession.

W.E.W.

Does the Bible Teach Reincarnation and Karma?, by Robert G. Katsunoff, with an Introduction by Dr. Alvin B. Kuhn, 60 pages, paper covered, price 60 cents.

Dr. Katsunoff, recently retired minister of the Church of All Nations, Montreal, has here made a most valuable contribution to the literature relating to the "lost chord" of Christianity, the twin doctrines of Reincarnation and Karma. This reviewer does not know of any other book in which so many verses from both the Old and New Testaments are quoted in support of these two teachings. As Dr. Kuhn says in his Introduction, "Out of all proportion to its limited paging is the importance of the message which Dr. Katsunoff has offered in this brochure". Quotations are made from the Latin Vulgate, The New Testament in Greek, the Ukrainian New Testament and other sources. Dr. Katsunoff's scholarship selected and marshalled the data, but there is a heart quality to this little book which comes from his devotion to truth and his wish that many others might share in it.

This booklet is recommended to all Theosophical students both for their own use and also to pass on to others who may have some lingering doubt as to whether or not reincarnation and karma are Christian teachings.

H. P. Blavatsky, Collected Writings, Volume VII, covering the years 1886-1887, compiled by Boris de Zirkoff and published by The Theosophical Publishing House, Adyar, price \$8.00.

A review copy of this new volume has not been received and the following information is taken from the explanatory note issued by the publishers. We assume that the book will be similar in size and format to Volumes V. and VI. which were published by Mr. de Zirkoff, who has been engaged since 1925 in gathering information for the *Collected Writings*. Those who are familiar with the earlier volumes will appreciate the assurance of the publisher that "No effort has been spared to make the final

result as complete as humanly possible, and to give valid reasons for every explanatory comment made in pertinent footnotes."

The contents include an article on "Have Animals Souls", H. P. B.'s reply to the report of the Society for Psychical Research, a discussion of the fourth dimension, two essays on the 'Principles' setting out the seemingly opposite views on man's nature by H.P.B. and T. Subba Row, articles on The Theosophical Mahatmas, Ancient Magic, The Original Programme of the Theosophical Society and other articles together with biographical notes and historical information on the articles and the individuals mentioned therein.

Volume VII is a limited edition, the first four volumes are out of print and are very scarce; volumes V. and VI. are still available at \$6.00 and \$5.00 respectively.

THE ORIGINAL PROGRAMME

BY T. H. REDFERN

(Continued from Page 14)

(5) Christianity

On the religious side, the programme for our Society is to draw in members from all the great religions (or belonging to none), encourage them to study the religions comparatively, and point to the evidence of a simple, original world faith underlying them all, universal and non-sectarian, in which men worshipped the One Supreme Principle in spirit, and not with rites or in churches. What view was taken of Christianity?

In the Preface to Vol. 2 of *Isis Unveiled*, H.P.B. worked over a passage drafted at her request by Dr. Alexander Wilder to declare her respect for genuine good-living Christians, and to warn them not to read the book. She did not want to be "guilty of the cruelty of hurting their feelings"; nor to "rob a single layman of his blind confidence,

if it alone made possible for him holy living and serene dying". It was a book for "the logician, the investigator, the dauntless explorer", for "delvers after truth" who "have the courage of their opinions". "It is not against Christ or the Christ-religion that I battle. Neither do I battle against any sincere, true religion, but against theology and Pagan Catholicism". "Our Society had never certainly any idea of rising superior to the *brotherliness* and *ethics* preached by Christ, but only to those of the *sham* Christianity of the churches".

That being clear, she cast the "gauntlet at the dogmatic theologians"—who have debased "the pure teachings of Jesus . . . into pernicious ecclesiastical systems," and "especially at the Vatican". The official circular of 1878 announced that "the Society . . . expects its fellows . . . to oppose . . . every form of dogmatic theology, especially the Christian, which the Chiefs of the Society regard as particularly pernicious . . ." In 1882 Mohini M. Chatterji was charged by his Guru "to counteract" the Christian "pernicious superstition". In 1886 H.P.B. wrote that the Society was "founded to remedy the glaring evils of Christianity". The doctrine of vicarious atonement—"pernicious in its consequences"—and the practice of auricular confession, were the most objectionable features, the first—a distortion of an occult doctrine—because it offered a delusion of escape from responsibility, and the second because "the confessor interferes with the Auric Egg of the penitent . . . on the same lines as hypnotic suggestion". Moreover, the Roman Catholic Church was in the grip of the Jesuits, and "Theosophy and Jesuitism are the two opposite poles", the Jesuits being the apotheosis of the sacerdotal curse that afflicts humanity, and Theosophy the antithesis of "church organizations" and sects.

The gospel Jesus is a myth-figure, said H.P.B., based on the prototype of Apollonius of Tyana: or as an Adept put it, "a spiritual abstraction and no living man of that epoch" (*Mahatma Letters* 415). The historical personage behind the Jesus myth was an Essene Adept, who lived a century earlier than the gospel date, an initiate, a Theosophist, a Chrestos, but not a Christos—"one of the noblest and grandest of men". He never even met John the Baptist—they didn't live at the same period. The Theosophists see in the Jesus-ideal of the gospels the depiction of a "perfect adept . . . a mortal being far above uninitiated humanity", but they refute the theological misinterpretations of the "grossly disfigured ecclesiastical gospels".

What then of Catholic rituals and doctrines? They are purloinings from the pagans and distorted mystery teachings, a "curious conglomerate . . . of the husks of Judaism, the shreds of paganism, and ill-digested remains of gnosticism and neo-platonism". "There is much esotericism in real Catholic Christianity", overlaid with "fictitious, artificial interpretations". Underlying these deeply is a "mystical truth and knowledge . . . identical with Asiatic esotericism". In its conception of the Deity, Roman Catholicism is "immeasurably higher and more logical than Protestantism". The Russian Orthodox Church is "the purest and most true". In it "the divine Truth . . . is strongly established, only it is buried in the foundations; it cannot be found on the surface . . ."

The Theosophical Society, dedicated to truth, is bound to encourage repudiation of the dogmatic disfigurings of the Christian theologians, but it "is not anti-Christian" and christian members are not required "to leave their faith in Christ even as God". "I am not against the *true* Christianity, but against the

Western *false* Christianity . . . Against the vile, the bloodthirsty liars and hypocrites, protestants as well as catholics, I will fight to my last breath”.

The bearing of this programme on The Liberal Catholic Church, which has now included reincarnation and karma in its Summary of Doctrine, seems simple and clear. It is part of the “ritualistic pomp” that englamours mankind; but it is not bigoted and intolerant. Members of The Theosophical Society are just as entitled to belong to it as to any other religion. The more they grow to the stature of Theosophists, the more they will outgrow the church, but “no real philanthropist, hence no Occultist, would dream for a moment of a mankind without one tittle of religion. Even the modern day Religion in Europe, confined to Sundays,

is better than none”. The day when mankind as a whole will have finally shed formalized religion and priests, and returned to the simple, original world-faith, is still a long way off. Meanwhile, occultism will percolate through its falsifications, through “two stray off-shoots of the trunk of Magic—Spiritualism and the Roman Church . . . Whether by phenomenon or miracle, by spirit hook, or bishop’s crook, Occultism must win the day . . . before the present era reaches ‘Sani’s (Saturn’s) triple Septenary’ of the Western Cycle in Europe, before the end of the twenty-first century A.D.” “The hour has struck . . . to dethrone the ‘highest God’ of every nation in favour of One Universal Deity—the God of Immutable Law, not charity; the God of Just Retribution, not mercy . . . ”

SECRETS OF THE EARTH AND SKY

Adapted from Fourteen Summary Articles on the International Geophysical Year, appearing in *The Christian Science Monitor*,

January 26 to March 14, 1959.

Introduction: The International Geophysical Year (18 months July, 1957—Dec. 1958) “was the single most significant peaceful activity of mankind since the Renaissance and the Copernican Revolution. . . The IGY will never end, at least not in spirit. It will go on and on.” Thus spoke Dr. Jos. Kaplan, one of the master-builders of IGY, distinguished Chairman of the U. S. Committee, and a noted auroral physicist at the University of California at Los Angeles. Scientists say that IGY successes have set a precedent for international co-operation, that they have triggered a new age of discovery in geophysics. “There was not a single discipline in which something unexpected, promis-

ing, and in many cases striking, has not been uncovered.”

Some 30,000 scientists and technicians from 66 nations joined in peaceful concert to probe earth, atmosphere and space in this dramatic worldwide effort to discover more about mankind’s physical environment.

IGY experts say that some of their new knowledge is startling and revolutionary. When placed beside the information contained in *The Secret Doctrine* and *The Mahatma Letters*, these discoveries have more than usual interest.

It is agreed that the single most significant achievement of IGY was the discovery by Dr. James A. Van Allen (Iowa State University) of a band of

very intense radiation surrounding the earth like a ring. Nobody knew this existed. It begins 250-300 miles out, reaches maximum intensity at about 10,000 miles in space and then slackens off. It was found that radiation 1,000 miles over the equator was several thousand times as intense as the cosmic ray intensities anticipated. Also, in space was found an equatorial "electrojet"—part of a great electric current of several hundred thousand amperes that girdles the earth at the geomagnetic equator. The discovery of these two vast reservoirs of intense radiation which lie outside the earth's atmosphere provides one more key to the vast puzzle of the whole sun-earth relationship. These radiation belts are a major phenomenon of nature on a grand scale.

The second most important finding was the discovery that the earth is not a flattened sphere but is slightly pear-shaped, a bit bulgy in the south and pointed to the north. Among other things, this changes previous notions about polar sea-level heights.

Other highlights are that the density of earth's atmosphere may be ten times greater than scientists thought and that 10,000 tons of minute micrometeorites crash into the earth's atmosphere daily. (See *Mahatma Letters*).

At sea, beneath the Atlantic Gulf Stream, oceanographers discovered a current about 9,000 feet deep flowing *southwest*, that is, *counter* to the Gulf Stream, at speeds approaching eight miles a day.

Two other deep-moving ocean currents also were probed. One, named the Cromwell Current, flows under and counter to the westward flowing equatorial current in the Pacific, 200 feet to 1,000 feet deep, rolling *eastward* for 3,500 miles. The Cromwell Current is said to move 1,000 times as much water as the Mississippi River. The other current runs north of the Pacific equa-

tor carrying with it enormous quantities of water—1.5 billion cubic feet of water per second.

In the ocean deeps, new mountain ranges, just 400 feet short of seven miles in the Mariana Islands trench, were discovered. One mountain range in the southwest Pacific stretches 1,000 miles and is 200 miles wide

On the Antarctic wastes, scientists found ice 14,000 feet thick—more than $2\frac{1}{2}$ miles—a fact which requires them to revise upward by 40% their estimates of ice and snow in the world. One conclusion was that during the last 50 years it has rained or snowed twice as much in the Arctic as in the Antarctic, a fact related to our efforts to understand the world's weather.

Soviet scientists located 400 miles west of the South pole recorded the coldest temperature ever found on earth, 124 degrees below zero Fahrenheit.

The most daring geographical exploit of the entire IGY program was the privately sponsored trans-Antarctic crossing by the British Expedition under Sir Vivian Fuchs with the support of Sir Edmund Hillary. They made gravity observations approximately every ten miles across the entire continent.

The Sun: Tremendous energy supplied freely and continuously by the sun is what makes the weather. If you ran all the power plants in the U. S. A. constantly for 100 years, you still wouldn't quite equal the driving energy that makes the atmosphere circulate. During the IGY, five chains of north-south weather stations, three of them from pole to pole, kept records on air circulation. Over 1,000 weather observing stations took part in IGY, and one of the most important accomplishments was the charting of a full season of Antarctic weather. Weather patterns of this cold continent play an important

role in Southern Hemisphere weather, and world weather. At times of great solar activity, 100 stations recorded continuous observations of the sun at 15 second intervals. "Solar activity is so rapid and so intense that it is possible completely to miss something of real significance during a five-minute interval."

Oceans: Revolutionary data were gathered concerning the seas, one of the most important aspects being the observation of the ceaseless motion of their waters. Oceanographers need to know *how* the waters circulate, and 25 of the 37 nations participating put 80 research ships to sea in a co-ordinated program to find out. They made two startling discoveries mentioned above, (1) the strong current flowing south *under* the Gulf stream which previously scientists thought extended pretty much to the bottom; (2) The discovery of the Cromwell Current in the Pacific—a massive current flowing east under the well-known westward flowing Pacific equatorial current system.

Soviet ships plumbed the deepest spot yet found, 36,056 feet (6.7 miles) in the Mariana Trench. The greatest height difference known on earth was found off South America where the surface went from 25,000 ft. undersea to a mountain height of 23,000 feet—about nine miles within 100 miles.

A new mountain range 1,000 miles long and 200 miles wide was found in the South-east Pacific; and another mountain range was discovered rising 5,000 feet above the floor of the Arctic ocean. Scientists dredged up specimens of a tiny animal, *Neopilina*, which had been thought to be extinct for 300 million years.

Earthquakes: Scientists of 52 nations at 325 stations around the world set out to measure three major things:

(1) The earth's crust. This they did from the Andes to Michigan to the Mid-Pacific. (2) The earth's interior. They played with dynamite and studied the earth's interior and its movements. They found that the earth, like the sea, ebbs and flows with the steady motion of the sun and moon, only not so much. It bulges and pulses seven to eight inches at most. (3) Ice thickness in the Antarctic.

As a result, the scientists now think that the six-million-square miles of the Antarctic continent is probably *not* a single land mass at all, but a series of Islands and archipelagos. They believe the continent is divided into an east Antarctic and a West Antarctic, split off from each other by a deep ice-filled trough. They found the thickest ice ever recorded—14,000 feet or about 2.6 miles, resting on bedrock at 8,000 feet below sea level.

The crust of the earth was found to be thinnest near Easter Island—a mere three miles. (See *Secret Doctrine*, which says that Easter Island is a remnant of Lemuria).

Earth's Ionosphere: Pole-to-pole stations, spaced closely along the 105th meridian, made two important advances in knowledge of the earth's ionosphere which is what the earth's electrically charged very high atmosphere is called. One was a narrow but unusually dense layer of electrons 200-250 miles high; and the second, evidence that the electronically charged masses of gas 50 miles or more above the earth's surface seem to move in spinning cells that strongly resemble cyclonic surface storms. What the relation of these two discoveries may bear to Dr. Van Allen's radiation zones is not yet known, but evidence mounts that they all will be found to form part of a complex mechanism once the data are all processed.

Glaciers: Experts say that at one time glaciers covered more than 30% of the earth. They still claim 10%. The largest mass covers the Antarctic with sizeable sheets in Greenland, Northern Canada, the U.S.S.R., and Alaska. Glaciers are even in the tropics in high altitudes in South America, Africa and New Guinea. IGY observations, particularly in the Himalayas, bear out that glaciers are shrinking. The Antarctic is the least known area.

Antarctica: Icy Mystery: Coal and fossils show that Antarctica enjoyed a warm lush climate, maybe a million years ago. (See *Secret Doctrine*). In many respects, the behaviour of ice is a mystery. The true outline of the Antarctic continent, as shown on current maps, is not correct. Marie Byrd Land is a sea, frozen down to its bed and the mountains are really submarine ranges with crests rising above sea level to form islands. One scientist said: "We have a brand new discovery here (pointing to his charts) which shows without doubt that there is some large magnetic factor in the Antarctic not hitherto suspected." (See *Secret Doctrine*).

Cosmic Ray Studies: No new breakthrough was made in this area but a great deal of evidence corroborating earlier work and theory was gathered. Ninety per cent of primary cosmic rays that continually rain down upon earth's upper atmosphere are protons, the nuclei of hydrogen atoms. The rest are nuclei of helium and heavier atoms. An outstanding result was the discovery that the intensity of cosmic radiation undergoes large changes with time, caused by electromagnetic phenomena which originate on the sun and also affect interplanetary space.

Earth's Magnetism: "None of the big questions on geomagnetism have yet been answered

as a result of IGY research" though the number of geomagnetic stations throughout the world was nearly doubled to 225, seventeen being in the Antarctic. Of utmost importance was IGY discovery of intense radiation fields outside the ionosphere.

Gravity: Gravity is a real geophysical eyeopener. Defined, it is the mutual attractive force exerted between two or more material bodies—earth and a satellite, for example. Everything on earth is being constantly pulled toward the globe's centre. But the pull is very uneven, distance being one factor.

Until IGY no instrument had been developed to take reliable measurements at sea. Yet the sea covers 71% of the planet. A striking new discovery was the finding of a new mountain range rising up 5,000 feet from the Arctic ocean bottom. Gravity was studied from three major vantage points: land stations, at sea, and on the polar ice of the Arctic and Antarctic. A world-wide study was made of earth tidal waves. Earth tides are motions in the earth crust similar to the tidal motions of the oceans, only much smaller. The earth's crust moves up and down to the pull of the moon and sun. In Hawaii, for instance, the ground rises and falls several inches in a day's time.

F. E. Goold.

DISCRIMINATION

(Continued from page 34)

for you a matter of speculation. Not one can present to you internal merit demanding that you adopt it one moment before your inner monitor bids you accept it without reservation.

Consider now this marvellous pair of declarations:

I know that I am. I do not know anything else.

Marvellous because through them you may enter upon the fullest realization of

serenity. For serenity is the child of inner conviction and this is impossible by any process of inoculation. You are now proof against being enchanted by tradition, presumed spiritual authority, majority opinion or any similar device of ignorance.

Before you now lie all the kingdoms of knowledge, all the jewels of wisdom, and you can pick and choose exactly as you please.

You are free to adopt any idea or group of ideas that commend themselves to your common sense. You realize you have not the slightest need to consult with another as to whether they commend themselves to *his* common sense.

And you know that the Sublime Nescience of your relation to the universe permits this.

What is this Sublime Nescience?

That you do not know anything but that you are.

Since you now are aware that concerning all the matters offered you as teaching, book-learning, theories and ineluctible truth you have no testimony to compel your acceptance save only your own experience of them, any ideas or teachings that you may adopt as a means to aid you to understand life are for you valid as long as you retain them and can not be disproved because others do not know about them. The fact of the ignorance of others is one of our worst obstacles to understanding; to attainment of the state in which we may pierce the veil for ourselves. How greatly we lean on consultation!

"What do you think about this? What does the Bible, or the Koran, or the Gita say?"

The important thing is what the teaching *means to you*.

To resume consideration of what seems to be the imminent destruction of

civilization, we may consider this in conjunction with the teaching of the continuity of life in spite of the destruction of its forms. We may adapt this to a belief in reincarnation. We may explore the teaching of karma as a means of accounting for the terrible coil man has gotten himself into.

If your *catharsis* has been thorough then will your freedom be whole. The process may require a week, a month or a year or two, but what will you not give for freedom? Grapple with your ignorance that you may understand your knowledge.

THEOSOPHY AND MODERN PSYCHOLOGY

(Continued from page 31)

and asks the same question. As the most direct approach to a sane answer Theosophy today repeats the advice of the sage Greek Theosophists of old: "Man, know thyself." And occultists today would urge even Dr. Jung to study our philosophy, which embraces also a profounder psychology than he, with all his notable achievement, has produced. The ancient wisdom, with its more specific knowledge of the constitution of man, provides competent ground for the formulation of sound instead of crotchety conceptions of the ways of God with man. Well does the Theosophist know that man stands in the shadow of his own underself, his own misbelief, for he himself has had to undergo the painful experience of tearing his mind loose from a thousand false impositions of exoteric doctrinism, mainly foisted upon the credulous uncritical masses by priestcraft to perpetuate the hold of entrenched ecclesiasticism upon the populace of every age from Atlantis to Europe. The Master K.H. says pointedly that Theosophy was republished to the modern world for the express purpose of emancipating the

masses from tragic hallucinations that wreaked psychological havoc with the millions. Yes, modern life is still darkened by the macabre shadows of warped theologies—against which H. P. Blavatsky railed with justifiable vehemence—cast out over the Hellenic world about the third century by the combined forces of intellectual decadence and fanatical pietism that swept Christianity into popular favour, and which then deepened into the dismal night of the Dark Ages of Medieval Europe. Theosophy knows what fatal falsity the common mind is capable of imposing upon itself when it has not the light of occult wisdom to guide it to truth.

A clamouring host of the most intriguing questions arise from reflection on the data of knowledge that psychoanalysis has formulated from both clinical investigation and theoretical study. There will not be room here to discuss these. The colossal fact that Jung thrusts before us is the truth that our conscious life is but a tiny island in the vast sea of the unconscious, in which the forces that dominate us, which he says we conceive to be our gods, approach our shores in the twilight in dim shapes and mysterious ways. The tiny ego in man faces the task of trying to put its life into harmonious relation to the forces, influences, and intimations that impinge upon his consciousness from out this great sea of divine or demoniac powers. Jung has expressed in the modern psychological way what occult philosophy views as the effort of the individual ego to align its life with the oversoul of the universe, or what is commonly called the Mind of God. In terms of both yoga and common religion, it is man's instinctual drive to achieve union with God.

A most absorbing idea presented by Jung's theorizing is his conclusion as to

what he calls the despiritualization of the world mind. It points to the increased momentum now most certainly to be given to the trends, already under way, in psychology that will transfer the phenomena of consciousness formerly assigned to the domain of supernatural religion or external god-powers over into the realm of our own human capabilities. This will mean what might better be called the de-religionizing of a horde of supposed God-born influences by effecting their transfer to the field of regular science, or psychology. So the trend is from the vague spiritism of religion to the precise science of psychology. The phenomena will be correctly seen as native to man himself, indigenous to him by virtue of his own equipment and endowment of faculty, having nothing to do with outside deific entities or gods. In other words, a vast segment of presumed religious experience heretofore believed to emanate from gods outside, will be completely secularized, or humanized. Science will lop off a vast slice of what has gone as religion, speaking in the broadest terms. Jung concludes with the direct assertion that as we wisely learn to dismantle all the fantastic "projections" "that we can lay our hands upon, it will be no longer possible to maintain any non-psychological doctrine about the gods. If the historic process of world despiritualization continues as heretofore, then everything of a divine or demoniac character outside must return to the psyche, to the inside of the unknown man, whence it apparently originated."

Man must bring inside the gods he has searched for outside, avers the eminent psychologist. One can already hear the yowl of the shocked theistic religious parties, as they protest that this is to drag the holy powers of God down into the miry swamp of man's sinful life. It will besmirch the divine

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purity with foul human corruption. Jung, as any Theosophist, could turn this argument right back upon them by reminding them that this thing they call a vile defilement of God by man is precisely what their own Gospel Jesus, their humanized Christ, said he came to do! He despised not the Virgin's womb and the assumption of our mortal flesh. And if Jung was fully wise Theosophically, he could also remind them that the presence and the power of the nucleated individual ego, or the self within the Self, is itself an imperishable unit of the God principle and will by spiritual alchemy transmute the base human elements into purest spiritual gold!

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