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THE SPIRIT OF CHRISTMAS

In our celebrations of Christmas we have usually forgotten the tremendous Kosmic fact of the Lamb slain from the foundation of the world in the familiar legend of the little babe swaddled in the manger. Both signify the same process of the manifestation of Life in its higher levels, one deeply philosophic, the other intended for the sucklings and the prattlers of the eternal truths.

Students of Theosophy however should have thought themselves beyond the beggarly rudiments, as St. Paul considers them, of religious aspiration, and begun to think with Angelus of Silesius, "Though Christ a thousand times in Bethlehem be born, and not within thy heart, thy soul is still forlorn." It is this closer communion with the Spirit of Christ, or more directly and intelligibly with the Life and Consciousness of Christ that makes the Christian, and necessarily, if we understand what is meant aright, the Theosophist, the Buddhist, the Brahman, the Parsee, or the perfected one of any religion that is not mere form.

It is this that is meant in *The Bhagavad Gita* when it says that "they who live for this and that, for pleasure and power, who strive for the incidental, whose minds are filled with flowery talk of ritual and sacrament in hope of heaven, who delight in the letter of the Scriptures, and observe special rites and feasts and fasts, deeming no more is needed, have missed true Life." And this, strangely enough, is the indict-

ment brought against the great body of so-called Theosophists, members of the various Theosophical branches of the Movement founded in 1875 by Madame Blavatsky.

She never ceased putting this fundamental side of the religious life before her pupils, but in spite of her earnestness and sincerity she found it difficult to dissociate religion sufficiently from form and ceremony, so that it could be recognized as forming the third in the Trinity with Science and Philosophy.

Specifically she said: "I do not go against Christianity, neither against Jesus of Nazareth. I simply go for the skulls of the theologians. Theology is neither Christianity nor religion. It is human and blasphemous flapdoodle. I don't suppose anyone understands it."

This, of course, is why the people of the Churches usually have no idea of what Theosophy is all about. That it is the Wisdom of God and the Power of God, as St. Paul indicates in I. Corinthians, i, 24, is beyond their comprehension. Certainly they have been misled by the vagaries of many of those posing as followers of Madame Blavatsky since her death, who are no different from other priesthoods in their reliance on idols of one kind and another, human and structural, but neither the Babe in the Manger nor the Lamb slain from the foundation of the world has anything in common with them.

We are all taking part in the martyrdom

of the Lamb, and but few of us have ventured so far as to ask for the incarnation of the Babe in the stable of our own lusts and desires and passions. Year by year the suggestion is made, and year by year we pass it by, and still we hear the message: "Behold I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." And the explanation of all this may be read in that famous passage in Matthew xxv, 31-46.

For those who need a more literal and perhaps a more advanced conception of all these parables in a more scientific sense, there are passages in *The Secret Doctrine* which describe variously one or another of the stages of evolution through which we pass, each of them being in some measure a reproduction in changing condition and other forms, or, reflections of earlier processes on higher planes of manifestation. We proceed from lower to higher levels and each of these stages of which there are many, (the word is translated "mansions" in a well-known verse) is open to him who undertakes to live the life which is preparatory to each advance. One of these intermediary stages in the early phases of evolution in our Universe is the subject of a passage in *The Secret Doctrine*. (I. 46, first edition) in an exposition of the First Stanza of the primeval *Book of Dzyan*.

"The Father-Mother are the male and female principles in root nature, the opposite poles that manifest in all things on every plane of Kosmos, or Spirit and Substance, in a less allegorical aspect, the resultant of which is the Universe, or the Sun. They are 'once more One' when in 'the Night of Brahma,' during Pralaya, all in the objective Universe has returned to the one primal and eternal cause, to reappear at the following Dawn—as it does periodically. 'Karana'—eternal cause—was alone. To put it more plainly: Karana is alone during the 'Nights of Brahma.' The previous objective Universe has dissolved into its one primal and eternal

cause, and is, so to say, held in solution in space, to differentiate again and crystallize out anew at the following Manvantaric dawn, which is the commencement of a new 'Day' or new activity of Brahma—the symbol of the Universe. In esoteric parlance, Brahma is Father-Mother-Son, or Spirit, Soul and Body at once; each personage being symbolic of an attribute, and each attribute or quality being a graduated efflux of Divine Breath in its cyclic differentiation, involutory and evolutionary. In the cosmico-physical sense, it is the Universe, the planetary chain and the earth; in the purely spiritual, the Unknown Deity, Planetary Spirit, and Man—the Son of the two, the creature of Spirit and Matter, and a manifestation of them in his periodical appearance on Earth during the 'wheels', or the Manvantaras."

The Divine Breath in its cyclic manifestations touches everyone who is willing to open his heart to that divine approach. It is thus a life-long privilege and opportunity. It is not in mere willingness to be so graced, but in the active service of Man, the redemption of humanity itself, that we are invited to prove our positive desire to be one with Christ, whether we are sincere in our belief that it is far better, or whether we are merely "taking a chance" on the representations of the ages regarding this development.

Those who enter into the heart of this knowledge do not need to wait till the Sun goes northward on Christmas Day. For them it is Christmas all the year round, and their eyes are opened to the hunger of the poor, the nakedness of the little ones, the captivity of the ignorant and weak, the helplessness of the blind, the destitution of the unsheltered and outcast unemployed. How hardly shall they that have riches enter into the Kingdom, laments Jesus, and how desolate are they who are unaware that they are the objects of His compassion rather than those others from whom they turn in pride and heedlessness. Shall we then arise out of our deep darkness and

seeing the Light of Lights, reach out our feeble hands to the Sun of Justice and beg to be one in the host of the Brothers of Compassion who drink from the River of Life?

A. E. S. S.

THE WORLD'S DIRE NEED FOR "A SCIENTIST MANIFESTO"

(An appeal to the Scientists of the World)

SCIENTISTS OF THE WORLD! UNITE!
HUMANITY HAS EVERYTHING TO LOSE
IF YOU DON'T,
AND EVERYTHING TO GAIN IF YOU DO!

Seventy-six Delegates of Universities, Learned Societies, Associations, Institutes, and Academies, of the four continents of the earth, Asia, Europe, Africa, America, brought congratulations and good wishes to the Allahabad University, at its Golden Jubilee Convocation, on 13th December, 1937. A humble servant of Humanity had the great pleasure of seeing the delegates and hearing the messages. An idea, which had occurred to him often since 1919, arose in his mind strongly on this occasion, on witnessing the living proof of benevolent sympathy between these great Educational Institutions.

A fortnight later, on 28th December, 1937, at the Convocation of the Benares University, he had the pleasure of seeing some famous scientists of Europe (who had come to India to attend the Indian Science Congress at Calcutta in January, 1938), and of hearing lectures by four of them. The idea recurred more strongly. It is this:—

Disarmament Conferences, held by the Militarists and Diplomats, have failed ignominiously and tragically. So has the World Economic Conference held by the Capitalists and Economists. *The Scientists should come now to the Rescue of Mankind.*

If the Universities of all the countries of the world make common cause; if they hold a *Conference of representative Scien-*

tists of all countries, as they can, for Science knows no geographical or political boundaries; if they unanimously and strongly appeal to all the Militarists of all countries, without distinction and exception, to stay their disastrous course; and if they *unitedly think out*, and place before the world, *the best means* of converting the destroying Satan of Militarism back again into the Protecting Archangel of Humanism; if the Universities and Scientists do this, then there is a last and very great hope that the imminent Hell of Armageddon may be averted, and Humanity achieve the Heaven of Salvation and Peace and Prosperity.

Let the Chancellors, Vice-Chancellors, Presidents, Principals, Governing Bodies, Professors, and all *the Scientists*, of all the world, leaders in the concrete Physical, Biological, Psychological, Sociological, and also the abstract Mathematical and Metaphysical Sciences, resolutely band themselves together, in a great *League of Humanity*, without distinction of creed, caste, colour, nation, race, or sex, with the one steady unwavering aim of achieving Peace on Earth and Goodwill among men, and *think out and provide the world with a Technique for making such Peace practicable.*

The dire peril of the Human world is visible to all. The highest-placed statesmen, men at the very helms of the affairs of the most powerful nations, burdened with the greatest responsibility for the welfare of their countries, are repeatedly giving utterance to their sense of the Approaching Horror, and are making frantic efforts to stave it off, or at least keep it at bay. But, because of the radically wrong spirit of *Nationalism* instead of *Internationalism*, of *Territorial Patriotism* instead of *Humanism*, which inspires and drives them all, those very efforts are bringing that Horror nearer, instead of pushing it farther away.

The military experts of the U. S. A. recently made a survey, and reported that the *Standing Armies and Reserves* of the

Great Powers totalled *fifty-five million men*, and the estimated *annual expenditure* thereon, for the year 1937, was twenty-five hundred or even *three thousand million pounds* (\$15,000,000,000).

It is obvious that the enormous burden of this *vast Mis-employment of men and money*, in preparing for the infernal work of mutual slaughter and of butchery of innocent civil populations, including women and children—this *crushing Economic Burden*, and this *soul-disintegrating Moral Corruption* by ever-growing mutual Hate and Fear, cannot be sustained by the nations much longer. *There must be Disarmament, either by Mutual Agreement, or by Mutual Slaughter, before very long.*

If the *Disarmament* can be brought about by *Mutual Agreement*, and the *men and money are wisely and well employed*, under the guidance of self-denying *philanthropic Scientists*, instead of being mis-employed as they are now under the direction of self-seeking misanthropic Capitalists and Militarists, in one *World-wide Organization for Peace* and prosperity instead of many nation-wide Organizations for War and Misery, the whole of the *earth's surface* could be made to bloom and blossom and fruit as *one vast farm, orchard, park*. Otherwise, if *Disarmament* takes place by *Mutual Slaughter*, then the probability is, as these statesmen themselves have been saying over and over again, that *Civilization will perish, and Mankind once more reel back into the Beast*, for long ages.

Those most virulent of all possible toxins, Lust and Hate, Greed and Fear, Pride and Jealousy, which, in the individual, become transformed, by excess, into Eroto-mania and Cido-mania, Avaritio-mania and Phobo-mania, Megalo-mania and Zelo-mania, appear, in national masses, as Sensualism and Militarism, Capitalism and Terrorism, Imperialism and Nationalism. These are running riot in the mental, moral, physical, blood and tissues of all the nations today, in varying degrees. They are disordering, they are

making *In-sane*, the *Psyche* as well as the *Physique* of all Mankind. They were not purged, but made more virulent, by the Great War, and the subsequent Treaties. They are again, at the moment, venting themselves in two terrible open sores, one in the West, in Spain, the other in the East, in China.

All the Great Powers, every one knows despite diplomatic phrases about non-intervention, are helping or hindering, directly or indirectly, the one or the other of the active belligerents.

These two wars, as also every one knows, while outwardly waged by human beings, with the help of weapons created by Physical Science, are, inwardly and fundamentally, being fought *between two main Ideas*, both assuming varying and even interchanging shapes; of Imperialism, Militarism, Capitalism, *Fascism*, Nazism, on the one hand; and of Super Capitalism, State-Socialism, Socialism, *Communism*, Bolshevism, on the other. *The two have several features in common*, so much so that, one feels that *if they could only shed extremism* in respect of certain other and vital features, *they could unite*, could merge into one, and become means of promoting human happiness instead of misery. Indeed, both, as also the parent Idea of *Democratism*, out of which both may be said to have bifurcated, have done very great things for their own peoples while they have all, also, equally indubitably, inflicted great and widespread cruelties and committed extensive crimes.

As it is, nationalist policies and diplomacies are making strange combinations, and the international chess-board shows such new moves and arrangements, and at such short intervals, that it becomes difficult sometimes for laymen to make out even which pieces belong to which side. Thus, in Spain, the Fascists and Nazis seem to be on one side, the Communists on the other, and the Democratists to be helping or hindering both; while in China, the Communists are openly helping China against Japan, and the Fascists and Naz-

ists (notwithstanding pacts with Japan), as well as the Democratists, seem to be all more or less against Japan, for various reasons (though, by profession, Japan is also Democratist, like Britain).

Every great human movement has, necessarily, some sort of a philosophy of life behind it, conscious or sub-conscious good or bad, sound or erroneous. Practice is inevitably connected with theory, instinctive or deliberate. The French Revolution is said to have found its philosophers in Voltaire, Montesquieu, Rousseau, and the Encyclopædists; the greater Russian Revolution, in Bakunin, Marx, Engels, Lenin, and others. Capitalist Individualism is said to find support in Bentham, Spencer, Darwin, Wallace, and Mill. Fascism and Communism both are reported to trace their spiritual ancestry back to the German philosopher Hegel, in different ways; and they are now warring against each other with the implacable hate of step-brothers. On the present occasion, we must not endeavour to apportion blame or praise; but it is unavoidable to say, for our purpose, that all those nations, all those Powers, without exception or distinction, which have been, are now, or think of, exploiting, subjugating, enslaving, oppressing, any weaker populations, nations, races, or classes—all such are to blame, in the degree in which they are thus treating the weaker.

Now, it is obvious that *the philosophies behind the gigantic movements, and also the science-created weapons with which they fight, are within the purview, nay, are the main concern, are even the creation, of the Men of Thought and Science.* In fact, it has been said openly and repeatedly, by western writers, that the last World-War was much more a war of Scientists than of soldiers; and such men, today are almost all congregated in the Universities and various Learned and Scientific Institutes. *A very great responsibility, a very urgent and high duty, therefore rests upon them; and an equally great power and authority belongs to them, if they*

would only awaken to it, recognize it, assume it, and determine to wield it. They are the Educators of Mankind. They constitute the 'Spiritual Power' today. They should guide the 'Temporal Power' everywhere, instead of allowing themselves to be misguided, exploited, prostituted by it. They can resolve and declare that they will cease to discover, invent, teach, if the politicians and the soldiers do not cease to misuse the precious knowledge. Education is the root; Civilization is the fruit. As is the one, good or bad, such is the other. Science should compel the Sword to protect; not the Sword, Science to destroy. If Science flings away Spirituality, and clings to Materiality alone, then it makes easy, nay, inevitable, its own prostitution and ultimate destruction by the Sword, as seems imminent now.

The *Universities* of today are the Successors of the Temple-towns, the Cathedral-cities, the Mosque-capitals, of the medieval ages. The custodians of the latter degenerated and lost their authority. The members of the former, *the Custodians of Science, should make themselves fully regenerate, by adding Spiritual Science to Material Science, and constitute themselves into the new and greatest World-Church, the Guardian of Humanity, and create and guide the new and greatest World-State, the great Joint Family of All Humanity.*

Most of the leading Scientists, in all branches of Science, have realized and are now teaching, that Science is for Life; not Life for Science; that Life, Mind, Consciousness, is more and other and greater than Matter; that *the divorce of Science from Humanist Morality and Spirituality is the one cause of the present horrible condition of the mutual relations of the nations and of the classes or sections within each nation.*

Not only Science, but also Art and Literature, Law and Religion and Philosophy, all are for the amelioration and service of Life; not Life for these. The Scientist is more and greater than his

Science; the Artist than his Art; the Author than his Book. What is the good of expending marvellous genius and wonderful industry in measuring the distances of the stars, calculating the weight and ascertaining the chemical composition of suns and moons and planets, expounding the mysterious properties of numbers, discovering new metals and gases and forces, extorting the most closely hidden secrets of Nature from earth and water, fire and air and sky, exploring the endless wonders of the Infinite and the Infinitesimal with telescope and microscope, reconstructing thousands of years of utterly forgotten history with the help of stray archeological finds, inventing aeroplanes and submarines and radio-audition and tele-vision and ever more and more powerful explosives and 'rays'—if all these are to be utilized for mutual vast mass murder by human beings? "How shall it profit a man if he gain the whole world but lose his own soul?" It were far better not to discover and invent such things at all; or, in any case, to keep them close secrets in the custody of the pure and the philanthropic. Such was the ancient tradition of India.

The ancient injunction is:

"Science (Vidya) came to the Man of Wisdom, the man of knowledge and purity, and said to him: Guard me as a sacred trust; give me not to the wicked and sinful, but only to the pure of heart and large of mind; so only will I be strong to nourish mankind; otherwise I will only destroy thee and thy pupils and thy people". If such close guarding of scientific discoveries is not possible now, then it is all the more necessary to remember, that *it is not enough to make miraculous discoveries in Physical Science, or write learned books on other departments of knowledge, and publish them broadcast. It is necessary to guide and govern all such labours and publications, by the unifying, illuminating, beneficent purpose of promoting world-wide Human Welfare in well-thought-out and well-defined and broadcasted ways, so that there may be*

every inducement to human beings to use the discoveries righteously and not wrongfully.

If Science does not do this, it is not constructive but destructive Science, and will ultimately destroy its custodian and itself. Those who create Frankenstein monsters are eaten up by them in the end. The foremost Scientists of the West are realizing this, and are publicly deploring that "Science has outrun Morals".

One of the foremost biologists of the day says: "*The enormous advance gained by the sciences of inanimate matter over those of living things is one of the greatest catastrophies ever suffered by Humanity. The environment which science and technology have succeeded in developing for man does not suit him, because it has been constructed at random, without regard for his true self. . . . Science follows no plan. It develops at random. . . . It is not at all actuated by a desire to improve the state of human beings. . . . Modern civilization finds itself in a difficult position because it does not suit us. It has been erected without any knowledge of our real nature. . . . We are the victims of the backwardness of the sciences of life over those of matter. . . . The only possible remedy for this evil is a much more profound knowledge of ourselves. The Science of Man has become the most necessary of all the Sciences*". (Alexis Carrel, *Man, the Unknown*, pp. 34-39; edn. of 1937.)

The ancient Indian tradition was express, that *all knowledge should subserve "the purpose of promoting human happiness here and here-after"*, in clearly recognized ways; and that the Chief of all the Sciences was "the Science of the Self". "*the Science of Man*", Philosophy-psychology, Atma-vidya, which *co-ordinated all the Sciences of Matter* as subordinate, and assigned to each its proper place and value *in the service of the Scheme or Plan of Individuo-Social Human Life*. This ancient Indian Scheme of Individuo-Social Organization of the Human Race was expressly based upon the facts and

laws of Human Nature, as manifesting differently in successive periods of the *single life*, and in different temperaments and vocational aptitudes in the *collective life*. Most unfortunately, the Philosophy-Psychology, and the application of it to the conducting of human affairs, have both become perverted from their true meaning and observance, for many centuries now, in India, because of the general degeneration of character; and the result has been the manifold enslavement of the people, religious and educational, economic and political, social and industrial.

It is for the *Universities to redeem* that great fall and failure, and re-elevate the character of the People, by the force of their own good example and wise precept.

Much might have been and was expected from *Western Modern Science*, after its battle against, and victory over, the similarly degenerated Church of the West. But, again most unfortunately, that *Science too went astray in a most vital respect*.

Its greatest theoretic discovery is claimed to be that of *Evolution by the law of the "Struggle for Existence"*. A *half-truth*, and therefore not quite true for even the vegetable and animal kingdoms, it is *very untrue for the human kingdom*. The *result of accepting it as the whole truth*, and obeying it, consciously and unconsciously, has been *the competitive hatred* that we feel all around us, among us, everywhere, *pervading the whole atmosphere of human life*. This half-truth of the "Struggle for Existence," emphasized and approved by Science, as if it were the Whole Truth; accepted by all as the only true 'philosophy of life'; and followed in all human affairs diligently, from the smallest to the largest scales, individual and national, is ever intensifying that Hatred and Discord, in family, farm, factory, school, college, court, office, transport, all professions whatsoever, and international relations, which necessarily explodes from time to time in *vast Wars*. It has brought about *the prostitution of*

Science to the service of the Sword and the Purse, for the Misery of Humanity, where those two should have obeyed and served Science reverently, for the Welfare of Mankind. *It is driving Mankind, in East and West alike now, towards Avernus, and will plunge them into it, together with all Science and all Scientists, and all the indubitable wonders and glories of modern western civilization which they have built up, as well as all the equally indubitable cruelties, vices, crimes, of the underground, diplomatic, exploitative, and 'Night' side of its life, and all its ruthless treatment of weaker populations—unless the Scientists resolve to act before it is too late*. Kropotkin endeavoured to turn the attention of scientists, to the greater half of the Truth, viz., *Mutual Aid for Existence*, in his book of that name, but in vain.

How to check this advancing Horror; how prevent another and far worse Armageddon; how ensure World-Peace; how bring about world-wide Disarmament by Mutual Agreement; how neutralize and deaden those deadliest, most powerful, most destructive explosives, the evil human passions of whole nations—this has, therefore, become the greatest, the acutest, the most urgent problem of the day?

The Scientists who discover the effective solution of this problem, will have made the greatest and most beneficent discovery of all the ages, and will win the veneration, nay, the worship, of all Mankind. The Universities, and the greatest, most thoughtful, most philanthropic, Scientists of the time, should bend all their energies to this greatest of all tasks, putting aside all others till this is successfully accomplished.

Humanity is in imminent danger of dying from mutual hatred, born of lack of equitable distribution of sufficient Bread—Bread Spiritual as well as Bread Material; born of lack of adjustment between Individual Needs and Social Needs. Man cannot live by Material Bread alone; his whole being craves and cries out for genuine Spiritual Bread too. Also, man is

neither merely 'Individual', nor merely 'Social'; he is both; *the requirements of both 'Individualism' and 'Socialism' are ineradicably inherent in each person; hence the unavoidable need for rational adjustment and satisfaction of both.*

The Universities should supply the 'Spiritual' Bread directly to all Mankind; and should point out, to all, the practical way in which a sufficiency of 'Material' Bread can be supplied to each person.

False Religion is, no doubt, "opiate for the people", as the Socialists say; but *True Religion is the very Elixir of Life.* So long as human beings fear death and pain, so long will they inevitably need the consolation of such True Religion.

The new Russia seems to be discovering that fact freshly, and recognizing it suitably. *Let that True Religion be re-discovered and taught by selfless Scientists now,* since the professional priests have lost it. *The most thoughtful Scientists of the West are coming to believe in the Essential Fact at the heart of this True Religion, viz., the Fact of the All-pervading Spirit, the Anima Mundi, the Collective Intelligence, the Supra-Conscious, the Universal Mind, "in which all things live and move and have their being, and which lives and moves and has Its Being in all things," the Mystery which has created and runs this Universe, from inconceivably small atoms to unimaginably large star-systems. The Great Design, recently published, is a symposium by fifteen leading scientists of international fame, belonging to different branches of science, in which they all confess their faith in this Spiritual Intelligence which reigns and rules over the World of Matter.*

By deep research into the Nature of this *Supreme Universal Spirit*, this Universal Mind, as manifesting in the *individual* mind and spirit, will be discovered the components of the healthy *Spiritual Bread* which Humanity needs, in the first place. In the second place, by the due application of the laws and facts of Psychology and Physiology, of human mind and human

body, there will also be discovered the just way, the *Correct Technique*, to make an *equitable distribution* of the world's work and wages, of necessities and comforts and luxuries, of labour and leisure and pleasure; the right way which alone can neutralize the deadly explosives of human jealousies and hatreds; the correct Technique of a satisfactory, complete, and *comprehensive Individuo-Social Organization of Humanity, which will reconcile all the demands of Individualism as well as Socialism*, by giving to each human instinct and appetite, selfish and unselfish, (and both are inherent in human nature), and also to each temperament and vocational aptitude with its special requirements, its due, and not more than due; the Technique which will make practicable and ensure the service of "Each for All and All for Each."

There is one such systematic Scheme of Socio-individual Organization already in existence, as indicated before. It is made up of four subordinate, interlinked, interdependent organizations, Educational, Political (or Protective or Defensive or Executive), Economic, and Industrial. It was framed by the ancient thinkers of India, who had discovered the greater, nobler, and for Humanity the far more useful complementary half-truth and fact of *Human Evolution in accordance with the great "Law of Alliance for Existence,"* in contra-distinction from the animal half-truth of Evolution by "Struggle for Existence"; that law of Alliance, nay of Self-Denial, of which every good family is patent example, and *the mother in each family* most pre-eminently. That Scheme is the only one attempted, and even actually worked, in the known History of Mankind, until the year 1917; except perhaps another which was operated in the vanished kingdom of Peru, between the 12th and the 15th centuries A. D. But it has obviously degenerated utterly, and become a curse instead of a blessing. Yet it is creaking along somehow, even after three, or four, or perhaps even five thousand

years of fair and foul weather and all sorts of storms and stresses; perhaps because it still has some elements of truth left in it. But if it has become effete and even harmful, all the more necessary is it that a new one should be thought out by the Scientists.

The vast Russian experiment, now in progress, is the second effort of mankind in the same direction; but, while it has achieved marvels, it has also committed many serious and cruel mistakes, is still undergoing great internal tribulations, and is correcting its errors by what looks very like a reversion, in many respects, to the right middle courses, between impossibly equalitarian communism and criminally inequitable capitalism, such as are advocated by so-called Reformism. The leading Scientists and Thinkers of Russia, as much as those of Germany and Italy, as well as of France, Britain, U. S. A., and also of Spain, China, and Japan, and other countries, should most certainly and insistently be invited to share in the deliberations of a great *Congress of Representatives of all branches of Science*, branches of the one tree of the Science of Life, for the mitigating, and then the healthy finishing, of the travail-agony of all Mankind for the *formulation of a new and complete Scheme of Social Structure*, (of course not rigid, by any means, but allowing ample room for national variations in details, *within* the limits of great and firm general principles); for the ushering in of a true Millennium of a world-wide International Alliance and Co-operation for Existence, in place of struggle and competition; for the bringing to birth of the Federation of the World, the Organization of World-Peace and World-Prosperity.

CONCLUSION

The men and women who combine in themselves Science and Learning, as well as Philanthropy and Self-Denial, are the only true possessors of Wisdom, in all countries, in all races. *Wisdom is Science plus Philanthropy*. Neither Knowledge however great, nor Philanthropy however deep, constitutes Wisdom by itself. The

Universities and Learned Bodies of the World should be, and presumably are, staffed and conducted by *such Men and Women of Wisdom*. In them should reign, if anywhere, from them *should radiate*, if from anywhere, *Philanthropic Benevolence and also Knowledge of the Way to bring Happiness to Humanity*. They have therefore, the right, the duty, and the moral force, the power, the authority, and the responsibility, to advise and guide the human world. The Scientists have created the marvels of Modern Civilization; they must save it from annihilation; otherwise, the dreadful Sin will be theirs, as much as the splendid merit is now.

They should teach to the World, the best Way to Peace by means of the best form of Social Organization, in accordance with Law of Alliance for Existence, (governing and regulating the working of the inferior Law of Struggle, and utilizing it as subordinate and servant)—the way which would satisfy all the appetites, needs, requirements of all temperaments, sexes, ages, within the limits of reason and mutual justness. Indeed it is obvious that if every one cared only a little more for others than for himself, all would be happy; whereas, where every one cares more for himself and as against all others, all must be unhappy. But a proper Technique is indispensable, as to *how to care* a little more for others and a little less for oneself, systematically, in the Political, Economic, and Industrial spheres, and *how to Educate all accordingly and suitably*.

Marx and Engels cried: "Workers of the World! unite! for you have nothing to lose but your chains!" But they did not say that the uniting should be like that of head, arms, trunk, and legs, like that of knowledge, action, desire, and plasmic vitality, like that of the nervous, muscular, glandulo-vascular, and skeletal systems, in a single psycho-physical organism, a human individual. The result is only vaster discord. Therefore, Humanity now cries:

"SCIENTISTS OF THE WORLD! UNITE!
AND SHOW US THE RIGHT WAY; FOR
HUMANITY HAS EVERYTHING TO LOSE, IT
PERISHES IF YOU DON'T; AND IF YOU DO, IT
IS SAVED, IT LIVES, IT FINDS PEACE AND
HAPPINESS FOR ALL."

A humble Servant of Humanity.

(The writer of the above appeal prays, and the editor joins with him in the request, that every reader may very kindly circulate it as extensively as he can, especially among any Scientists that there may be in his neighbourhood or within his acquaintance. All editors, of all periodicals, of all countries, and of scientific journals in especial, are particularly besought to reproduce it in full, in the original English, or in versions in the languages of their journals—Ed.

THE BHAGAVAD GITA

A Conflation prepared from available English translations by the General Secretary in stiff covers and in fabricoid at 30c and 50c respectively.

This version of the Gita has been widely approved and is intended for readers who have not hitherto been able to understand the academic and philosophic versions of recent years, or the older ones that failed to understand the esoteric teaching.

The Esoteric Character of the Gospels
By H. P. Blavatsky.

The Evidence of Immortality
By Dr. Jerome A. Anderson.

Ancient and Modern Physics
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THE HISTORICAL STUDY OF OUR TIMES

BY JOHN LIEBE, PH.D.,

General Shop Instructor, Lethbridge

(Continued from Page 286.)

Significant Events of the 20th Century

The Russian Revolution (1917)

The mystery that surrounds the birth of all living organisms seem to shroud the birth of civilizations. We have only sagas about the beginning of China and India and a very scanty knowledge of the early days of Islam and the West. Only one civilization was born in the full daylight of modern history, and that is Russia. When does the historical life of Russia begin?

It has become customary for historians to open Russian history with Rurik who in 862 A.D. (?) built the castle where Novgorod stands and extended the territory of his tribe south to Kiev. From that time on we find Slavic tribes gravitating between three political centres; the Mongol Empire with Karakorum as capital, the East-Roman Empire centred at Constantinople, and the Norman Empire around Novgorod. Their religion must have been very similar to the primitive shamanism of the great Kublai Khan so picturesquely described in the "Travels of Marco Polo". (1) Some begin Russian history proper with the bloody Slavic chief Vladimir (872-1015) who converted the Russians to Greek Catholic Christianity. An examination of the details of this "event" leaves no doubt, however, that chance rather than creative effort brought it about. This sensual barbarian Vladimir who accumulated a harem of several thousand women during his feuds simply threatened the emperor of Constantinople with an invasion, if he refused to give him his sister as wife. The emperor who was just troubled with revolts granted his demand providing Vladimir received baptism. The successful chief not only received baptism himself, but commanded his soldiers to drive the whole population

of Kief and Novgorod in the river while priests baptized the whole group. That Christianity for centuries did never go beyond superficial recognition by the nobles is quite evident if we remember that the call to the crusades never stirred the Russians. During the Second Crusade (1147) the Pope even authorized an expedition of German "crusaders" against the Wends, a Slavic tribe that was still pagan. (2) Russia did not belong to Western Civilization; and since she had no civilization of her own she was not capable of going through the Renaissance. A people without native civilization cannot experience the mind of an extinct civilization.

European historians of the 18th century begin to treat Russia as one of the nations of Europe; an illusion that is still being preserved in our schools and universities. This conception is no doubt based on the fact that since Peter the Great (1689-1725) the Romanovs, Russia's ruling family, favoured the Europeanization of Russia. *At Peter's time the Russian nobility turns to Europe not for spoil, but for the first time with an instinctive understanding of Western superiority. This attitude is the germ of Russian Civilization.*

(3) After his first success against the Mohammedan city of Azof at the mouth of the Don Peter studies naval warfare in Europe. In his letters he speaks of his aim like a crusader. He wants to "conquer the enemies of Christ... This is what I shall long for, to my last breath".

(4) For two hundred years the policy of the Romanovs helped to lay a veneer of outward civilization over the life of Russia's peasant population. Although the tsars sat in the councils of the Concert of Europe and intermarried with royal houses, their subjects could be prevented from open revolts only by the most barbaric forms of government. Between 1826 and 1861 the Russian ministry of the Interior tabulated not less than 1,186 serious disturbances on the great estates of the aristocracy, as many as 474 in the last five years of the period. "It is not unheard of for the peasants", writes a

student of Russian peasantry, "to wrap a great manor-house in flames or to devote the manor-lord to violent death. During the period of 1835-1861, thirty bailiffs and 166 proprietors came thus to their end." (5) It was enacted as late as 1843 that serfs could not be sent to high schools or universities; and in 1845 a law still permitted up to fifty blows with rods for the offence of complaining against the master of the estate. (6) It was this period that produced the first original Russian writers. The works of Dostojewski, Turgenieff and Tolstoi always portray the gulf between the ruling aristocracy and the peasant. And their heart is with the peasant! This experience of a coming Russian civilization which would bridge this shameful social inequality made them the first original Russian writers after a long era of imitation in Russian literature. The two hundred years of Russian history before the Revolution have been justly called a "historical pseudo-morphosis", (7) because the official history hides the true undercurrents that came to the surface in 1905 and 1917.

Russia's awakening to cultural consciousness and unity can be understood more clearly by a comparison with the beginning of the Islamic and the Western civilizations. Each of the three civilizations suddenly expanded in an enthusiastic outbreak of missionary fervor; Islam since the Hedgira of Mohammed from Mecca to Medina (622 A.D.), the West since the call for the First Crusade (1095 A.D.), and Russia since the Revolution of 1917. (8) Each of these mighty awakenings followed a period of first spiritual contact with an older, neighbouring civilization. Islam drew from the Hellenistic world in Asia Minor and Egypt; the West before the crusades from Mohammedan universities, Russia since Peter the Great from the West. In each case we find the young civilization turning violently against the older civilization that has given her life the civilization to which it was originally grafted. (9) The Arabs overran

Egypt, Syria, Asia Minor; the Christian Franks led the crusades against Islam; the Russian Slavs began, in an age of more refined historical contacts, a propaganda crusade against Western capitalism.

The birth of the Russian Civilization during the Russian Revolution is marked by a fervent devotion to the ideal of a classless, communistic (or truly socialistic) society. Without a great idea or—as older civilizations put it—without a great illusion no civilization can come into being. The Soviet ideal of the Bolsheviks must be taken historically as the great nucleus around which the Russians awoke to a full realization of their unity as a civilization. To become conscious of its own spirit Russia had to evolve this idea. Formally the idea was taken from Marxian socialism in the West, but in the great whirlpool of the Revolution it became the skeleton of a new society beyond the pale of Western life. It took on forms that were crude enough to be plausible to the Russian peasantry, which by 1917, had reached the mental stage of Peter the Great's nobility around 1700.

After a formative period of two centuries *Russia enters world history with the Revolution of 1917.* She is the only civilization that will not be disturbed by the mental experience of a foreign civilization for many centuries to come. But Russia will force her mentality on every other civilization of the globe; when she will have reached the stage through which the West is passing now. The great significant events of the 20th century that took place in China, India, the Islamic World and the West were all caused by historical contact; but the Russian Revolution is a mental separation from the West and will become the origin of four historical contacts between Russia and her civilized neighbours. Russia's mentality will perhaps one day be the strongest constituent of the world mentality of the future, for on account of her historical youth and her central geographical location, she holds the key position in the amalgamation of the

mentalities of the five civilizations.

NOTES:

(1) See "The Travels of Marco Polo", J. M. Dent & Sons, London and Toronto, 1926; pp. 158-160.

(2) See H. G. Wells: "Outline of History" (1929); p. 644.

(3) Cp. the approximate birth-date of the Russian Civilization: about 1700-1900; October issue 1937, p. 15.

(4) See Alfred Rambaud: "Russia", 1898, New York, Peter Fenelon Collier, vol. I, p. 302.

(5) See G. T. Robinson: "Rural Russia under the old Regime", 1932. G. Allen and Unwin Ltd., Museum Street, London, pp. 49-50.

(6) See Robinson, pp. 43 and 45.

(7) See Oswald Spengler: "The Decline of the West", translated by Atkinson. Publ. by A. A. Kopf (1932), New York, vol. II, pp. 192-196.

(8) This method of historical comparison was first systematically applied by Oswald Spengler in his "Decline of the West", written in rough draft before 1914. He nevertheless does not consider the Hedgira as the birth of the Islamic Civilization. See vol. II, the chapter: Pythagoras, Mohammed, Cromwell.

(9) Cp. grafted civilization; September issue 1937, p. 15.

(This conclusion to the series is now followed by the Introductory Chapters.)

PART I

THE PITFALLS OF HISTORICAL SELF-OBSERVATION

The Break between "history" and "current events".

The mental distance from contentious issues.

The need for an impersonal fact-grouping principle.

A never ending news-reel of "current events" unfolds itself before our eyes; over a hundred thousand people perished in the earthquake at Tokyo, millions of damage; the giant airship "Hindenburg" crossed the Atlantic in just so many hours; the Holy Land is the scene of unrest among Jews and Arabs, and that at Easter time;

British, French, and German diplomats rush to Geneva for a hasty move to relieve the tension caused by the Spanish Civil War; a fabulously rich native prince of northern India arrives in London and is received by the king; today this government and tomorrow another one decides to go off the gold standard and a big loan is being floated; the women of Angora unveil in a public demonstration; Russo-Japanese entanglements reported from the Manchurian frontier; important acts of Roosevelt's New Deal legislation are declared ultra vires; Gandhi declares a hartal or strike or fast or whatever it is; general Chiang Kai-shek has been kidnapped, appears again and sets his kidnapper free. We are well accustomed to the amusement of watching the kaleidoscopic changes of the history of our times.

The "current events" that are served up to us as sensational glimpses in the form of well prepared tidbits for the satisfaction of our curiosity, seem to be altogether different from the "history" we used to get in school books. Where the long succession of empires and dynasties, kings and prime ministers comes up to the present, the continuity of historical life is interrupted in our minds by a psychological inhibition.

A Break Between "History" and "Current Events"

Although a fair portion of ten school years is devoted to the study of history in some form or other we show little ability or even inclination to link the history we studied with the history we live through. The claim that we learn from the mistakes of past history derives but little support from the poor carry-over of historical understanding from the history lesson in school and college to the adult's conception of our times.

An honest attempt to understand the history of our times leads us into a net of difficulties that arise over the conflict between fact and desire. The *pitfalls of historical self-observation* are many. We may be willing enough to judge coolly, but we do not want to hurt our feelings or weaken

our self-respect, or upset our self-confidence. We hate to admit prejudice and would not for anything forego that satisfaction that comes from the recognition of our neighbour's difficulties or their backwardness. We are liable to exaggerate what concerns ourselves and is ever present in our minds, and we unconsciously push into the background what appears to us close to the vanishing point of geographical distance.

Because of the close contact between the civilizations of the world everybody is somehow involved in everybody's business. So all the problems of the modern world become *contentious issues*. The writer of school books on history—who, of course, wants his outline authorized by the educational authorities—carefully steers around the most vital facts of the day with an "it remains to be seen" and evades commitment by merely pointing to "problems that are for the future to face". So the young generation which is the future, is relieved from the obligation to worry their brains about it. This state of affairs is supported by the official contention that about the latest events of history no other but personal opinions can be held. In order to play safe governments either expect the schools to spread the government's official view or to refrain from the expression of personal views on religious and political matters. Both positions have their danger: the first breeds servility, the other cowardice: though it must be admitted that, at times, the heated political atmosphere of the day leaves no other alternative. But such emergencies should not be made a general excuse for overlooking the most vital needs of intelligent citizenship. A casual, dilettantic, personal opinion on current events can be lifted into an historical understanding of the age by gaining the proper mental distance from contentious issues.

The Mental Distance from Contentious Issues

The confusing mass of current events should be sifted and grouped in the light of the largest historical perspective that

our historical knowledge permits. This long-distance view of history would not be so difficult if it were not for the bewildering variety of historical traditions that are reflected in the various school systems of the world. The Chinese give their classical history a direct moral application—a procedure which is not so very different from the lessons in Bible history common in the West. The Hindus look at their history as so many stages toward spiritual perfection, a picture in which the long chain of foreign invasions appears as a test of their religious tradition. In the Islamic world history and theology are as strangely interwoven as in the actual events of the story of the caliphates. In Russia history serves like any other educational activity—the formation of the mental attitude which a good Communist should have. The nations that belong to the Western Civilizations have always coloured their instruction in history with the tinge of their political aspirations, looking for their due share in the glories of the past. Both Germany and France treat Charlemagne as the founder of their political tradition; Italy likes to claim the whole of Roman history as a prelude to her own; the students in the young Czechoslovakian republic are reminded that it was John Huss who started the Reformation and that the father of the public school was really Kómensky whom other nations call Comenius. Bulgarian history, we are given to understand, began when emperor Tiberius organized the Roman province Moesia; Britain evolved democratic institutions and her oversea possessions are a guarantee for the safety of ocean traffic, her political rule a training for self-government. All these historical traditions can no longer remain in idyllic isolation; they come in ever closer contact like the civilizations to which they belong. *Seeing all these historical pictures as part of one single picture gives us the true perspective of world history*, provides the mental distance for an historical understanding of our times.

The mentalities of the civilizations

which are revealed through their historical traditions (and incidentally through their method of historical instruction) enter into the history of our times as a very powerful factor. The problems of our age should not be seen through the historical perspective of one single civilization because the predominant feature of our age is the increasing contact between the civilizations of the globe. The *psychological study of the contact of the five civilizations that have survived to our day* is the key to understanding of the history of the twentieth century. No other approach can solve the most urgent problem that faces the student of contemporary history.

The Need for an Impersonal Fact-grouping Principle

At a time when news covering every detail of life accumulates in a flood of printed matter, when most events cut across the boundary lines of nations and civilizations, the old methods of grouping events are utterly useless. The reign of a ruler, the term of a president or premier, the beginning or end of a war, are merely surface events under which forces of deeper significance and wider range are hidden. How the student may break through the limitations of personal opinion and, to some extent, even through the narrowness of the historical tradition to which he belongs, will now be described in the attempt of a psychology of historical contact.

(To Be Continued.)

THE GENERAL EXECUTIVE

The General Executive met on Sunday afternoon, 4th inst., in Toronto, all members being present except Mr. Barr, Dr. Wilks and Mr. Griffiths.

The question of finance is not more urgent than usual, but donations following the appeal in the magazine for \$500. have only amounted to \$141. About 85 members are reported unpaid for the present term, including about 48 from Toronto and 13 from Orpheus, with scattered units over other lodges.

The General Secretary reported that his annual report to Adyar took up various matters of controversy with the President, including the proposed cancellation of the Italian charter. The General Secretary's attitude was approved.

Correspondence with three members in California who desired to join the Canadian National Society, but who had agreed to continue with the American Society in the meantime, was reported, and on motion were given Honorary Membership in our National Society.

The visit of Dr. Pandia to Canada it was hoped would meet with encouragement among our Canadian lodges as a matter of co-operation with the Federation lodges. It was suggested that Dr. Pandia might proceed from Winnipeg to St. Paul, Chicago, Detroit, Cleveland and Buffalo on the way to Toronto and Montreal. This will be taken up with Mr. Thorn.

The possibility of revising the election procedure at Adyar in connection with the approaching presidential election in 1940 was discussed. Without fair and just treatment candidates cannot well be expected to face an election similar to the last.

The election for the Canadian National Society will be taken up in the February meeting of the Executive.

Correspondence with a German Jew from Hanover was dealt with and it was hoped to facilitate his emigration to Canada.

The meeting was adjourned to the first Sunday in February, 1939.

LETTER TO THE GENERAL SECRETARY OF ITALY

Monday, 7th November, 1938.

Signor Avv. Tullio Castellani,
Cas. Post 1019, Genoa, Italy.

Dear Sir and Brother,

I have been much moved by your appeal and desire to convey to you my deep sympathy in your own trials and those of your brethren. I am entirely in agreement

with you in the action you propose to take or have taken in organizing your Society on such lines as will conform to the regulations of your country and the rules laid down for your national guidance. I do not think Dr. Arundale at all realizes the conditions under which you have to work or he would be glad and happy to accede to any proposal by which your work, in any degree, could be carried on. If you have read our national magazine *The Canadian Theosophist*, you will no doubt be aware that I do not see eye to eye with him on many matters. I fear our Adyar friends think more of the—pardon me—The Theosophical Society than they do of Theosophy. Your case is one in point. If Theosophy was the first consideration Dr. Arundale would not be disturbed about the means by which you carried the message of Theosophy to your countrymen, but would rejoice in the fact that he had a man with the heart and the courage to carry on, whatever the difficulties. His threat to cancel your Charter is characteristic. The spirit of the Dictator will brook no variation from authority. They cancelled the German Charter in 1912 and we know the result. They cancelled the Sydney Charter some years later. I would not be surprised if they cancelled ours. The old spirit of freedom and liberty needs strong support and I hail you as one of the worthy champions.

Fraternally yours,

Albert E. S. Smythe.

One of the privileges of living in the Twentieth century is the opportunity of allying oneself with the Theosophical Movement originated by the Elder Brothers of the Race, and of making a conscious link, however slender, with them. Join any Theosophical Society which maintains the traditions of the Masters of Wisdom and study their Secret Doctrine. You can strengthen the link you make by doing service, by strong search, by questions, and by humility. We should be able to build the future on foundations of Wisdom, Love and Justice.

THE CANADIAN THEOSOPHIST

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IN CANADA

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OFFICERS OF THE T. S. IN CANADA
GENERAL EXECUTIVE

Dudley W. Barr, 23 Trench Street, Richmond Hill, Ont.
Felix A. Belcher, 250 N. Lisgar St., Toronto.
Maud E. Crafter, 330 Avenue Road (Apt. 16), Toronto.
William A. Griffiths, 37 Stayner Street, Westmount, P.Q.
Nath. W. J. Haydon, 564 Pape Avenue, Toronto.
George I. Kinman, 46 Rawlinson Avenue, Toronto, Ont.
Wash. E. Wilks, 925 Georgia St. W., Vancouver.
GENERAL SECRETARY
Albert E. S. Smythe, 33 Forest Avenue,
Hamilton, Ontario, Canada.

OFFICE NOTES

Senor Jose M. Olivares has been named General Secretary of the T. S. in Argentina at the Convention in June, for the term 1938-41. His address is Sarmiento 2478, Buenos Ayres.

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The General Secretary is sending a Card to the members in good standing which he had designed for relatives and the more intimate friends of generations now almost ended. None can be sent after Christmas.

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Mr. Dudley W. Barr has been speaking on Reincarnation to a group of young people at the University in Toronto, and as a result he was invited to address a Y.P.A. gathering at one of the United Churches on Theosophy.

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M. Rene Loewy, 6 Fbg. de Saverne, Strasbourg, France, requests that his address may be published so that in these times of trouble and difficulty in Europe

many who might desire to correspond with him and seek new bonds of amity or fraternal good will might do so.

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We have been called various things but the latest is a cess-pool. An English correspondent writes: "Clearly, Theosophists regard *The Canadian Theosophist* as a sink into which their rubbish may be poured." And then he wishes us to print *his* letter. Why should we do him such a dishonour?

✻ ✻ ✻

Mr. Henry C. Samuels, publisher of "Theosophy and Hebraism," informs us that he still has a number of copies of his publication on hand, and that he will gladly send free copies to those requesting them. Address: Henry C. Samuels, P. O. Box 323, Seattle, Washington.

✻ ✻ ✻

Mrs. Beatrice Hastings has enlisted in a political movement in Britain represented by a journal called *The Democrat*, and is evidently wholly engrossed for the moment in an anti-Fascist agitation in London. We have not heard from her about the Friends of Blavatsky for some weeks.

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The letter printed elsewhere in these pages addressed to Signor Castellani, General Secretary for the T. S. in Italy, was written in reply to one from Signor Castellani asking the General Secretary of Canada what he thought of the President's decision. The letter sufficiently explains itself.

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A western member following the general acclaim speaks highly of Joan Grant's *The Winged Pharaoh*. This correspondent also says: "I've run into two other books lately, teaching reincarnation, Elinor Glyn's (of all people) autobiography, *Romantic Adventures*, and *Memories* by Prince Christopher of Greece.

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The article, "The World's Dire Need," which we have copied from *The Indian Theosophist* with Mr. Gokhale's editorial note, is one of the best we have seen deal-

ing with the present crisis and in every way worthy of the traditions of the Theosophical Society. It is by Bhagavan Das, one of the best and most loyal to Theosophy of those who survive from the days of the Founders.

❖ ❖ ❖

May we suggest that among the many suggestions for Christmas gifts none will do more for those who receive them than an introductory book on some phase of Theosophy. "A little of this knowledge will deliver from a great danger." We call attention to the advertisement of The Blavatsky Institute where a selection of books at a price not much more than is often spent on a Christmas card will become a permanent remembrance for those who receive them. There is nothing to be ashamed of in Theosophy of this kind, we may remind those who are timid about speaking on the subject. A little book can say a lot both in the way of friendship and of unforgettable wisdom.

❖ ❖ ❖

Dr. Ernest Fewster, some of whose poems have appeared in this magazine, and formerly a member of the Julian Lodge, Vancouver, has published a volume. *The Immortal Dueller*, the third of his ventures in this kind. The former volumes, *My Garden Dreams* and *White Desire* will be remembered by lovers of Canadian poetry. Sir Charles G. D. Roberts has written that he and Bliss Carman had agreed that Dr. Fewster's poetry is the real thing, "authentic in inspiration, transparently sincere, rich in colour and music, and dedicated always to a sane, clear-sighted idealism." Dr. Lionel Stevenson also writes in praise of Dr. Fewster's work, saying "by devotion to lasting beauty and by inducing moods of tranquil ecstasy, his work merits inclusion in the realm of truest poetry." The new volume may be had from Murphy & Chapman, Ltd., 569 Seymour St., Vancouver, B.C., price \$1.25.

❖ ❖ ❖

Dr. Anna Kamensky, General Secretary since 1925 of the extra-mural Russian Sec-

tion of the T. S., consisting of Lodges and other members of Russian birth located outside Russia, has protested against the dis-chartering of her Section. It is known that Russia does not encourage the Theosophical Society in Russia. The reasons are different from those adduced in Italy for exclusion of the Society there. If the Theosophical Society were represented by its original programme I do not think Russia would object to it at all. Russia has no race barriers and is a practical and actual upholder of the Brotherhood of Man, which Italy and Germany are not. The two subsidiary objects, the study of ancient and modern religions, philosophies and sciences and the investigation of unexplained laws of nature and the powers latent in man, would not be objected to, if that were all. But since 1907 the Society has been cluttered up with all manner of pseudo-religious, psychic and farcical worshipping, including a new "Church" which is repudiated by the Greek, the Roman, the Catholic and Dutch Old Catholic communions, and with Co-Masonry which Russia abhors. The brand of Theosophy which is cultivated by the T. S. in Canada would probably be acceptable to Russia if overtures were made on its behalf, and it is probable that eventually the United Lodges of Theosophy, the Point Loma group or some independent body will present the great Russian reformer's views and ideas to the Russian Government, and obtain liberty for their dissemination. Dr. Kamensky is badly handicapped by her personal feelings about the Russian Soviets, and she will probably never get over this complex. There are still Jacobites in England, and we must make allowances for human nature and its emotions. To restore the Stuarts in England or the Bourbons in France or the Romanoffs in Russia is not in the new world programme and we had better learn to acquiesce in things as they are and as they are going to be. Dr. Kamensky is certain, she says, and does not believe in the possibility of Russia ever giving freedom for Theosophy

as she knows "their hostility to all idealistic movements, the more so, if there is a religious spirit in them." Those who regard Russia as the embodiment of idealism, and of practical religion, which is to do as one would be done by, will not agree with Dr. Kamensky, and one can quite understand the Russian objection to the Liberal Catholic Church with its sacerdotalism, its domination of its members and its ritualistic garb. The E. S. also notoriously sways its members. They have had enough of that in Russia and are not going to revive the rule of the priests. When Dr. Kamensky and Dr. Arundale understand all this they may be able to abandon a foolish project and approach Russia on the original terms of the Theosophical Society's platform.



The November Adyar *Theosophist* contains an article on "H. P. Blavatsky's Magnum Opus" which speaks of "expert care" expended on the new edition of *The Secret Doctrine* in which in addition to their skill they had "the opportunity to consult The Society's archives, where alone exists the original material necessary for the checking of the text with the written manuscripts and letters, and for ensuring the production of an edition 'as conformable as possible to H. P. Blavatsky's original intentions.'" Mrs. Ransom is complimented by the President: "But for her the new edition could not have appeared. At every stage she has most carefully examined the smallest details so that every word on every page shall be as true as possible to its great author." After this, one might imagine that we would have had an edition that could be relied upon. But the truth comes out on page 111. "In the 1938 edition the Editor has followed the much criticized edition of 1893, prepared by Dr. Besant and Mr. Mead. They made numerous alterations in the 1888 edition, mostly 'improvements in grammar, punctuation, etc., and only very rarely any serious alterations in the text.' Where any word in the 1888 editions seems better, it has

been used." "The "numerous alterations" admitted here, amount to over 30,000 it is said, and the "rarely any serious" may be left to the judgment of the reader, who should not be required to use his judgment in such a matter as the integrity of the author's text. If there is one literary crime that calls for capital sentence it is the violation of the author's text. But this is what Mrs. Ransom, following Mrs. Besant and George Mead, has been guilty of doing. It is just too bad that when the President had the opportunity of giving the world a standard edition he had not the strength of mind to insist that the vandals should not be permitted to have their way. No doubt the new edition will have many mechanical virtues, but the one great thing is lacking. It is not H. P. B.'s book.

AMONG THE LODGES

Kitchener members of the Theosophical Society under the convenership of Mrs. Alexander Watt entertained at a Christmas bingo party at the Theosophical Club-rooms on Saturday night, Nov. 26. Christmas decorations were used with fine effect. A highlight of the evening was the presentation by Mr. Hugh Watt of motion pictures of the coronation taken by himself during a holiday in England. At the supper hour refreshments were served from a table centred with a small decorated Christmas tree and lighted with red and green candles. The convener was assisted at the supper hour by Mrs. H. J. Vanstone, Mrs. I. Bowman, Mrs. A. Smith, Mrs. C. Speaker, Guelph, and Mrs. G. Preston, Hespeler.



The "Vanity Fair" Bazaar of the Toronto Lodge of the Theosophical Society took place in the Hall on Isabella Street on Friday and Saturday, November 25th and 26th. Mrs. Joshua Smith formally opened the Bazaar on Friday afternoon at five o'clock and in a graceful speech complimented the Lodge and the workers on the

splendid display of articles and the attractiveness of the Hall, which was gaily decorated with coloured pennants. Mrs. Smith stressed the need in the world today of the ideals of Theosophy and the need for the practising of the principles of Brotherhood, concluding with good wishes for the continuation of the fine work being done by the Theosophical Society. Following the applause at the conclusion of her remarks, Mrs. Smith was presented with an old-fashioned nosegay by little Claire Campbell, a member of the Lotus Circle, on behalf of the Bazaar Committee. In the absence of Mr. Albert E. S. Smythe, President of Toronto Lodge, and Mrs. Smythe, Mrs. Joshua Smith was welcomed by Mr. G. I. Kinman, Vice-President, and Mr. A. C. Fellows, Chairman of the Bazaar Committee, and Secretary of Toronto Lodge. Conveners of the various stalls were, Miss M. Crafter, Raffles; Miss M. Stuart, Books; Mrs. G. I. Kinman, Gifts; Mrs. H. J. Cable, Home-Cooking and Candy; Mrs. R. Somers, Fortunes; Mrs. Wm. Daly, Fancy Work; Mrs. R. Illingworth, White Elephants; Mrs. J. K. Bailey, Mrs. E. J. Norman and Mrs. R. Marks, Refreshments. The assistants, many of whom were in "old-time" costumes included Mrs. E. B. Dustan, Mrs. D. W. Barr, Mrs. S. Murray, Mrs. Jas. Govan, Mrs. I. Chessar, Mrs. Wade Hampton, Mrs. Wm. Randall, Mrs. H. Lawler, Mrs. W. Pratt, Mrs. C. J. Hoggan, Mrs. M. Shone, Mrs. T. Horgan, Mrs. M. Warner, Mrs. A. Adams, Mrs. I. Bessanesi, Mrs. D. O'Sullivan, Mrs. F. Quin, Mrs. R. Webb; Misses F. B. Kelsey, Olive Olive, Ruby Melbourne, Mary Henderson, Oba Garside, Evelyn Webley, M. Hindsley, S. Pedlar, E. Gordon, M. Tristram, L. McArthur, F. Moon, Muriel Norman, Alice Carver, M. Barton, A. Donnelly, Mary Dustan, Sheila Gough, Mary Beatty, Helen Beatty, Sheila Chessar, Ivy May Gough, Dorothy Bailey, Margaret Warner, Basilia Elliott, Ruth Crook, and Master Ted Chessar. Musical interludes during the two days were under the direction of Jack Gilmour and proved

a popular feature. A shooting gallery with Lieut-Col. E. L. Thomson in charge and lucky darts with Mr. E. B. Dustan were a diversion particularly enjoyed by the men visitors to the "Vanity Fair". —M. K.

HINAYANA BUDDHISM

BY MAJOR H. S. TURNER

The substance of an address to the Boston Convention

In the general meaning of the word, Buddhism is not really a religion at all, because it admits of no anthropomorphic God. The Buddhist regards the idea of a personal God as unnecessary. Love is really the Buddhist God, Beauty is its ideal and its charter is Compassion and Mercy for all living things.

The study of any religion inevitably means the study of the life of its founder. Invariably we find additions, changes, distortions and fantasy added on by those who claim to follow in the founder's footsteps. In Buddhism, as in Theosophy, we find no exception to this general rule.

I am not going to burden you with a mass of quotations from the wonderful teachings of the Buddha—they can be found in any library. I am also going to pass over very briefly the chronology of the founder and that of his religion or Ethical System.

Gautama, the Buddha, was born about 500 B.C. as a Prince of India, the only child of the leading chief of the Sadayas, who had their centre about one hundred miles north of Benares. He had all the advantages of rank, money and all the other material things of life of his time; including a loving and devoted wife and child.

Notwithstanding all this, when only twenty-nine years of age, he renounced forever all his wealth, position and family and set out to find for himself an answer to the world's problems, which he had failed to find in the Hindu religion of his

time.

It took him seven years to do this. He became a mendicant. He lived in caves in the mountains. He consorted with Hindu ascetics and Holy Men. He saw through the sham of many of them. He saw the fine and beautiful essence that was the real basis of their beliefs. Above all, in his solitude, he communed with himself, and we as Theosophists know that when one communes with one's Real Self, he communes with the highest.

He found that real Inner Self, that which should be the Guider and Controller of what is generally called "self". And then came ringing down the mountain sides and echoing from all the gorges, those vibrant words which vitalize the lives of thousands to this very day. "By loss of self alone, can SELF be found". The Buddha had found his answer to the world's problems. His seven-year search was ended.

As Theosophists we know that the mass of legends, traditions and apparently fanciful stories entwined around the lives of all the great Teachers, have a basis in fact—that is if taken symbolically or allegorically. So the literal story runs that Gautama became enlightened while meditating under the Bo Tree, which means the Tree of Knowledge, of which mention is made in other great religions. For forty-nine days and nights he went without food or sleep. A fierce battle raged. Mara and his cohorts of evil were striving to overcome him and his determination to be a constructive force and not a destructive one. At the end, Gautama the Buddha emerged victorious. Mara retired, leaving Gautama the Master of the World. This is all quite analogous to Jesus the Christ in the Wilderness.

But, as Theosophists again, we know that after attaining illumination and enlightenment, comes the moment of choice, and so it was with the Buddha. He wanted knowledge, he wanted to know absolutely what was true and what was false. He attained this knowledge after the successful

outcome of his battle with the Forces of Darkness and Evil. Then he was confronted with a decision that had to be made, and every Saviour faces the same thing, even the gentle Nazarene. Should he be satisfied with having this knowledge for himself, or should he dedicate his life to striving to have others share it with him. Fortunate indeed it was for the world that he decided on the latter course.

For forty-four years thereafter, he roamed his country and by the lucidity of his discourses, his simplicity of manner, the beauty and majesty of his very presence, he won thousands of converts. This was not always done like so many Buddhists think. He was not always so meek, not always so mild, when it came to denunciations of Temple defamations, which he considered were going on. Five hundred years later another, not so meek, not so mild, also drove the money changers from the Temple.

There must have been the same ancestral strain in the Buddha as is found to this day in the Irish, because one of his favourite methods was to answer questions by asking another and thereby lead his questioner to answer his own question.

The famous five discourses in the deer-park at Benares, live yet as some of the most sublime words ever spoken. One of them almost seems to have been repeated verbatim in "The Sermon on the Mount", which came from another Avatara later on. Put these two masterpieces side by side and note the similarity. These discourses of the Buddha were all based on the Creed of Love—the only creed the Buddhists have ever had.

The essence of Buddhism is that you must stand on your own feet and be self-reliant, for that is the Law. Buddhism tolerates no prayers to a God or Gods, but only to your own Higher Self.

Every word of the Buddha that is authentic is centred on this: Nature and all Good is Eternal, Beauty is Truth and Love is God. To this day those are the real tenets of Buddhism. These ideas he

inculcated of Love, Compassion and Mercy greatly softened and tempered the harshness of the current Hinduism, as well as furnishing Christianity with these same concepts.

Buddhism states openly that only the good and the true is eternal; that the human soul is a delusion, matter an illusion and that only Spiritual Mind is actual. A great similarity can be seen here to the Platonian Philosophy and it is well to remember that Plato was contemporary with the development of primitive Buddhism.

The four Noble Truths of Buddhism have a particular appeal to Theosophists. Nothing more is needed for personal guidance in this life. Here they are: 1. Existence is suffering. 2. The cause of suffering is desire. 3. Cessation of suffering is possible by the suppression of desire. 4. In order to do this, obey the "Good Law" or Buddhism.

Science was unknown as such in Buddha's time. Therefore it is all the more remarkable to find that evolution was taught by him and his immediate followers. The doctrine of Dependent Origination is really evolution, as it teaches that man, through a sequence of causes and effects (Karma), developed physically from a solar system of incandescent gases, up through primeval protoplasm, all the sub-human kingdoms, through various stages of barbarism and finally to the condition of humankind as we know it. Modern Science can still learn much about radiant matter and atoms from the old Buddhist writings.

The Buddhist History of Future Events, the *Anagata-Vamsa*, outlines future evolution. The modern ideas of Conservation of Energy and the concept that energy pervades all from the atom up, will be found minutely detailed in the *Vayo-Dhata*. Yes, Buddhism has its Scientific side, as well as its Ethical and Philosophical. The Buddhists have the right to name their religion, as they do, "The Wheel of the Law".

What effect did Buddhism have? As Theosophists we are accustomed to look at history in a way different from the ordinary. We link historical events together. Just one of the many significant things. In the second century before the advent of the Teacher Jesus, a great wave of Buddhist propaganda went out. Passing from India, through Afghanistan, Persia and into Syria, where its traces are to be found to this day, especially amongst the Druses. It went even further, it percolated through what was later called the Holy Land and on into Egypt, establishing schools at Alexandria. From there it entered Greece and Rome. Two hundred years later, while the effects of this wave were still noticeable, the Teacher Jesus was born and he taught Love and Simplicity, just as Buddha had done. He also tried to bring the people back to an appreciation of the age-old teachings in their pristine purity and free from the corruptions of the followers of the teachings.

About 200 A.D. another wave of Buddhist propaganda swept over the same ground. This is what caused the ecclesiastical Council of Nice, in order to prevent the ascendancy of Buddhism and to accentuate the difference between it and Christianity, to eliminate all references to Karma and Reincarnation from the Christian teachings.

Just another word about the tenets of Karma and Reincarnation. These doctrines were not a part of the earlier Buddhism, but were brought out more and more by the Buddha, as his disciples grew in number and understanding. The Buddhist inculcation of these ideas, however, has always been a softer, gentler and more loving concept, than the harsher, pessimistic and dogmatic teachings of the Brahmins. H. P. Blavatsky did a similar thing with these doctrines in her earlier writings, such as *Isis Unveiled*.

Buddhism can be rightfully considered as the most practical of all the seven great world religions. It is admittedly the greatest, in regard to the number of its

adherents. It is supreme in the beauty, ease and rationalism of its teachings. It towers over all others in regard to the intellectual status of its founder. Finally, it stands unique in that NOT ONE DROP OF BLOOD HAS EVER BEEN SHED IN THE NAME OF ITS FOUNDER.

Did the protagonists of Brahminism take the introduction of this new and kindly religion as it was meant by its founder? Namely, as an attempt to bring Hinduism back to its original teachings? Not at all. They took the same steps as most other religions have done—for instance, the Christians and Hebrews against Mahomet, when the latter tried to bring them together. When any religion or religious teacher comes to assist an existing religion, the latter turns and rends it. This began even before the death of the Buddha. It was accentuated thereafter by the dissensions amongst his followers—this also is something that always occurs. Theosophists do not stand alone in this respect. In the case of Buddhism, it was the rejection of the caste system that caused most of the trouble.

After Gautama's death, began the garbling of his simple teachings; interpretations and additions by those anxious to more firmly entrench themselves in position; machinations of the Brahmins to split the adherents into different sects when they failed to destroy Buddhism. The split into the Mahayana or "Greater Vehicle" school and the Hinayana or "Lesser Vehicle" school, was engineered by them. What a lesson to all of us as Theosophists, for did we not do the same and did we not allow our enemies to do the same, after the death of our great founder H. P. Blavatsky. Take the Pitakas, "Baskets of Spiritual Knowledge", a Buddhist masterpiece. Only by close study can the false additions and interpretations be separated from the exquisite original. It was ever thus.

Finally, the Brahmins succeeded in driving Buddhism out of India. Today, it is found in strength only in Ceylon,

China, Thibet, Siam and Mongolia. What a lesson for the World! And what a lesson for us as Theosophists. Do not let this same thing happen to Theosophy. It is the work of these Conventions to prevent it.

The Buddha died when he was eighty years old, after forty-four years of incessant labour preaching Truth as he saw it. In all that time he did not make a single attack on Brahminism. He went to the Brahmin Temples and talked to the priests. He reasoned with them and won their personal respect.

I am going to close with just two quotations from the Buddha. The first was spoken when he knew his end was approaching and the second on his death-bed:

"I have preached the truth without making any distinction between exoteric and esoteric doctrine, for in respect to truth, there is no such thing as the closed fist of a Teacher who keeps something back".

This is a thought that the Buddha accentuated time and time again. The essence of Truth is simplicity and simplicity is understandable by all. He gave all he had and knew, freely and spontaneously, just as fast as they could absorb it. It will be recalled that H.P.B. referred in her writings to the fact that Sinnett's choice of the title for his book of "Esoteric Buddhism" was unfortunate.

The Buddha died as he lived—in the utmost simplicity and surrounded only by a few of his disciples. It was to one especially beloved by him—Ananda—that, as he was dying he used the words of my second quotation. But first, may I ask all of you to use your imaginations, cease to be in this hall and take yourselves to a room in a suburb of London, some two thousand years after the death of the Buddha. In this room lies dying another World Teacher, also surrounded by just a few devoted disciples and who also says a few words, so similar in import and also so sadly disregarded afterwards. Let us

repair the mistakes of the past! Let us learn our lesson from the analogies of the passing of these two teachers! Let us determine now that our beloved work shall not go the way of all previous attempts to bring Spiritual Truth to an unenlightened world! This is the quotation:

"It may be Ananda, that in some of you the thought may arise, 'The work of the Master is ended, we have no Teacher more'. But it is not thus, Ananda that you should regard it. The Truths and the Rules of the Order which I have set forth and laid down for you all, LET THEM, AFTER I AM GONE, BE THE TEACHER OF YOU".

RELIGION

The question may be asked what is Religion? "A Religion is any system of Faith or Worship, the outward manifestation of Belief in a Supreme or Superior Being; or a Society formed to seek, and to tread on the Pathways of God; (The Supreme Spirit.)"

Often-times a single word has several meanings, because of its constitution, I must therefore in addressing men, who have had their thoughts turned to Occidental Education, rather than to the study of Ancient Literatures, be sure that the term is understood, and must give the equivalent in Sanscrit as "Panth or Narogh", however unsatisfactory the loose and equivalent may be to the Western minds, still it is considered by the "Eastern Student".

"Comparative Religionists" consider it is due to humanity at large, full recognition of equal rights and privileges for all, without distinction of race, colour, social position, or birth; there should be no failure to show to another the same justice, kindness, consideration or mercy, which one desires for him or herself.

There should be no kind of selfishness in humanity but brotherhood, whether as national policy or civic.

More than one Great Scholar has stated that there never was a Religious Founder,

whether Aryan, Semitic, or Turanian, who had invented a new Religion or revealed a new Truth. These founders were all Transmitters, not original teachers. They were the authors of new forms and interpretations, while the Truth from which their teachings were based were as old as mankind.

Religious Teachers are emphatically transmitters, not makers, as proved by Dr. Legge. Even "Confucius" the Chinese Incarnated Teacher said: "I only hand on, I cannot create new things. I believe in the Ancients and therefore I love them." (Life and Teachings of Confucius, p. 96.)

It is clear that Gautama Buddha, the Son of the King of Kapilavastu Muni, and the descendent of the first Sakhya through his father, who was of the Kshatriyas or warrior caste, did not invent his philosophy.

Religion, as all followers of it should know, are all as the branches of one tree, which is Eternal, the Tree of Life. It is as all the small and large rivers flow, one into another, and connect with one sea, which is boundless as the "Ocean of Space". (The Eternity). It is like the many streets which lead to one city or town. As we may refer to the City of Heavenly Abode within the "Gates of Paradise."

The conception of the Brotherhood of Religion is one of the many inspiring and expansive ideas that are met within Theosophy. That no belief has the whole Truth, that all has some, that every Religion is a partial revelation of God, that we can learn from one another as brothers instead of quarreling like enemies, as Religion begins by declaring the unity of God, so it ends by proclaiming the brotherhood of man. There is a lesson on this very point from the *Bhagavad Gita*. God is supposed to be speaking, by the mouth of Shri Krishna: "How ever men approach me, even so do I accept them, for the path men take from every side is mine." (iv., 11.)

Thus we read in the *Katha Upanishad*:

"This One Universal Inner Self of all becometh one, separate individual self for each form". (v. 10.)

Thus we read in *Hebrews*: "Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother." (*Malachi* ii, 10.)

Thus we read in the Gospels of the Christians, "God hath made of one blood, all nations of men, for to dwell on the face of the earth." (*Acts*, xvii, 26.)

Thus saith Christ, the Great Master and Teacher, "Love thy neighbour as thyself." (*Matthew* xix, 19.)

Thus wrote Saint Paul: "There are differences of administrations, but the same Lord." (*I. Cor.*, xii, 5.)

Thus saith Islam: "No man is a true believer unless he desireth for his brother that which he desireth for himself." (*The Sayings of Mohammed*, p. 1.)

Thus saith the stately figure of the "Ancient Wisdom, named Theosophy, or Divine Wisdom, or Brahma-Vidya," when it enters the field as a unifier and peace-maker, in Religion: "Sirs, ye are brethren, why do ye wrong one another?" This is the expostulation that falls from her lips.

Concluding the topic about Religion and Universal Brotherhood, and again referring to the Scripture, I found that the Apostle James taught the true Religion, when he wrote that, "Pure Religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (*James* i, 27.)

Again, Professor Max Müller has given us a very great lesson, when he said that, "Men fight about Religion on earth; in Heaven they shall find out that there is only one True Religion, the Worship of God's Spirit." (*Op.*, *Cit.*, p. 257.) In other words, "There is no Religion (or Law) higher than Truth." The motto of the Maharajah of Benares, adopted by the "Theosophical Society."

If we have to believe in a Divine Principle at all, it must be in One which in-

volves absolute Harmony, Logic and Justice, as it is absolute Love, Wisdom and Impartiality.

It is dogma alone which has been killing Primeval Truth. Finally, no human born doctrine, no creed, however sanctified by Custom and Antiquity, can compare in Sacredness, with the Religions of Nature, or the "Wisdom Religion," which is the Primal.

The Key of Wisdom, that unlocks the massive gates leading to the Arcana of the innermost Sanctuaries, can be found hidden in her bosom only; and that bosom is in the countries pointed out by the Great Seer, of the past century Emmanuel Swedenborg.

There lies in the Heart of Nature that Shrine whence issued the early race of Primeval Humanity, and which is the cradle of physical man.

My main concern has been simply to prepare the soil. This I trust I have done, and it constitutes the work of a Pioneer who has forced his way into the well-nigh impenetrable jungle of the virgin forest of the Land of Glorious Sunshine.

A commencement has been made in felling and uprooting the deadly upas tree of superstition, prejudice, and conceited ignorance, so that this Great Lesson should form for the student a fitting prelude for other works. Consequently it entirely depends upon the reception of the minds of real Theosophists.

Lalau Rampersad Khillawan, F.T.S.
Cumuto Village,
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DYNAMIC THEOSOPHY

Editor, The Canadian Theosophist:—
Reading Mr. Cecil Williams' magnificent-ly optimistic article on "Dynamic Theosophy", and pronouncements in similar vein, perhaps not quite so magnificent or optimistic, my thoughts are forced back to the true *Theoii Sophia* voiced by all the Great Teachers, and summed up thus by the Master Jesus. (Matth. vi., 28-34.)

28. "And why take ye thought for fine raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin.

29. And yet I say unto you that even Solomon in all his glory was not arrayed like one of these.

30. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31. Therefore, take ye no thought, saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed?

32. (For after all these things do the Gentiles seek:—) for your heavenly father knoweth that ye have need of all these things.

33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Mr. Williams' "seven immediate and imperative things to do" should have an eighth added to them to make them complete. That eighth would be, Verse 33, quoted above, and might be numbered O. With practice of it the other seven could be dismissed as negligible.

The pitiable thing in all this magnificence and enthusiasm is that not a trickle of the deluge of energy it represents is expended in the teaching and practice of THEOSOPHY—the quest for Divine Wisdom. If only Mr. Williams, and other dynamic leaders of the Theosophical flock

would concentrate their energies upon the simple, but arduous task of inducing their followers to turn away from those things desired of the Gentiles towards the search for the Kingdom of Heaven, attainment of which will make them co-sharers with the lilies of the field in the blessings freely shed by divine (natural) LAW, the Theosophical Movement would become that nucleus of Universal Brotherhood which the Masters sought, the little leaven in the mass of unregenerate humanity.

How is it that intelligent men like Mr. Williams fail to see that in working in this "way of the Gentiles" they are but treading the old barren round trod by men of good will all down the ages, men who all saw the sorrow and suffering^{of} of their fellow men and futilely sought to relieve them by human expedients, unaware that they arose from offences against universal law, and can never be relieved except by the application of Divine, universal Wisdom. Or is it possible that some of these leaders do see, but lack the courage to speak and act as their vision directs? I fear that it is not only possible, but certain that this is often so. No man in this age who preaches uncompromisingly the quest for the Kingdom of Heaven, a quest which means abandonment at the very first step of all our Great Possessions, can hope to find popularity or a large following. He will never earn the plaudits and "blessings" of the multitude, but blessed he will be from that Inner Place where Truth sits revealed by her own light.

Dictated by Dr. Rafael Orsini, and written down by P. G. Bowen.

Dublin,

November 4th, 1938.

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Under the burning sun of Palestine, tired and thirsting, Jesus marched slowly across the stony and sterile fields of Samaria. With eager eyes he sought in vain for a rivulet where he might quench his thirst. At last he saw nearby, a well, where a beautiful Samaritan woman was filling her pitcher. "Daughter of Samaria, I am thirsty, give me to drink," he said.

"But a Jew," she said with astonishment, "will he drink the water that a Samaritan woman will draw for him?"

"Give me to drink," replied Jesus, and he drank.

Afterwards, raising a fine and almost transparent hand and making in the air a mysterious design, which he seemed to draw together, he said: "I bless thee and thy pitcher."

"But what virtue will my pitcher acquire with thy blessing?" she said slowly and almost smiling.

"Pour out that water and thou shalt see." The sweet daughter of Samaria turned over her pitcher until the last drop came out, and then it did not stop but ran as if it would never stop.

"And now, what ought I to do," she asked in surprise.

"Go," said Jesus to her, "by all roads and give of that water to the Jews to drink, and those who drink it will change into love their relentless hatred of the Samaritans."

The young woman obeyed. All those who drank of that water loved the sons of Samaria, even to the Scribes and Pharisees.

Surprised, the Samaritan woman sought out Jesus and asked him:

"Master, what miraculous water hast thou put in my Pitcher?"

"That is", answered the Nazarene, "the water of Brotherhood. When all men drink it, they will be seen united in close embrace; those of the most different peoples and widely separated races."

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The above may be had from The H. P. B. Library, 348 Foul Bay Road, Victoria, B.C., or The O. E. Library, 1207 Q Street N.W., Washington, D.C., or from The Blavatsky Association, 26 Bedford Gardens, Campden Hill, London, W. 8, England.

THE THREE TRUTHS

CANADIAN LODGES

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

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

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

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

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

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THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

CONCERNING ASTRAL PROJECTION

A book called "The Case for Astral Projection", has recently been brought to my attention. It is not new, having been published two years ago. However, time is not likely to dim its value as an honest attempt to place psychic phenomena on a sane basis. The author, Sylvan Muldoon, is regarded as one of the most renowned authorities among psychical researchers. As the title indicates, the object of the book is to establish the case for astral projection, which Muldoon regards as a strictly scientific problem. Unlike his earlier technical volume, "The Projection of the Astral Body", written in collaboration with Hereward Carrington, this one consists of a collection of testimony from persons claiming to have been phantoms—to have had out-of-the-body experiences. Besides a number of the more notably published cases that he cites, a great many more are listed from his own private collection.

On the fly-leaf of the book appears the following statement from "Man, the Unknown", by Alexis Carrell: "In many instances, at the time of death or of great danger, the dying man or victim of an accident, even when such accident is not followed by death, appears to a friend in his usual aspect. The phantom generally remains silent. Sometimes he speaks or announces his death."

There is an amazing similarity about these experiences claimed by individuals in all parts of the world and in diverse walks of life. Even if it be granted that the testimony offered comes from those who accept its validity, and that all has not been subject to cross examination, and even if one deducts a fair percentage on that account; there still remains the residue which meets the test successfully.

The astral projections listed by Muldoon do not appear to have been experienced by

Adepts, nor does he infer that such is the case. A few of the individuals do, however, assert that they learned how to get out of the body—at will. Judging by these headings taken at random from part two of the book, the astral journeys do not seem to represent anything of a particularly exalted or divine nature: "Visits Scene of Her Husband's Boyhood, Visits Her Cousin's Future Home, Naval Captain Projects to Wife, Minister Floats Above His Freezing Body, Over The Hospital Bed, Finds Her Astral Body Beautiful", etc. The sensations described concerning the getting out of, and back into the physical body are strikingly similar. Likewise, are the feelings of exhilaration and freedom when the body is seen lying inert, and the subtle body is free to pass through closed doors, walls, and what-not. Muldoon quotes from a letter by the novelist, William Gerhardt, who claims to have experienced five projections: "Since then I have had four other astral projections. On one of them I actually visited a friend at Hastings and obtained irrefutable proof of having been in his room. On another I visited relations of a friend living at Tunbridge Wells and described them to her accurately, without my ever having seen them before. On a third, I passed right through a man walking on a lonely road at night. I have not, so far, met a ghost. Projection has no resemblance to dreaming. If the whole world united in telling me it was a dream I would remain unconvinced."

Hallucination or Reality

The book is a fine contribution, representing careful research and a vast amount of time and labour. It might be recommended to those who appreciate the scientific approach, and especially to those who have had strange experiences which they may imagine to be—unique. It is possible that much mental anguish would be avoid-

ed, if those, unaware of what is happening could be made to realize that astral projection is no hallucination, but seems to be quite as real as getting out of one's heavy over-coat. But does it represent reality, in the sense that the astral body is the relatively immortal entity, the individual ego? Not as the theosophic teaching is generally understood.

The terms astral body, spirit, phantom, spiritual body, and ghost, are used synonymously throughout the book. When Muldoon attempts to make his position "perfectly clear", he says: "While projection of the astral body must remain but a theory to those who have not experienced it, I am personally convinced beyond doubt of its reality and of a posthumous existence." And that seems to imply that it is the astral body which continues to exist. Even if one grants that the astral body can function consciously, it does not necessarily follow that it would carry on a conscious existence after the Life Principle had left the physical body. In various places the author gives one the impression that he associates the astral double with the Immortal Soul, and to strengthen his position he refers to the "incorruptible Spiritual Body" spoken of by St. Paul.

It is implied in the following statement that the astral body is identical with what the Spiritualists term the "spirit body" and what Occultism maintains to be the "kama-lokic shell"—when the materialization is not the astral double of the medium or of some one present. (see *Key to Theosophy*, p. 20). To quote Muldoon: "Yet I do not maintain, as do many Spiritualists, that all psychical phenomena is to be attributed solely to spirit. Neither do I swing to the other extreme, as do many psychical researchers, and credit none to spirit. . . . The reader will readily see that while the supposition or hypothesis of telepathy or 'vibration of reality' or the like, could easily be invoked, in the absence of proof, as covering any instances were phantasms of the living have been seen, *that no other explanation but projection of the astral*

body will suffice to cover cases like those listed in part two of this book." If Occultism is correct, namely that only the astral body of an Adept can travel beyond a certain limited distance there must be many more advanced individuals floating about than one has been led to believe.

The Occult Viewpoint

In *Isis Unveiled*, I, 432, H. P. Blavatsky quotes Proclus as follows, in an effort to show his proximity with the theosophic concept: "After death, the soul (the spirit) continueth to linger in the aerial (astral) form till it is entirely purified from all angry and voluptuous passions . . . then doth it put off by a second dying the aerial body as it did the earthly one. Whereupon the ancients say that there is a celestial body always joined with the soul, and which is immortal, luminous and star-like."

According to Secret Doctrine teachings, the astral double and the kama rupa or body of desires, belong to the lower quaternary, the personality. After physical death "the body, its astral prototype and physical vitality," says H.P.B. "—being of no further use, remain on earth; the three higher principles, grouped into one, merge into the state of Devachan, in which state the Higher Ego will remain until the hour for a new reincarnation arrives: and the *eidolon* of the ex-Personality is left alone in its new abode. Here, the pale copy of the man that was, vegetates for a period of time, the duration of which is variable and according to the element of materiality which is left in it, and which is determined by the past life of the defunct. Bereft as it is of its higher mind, spirit and physical senses, if left alone to its own senseless devices, it will gradually fade out and disintegrate. But, if forcibly drawn back into the terrestrial sphere whether by the passionate desires and appeals of the surviving friends or by regular necromantic practices—one of the most pernicious of which is mediumship—the 'spook' may prevail for a period greatly exceeding the span of the natural life of its body."—

(*Theosophical Glossary*, p. 172). Which indicates, that one might be better employed in cultivating the enduring qualities, rather than striving to develop the power to float about in the deceptive astral regions—at least until one has advanced far in the knowledge of the Self. In the conclusion of *The Key* the importance of psychic powers and faculties proceeding healthily and normally, is stressed. It is pointed out that terrible dangers, both mental and bodily, are inevitable should the unfolding take place—"in a hotbed of selfishness and all evil passions."

There is a further teaching regarding the Astral Body of an Adept. With reference to euthanasia, or easy death, in *The Secret Doctrine*, II., 559, H.P.B. writes: "It symbolizes the 'death' of any Adept who has reached the power and degree and also the purification, which enable him to 'die' in the Physical Body, and *still live and lead a conscious life in his Astral Body.*"

The following quotation from the Third Volume of *The Secret Doctrine* may shed some light upon this "strictly scientific problem" of astral projection, (so regarded by Muldoon): "When a man visits another in his Astral Body, it is the Linga Sharira which goes, but this cannot happen at a great distance. When a man *thinks* of another at a distance very intently, he sometimes appears to that person.

"In this case it is the Mayavi Rupa, which is created by unconscious Kriyashakti, and the man himself is not conscious of appearing. If he were, and projected his Mayavi consciously, he would be an Adept. Duggas use the Mayavi Rupa and sorcerers also. Duggas work on the Linga Sharira of other people.

"The Linga Sharira in the spleen is the perfect picture of the man, and is good or bad, according to his nature. The Astral Body is the subjective image of the man which is to be, the first germ in the matrix, the model of the physical body in which the child is formed and developed. The Linga Sharira may be hurt by a sharp in-

strument, and would not face a sword or bayonet, although it would easily pass through a table or other piece of furniture.

"Nothing however can hurt the Mayavi Rupa or thought-body, since it is purely subjective. . . . The projection of the Astral Body should not be attempted, but the power of Kriyashakti should be exercised in the projection of the Mayavi Rupa." (pp. 588-589.)

Ruth Somers.

THE MASTERS' BOOK OF INSTRUCTION FOR \$15.00

Such was the bait held out to all those attending either of the two lectures given by Dr. Murdo MacDonald Bayne, M.C., Ph.D., D.D., in Toronto the beginning of November of this year on "Mysterious Tibet".

The lecturer, Highland Scotch by birth, told how he had been gifted with extraordinary psychic and healing powers all his life. He claimed to have penetrated quite a distance into Tibet, coming into close touch with a number of Lhamas, and had also received instruction from his Master.

According to the lecturer's statement there were approximately fourteen hundred in the audience, who were present, he maintained, because they were looking for Truth and knew that up to the present they had not found it. Previous to attending the lecture, the writer argued thus:

"If the Master whom Paul Brunton contacted had given instructions for certain teachings to be made public in book form, why should not another Master give instructions to a pupil to do the same by word of mouth?" Attending the lecture, therefore, in an entirely unbiased frame of mind, this writer received rather a shock when on entering the hall to be given a pamphlet entitled "The Masters' Course of Instruction".

It is concerning the pamphlet rather than the lecture with which this article will deal, as the spoken word can so easily be mis-quoted or mis-interpreted. The

pamphlet informed us that by tuning into the 'mighty Cosmic Light' we can obtain higher powers that will enable us to

(1) establish *abundance*, and make *lack disappear*.

(2) establish success and make failure impossible.

(3) establish health and eliminate disease.

(4) establish true happiness, confidence, *personality*, friendship, love and *popularity*.

(5) put into operation the infallible laws which will get you the things you have strived for all your life. (Italics mine).

All this can be obtained by subscribing to four classes for the small sum of \$15.00, which includes a copy of "The Masters' Course of Instruction". There is an alternative offer of one class for \$7.50 which also includes a copy of 'the Course'.

Dr. MacDonald Bayne appeared to this writer to have forgotten some of the Theosophy which he admitted having studied at one time, such as for instance the fact that (1) The Masters are not interested in that portion of man which is usually termed in Theosophical literature as the Lower Quaternary, which is purely transitory, and therefore they would hardly be interested in giving lessons to 'establish personality and popularity'. (2) The law of Karma cannot be side-stepped whenever it happens to get in our way, and therefore we appear to have free-will within certain limits. (3) The Ego is born into the condition and environment best suited to its development. We are told that often a very advanced soul will choose to live a life in the slums, or in a deformed body, in order to gain a certain experience that was necessary for the soul's development.

Madame Blavatsky published an article in her magazine "Lucifer" under the title "The Esoteric Character of the Gospels", at the beginning of which she warns against the many false teachers that will arise, but is optimistic enough to say that the warning would not be needed for The-

osophists. Perhaps not. But how many real Theosophists in the strict sense of the word are there? How many of us can claim to be more than 'students of Theosophy', and so I venture to suggest that H.P.B. had us all in mind when she sounded this warning.

K. M.

NEW LIGHT ON THE ORIGIN OF MAN

The discovery in South Africa on three occasions and in three places within the last 14 years of the fossilized skulls of apes with the teeth of men constitutes the most important chapter in the evidential history of Man's origin that science has yet pried open and read in the Book of the Rocks. The two more recent finds (at Sterkfontein and Kromdraai), which confirm the conclusions drawn from Professor Dart's discovery of the Taungs skull in 1924, have aroused tremendous interest throughout the world and have drawn from Sir Arthur Keith, the most notable of the early Taungs skeptics, the admission that all his preconceived ideas have had to be revised.

In an authoritative article, published in the Forum (England), Sept. 5, 1938, Dr. Robert Broom, whose field work and brilliant anthropological research have been responsible for the later discoveries, clearly explains how these proofs of the existence of very man-like apes in the Pleistocene era throw "new and very unexpected light on the origin of man." "Almost certainly," Dr. Broom thinks, man arose in the Pliocene era and it is "probable" that he "arose very rapidly."

Thirteen years ago Professor Dart of Johannesburg described the skull of a small fossil ape from a cave at Taungs. The skull is that of a five-year-old ape which was probably in general appearance not unlike a young chimpanzee. Dart recognized, however, that it had a number of characters in which it approached more nearly to man and he expressed the opinion that it was probably near to the ape from which man had arisen, (according to the

generally accepted views of science as to man's origin.)

Two years ago Dr. Broom resolved to hunt in the limestone caves of the Transvaal to see if he could not discover the skull of the same species. He found the fossil remains of a dozen new mammals but was unsuccessful in his primary quest until co-operating with a Mr. G. Barlow they unearthed one in the Sterkfontein caves. Barlow first found a brain cast and Broom subsequently found much of the remainder of the skull. It was a little like that of the chimpanzee in size and structure, but with teeth which differ very markedly, and they are remarkably like those of man, though much larger.

It is an ape with a brain of only about one-third the size of that of modern man. The face is relatively short, and the ridges above the eyes are only moderately developed. No lower jaw has yet been discovered, but a few lower jaw teeth have been found and it is known that the male had a fairly large canine, though a canine much smaller than in the male chimpanzee.

A short time ago a new skull was discovered at Kromdraai. This has proved to be a remarkably interesting type, and it is better preserved than that from Sterkfontein. It differs from the Sterkfontein ape in having a much flatter face, smaller eye-teeth and in a number of other characters. The top of the skull has been lost by weathering. Fortunately, much of the jaw is preserved. It is not at all like the chimpanzee or gorilla, and not very unlike the skull of man, though the brain is only about half the size of that of modern man.

The Taungs ape appears to be the oldest, the Kromdraai ape much later, and the Sterkfontein ape still later.

These three large man-like apes pretty certainly all lived in the Pleistocene era—that is some time during the last million years and very probably all in the last half million. They all belong to one family—a family of anthropoids much more human than the gorilla or chimpanzee. They all

had small brains, not larger than those of gorillas, but with a number of human characters. And they all walked mainly on their hind legs.

Broom considers these apes to have been too late in time to have been the direct ancestors of man, who, so he says, certainly arose not later than a million and a half years ago in the Pliocene period. Broom, however, holds to the belief that man did come from some ape-like ancestor probably in Africa. This view is somewhat at variance with the view held by other scientists, that both man and ape have come from some common ancestor and that the apes form a collateral line of descent. Nevertheless his conclusions are interesting:

“The discovery of this family of very man-like apes certainly throws new and very unexpected light on the origin of man. It makes it almost certain that man arose in the Pliocene, and it makes it probable that he arose rather rapidly. All that would be required to turn an ape like *Paranthropus* into a man would be a great increase in the brain development. The occasional occurrence of microcephalic idiots among men suggests that the rapid and great growth of the human brain may have been the result of a mutation or a series of mutations, but if so it seems to me such mutations must have been deliberately brought about by some spiritual guiding power and could not have been the result of blind chance.”

W. F. S.

J. M. PRYSE'S BOOKS

may be had, including: *The Magical Message of Oannes*; *The Apocalypse Unsealed*; *Prometheus Bound*; *Adorers of Dionysus*; and *The Restored New Testament*; from John Pryse,

919 SOUTH BERNAL AVENUE,
Los Angeles, California