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Divine Wisdom

Brotherhood

Occult Science

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HITLER AND THE PROPHETS

It often occurs to me that one of the chief values of the Theosophical Movement is overlooked by its students in narrowing down the study of ancient and modern religions to those of the far east. The development of Christianity in the last 75 years is one of the most notable of all the religious phenomena of history, yet our Theosophical literature is almost barren for those who would seek information on this matter. Even Anna Bonus Kingsford, with her marvellous book, *The Perfect Way*, is given short shrift by the psychic revealers who now occupy so many of the volumes issued under the auspices of Theosophical Societies. In Canada we may remember that the very first Theosophical document printed here was a reprint from *The Irish Theosophist* of James Morgan Pryse's translation of *The Sermon on the Mount*. That little booklet may be priceless some day. The point I wish to make is that Christianity is in process of revolution, and a few evidences of this may be of interest to the reader.

About a third of a century ago, when I was a reporter for a Toronto paper it was my good luck to be assigned to a conference in the old Knox College there, where the late Professor McFadyen gave an address on The Psalms from the point of view of the Higher Criticism. There was a good deal of dissent and some opposition to his views

and the aged Dr. William Gregg, one of the College Professors, was open in his speech. Principal Caven proved himself a wise and saintly counsellor as he advised patience. The old generation was passing away and the young men, as serious, as devoted, as consecrated as any of their predecessors, had been investigating and exploring, but all in the interests of Truth and the truest interests of religion. He spoke to this effect though his language may have been differently couched, but his effect was wonderful, as of oil poured upon troubled waters. He and Gregg and McFadyen have passed away and many another since then, but Caven was right to trust the honesty and piety of the scholars who were at work on the knowledge of the Church as well as its message.

I had the fortune to pick up Dr. Gregg's copy of that epoch-making book by W. Robertson Smith, *The Old Testament in the Jewish Church*, which was published in 1881, the same year as *The Perfect Way*. Happy the student who can read both books with an open mind. Dr. Gregg has made pencil notes on some of the pages, with a dubious significance or questioning the text. Today no man of any intelligence would question the general position taken by Robertson Smith, though he was tried for heresy by his contemporaries. What struck me recently was to discover in

his tenth chapter the original idea of Hitlerism as set forth to his mind in the Old Testament. It is hardly probable that Hitler is aware that his idea of nationality is traceable to the Jews, but he ought to study this tenth chapter and learn to whom he owes his system. Here is a quotation, not too lengthy, we hope, to dull the interest of the reader. (page 268.)

"A special object of the finished Pentateuchal system, as enforced among the Jews from the days of Ezra, was to make the people of Jehovah visibly different from the surrounding nations. The principle of holiness was a principle of separation, and the ceremonial ordinances of holiness, whether in daily life or in the inner circles of the temple worship, were so many visible and tangible fences set up to divide Israel, and Israel's religion, from the surrounding Gentiles and their religion. Artificial as this system may appear, the history proves that it was necessary. The small community of the new Jerusalem was under constant temptations to mingle with 'the people of the land.' Intermarriage, such as Ezra and Nehemiah, suppressed by supreme effort, opened a constant door to heathen ideas and heathen morality. The religion of Jehovah could not be preserved intact without isolating the people of Jehovah from their neighbours, and this again could only be done through a highly developed system of national customs and usages, enlisting in the services of religious purity the force of habit, and the natural conservatism of Eastern peoples in all matters of daily routine. Long before the time of Christ the ceremonial observances had so grown into the life of the Jews that national pride, inborn prejudice, a disgust at foreign habits sucked in with his mother's milk, made the Israelite a peculiar person, naturally averse to contact with the surrounding Gentiles, and quite insensible to the temptations which had drawn his

ancestors into continual apostasy. The hatred of the human race, which, to foreign observers, seemed the national characteristic of the Jews under the Roman Empire, was a fault precisely opposite to the facility with which the Israelites, before the Captivity, had mingled with the heathen and served their gods."

Students of occultism can decide for themselves whether the evil plight of the Jews in Europe today is a karmic result of this separative policy in the past, or whether it arises out of the natural tendencies of egotism and national conceit which take hold of all nations at various stages of their unfoldment, but are restrained, sometimes by events, sometimes by the greater wisdom of their statesmen.

Another point that the student will scarcely fail to recall in this connection is the tradition that the Aryan race was nurtured in a selected spot in central Asia, whence it spread in waves over the Fifth race continents. But this was not an effort to mould all men into one likeness, but to develop such varieties of perfection as might give every ego its own best opportunity to excel.

This same tenth chapter of the volume in question deals with the Prophets. In a most interesting discussion there is pointed out the difference between the diviner or soothsayer and the Prophet proper. Had Robertson Smith had the advantage of reading such an article as Madame Blavatsky's "Psychic and Noetic Action" it would have rendered the discussion much clearer and brought the whole subject within scientific exposition.

"It was not the law of ordinances," says Robertson Smith, "but the living prophetic word in the midst of Israel, that separated the religion of Jehovah from the religion of Baal or Chemosh, and gave it that vitality which survived the overthrow of the ancient state, and the banishment of Jehovah's people

from His land." He goes on to define the character of the Prophet. "The characteristic mark of a true prophet is that he has stood in the secret counsel of Jehovah," (Note "counsel" not "council.") "and speaks the words which he has heard from His mouth." "The word secret or privy counsel (*sod*) is that used of a man's intimate personal circle. The prophets stand in that circle. They are in sympathy with Jehovah's heart and will, their knowledge of His counsel is no mere intellectual gift but a moral thing. They are not diviners but intimates of Jehovah. Balaam, in spite of his predictions, is not in the Old Testament called a prophet. He is only a soothsayer (Joshua xiii. 22).....This relation between Jehovah and Israel is not a mere natural, unintelligent and physically indissoluble bond such as unites Moab to Chemosh. It rests on free love and gracious choice." He goes on to draw the distinction.

"Readers of Plato will remember how clearly this comes out in the *Timaeus*, where the faculty of divination is connected with the appetite and irrational part of man's nature. That of course, is a philosophical explanation of popular notions. But it indicates a characteristic feature in the religion of heathenism. It is not as an intellectual and moral being that man has fellowship with deities that are themselves identified with physical powers. The *divine* element in man through which he has access to his god lies in the mysterious instincts of his lower nature; and paroxysms of artificially produced frenzy, dreams, and diseased visions are the accepted means of intercourse with the godhead." The word which we have italicized in this passage, "divine," should be "psychic," but the confusion arising from translating the word psychic as "natural" in the New Testament has misled generations of theologians and scholars. What Robertson

Smith therefore calls the "divine" is really the psychic, and the powers spoken of are sometimes attained by the practice of hatha yoga, by which "access to his god" is obtained as he describes. The *Gita* says "those who worship the gods go to the gods," and it is true in this sense also.

There is a higher power open to man, a spiritual power, which may be attained by the practice of *raja yoga*, the royal yoga, only open to those who have abandoned the psychic and sensuous world and devoted themselves to the Supreme, whether that be named Jehovah or by some other sacred title. Many false prophets pretend to be of this order, but are unworthy of the name of Prophet. "When Amos appeared at Bethel (page 280) to speak in Jehovah's name, the priest Amaziah identified him with the professional prophets who were fed by their trade (Amos vii. 12), and formed a sort of guild, as the name 'sons of the prophets' indicates. With these prophets by trade Amos indignantly refuses to be identified. 'I am no prophet,' he cries, 'nor the member of a prophetic guild, but an herdsman, and a plucker of sycomore fruit. And Jehovah took me as I followed the flock, and said unto me, Go, prophesy unto my people Israel.' These words of the earliest prophetic book clearly express the standpoint of *spiritual* prophecy." The word we have here italicized should be "noetic" instead of "spiritual" if we followed the Platonic language. It indicates a higher state of consciousness than the psychic, and cannot be entered into by those who cultivate the psychic senses. St. Paul is explicit. "Let that mind be in you which was in Christ Jesus." (Phil. ii. 5). This is the noetic mind. (See also I Corinthians ii. 16.) Robertson Smith puts the matter this way. "Jehovah is a living God, a moral and personal being. He speaks to His prophets, not in magical processes or through the

visions of poor phrenetics, but by a clear intelligible word addressed to the intellect and the heart. The characteristic of the true prophet is that he retains his consciousness and self-control under revelation. He is filled with might by the spirit of Jehovah (Micah iii. 8). Jehovah speaks to him as if he grasped him with a strong hand (Isaiah viii. 11). The word is within his heart like a burning fire shut up in his bones (Jeremiah xx. 9), so that he cannot remain silent."

Those who have read *The Voice of the Silence* will be able to relate what is written there to what these true prophets have testified elsewhere. Each authority uses the language of his cult to convey his ideas to those who would learn. The psychic never rises above the records of the astral light, which is simply a reflection of the human thought of the time, and gives back like a mirror whatever may be in the mind of the psychic observer. If he be pure he may reach much higher levels than normal. But the noetic Seer may grow into communion with the Logos, which may mean to him the Christ, or the Buddha, or the Krishna, or the Tao, or whatever he aspires to as his highest spiritual conception of Life and Truth.

It is this in every religion that means the Supreme to the Seeker. The wisdom of that Life is Theosophy by whatever name it may be known among the sects. It is the Word of the Lord, the Word of the Master. The grass withereth, the flower fadeth, but that Word endureth for ever. If men could but understand this, Religions, Churches, Sects, and creeds would pass away as the grass and flowers that play their part and fade, but the real faith of men, the heart doctrine which lives mightily in the Golden Rule, would sustain the life of this sad world in everlasting peace and joy and love.

A. E. S. S.

THE APPROACH OF MODERN SCIENCE TO THEOSOPHY

BY RICHARD HEINEMANN.

The author is very deeply indebted to Mrs. Ethel Green Small and Professor C. J. Ryan of Point Loma, California, for their assistance in gathering reference material and for suggestions on the interpretation of certain Theosophical concepts.

One of the commonest difficulties we find, when we begin explaining Theosophy to the public, is the objection, "Theosophy isn't scientific." People have a tremendous confidence in modern Science, and we can understand this confidence when we think of the amazing inventions Science brings into our every-day lives.

The most real part of our difficulty is that the very people who have such confidence in modern Science do not usually know very much about it. They have confidence in the word "Science." If we were to try to tell them some of the things Science accepts as facts, they would answer us in the very same words: "It isn't scientific." We must be prepared to answer them by showing what modern Science really teaches.

The first thing we can show them is that the most eminent scientists are not claiming any final truth for their own findings.....not even for many things they are in the habit of calling "facts." Sir James Jeans suggests that perhaps the "outstanding achievement of twentieth-century physics is.....the general recognition that we are not yet in contact with ultimate reality."¹ He adds that "No scientist who has lived through the last thirty years is likely to be too dogmatic.....as to the direction in which reality lies."²

Science is in a state of constant change. The theories and even the "laws" that were accepted thirty or forty years ago are in many cases dis-

proved and in other cases called into question. The once "indivisible" atom has been divided and subdivided; the "unchangeable" elements have been transmuted back and forth; and today as many eminent scientists oppose Darwin's kind of evolution as favour it. Science, even at its best, is not an indisputable authority.

In many fields Science is not at its best. Few of us realize that a great many parts of it are still affected by the quarrels of politics and religion. I do not mean to say that the scientists themselves are not honest; most of them are. I mean that their findings are brought into prominence or held in obscurity as suits the needs of the various political and religious groups. Every statement they make is taken up and used as propaganda. In many cases we find the opinions of very small fry getting wide publicity and the opinions of deeper thinkers disregarded. A scientist, let us say in the field of biology or psychology, whose ideas do not suit the convenience of those in power may have a hard time earning a living at his profession.

We recall the classic example of Galileo, who was forced by religious authorities to deny the findings of his own telescope—that the earth revolves around the sun. Today the very abstract sciences have won free of such influences, mostly because they are not a menace to any political or religious group. In those fields that touch directly on the nature and history of man, or on social and economic life, we are likely to find almost as much propaganda as facts. This is especially true of psychology, biology and economics, but extends even to the practical side of physics and chemistry.³ We may almost set down as a law that in proportion as a science touches on the vital interests of any influential group, it tends to become unscientific. In one state of the United States it is still against the law

to teach evolution; in some countries it is a punishable crime to teach or even to own books on certain scientific subjects.

We may say that while Theosophists look on Science as their best friend and supporter, we do not accept all of its statements without a grain of salt. In a few fields we may find ourselves using more salt than anything else.⁴

Let us begin with modern Psychology. This divides into two groups of schools, which differ over the question of whether the brain creates the mind. The Behaviourists are the largest school in the first group, and if they claim the brain creates the mind, let us ask them to explain consciousness. This is the real test question on which any system of psychology must stand or fall. They reply:

"Consciousness is a complex response of unknown character made by the neurones of the cerebral cortex to stimuli received through the various types of sense organs."⁵

Let us reduce this definition to its simplest terms. They say: "Consciousness is a response of unknown character made by the nerve cells of the brain." The most important part of this definition is "of unknown character." In other words, they don't know what it is.

If we ask them how consciousness started, they refer us to the field of biology, and here we find some "authorities" who try to tell us it all comes from the chemical element carbon. In plants and animals this element forms very complex structures, which, these authorities try to tell us, are the basis of life. They explain that these complex structures were formed in the sun at a late period before the earth broke away (they haven't proved either of those things ever happened), and that as the earth cooled the structures became more complex and finally quite naturally (as they say) showed signs of movement and life. The explanation hardly even sounds likely, but they make up for the

weakness in theory by using a great many words.

When we look closely into this theory, we find several gaps where the explanation fails to explain. For one thing, these complicated carbon structures are never formed anywhere in Nature except in the tissues of living plants and animals. Up till the year 1828 we could not produce even the simplest of them in a chemical laboratory.

We might be willing to overlook that point if it were not for a still more important gap. They "explain" many things, but they do not explain how inert matter, even if it be very complex, would be able to lift itself by its own bootstraps to the plane of conscious life. This is our answer both to these biologists and to the school of Behaviourist psychology.

Of the other group of psychologists, the largest school is the Introspectionist. They tell us:

"We are not to be too greatly discouraged if, even by introspection, we cannot discover exactly what the mind is. No one knows what electricity is..... The dynamo does not create the electricity, but only makes it possible for electricity to manifest itself..... Likewise the brain or nervous system does not create mind, but furnishes the machine through which the mind works."⁶

This is an entirely Theosophical position; Theosophy could hardly explain it any better. As a result this school has made very considerable advance, perhaps the greatest of which is that it has begun to work out certain phases of the law of karma. I quote George Herbert Betts:

"So delicate is the organization of the brain structures and so unstable its molecules, that even the perfume of the flower.....the song of a bird.....or the fleeting dream, which lingers but for a second.....has so modified the neurones that they will never again be as if these things had not been experienced.....

Every thought that we think has so modified the synapses through which it acts, that a tendency remains for a like act to be repeated. Our brain and nervous system is daily being moulded..... by our thoughts and deeds, and thus becomes the automatic register of all we do."⁷ "In a very real sense we *are* what we are in the habit of doing and thinking."⁸

We may say that we find the science of Psychology in a very confused condition, with its leaders disagreeing on almost every important point of theory. We find at least one of its schools making real advances toward Theosophy.⁹

Against this confusion, we point to the very remarkable record of Theosophy in explaining things Science later has discovered to be true.

At one time Theosophists were laughed at for believing in such a "medieval superstition" as hypnotism. Today it is an accepted fact of Science.

Many years ago our literature was filled with references to radiant energy issuing from matter, and from some kinds of matter more than others. We came in for much ridicule. Science was incredulous. Then it discovered the radioactive elements, such as uranium, thorium and radium. Further studies have entirely confirmed our statements.

In 1882 Colonel Olcott, the President of our Society, made a speech in which he referred to electricity as a form of matter. He was taken up on this point immediately, and publicly called an ignoramus. At that time Science believed electricity was a manifestation of force, but was not matter. There was a considerable controversy over this point, and even the Mahatma K. H. wrote an article which was published in the Theosophist, September, 1882.¹⁰ This article says: "It signifies little whether we call it Force or Matter, since it is both; and so far, in the sense given it by modern science, both terms may be regarded as misnomers." This

is exactly the position of modern science, which has discovered that a current of electricity is a stream of electrons—tiny particles of matter, just different enough from other matter to require the last part of the statement.

During this same dispute the challenge was thrown at Theosophy that by no "scientific apparatus yet known, is it practicable to weigh a ray of light." Mahatma K. H. answers this, for both light and electricity, with the implication that some forms of matter are "so light as to be beyond weighing with our present instruments." May I present the latest finding of modern Science on this matter: "About a ten-thousandth of an ounce of sunlight falls every minute on every square mile of land directly under the sun; it falls with the speed of light, and in being brought to rest exerts a pressure of about 0.000,000,000,04 atmospheres..... The total emission of radiation by the sun is almost exactly 250 million tons a minute." Light has been proved to travel in unbroken particles called "photons." which seem to be a very fine form of matter.

Another little-known fact is that the first important blow toward undermining the materialist concepts of modern Science—the discovery of the "fourth state of matter"—came directly as a result of the open-minded investigation into Theosophical teachings and Occultism by the eminent scientist Sir William Crookes, who incidentally was a member of the Theosophical Society.

Since ancient times the Hindus have spoken of the solar system as the "Atom of Brahma." which we may translate "Cosmic Atom." Unless the ancients had some absolute knowledge, it seems remarkable that they stated the truth so perfectly.¹² Science today speaks of the atom as a "miniature solar system." The agreement becomes still more amazing if we go deeper into the fine structure of matter. Let me read from

one of the earliest books on Eastern philosophy issued in the western world—the book *Raja Yoga* by Swami Vivekananda:

"Think of this whole universe as an ocean of ether in vibration.....¹³ that it consists of layer after layer of varying degrees of vibration; in the more external the vibrations are less, and nearer the centre the vibrations become quicker and quicker, and each range of vibration makes one plane.....Matter is the outermost crust, next comes mind, and spirit is the centre..... Those who live on the plane of a certain state of vibration will have the power of recognizing each other, but will not recognize those above or below them.....All are parts of the same ocean (of ether), only the rate of vibration differs."¹⁴

This is a very ancient teaching, and forms the basis for the Hindu concept of the universe. It reduces all matter¹⁵ to vibrations of various frequencies..... Science would say, of various wavelengths.¹⁶ Now if modern Science could prove that physical matter is composed of such vibrations in the ether, would that not be a very long step toward proving the whole case for Occultism?

As it happens, modern Science has proved that very thing. To avoid any possible suspicion that Occult Science borrowed this idea from modern sources, may I call your attention to the date of publication of the book I quoted giving the Hindu teaching. It was published in 1897. We find the same teaching in *The Secret Doctrine*,¹⁷ published in 1888. Modern Science never touched the idea until January 1924, when Louis de Broglie began working on his theory of wave mechanics.

This wave mechanics discovered by mathematicians means that electrons and protons, the tiniest particles of matter, could be explained exactly if they were regarded as series of waves moving through the ether. The experimental scientists began testing these tiniest

particles of matter, and every experiment led straight to the conclusion, which most of them accept today, that matter really is composed of nothing but waves. The difference between an atom and a ray of light has reduced itself almost to this: that the waves which compose matter move more slowly around in a circle, and the waves that compose light move more rapidly and in a straight line.

This gives us a clear, scientific explanation for our Theosophical statement that matter is crystallized energy or crystallized light. We may go a step further and say that Science has definitely proved the possibility of matter, and therefore of life, existing on higher planes than the physical.

Theosophists have stated repeatedly that matter and energy can be converted into each other. Science now supports us in this statement, both in theory and in actual experiment.¹⁸

But Science has gone even further than this to establish the claims of the Theosophists. The strongest argument that could ever be thrown against us by the materialists was that we had to begin analyzing the universe with the things we were sure of; to them that meant matter. As long as they were able to suppose that matter had always existed and always would exist, it was hard to answer them. Now Science gives us proof that matter has a definite age, and therefore that matter must have been created. Sir James Jeans offers a great deal of evidence on this point, and sums up by saying:

"All this makes it clear that the present matter of the universe cannot have existed forever; indeed we can probably assign an upper limit to its age of, say, some such round number as 200 million million years. And, whenever we fix it, our next step back in time leads us to contemplate a definite event, or series of events, or continuous process, of creation of matter at some time not infin-

itely remote. In some way matter which had not previously existed, came, or was brought, into being."¹⁹

This completely smashes any theory the materialists may try to build on an eternally existing matter. The materialists must start from the proved fact that matter was created, and explain who or what created it. But that is only the beginning of their troubles.

Science also tells us, and proves to us, that matter can not exist forever..... that it has a definite length of life, and that some day all the matter in the present universe will have passed out of existence.

The second law of Thermodynamics tells us that energy has different degrees of availability. We can change energy from one form to another..... we can change light waves into heat waves, or radio waves into sound waves—and we always have just as much energy in the end as we had in the beginning. But this is the point: most of the change takes place in one direction.

Energy comes in different sized bundles or packages. There are big ones and little ones.....big, powerful packages of energy with very short wave lengths, and smaller packages without as much power but longer wave lengths. If we change light into heat, what happens is that we break up a few powerful bundles of energy into a lot of little ones that are not as powerful.

Almost all of this change goes in one direction. The big packages are always breaking up into smaller and smaller ones. We can change a little of it back, but it is like using the power of a waterfall to pump a little water back up-hill.....we have to use so much more heat, for instance, to get a little bit of light, that it really does not change the situation.

All the matter and all the energy in the material universe are breaking up into very tiny particles with long wave

lengths. Science is not very clear about where the change stops, or what finally happens to the waves of energy, but it does tell us that the material universe seems to have been wound up like a clock and is gradually running down. If we ask how such a thing ever got started, it offers this answer:

"We may imagine radiant energy of any wave-length less than 1.3×10^{13} cms. being poured into empty space; this is energy of higher availability than any known in the present universe, and the running down of such energy might well create a universe similar to our own.....Radiation of the wave-length just mentioned might conceivably crystallize into electrons and protons and finally form atoms."²⁰

If we look at this picture in the light of Theosophy, we realize that such vibrations could come from only one place. They could come from the astral plane. Just as an electric current in a wire sets up magnetic vibrations in the space around it, so the waves of matter and energy on the astral plane must set up sympathetic vibrations or waves on the physical. Anyone familiar with the working of an electrical transformer will understand exactly what I mean. If we are careful not to be too mechanical, we might think of the wave-length 1.3×10^{13} cms. as being somewhere near the division between the astral and physical planes.²¹

This offers a good scientific explanation for many things we Theosophists have been teaching all along. For one thing, it explains how it is possible for "existence" to come out of "non-existence"a thing religion has claimed and Science has ridiculed for a very long time. It puts the materialists in an extremely bad position. They have not only to explain how matter and energy were created, but how the universe was wound up and who wound it.

In the past the materialists have

offered us much cheap ridicule. The time is now past when a materialist could afford to ridicule anyone. If a person today tells us we must be "scientific" by supposing the universe to be composed of inert matter, we may very well ask him in what day and age he studied Science.

The most eminent scientists today are turning away from materialism. Those who still cling to it are very quiet. Science has so far undermined the materialist's case that almost the only unchallenged, undisputed fact in Nature is the fact of consciousness.

Science has questioned whether gravity is really a force, and the experimental evidence so far seems to say that it isn't. Science reduces matter and energy to waves in the ether, but questions the existence of the ether. It questions the reality of electromagnetic forces, challenges the law of cause and effect, and sees no reason why time should move forward instead of backward. What time really is remains the question mark of modern physics. The greatest minds admit their bewilderment. Every chain of questions ends in an unknown quantity. This is the Science to which the materialist must look for his facts and answers, and in all the confusion one thing stands forth undisputed.....consciousness!

Louis Pasteur saw "everywhere the inevitable expression of the Infinite in the world;" Einstein asserts that "cosmic religious experience is the strongest and the noblest driving force behind scientific research." Eddington, Pupin, and a great host of others from every field of Science.....the very greatest minds, find it not only possible but entirely natural to combine Science and religion.

Thomas Edison and Sir William Crookes found Theosophy entirely scientific, and were members of the Theosophical Society. Sir Oliver Lodge, Alexis Carrel, Butlerof, Zollner, and

how many others have insisted on the existence of life on higher planes.

Sir James Jeans, by means of scientific thought alone, proclaims the existence of a God almost identical with the concepts of Theosophy. He declares that "the universe shows evidence of a designing or controlling power,"²² that it "begins to look more like a great thought than like a great machine,"²³ and concludes: "If the universe is a universe of thought, then its creation must have been an act of thought."²⁴ He speaks of a "universal mind," and draws an analogy that is entirely correct Theosophically when he suggests that "the gods which play the part of fate to the atoms of our brains may be our own minds."²⁵

Perhaps Professor Robert Millikan strikes most truly the keynote of the new Scientific era when he says:

"Modern science of the real sort is learning to walk humbly with its God. And in learning that lesson it is contributing something to religion."²⁶

NOTES

1. "The Mysterious Universe," page 135.

2. Ibid, page 157.

3. For example in the use of patent laws to suppress new inventions. Refer to the current hearings of the Federal Monopoly Committee.

4. "There is an immense difference between an established fact of Nature, of Being; and a hypothesis, a theory, a speculation, a scientific fad. Facts we accept; theories we accept or we reject, according as we feel that they are true or untrue, or as we know that they are true or false." (G. de Purucker in "Theosophy and Modern Science," p. 20.)

5. "A Textbook of Psychology" by Maude B. Muse, p. 185, published by Saunders Co., 1934.

6. "The Mind and Its Education" by George Herbert Betts, pp. 4 and 5, Appleton and Company, 1923.

7. Ibid. p. 70.

8. Ibid, p. 76.

9. Even the Behaviourists are moving slowly towards Theosophy. The chapter by George Thomas White Patrick in "Has Science Discovered God" (edited by E. H. Cotton, Cromwell Co., 1931) is remarkable in showing the tendency of truth to assert itself. His analysis of evolution contains many of the fundamentals of Theosophical evolution; he repudiates a mechanistic idea, speaks of a "creative agency" in the universe, and suggests that the universe itself may be "perhaps an organism."

10. Republished in *The Theosophical Path*, April, 1930.

11. *The Mysterious Universe* by Sir James Jeans, p. 60.

12. "The atom is divisible, and must consist of particles, or of sub-atoms." *The Secret Doctrine*, p. 519 (published in 1888.)

13. "Atoms are called 'Vibrations' in Occultism.....Atoms fill the immensity of Space, and by their continuous vibration are that MOTION which keeps the wheel of life perpetually going." *The Secret Doctrine*, p. 633.

14. Pages 44-45.

15. "Spirit is matter on the seventh plane." *The Secret Doctrine*, p. 633.

16. "'Waves' is only a term which hides our ignorance. 'Frequencies' is better, and is now being used." Prof. C. J. Ryan in a letter to the author.

17. "A wooden or stone block is motionless and impenetrable to all intents and purposes. Nevertheless, and de facto, its particles are in ceaseless eternal vibration which is so rapid that to the physical eye the body seems absolutely devoid of motion; and the spatial distance between those particles in their vibratory motion is—considered from another plane of being and perception—as great as that which separates snow flakes or drops of rain. But to physical science this will be an absurdity." *The Secret Doctrine*, pp. 507-8, footnote 776.

18. "We see that the term mc^2 (mass times the square of the speed of light), which has hitherto attracted our attention, is nothing else than the energy possessed by the body." (Page 56 of *Relativity* by Albert Einstein, Henry Holt and Company, 1921.)

19. *The Universe Around Us* by Sir James Jeans, p. 324.

20. "Indeed there is but one thing—radiant energy, which is inexhaustible and knows neither increase nor decrease, and will go on with its self-generating work to the end of the solar manvantara." From a letter written in 1882 from Mahatma K.H. to A. P. Sinnett, p. 168 of *The Mahatma Letters*, Rider & Co., London.

21. Professor H. S. Burr and his associates at Yale have conducted a series of experiments which reveal the presence of what he calls an "electrical architect" in the bodies of men and animals, which remains constant throughout life and moulds and fashions the body in conformance with a fixed pattern. Burr calls this the "real I" of the individual, but a study of his experiments indicates that what he really has discovered is the operation of the astral or model body.

22. *The Mysterious Universe*, p. 158.

23. *Ibid.* p. 154.

24. *Ibid.* p. 150.

25. *Ibid.* p. 31.

26. *Has Science Discovered God?* p.

39. (Edited by E. H. Cotton, Crowell Co., 1931.)

36 West Delaware Avenue,
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BOOKS ON THEOSOPHICAL SUBJECTS

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EVOLUTION

ACCORDING TO THEOSOPHY

BY KATHARINE HILLARD, F.T.S.

(Continued from Page 230.)

The *Esoteric Catechism* teaches us that God, Monad, and Atom, are the correspondences of Spirit, Mind, and Body in Man. (I, 619.) Every atom becomes a visible complex unit (a molecule), and once attracted into the sphere of terrestrial activity, the Monadic Essence manifesting first in the mineral, vegetable, and animal kingdoms finally becomes man. The mineral kingdom is the lowest point of descent, or involution, and from thence begins the ascent through the stages of terrestrial evolution "to that point where a correspondence is firmly established between the human and the divine consciousness."

The ocean of matter, we are told, "does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth." (I, 178.) Like all the processes of Nature, the tendency towards segregation into individual Monads is gradual, and in the higher animals almost reaches that point, while in the vegetable kingdom there is only an almost imperceptible differentiation towards individual consciousness. Such a tendency we see in the persistent struggle of a vine towards a support upon one side of it, or in the slow seeking of a poplar's roots after the water of a distant well. The Monads, properly speaking, are uncompounded things, are a spiritual essence, and the atomic aggregation is only the vehicle through which thrill the different degrees of intelligence.

The Ray of the Universal Mind, then, (or THE MONAD), passes through seven planes, three below and three above our "threshold of consciousness," to use the

expression of which modern psychologists are so fond. First it passes through three elemental planes or nascent centres of forces, which answer to the primary nebulous stages in the earth's history; then through the mineral kingdom, which is the turning-point in the evolution of consciousness, where it becomes wholly latent, its envelope being at its densest, most material stage; then through the three stages of "organic" life, the vegetable, the animal, the human. (I, 176.) "The total obscuration of spirit is the complete perfection of its polar antithesis, matter," says the *Secret Doctrine*.

We have seen the world-stuff "differentiating from its primal homogeneous condition, through the gaseous, the nebulous, the ethereal, the fiery, the vapourous states, into a cold and solidifying globe; we may see the human embryo following in its progress towards the perfect human being all the steps that nature takes through her lower forms of life, and the uniformity of law would teach us that the same kind of differentiation should take place in the development of the race, and that we should not endeavour to begin the history of Man with the human form as we now know it. Moreover occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not previously exist on the subjective plane. That is, no sculptor can carve a statue, no carpenter can even make a box, until they have first created in thought the statue or the box in all its dimensions. (II, 660.) For all Forms existed as Ideas in the Eternity, and will exist as reflections, when their material representations shall have passed away. Neither the form of man, nor that of any animal, plant, or stone, has ever been "created" and it is only on this plane of ours that it has begun to pass into the objective stage, expanding from within outwards. (I, 282.)

The Sun gives life to man, and therefore in the Eastern symbology is rightly called his father, while the Moon represents his mother, for it is to the "lunar ancestors" we are told that he owes that astral form around which is built up the physical body given by his nurse, the Earth. This astral prototype, is formed of molecular matter far too ethereal to be perceptible to our normal senses, and interpenetrates the matter of our physical bodies, as a subtle odour interpenetrates the air.

And as the seed that perishes in the ground, nourishes by its decaying matter the germ of a new plant, so the Moon, having completed her cycle of existence, transferred her energies in dying (according to the law of conservation of force) to a new cosmic centre, which became our Earth. Now the Earth furnishes man with his physical body; and the Moon being one stage anterior to her in the great drama of evolution, she corresponds naturally to that astral body of which the physical body is the vehicle, so to speak. The process of evolution upon the Earth as well as upon any other globe, is by seven successive waves of live-giving energy, which it has been agreed to call *Rounds*, and during each of these *Rounds* or stages of evolution, seven Races with many subdivisions inhabit the world, each Race being specially adapted to the conditions of its environment. But the human Monad which has begun its pilgrimage upon the Earth, does not merely touch each of these stages of development once, and then pass on, but has to go through many incarnations in each Race, the development of the individual soul being a long process. Between each individual incarnation, and between each *Round* or wave of evolution, the human Ego passes through a period of subjective existence, thus completing the analogy with the shorter cycles of day and night, life and death. Four times that great wave of evolutionary

force has swept over this earth of ours, and four great Races have passed away. The present humanity is the fifth division of the Fifth Race, so that we have passed the lowest point of materiality, and are beginning to reascend towards spirit.

Each great Race, we are told, has evolved upon its own "continent," or special condition of the Earth's surface. But all the accounts of these early conditions of the Earth in the *Puranas* and elsewhere, are exceedingly perplexing, as they all have a symbolical meaning, and refer, not only to actual divisions of the Earth's surface, but to the different planes of consciousness, as has been suggested by Mr. Johnston in two articles in *Path*, April and May, 1889.

The occult teaching shows the (now) polar regions as the earliest of the seven cradles of humanity, and as the tomb of the bulk of the mankind of that region during the Third Race, when the gigantic continent (now called) Lemuria began separating into smaller continents. (II, 324.)

Such changes are due, according to the old *Commentary*, to an inclination of the Earth's axis, and a decrease of velocity in its rotation, which causes a submersion of the land nearer the poles, and a rising of new lands towards the equator. "For the Earth is subject to, and regulated by, the Spirit of the Moon for the breath of its waters."

"In the first beginnings of human life," continues the *Commentary*, "the only dry land was at the Right end of the sphere (or North Pole) where the globe is motionless;" (for the nearer one approaches the poles of course the less rotation is felt; at the poles proper the diurnal revolution is quite neutralized). "The whole earth was one vast watery desert, and the waters were tepid. There man was born on the seven zones of the immortal (land) the indestructible of the Manvantara." (II, 400.) (For the land, or island which

crowns the North Pole like a skull-cap, is the only one which prevails through a whole Manvantara or cycle of evolution. All the other lands will emerge from the sea-bottom many times in turn, but this will never change.)—"There was eternal spring in darkness. (But) that which is darkness to the man of today, was light to the man of his dawn."

If then the teaching is understood correctly, the first continent which came into existence capped over the North Polar region and remains to this day beyond that open sea enclosed by an impassable barrier of ice, whose discovery has been the dream of so many explorers* (II, 401.)

As to the Second Continent we are told that only with the middle of the Third Race did humanity exist as we now know it, in a solid and human form, and that the Earth itself was in a comparatively ethereal condition before it reached its last consolidated state, while up to the period just mentioned, such things as coral and some shells were in a semi-gelatinous, astral condition, ("astral" signifying *pellucid* or *filmy* rather than *vapourous*.) (II, 250.) The Second Continent has been called *the Hyperborean*, and comprised the whole of what is now known as Northern Asia. (II, 7.) It was a land that knew no winter in those early days, nor have its sorry remains more than one night during the year even now. "The nocturnal shadows never fall upon it," said the Greeks, "for it is the favourite abode of Apollo, which he

*This "Imperishable Sacred Land" is the cradle of the first man and the dwelling of the last *divine* mortal, chosen as a teacher for the first seed of humanity. (II, 6.)

Students of the primitive mythologies of all nations know that they universally report the instruction of the earliest men by a semi-divine Being, who teaches them the rudiments of the arts, and having fulfilled his mission, mysteriously disappears. (v. *The Serpent Symbol*, E. G. Squier, pp. 184, 194, and *Mythical Monsters*, Chas. Gould, etc.

annually visits." And the naturalists all agree that during the Miocene Age—whether one or ten million years ago they are uncertain—Greenland, and even Spitzbergen, the remnants of our Second or Hyperborean continent, had almost a tropical climate. (II, 11.) There the elephant and the magnolia flourished, and the pre-Homeric Greeks called it "the Land of the Eternal Sun."

During the Second Race more land emerged from the waters. (II, 401.) Beginning on both hemispheres, on the line above the most northern part of Spitzbergen, ("the place of no latitude"), on Mercator's projection, on the English side, it may have included, on the American side, the localities that are now occupied by Baffin's Bay and the neighbouring islands and promontories. *There* it hardly reached southward the 70th degree of latitude, *here* (from the English side) it formed a horse-shoe continent, of whose two ends, one included Greenland and the other Kamschatka, the two ends being united by what is now the northern fringe of the coasts of Eastern and Western Siberia. This broke asunder and disappeared.

(To Be Continued.)

YOUTH IN FELLOWSHIP

Over Thanksgiving week-end, representatives of the younger groups in the Toronto and Hamilton Theosophical Societies were guests of the annual Religious Liberal Youth of Canada conference, held this year under the auspices of the Unity Club of the First Unitarian Church in Hamilton. At the Reunion Banquet on Saturday, October 7, the official welcome was given by R. E. Fugler of Toronto, the R.L.Y.C. president. Responses were made by Dr. D. B. Hemmeon of the First Unitarian society in Hamilton, Miss Lillian B. Ross of the Unity Club, Miss Jean Upcott of Olinda for the Universalist

delegates, and Theodore Morris of Hamilton for the T.S. young people. A programme of variety and fun followed the banquet, at the church, and then came dancing at the home of the Misses Ross. At midnight, delegates from Blenheim conducted a Candlelight Service, in the New England tradition, on the mountain brow overlooking the city.

Sunday's programme, at the First Unitarian Church, began with the Service Of Dedication, led by R. E. Fugler of Toronto and John I. McVittie of Hamilton. With the scheduled speaker, Dr. A. P. Martin, a member of the Society of Friends and professor at McMaster University, unable to attend because of sudden illness, the R.L.Y.C. president read a message from Mr. Norman S. Dowd, minister of the Ottawa Unitarian Church. It is essential for young people, said Mr. Dowd, to strengthen their inner resources of courage and faith for the preservation of our common heritage of tolerance and freedom of conscience and of religion, in addition to the secular virtues of democracy. The Service presented the Theme of the conference, "Building for Tomorrow."

At an informal lunch arranged by the junior and senior clubs of the Unitarian young people, the T.S. representatives had an opportunity to meet the other delegates. Mr. and Mrs. Albert Emsley of Toronto arrived on the Sunday morning. The Hamilton members included Misses Frances Muskett, Phyllis Evans, Gwendolyn Jones, Bessie Gerts and Sally Ormerod and Norman Curtis and Theo Morris.

In the afternoon, group discussions were arranged on three phases of "Life Today—for Tomorrow." The general topic of "Truth" was presented by John I. McVittie; "Worship" by Miss Irene C. Ross, and "Service" by Miss Eva Sanderson, each a member of the Unity Club. Emphasizing the place of these three ideals in our daily lives, each of

the groups found that the young man or woman of today could best be of service to mankind by interpreting his own experience and that of his groups in the light of the highest, and by spiritually vitalizing his own life as an individual and as a member of his community with the social vision and faith drawn from the heritage of the ages and projected on the path of Tomorrow.

The R.L.Y.C. president acted as chairman of the brief business period, which awarded the silver cup and the annual pennant to the energetic group from Olinda. The enthusiasm of all the delegates was reflected in the reports of their local activities for the past year; Albert Emsley outlined the work of the younger T.S. members in Toronto. Miss Jean Upcott of Olinda and Miss Margaret Law of Toronto were chosen unanimously as president and secretary-treasurer, respectively, for the coming twelvemonth.

Dr. D. B. Hemmeon addressed the evening assembly of the Conference, held with the members of the First Unitarian society, on "Religion and Brotherhood." Stressing the close relationship between the two ideals, he spoke of the stern qualities of the most valid approach, which demands religious values without contradictions, tolerance of other faiths, the open-minded attitude towards new ideas, new discoveries and new relations in every realm of the mind and the spirit. The minister sketched the problem of the world of Today and the glorious Tomorrow that freedom may build, adding that the parable of the Samaritan is no fable, but that the Jericho road is the hard way before us now.

The formal adjournment of the Religious Liberal Youth conference came after the evening service, with the bonds of friendship and brotherhood more secure and more real because of the week-end's fellowship.

J. I. McV.

AMONG THE LODGES

The secretary of the Kitchener Lodge sends the following information: At the annual meeting held on Sept. 15th a motion was made to have all the retiring officers re-elected. As all expressed their willingness to carry on for another year the motion was carried. The officers are as follow: President, Mr. Alexander Watt; Vice-President and Librarian, Mr. Daniel Shantz; Secretary-Treasurer, Mr. J. W. Schroder; Chairman Entertainment Committee, Mrs. Mary Watt.

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Mr. G. Rupert Lesch of Erie, Pa., gave a series of eight Lectures and Classes for Toronto Theosophical Society commencing on Sunday, October 1st, with "The Word made Flesh" and concluding on the 8th with "The Ascent into Spirit." The main theme of the series was "Esoteric Interpretation of the Bible" and the subjects dealt with in the classes were "Inspiration and Interpretation;" "The Unity of Being;" "Christ and Satan;" "Sin and Righteousness;" "Karma and Reincarnation;" and "Light on the Path." Mr. Lesch, who is a keen student and a powerful speaker, had splendid audiences on both Sunday evenings and the classes were exceptionally well attended. Keen interest was evidenced by those present and many questions were brought up for discussion. On Monday evening, October 2nd, an informal reception was held in honour of Mr. Lesch, at the conclusion of the lecture. Mrs. E. B. Dustan was hostess and Mrs. E. J. Norman and Miss Mary Stuart presided at the long tea-table, centred with a bowl of autumn flowers. Mrs. G. I. Kinman, Mrs. I. Bassanesi, Miss Kathleen Barthelmes, Miss Oba Garside, and Miss Margaret Hubbert assisted in looking after the many guests.

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OFFICE NOTES

Miss Mabel Carr of the Hamilton Lodge is meeting with the sympathy of the members over the loss of her father, John Carr, of West Toronto, who died on the 5th inst. at the age of 82. Miss Carr is one of the most faithful members in the Canadian National Society and has done much local service for the Hamilton Lodge.

The Peace Lodge of the Theosophical Society, 18, Bridge Street, Audenshaw, England, reports that owing to members' responsibilities in consequence of the outbreak of war, and in compliance with the order of the government to curtail night travel as much as possible, all meetings are temporarily suspended. The possibility of re-opening Lodge activities will be assumed at the earliest possible moment. Meanwhile all should do their best in whatsoever ways they can to hasten the cessation of international hostilities and bring about a bet-

ter and more lasting Peace than we have ever known. This is signed by L. Edwards, President and T. H. Redfern, Secretary.

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Ancient Wisdom (Saint Louis) for October has articles by Dr. A. B. Kuhn, Jessie Kilburn Crum, Fred Werth, Stanley Rogers, L. W. Rogers, six by the editor, Charles E. Luntz and one by an English public school man expounding the excellences of the moving picture, "Goodbye, Mr. Chips." The viridity of this play strikes every one who knows the traditions of public school life. The setting is true to life having been filmed, it is said, in Ripon, where the schoolboys were brought back a week earlier than usual from their holidays to take part in the production.

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Buddhism in England for September-October is even fuller and more interesting than usual and that is saying much. Christmas Humphreys has three articles, *The Use and Abuse of Circumstance*, *The Art of Healing*, and *The Bible of Mankind*, the latter a review of a book lately published in New York at \$5. which contains the cream of the Scriptures of nine of the great religions of the world condensed into 700 pages. Mrs. Rhys Davids' lecture on "The Relations between Early Buddhism and Brahmanism" is a notable study. Sri Krishna Prem writes on "The Kinsman of the Sun" and Frederick Carter on "The Wheel of Life." This is a real study in the Higher Astrology.

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A despatch from England dated London, October 27 stated: *The British Journal of Astrology* today suspended publication, because of the "uncertainty of the immediate future." On the following day we received a notice from *The Torch* formerly published in Vancouver, saying: We have made several attempts to resume regular publication of *The Torch*, but due to circumstances we did not control, have failed. The

Editor is sending out the usual Daily Guides but from a new address, namely R. R. 2, Austin Road, New Westminster, B. C., where all communications are to be addressed to Ada Muir, Editor and Publisher, The Torch.

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The death of Dwight Goddard at Thetford, Vermont, is a great loss to the cause of Western Buddhism. He was born in 1861, had a brilliant academic career and was trained as an electrical engineer. In 1894 he left business and graduated in the Hartford Theological Seminary. Thence he went to China as a missionary to convert the Chinese to the Baptist faith. He was so impressed with the superiority of the religion he found over that which he came to teach that he announced his conversion to Buddhism and from that time till his death he worked tirelessly for the spread of the Dhamma. He wrote much in this cause and will probably be best remembered by *The Buddhist's Golden Path, Was Jesus Influenced by Buddhism?* and by a *Buddhist Bible*. "Buddhist memory," says our contemporary, *Buddhism in England*, "will preserve the name of this splendid old gentleman, who worked so hard for so long for the cause he loved."

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Buddhism in England notes the reported discovery of the child in whose body the late Dalai Lama is said to have incarnated. The Dalai Lama died in 1933 and the traditional search for his successor began immediately and has continued until the five-year-old son of a peasant in the village of Taherhsze in the Kokonor province of China was found. Removed to Lhasa, his training begins immediately but not until he is eighteen will he take over from the Regent the power and authority that rules the great Buddhist priesthood of Tibet. The Dalai Lama must not be confused with the Teshu or Panchen Lama who died more recently. It must

be obvious that the Regents in these cases have a great deal of power in their hands during their interregnancy.

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A Hallowe'en tea under the auspices of the Eastern Zone Committee of the Toronto Theosophical Society was held on Saturday afternoon, October 28th, in its hall on Isabella street with Mrs. H. J. Cable and Miss O. Olive as hostesses. Autumn leaves and bittersweet decorated the rooms and a large jack-o-lantern formed the centrepiece of the tea-table where Mrs. V. Strangways poured tea. The guests were entertained by students of Mrs. Louise Tandy Murch with little Joan Cousins singing a group of character songs and dancing in costume, Miss Sheila Paul, soprano, and George Given, baritone, in solos and duets. Harold Anderson moved a vote of thanks on behalf of the society and George Robinson was in charge of the lucky number draws. Assistants during the tea hour were Mrs. Jas. Govan, Mrs. H. Hobson, Mrs. E. Shrimpton, Miss Lilian Payne, Miss Sheila Gough.

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A Western Lodge secretary writes: We do appreciate your effort to make the *Canadian Theosophist* a real help. Little do you realize the many outsiders who first contact Theosophy by reading it. I have a young graduate of McGill who reads it and resents a lot of statements made, but it gives us an occasional chance to talk it over. Another correspondent in California writes: "I want you to know that every time *The Canadian Theosophist* comes, I put everything else aside, and read it from start to finish, and then generally read it again, especially your own articles. It always gives me a big uplift every time it comes. I sincerely hope the size of the magazine will not be restricted, and I am enclosing herewith a \$5. bill to help keep it running. It is a wonderful magazine, and I enjoy it immensely."

Mrs. Glover of Calgary sends a clipping from a Calgary paper describing the Ice-bug that has been discovered in the mountain glaciers of the West. It is known as Grylloblatta, which makes it a sort of cockroach, a tiny one, however, and only able to live in cold storage. In the age of dinosaurs and mastodons these bugs sought refuge in the icy crevices high in the mountains and there they have lived virtually unchanged through æons of time. Dr. Norma Ford of the Biology Department of the University of Toronto says that finding them was like finding a living dinosaur. Because they are such invertebrate cannibals that even the females devour their spouses the 19 survivors which Dr. Ford has preserved out of 200 she secured at first in Banff three years ago, they are kept solitary in bottles in cold storage. They are another argument for the wisecracks to consider who assert that life can only exist under the conditions with which they are familiar.

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Extraordinary ingenuity is being shown at Adyar in devising methods by which fabulous sums may be expended on the "World Campaign" planned by Dr. Arundale. We are advised that the Adyar campaign, the World Campaign, is to be pursued through newspaper advertising, through posters on all the walls, through cinema stills and moving pictures if it can be managed. "Where no possibility exists of paying for high rates for advertisement hoardings, special work may be done for the Campaign period where members or interested friends are free to place a poster in their home or shop-windows, on the entrance gate, or the garage door. And a barn door in the country or seaside holiday place is a splendid opportunity." This is all to help the distribution of the pamphlets! What are they? "The number of the series has been increased to 22 and the Booklets have more pages

than when first advertised." Dr. Arundale has an extraordinary facility with his pen. He can produce pamphlets as magicians take rabbits out of a hat or cover a stage with ribbons. Pamphlets by the million. He must have got the idea from the airplane distribution in Germany. Or was it vice versa? At any rate the pamphlets are to be had for \$1.65 a hundred. Apply Adyar.

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We are glad to see that Mr. Jinarajadasa called attention in his Convention Address at Olcott this year to the change in social conditions being wrought in England. He spoke of Whitechapel in the East End of London as it was 45 years ago, and contrasted it with its present appearance. "But everything is different in Whitechapel now. I visited it recently. The weary faces are gone; it is rarely that one meets the old beer-sodden faces. There is animation in the faces of the young men and women; they dress better and hold themselves up with confidence. All this is due to State insurance of various kinds—unemployment benefits, medical attendance, and old age pensions. The old awful gloom of fear is gone. While there is still much distress due to unemployment, the fear of hunger and cold is absent. Whitechapel has been transformed by the social conscience of England. That is why everywhere, a social security is essential for all people in every community that claims to be civilized." One of the duties of Theosophists in Canada is to develop a social conscience in the Dominion. We owe the report of Mr. Jinarajadasa's observations to *The American Theosophist* for September.

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Dr. Arundale fills *The Theosophical Worker* with his pigeon-holing, liturgizing, scheduling and general regimentation of the Theosophical Society and as much of the world as will accept such systems mostly alien to their genius. Dr.

Arundale can never understand what liberty and freedom mean. He wants everybody to fit into his mould, and takes infinite and of course well-meaning pains to get them into the same box as he is in himself. *There is no room for religious spontaneity*, as Robertson Smith observes, of the Levites. What do you mean by freedom? he asks. He never could understand, because he was brought up in a cage and would never be content outside it. That is why he is in the L.C.C. and that is why Adyar is such a pride and joy to those who like cages. They will tell you there that they are perfectly free, but that is their idea of freedom. They can hop around the regulated perches and they can sip in the proper water vessel and they can find the place where the seed-food runs out. What more do you wish for? Get everybody into the cage and then the world will be perfect. Hitler thinks that by pulling down the signs in its native language and putting them up in German he can colonize a State. It is the same principle. They do not know what liberty means. Of course there are advantages in being housed in a cage. We do not deny this at all. But those who possess the Bohemian spirit would rather starve in a ditch and have the freedom of the skies and the chances of a living off the sweet mother earth. People will fight and die for such freedom, but in a cage they sit and pray for peace. And that is all right, too. They are built that way. In Toronto we have had an example of this. In 1918 we had a sort of revolution when the Lodge changed presidents. The former president always presided over every meeting. The new president did away with that method of control, and inaugurated the method of rotating chairmen so that everybody had a chance of the experience. Also the old political way of elections was done away with, the nominations being made a month ahead, with liberty to

add to them on the election day, so that everything was done in an open and above-board manner. That was the idea of freedom that was adopted in 1918. Some who have joined since that time and do not understand freedom have denounced this system as dictatorship and returned to the spirit if not the letter of the old method. That is how people gain experience as the pendulum swings. We can hardly complain when Adyar sets the example for the whole Society.

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The last five pages of *The Theosophical Worker* for September are devoted to a most interesting article on "The Story of the Adyar Library." For importance and interest it should have gone on the first five pages. Here we have an account of the 20,000 valuable palm-leaf Mss. carefully preserved there in Sanscrit, Tamil, Telugu, Malayalam, and Chinese, Pali, Arabic books, besides the books in western languages as well. "Dr. G. Srinavasa Murthi, the Honorary Director of the Adyar Library Association, is emphatic in his assertion that this is not a commercial enterprise, but rather does the Association cater only to scholars and research students, publishing only such works as are useful to them with no thought of financial profit whatever, nor even of loss." All kinds of surprising successes are achieved from time to time. One of these was the discovery by the Pandit Subramanya Sastri, while engaged in examining certain Mss. he chanced to light on a Telegu Ms. on Cadjan leaves dealing with the subject of music. This proved to be a valuable find, throwing light on Indian music. As it had not been previously published the Adyar Library Association brought out an English translation. The Library both lends and borrows valuable manuscripts from other recognized institutions, such as Oriental Libraries and Institutes in the West and East, also the Indian

Office in London. Much use is made of the Library by scholars and Institutions of repute, surety bonds being required for the loan of the more valuable MSS. The Western Section of the Library is not so fully developed as The Eastern and donations of books on art, archæology, architecture, history, etc., especially those dealing with India, are in demand, but no books of value are rejected. During the last year 329 printed volumes were added and 14 transcripts were added to the Oriental Section through donations and purchases and 1229 books, 269 pamphlets, and 1533 magazines placed in the reading room. The 3344 books consulted in the Library and 2899 books borrowed represent a 40% increase over the previous year. A new fireproof library building is needed, and needed much more than the World Campaign with its expense, and perhaps Dr. Arundale will get lit up about it some day and devote his energies to housing what is at present the most valuable activity that Adyar shelters.

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One of H. P. B.'s oldest pupils, Mr. Jacob Bonggren, long resident in Chicago, now of San Francisco, writes: "It is really a blessing to have a fearless and independent Theosophical magazine like your *Canadian Theosophist*. It is good to see old friends like James Pryse write in the C. T. His warning against denouncing Annie Besant and Mead for making the many corrections in the S. D. is timely. H. P. B. wanted corrections into plainer and more correct English, and some of the corrections are nothing else. It is where words with entirely different sense have been substituted that we are justified in calling it *falsification*. Where such changes are made we must say 'fie' to the real falsifier..... I do not believe that any third volume of the S. D. was ever printed by H.P.B., but think that it was written. Had not Elliott Coues and others start-

ed their luckless revolution, indicating that we were not ready for more advanced Instructions, I guess we would have had both Volume III and IV. From the T.S. Convention in Chicago in 1888, to which H.P.B. had sent Dr. Archibald Keightley with a message, I put down certain information given by the Dr. in my Diary. The Convention was spoilt by the false letter from Master K.H. that Dr. Coues received, which made him chief of the Esotericists in America, with Mrs. Wight as secretary. Coues was undoubtedly a medium like the famous Mrs. Holloway. (I made Mrs. Wight shun Coues and go to London and join H. P. B.'s household instead. She became a close friend of Countess Wachtmeister and went with her to Sweden after the death of H. P. B.) Dr. Keightley said that Vols. III and IV of *The Secret Doctrine* were ready to be printed. He also said, among other things, that sandalwood incense indicates the presence of H. P. B. or of her Master; that in the moist London climate H.P.B. had fine and dry mountain air in her room, because the Masters carry their own air with them; that when H.P.B. needed any quotation for a book or an article, she got it when lifting her hand, giving book and page of it. Also that there were at that time two Initiates in London, corresponding astrally with H. P. B. One of these Initiates was said to have an Elixir of Life—a real Elixir—which added years to such a man's life. H.P.B. had said that Masters generally lived 400 years. I recall that here I put in a guess: *It is probably 343 years (7 x 7 x 7)*. That T. S. Convention showed the decadent side of Theosophical life. Like Hume, Coues was a great ornithologist; like Hume, Coues was all pride, all pretension; like Hume, he also fell. The Sinnett personality was better, but European conventionalism was too strong in him. And he did not 'kill the killer'."

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The O. E. Library Critic for September presents a study of prayer, based on the call of Dr. Arundale to all and sundry to set themselves praying for peace and other blessings. Dr. Stokes finds no difficulty in making an interesting and what should be a convincing answer to the call to prayer. The real difficulty about prayer of this kind is that we can no more keep our personal desires out of our prayers than Mr. Dick could keep King Charles' head out of his petition. We pray for what we want, for what we think should be done, for what God ought to do as we see it, and if we do add a saving clause at the end—"if it be Thy will," it nullifies the whole operation. The model prayer (*Matthew vi. 9-13*) avoids all the difficulties of personality and conflict of interests. It is probably too simple a form to suit Dr. Arundale's sophisticated ecclesiastical tastes. By adding sincerity to the simplicity he would get better results than from the elaborate forms he has suggested. Dr. Stokes has reprinted Mr. Basil Crump's two articles on the hypothetical Volumes III and IV of *The Secret Doctrine*, and gives a qualified "hearing" but we fancy Mr. Williams' analysis of the case will be more likely to meet his approval. Dr. Stokes is much more at home in his criticism of Mr. Jinarajadasa's books, the new edition of *First Principles of Theosophy* and the new *Occult Revelations*. No recent Adyar books have been sent us but we are quite willing to accept Dr. Stokes' estimate of these. When we reviewed the first edition of the *First Principles* it struck us as being altogether a Leadbeater version of what purported to be Theosophy. If we remember aright there was no mention of Cycles among these *First Principles*, and this seemed peculiar; possibly because the theory of cycles would utterly upset the Leadbeater teachings. I regret very much that in some way my notice of the July-August *Critic* was side-

tracked. Dr. Stokes' remarks about and quotations from Dr. Pandia's address in our July issue was a welcome statement in the midst of the confusion that had been created by the unaccountable influence of some sower of tares. Dr. Stokes lays stress on Dr. Pandia's dictum that "Theosophy is not a mode of thought but a way of life." If our members could only perceive this and adopt it the world would spin more easily. This issue of *The Critic* is an important one in this respect. It also contains the notice of the deaths of H. Spencer Lewis, the A.M.O.R.C. Dictator at San Jose, California, on August 2 at the age of 55 of heart disease; of Mrs. Beatrice Suzuki, the noted Buddhist writer on July 16; and a very dear old friend of my own in Dublin, one of the group around George W. Russell (Æ) that I met in 1898, Mrs. Edith Norman. She was an earnest supporter of Dr. G. de Purucker and the Point Loma Society, and with such enthusiasm as she always displayed in her Theosophical work it is not difficult to account for the success the Point Loma group has had in Ireland. Brother Twelve's death is included in Dr. Stokes' obituary notice, and it is significant that the two men were wrong ones; while the two women showed that their intuition was more to be relied upon.

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As we go to press the War seems almost to have reached a stalemate. Even in England there are influential demands for a consideration of peace measures. Herr Hitler in a speech at Munich angrily rejected the idea of peace as suggested by their majesties of Holland and Belgium. He had made overtures of peace which were rejected, he said, and he had ordered his generals to prepare for a war of five years' duration, and apparently there will be no further delay. France and Britain are equally assured of the impossibility of peace, asserting that Hitlerism must be

killed. This can only be done by armed force. This assertion of force on the part of the Allies is open to the same objection as to the use of force by others. "It is excellent to have a giant's strength, but it is tyrannous to use it like a giant." This ancient saw does not seem to fit into the situation contemplated by the world of the present day. The aggressive attitude of Germany can only be halted by the exhibition of force. It is a delicate problem in ethics to decide whether peace ideals should be abandoned, or whether the moral forces of humanity on this material plane are sufficient to make peace without re-enforcement from the physical side. With a mad dog, a tiger or a venomous snake no one hesitates, but where the lives of possible millions of people are involved the lovers of peace naturally pause. They should read the 19th chapter of the Book of Revelation and try to figure out how to reconcile it with their ideals. *The Beacon* for November consists entirely of an article by "The Tibetan" on "The Present World Crisis" and apart from the able summing up of the situation it will undoubtedly assist many to make up their minds one way or another. It is only the neutrals that will be spued out, as St. John forcefully observes. The aims of a very large number of people as to the necessary achievements to be reached in the War have been tabulated by His Majesty's loyal Opposition in the British Parliament as follows: 1. No dictated peace; 2. Recognition of the right of all nations to live and develop their own characteristic civilizations provided they do not infringe on others; 3. Complete abandonment of aggression and armed force; 4. Recognition of the rights of national, racial and religious minorities; 5. Recognition of an international authority superior to individual states; 6. Abandonment of imperialism. His Holiness the Pope issued an impressive Encyclical towards the

end of October, in which he denounced the evils of a totalitarian state while forgetting that the inequality implicit in his own Church organization as between any member of it and any outsider is an inconsistency which denies the rights to the "pagans," the withholding of which must ever prevent a peaceful settlement among the nations. He commended the "all-embracing nature of Christian charity, which calls for consideration of others and of their interests in the pacifying light of love." But this is what the pagans call justice, a virtue which is sternly Christian whether practised by a pagan or a pietist. The redeemed are more likely to be recognized by their virtues than by their vestments, whether these be priestly apparel or military uniforms. The naked savage who never heard of a Church may still be a child of God. And other Sons of God may be at home in Russia as well as in Italy or Britain. Who was neighbour to him who fell among thieves? What would the Good Samaritan have done had he arrived before the robbers fled?

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THOSE TWO NON-EXISTENT VOLUMES

BY JAMES M. PRYSE.

In a letter of H.P.B., published in the Path, December, 1894, p. 168, she says: "In our Society everyone must be a vegetarian, eating no flesh and drinking no wine. This is one of our first rules." In a footnote Mr. Judge says: "This was a proposed rule. H.P.B. accepted a thing proposed as a thing done, and so spoke of it here. But she did not carry out that rule then proposed, and never even suggested its enforcement to me."

This illuminating statement by Mr. Judge applies with equal force to H. P. B.'s assertion that Volumes III and IV of the Secret Doctrine were "almost completed." Here, again, she "accepted a thing proposed as a thing done."

The fairy tale about the two non-existent volumes now has three versions: first, Mrs. Besant destroyed them; second, H.P.B. herself destroyed them after they had been set in type by Mr. Thomas Green; and third, the climax of absurdity, they were not destroyed, but are secretly preserved in India. This third and most ridiculous version was given at a psychic seance by "the Nirmanakaya H.P.B.," whose communication reads like those received by Spiritualists employing a planchette or a ouija board. It certainly did not come from H.P.B. and is as false as the previous statements made by the anonymous "elderly gentleman." No sensible Theosophist can believe that H. P. B., Nirmanakaya or embodied, could have perpetrated this nonsensical spiritualistic peroration, "The vital threat [thread] that links us all will grow in brightness and soar skywards, gathering in its passage through Time and Space the knowledge and truth for which we long, knowing that more and more is waiting for our feeble minds to grasp." "Feeble minds" and a ouija

board could do better than that.

The progressive versions of the fairy tale have become so foolish that any further discussion of them is unnecessary. Volume III, as published, is genuine and valuable, and there never was a Volume IV.

Sept. 30, 1939.

REVIEWS

WHERE THEOSOPHY AND SCIENCE MEET

Those who have read A. F. Knudsen's article, "Geology and *The Secret Doctrine* Compared" in Part I of the series *Where Theosophy and Science Meet*, or D. D. Kanga's article on "Chemistry" in Part II not to mention all the others in these two volumes, will hasten to possess themselves of Part III which is now available and rivals its predecessors in value and attractiveness. It is a new venture in the study of science and frees the student from the fear and the danger that he will lose his spiritual life in the material world which it is generally supposed science traps one into. Another note is struck in the preface to this volume. "Only by brooding in the innermost recesses of his being will he discover himself and gather the strength to burst through the cocoon of the lower mind, and on the wings of his imagination, soar free and strong into the finer and fresher regions of the mental atmosphere. Let man withdraw into the silence of his being and touch that deep level of consciousness which gives peace that is enduring and power that makes all things new, thus enabling him to see the world from that higher dimension which affords a deeper insight into the problems of life." This sense of the inner and underlying world is never lost sight of in these articles on science, and the world has only to know what possibilities open up for the student in this way to find a new rapture in the study of science, as the explorers

found a new rapture in the discovery of a new world, "silent, upon a peak in Darien." The subjects treated in this volume are Physiology, Western Scientific Research and the Etheric Double, Mythology, Anthropology, Philosophy and Theosophy, Psychology and Yoga. One is inclined to think that the Article on Philosophy is the most important contribution to this volume. As a rule Theosophical students are weak in this department of thought. Books of fiction like *Man: Whence, How and Whither*, weaken the mind and its sensitiveness to truth, and its intuitions with regard to fact. We denounce Spalding's books and at the same time find *Man* and the *Lives of Alcyone* listed among Scientific books regarded as authoritative. No wonder the trained scientists pass us by. There is more warrant for including Lytton's *The Coming Race* as an authority on anthropology in the bibliography of this subject. On page 111 there is this remark which applies equally to Theosophists in the mass, and we quote the passage for it indicates in a general way the sanity of the writer, B. L. Atreya, and the value of the estimates provided. "The world in which religious people have always lived and preferred to live has been more or less an imaginary world of their own creation rather than a world of acts and realities. That is why there has always been a conflict between religion and science. It is futile, therefore, to go to religion for a correct understanding of the world as a whole. Where shall we then go for a comprehensive and true view of the Universe? There is a natural demand within us to know the Universe completely. This demand expressed itself in the form of knowledge called Philosophy. Philosophy aims at a most comprehensive and coherent view of the Universe as a whole, leaving no aspect of it unnoticed. It is not actuated by any other motive than the desire to know. Its goal is truth, its guide is

reason, and its field of investigation is experience of all possible kinds and levels." The brief reviews and surveys of the various schools of philosophy, recent, ancient and medieval, and of the Indian schools also, should put any student who desires it on the highway of right thinking on these matters. The bibliography is well selected naming fourteen authors. The subjects of Psychology and Yoga are well handled, and Mrs. Besant's "Epitome of Theosophy" from *The Encyclopedia of Religion and Science* is included and is sufficiently eclectic. Mr. Kanga's Epilogue is an admirable summing up of the subjective tendencies of modern thought and happily emphasizes the ethical effects of all the experiences of our evolutionary life. The Adyar Library Association which issues these volumes. anticipates the early issue of Part IV, "Some Practical Applications," including Psychic Research, Medicine, Astrology, Law, Politics, Education and Art. These studies will fitly follow the present volume, "From Humanity to Divinity." (Adyar. The Adyar Library Association, and The Theosophical Publishing Houses at London, England and Wheaton, Illinois.)

THE INITIATION OF THE WORLD

During the summer we had occasion to speak well of *The Finding of the Third Eye* by Vera Stanley Alder. The same author has now issued a new book with the title *The Initiation of the World*. There is rather an obsession by the idea of Initiation in these pages, which gives a somewhat artificial atmosphere to some of it. But if the student will keep in mind Madame Blavatsky's words that initiations arise out of the circumstances and trials of daily life, he will be able to thread his way through the network of experience these writers spread before him. There is a vast amount of recondite information to be found in this volume, and it

would take an advanced student to say what was reliable and what was—symbolical. But the process of using one's intuition in this respect is an initiation in itself, so the student need not flinch, even though he may be inclined to judge such a chapter as that on The Hierarchy as a doubtful quantity. In spite of our Adyar specialists we are now informed that (p. 59) the cradle of the fifth root race will be the American continent, and that the fourth great Root race, the Aryan, has its main continent in Europe. Of course it does not matter in the least where the facts of the matter lie, if the student can determine for himself what race he belongs to and his duties, responsibilities and opportunities therewith. The founder of the Theosophical Movement is treated rather cavalierly at pages 130-1, and we are told that Theosophists are to be found in every land, but it is not surprising to discover that the greatest colony of them exists in America, "and is centred at Los Angeles." This is certainly surprising. Then we are told that one of the most famous of the Theosophists was Dr. Rudolph Steiner, which may help to identify the Los Angeles centre. The Steiner influence, by no means one to be avoided, is widely prevalent in the book, with touches of Swedenborgianism, though the effect is more that of association than of assimilation. We are much more agreeably impressed with Part Two of the book which consists of a Review of Material Science. Here the student will get a succinct account of the latest attainments in the scientific world, especially those of the physiological field. The chapter on the Endocrine Glands is one that students have been looking for for several years and many will rejoice to have these clear statements. In spite of some not unnatural short-comings this book will give a stranger to the subject a probably more satisfying glimpse of what is involved in the subjects of

occultism and of science and their relation than many more pretentious volumes. The reader is always supposed to use his judgment and common sense on what is laid before him. Common sense is a marvellous touchstone for Truth. (London: Rider & Co. 7/6.)

HITLER'S LAST YEAR OF POWER

Leonardo Blake, a well-known English astrologer has written a book in which all the resources of the "science of the stars" has been brought to bear on problems of Hitler's career. The book is up to date and well informed on current affairs and matters of international politics, but it sets out in its Foreword, written, we should judge, in the late summer, "Be assured: there will be no war." As all the astrologers have assured us to the same effect we shall be interested to see Mr. Blake's book to be published on January 1st in which he will explain everything. For this book is well worth reading in spite of the no-war assurance. It points out that one of the errors of the astrologers has been to confuse the horoscope of Hitler with that of the German nation which dates from the creation of the Federation by Bismarck in 1870. Blake considers that the aspects of the German National horoscope take precedence of those in the Hitler chart in judging forthcoming events. He thinks "an extraordinary dualism rends the soul of the German people. They are capable of perceiving the highest wisdom, but are at the same time mastered from within themselves by an instinct for power. Their instinct for power is easily aroused by mass-hypnosis, especially when a slogan or catchword is thrown out to them." This may lead them into the follies evident in recent years. Blake thinks that Drexler, the forgotten founder of the German National Socialist party, "was the real cosmic instrument." Hitler believes himself to be the Messiah of the new

Aquarian age. "A little learning is a dangerous thing; drink deep or touch not the Pierian spring." The 6th section of the book is headed: "There will be no great war." Why the astrologers all took this view even on the very eve of War itself is an interesting problem. It is said that "the wise man rules his stars; the fool obeys them." Perhaps for once the fool refused to obey the stars, and figured that Destiny might be caught napping. This disbelief in Law is deeply set in the Nazi mind, and may lead to tragic results for all parties. Every cause has its unswerving effect. Hitler's war is already in difficulties. The Stars forbade war, but he has defied the stars and the world will judge of the result. Mr. Blake foresees a still greater career for Mr. Winston Churchill than has yet opened up for him, and sets next February as a season of great opportunity for him. Outline sketches are given of nearly all the men prominent in Europe at present. (London: Andrew Dakers, Ltd. 2/6.)

CORRESPONDENCE

THE MISSING VOLUMES MYSTERY

Editor, Canadian Theosophist:—Has Mr. Basil Crump's sleuth, "the Nirmanakaya H.P.B." solved the Mystery of the Missing Volumes? Maybe, but let us exercise our reason and our intuition.

That the MSS of additional volumes of the *Secret Doctrine* existed none may reasonably doubt. The positive evidence of honest people (including H. P. Blavatsky) that they had been written overwhelms the negative assertions of those who did not see them. The testimony of one witness of an occurrence is worth more than the testimony of a thousand who did not see it.

The suggestion that the disappearance of the MSS was due to dirty work among H. P. Blavatsky's pupils is not worth considering. The Masters would see to it that such important documents

did not fall into the wrong hands. The solution which Mr. Crump now puts forward as novel, wondering "why no one ever thought of it before," is one that had occurred long ago to many, including, I do not doubt, Mr. Crump himself, only, I suggest, he had forgotten it.

The publication of the third and fourth volumes was contingent upon events. The stream turned to the "left" and the Masters acted accordingly. Foreseeing H. P. Blavatsky's demise, it was an easy matter to have the MSS picked up by a messenger. There is no concrete evidence for this, of course, but it is a reasonable conjecture.

What value may be attached to the "messages" received by Mr. Crump's student? Let us see.

On page 217 of the *Canadian Theosophist* Mr. Crump says this student had been put "through severe tests for accuracy and reliability." (Italics mine). On page 238 he regards the incident of the Serpent of Wisdom proverb as "a remarkable proof of the student's accuracy and receptivity." (Italics mine). Possibly, he considers "reliability" and "receptivity" as almost synonymous terms. But receptivity to what? Was it "the Nirmanakaya H. P. B." speaking or one of the *Planetaries* whose delight it is to personate "well known characters who have lived on earth." (*Vide, Mahatma Letters*, page 462)?

If the "severe tests" Mr. Crump mentions produce no more conclusive results than those adduced in the article on page 238 (and the expression "needless to say" suggests they do not), we are left in doubt as to the authorship of these "messages."

An individual with mediumistic or clairvoyant powers is easily deceived. Peering into the Astral Light is a tricky business. To the student in question "the M.L. (*Mahatma Letters*) and most of the Theosophical literature are as yet unknown" (page 238, last paragraph).

Yet this student received a clue to the meaning of the Serpent of Wisdom proverb, which old students who had "been studying the M.L. ever since they were published in 1924" had "no remembrance whatever." And the proverb was found in the *Mahatma Letters*. This Mr. Crump regards as "a remarkable proof" of the student's receptivity. But, again I ask, receptivity to what?

It is no proof at all of the student's receptivity to messages from H. P. B. The clue may have come from "the unconscious echoes of thoughts and ideas crystallized around those present" (*Mahatma Letters*, page 48), namely, the "old students" who had been studying the *Letters* for 15 years. In other words, the clue may have been "telepathically" received from the "unconscious" of an old student.

Because we cannot remember a thing does not mean it has no existence in the mind. When I read "the Nirmanakaya H.P.B.'s" reference to the Serpent of Wisdom proverb, I was aware that I should know it. Yet I could not remember what it was. When I read "the Nirmanakaya H.P.B.'s" explanation that the serpent's powers remain until the head is crushed it seemed to me that this was not quite the right proverb. But when I read the quotation from the *Letters* where the cutting of the serpent to pieces is mentioned (the meaning suggested by Blavatsky is that the head cannot be crushed) I recognized immediately that that was the proverb as I had originally read it, perhaps several times, in the *Letters*. I might have forgotten reading it as completely as did Mr. Crump, yet an individual with psychic powers, under the right conditions, could have picked it out of my mind.

Mr. Crump insists that the method by which his psychic (*Vide. Psychism, Theosophical Glossary*) student receives the messages "is an even better method

than that by which Mabel Collins got *Light on the Path*." No doubt it demonstrates a more subtle process and a higher level of development in this particular field, but it does not guarantee the *quality* of the material received. The manufacture of shoes by machinery indicates a higher level of industrial development than does their manufacture by a cobbler, but this does not guarantee that the machine-made shoes are made of better leather or that they are not largely composed of paper. Individuals who receive messages and intimations of futurity while in "full consciousness in the body" are known to most of us, but it is equally apparent to the discerning that often their predictions are wide of the mark and may be traced to the consultant's own "crystallized" thoughts.

Without entering further into the wide field of psychic phenomena, it is apparent, from the evidence adduced by Mr. Crump, that the messages received by his psychic may be due to:

1. A planetary or other supersensual being.
 2. The "unconscious" of the psychic.
 3. A combination of these.
 4. H. P. B.
- plus other factors.

From the internal evidence of the messages themselves, that is from their style and content, and particularly from the statement that the missing MS is to be used for the recommencing of the movement, presumably in 1975, I would say, positively, that these messages are not from H. P. B.

To anyone who has studied the methods used by the Masters in launching the various Theosophical efforts the idea that the next movement is to be based upon these MSS is laughable. To mention one minor, but important, point, in 1975 the MSS will be "dated."

Besides, if, as the alleged "Nirmanakaya H.P.B." says (page 117, column 1), the Theosophical Society has "dis-

integrated beyond the possibility of repair" is anyone so simple as to imagine that the Masters would build upon its "mangled fragments". And this they would have to do (at least, in part) if they based the new movement upon an extension of the available *Secret Doctrine*, for the missing MSS must contain innumerable allusions to a work which is inseparably associated with the "mangled fragments."

No, no! Whatever the mechanism of these messages, their origin is to be found, I think, in the excited brains of Mr. Crump and his students, occupied as they are with controversy about the missing MSS and thoughts of the deplorable condition of all Theosophical groups outside their own.

The selection of the Serpent of Wisdom proverb by the "messenger" has, for the psychologist, revealing and even amusing connotations. Let anyone read it attentively and he will see that it is a mocking rejoinder to the pessimistic reference to the Society:

"You may cut the Serpent of Wisdom in hundred pieces; so long that its heart, which is in its head, remains untouched, the serpent will join its bits and live again."

Cecil Williams.

49 East 7th St., Hamilton. Ont.

THE QUESTIONNAIRE

Editor, Canadian Theosophist:— I was really pleased to have the opportunity of scrutinizing the 137 questionnaires sent to me by Mr. Hick. The latent talent uncovered in my own Lodge was an agreeable surprise. For years we have been trying to get our members to take part in public lectures with very little success. Invariably they were unable to get up a lecture, or were too busy, or could not find time.

After reading some of the replies I could recognize as coming from members of Montreal Lodge. I am convinced they are hiding their light under a bushel. A list of names and Lodges of

members answering the questionnaires would have been very helpful in examining them.

I was impressed by the number of answers suggesting that work be given members to write papers on given subjects, etc. I was also struck by the underlying implications that some profitable changes to the Section could be made, but I noticed a lack of practical suggestions as to the form those changes should take: in fact there were hardly any.

The number of suggested changes in the magazine was noted. I am fairly certain that they were not acquainted with the fact that the magazine has a number of subscribers independent of the Section members who would probably cut their subscription if the magazine were reduced in size or standard of interest. I myself was not aware of the support the magazine received from outsiders until the recent visit of Mr. Belcher to Montreal when he gave me the above information. Before I was aware of this fact, in a short conversation with Mr. Belcher I mentioned that I thought a cut might be made in the size of the magazine, and any saving used to help to appoint an organizer or lecturer to tour the Lodges about once or twice a year, such appointment to be made by the Section Executive. A small assessment might be made on the members to help. No doubt many Lodges would be glad to provide hospitality as we used to do in the old days, when we were connected with the U.S.A. Section.

I think the suggestion made by No. 88 for a correspondence study course has possibilities, if it could be arranged.

The answers to the questionnaires in my opinion should not be shelved, but serious consideration should be given to all of them. Some contain very valuable suggestions that could be tried out from time to time by the General Executive.

W. A. Griffiths.

37 Staynor Avenue, Westmount, Que.

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

MAN AND THE ANTHROPOIDS

In a paper recently prepared for presentation to the British Association for the Advancement of Science, Professor W. E. Le Gros Clark, one of Great Britain's most distinguished anthropologists, has expressed the opinion that the resemblance between man and the chimpanzee or gorilla could be expressed as a case of parallelism, and that in many respects man was the more primitive of the two.

This opinion is only one of many in similar vein being expressed today. Older theories which postulated that man was descended from the anthropoid apes have been pretty well discarded, and even a later theory that both were descended from primitive lemur-like animals, the fossils of which have been dug up in Madagascar, has also been discarded; it having been found that monkeys are older than lemurs, geologically speaking.

There exists in science a law known as The Irreversibility of Phylogenetic Development, a long name for the simple statement that when any order of living things splits off from its root stock and begins to specialize on its own account, it becomes impossible to reverse the process. As an example, one could think of it being impossible for birds to evolve backwards into reptiles.

This law is important in tracing the antecedents of man and the great apes, the gorilla quite evidently having specialized much more than man. A gorilla's arms are overdeveloped compared to man's. His thumbs are small and so mounted that he would find it difficult to pick up a pin between the thumb and forefinger. Many other anatomical differences are to be noted, most of which indicate a higher degree of specialization on the part of the gorilla.

One of the most important of these seems to have gone unnoticed by anthropologists, or if it has been mentioned, it has escaped my attention. This difference has to do with the cerebral capacity of man as compared with the anthropoid apes. If the animal world has progressed from simple to complex through countless years, then one of the most important aspects of this evolutionary process is the growth of the nervous system. In the lower animals it is exceedingly primitive; in higher types it shows more complexity of form and centres appear having to do with the governance of the body. That part of the brain which in man is so prominent, the cerebral hemispheres, becomes fairly well-developed in the higher types and surpasses the lower and more animal centres in size. It reaches its highest development in man and on this basis, at least, man can be said to be the crowning glory of evolution, if we wish to speak in terms of science.

In both Theosophy and Science it is said that the stone becomes a plant, the plant an animal, and the animal—man; and in both it is recognized that the development of the foetus roughly recapitulates, in its brief history, the evolution of the animal species to which it belongs. We may suppose that this recapitulation does not stop by any means with the incident of birth, but that it continues until maturity. With man, speech comes in infancy, and the rational faculties about the same time, whereas the other animals never attain in any great measure to these. Incidentally, the individual may mirror in his gradual maturation, his own egoic evolution as this has taken place in previous incarnations; he may also run through his own past history in brief

form. This is in passing.

At birth then, man and the anthropoid apes both possess large brains relatively to body weight, but whereas man retains through life a relatively large brain, the anthropoid apes do not, they develop but little in this respect and run more to an increase in body weight. In other words they are content to have preferred, if the expression be permissible, to specialize in physical attributes. Insofar as the nervous system is concerned and in respect of intellectual faculties, man is the most primitive. As an ape matures, the lower part of his face grows more rapidly than the braincase, the eye-brow ridges thicken and become prominent, at the expense of the forehead and he departs more and more from the infant form.

W. F. S.

BUSINESS CYCLES AND ASTROLOGY

Four major rhythms are observable in trade and commerce.

There is first of all the seasonal variation, that which comes with seed-time and harvest. This variation is of course accepted by all without question. There is next the business cycle proper of a few years between peaks of prosperity and depression. With this economists have been mostly concerned. The third type of variation is one of about fifty-five years. This cycle is superimposed on the other two and is evidenced chiefly by the sharp rise in prices which has occurred every fifty-five years for many centuries. The fifty-five year cycle is marked also by war and other social upheavals. The last peak occurred in 1920 and the one before it in 1865. Lastly there is the long-term or secular trend as it is called, the trend which marks the growth of cultures and of nations.

As remarked in the preceding paragraph it is with the business cycle of a few years from peak to peak that econ-

omists have mainly concerned themselves.

Much argument has taken place among economists concerning the nature of the business cycle, whether it be due to natural causes or to artificial and man-made influences arising out of the nature of the business economy. Many and varied have been the explanations as to why business should at one time boom and at another should collapse to a low level with resulting unemployment and wide-spread distress. Finality has by no means been reached in arriving at a reasonable explanation in terms of business influences. On the other hand, those holding to natural causes are not much better off since they have difficulty in the finding of correspondences between natural rhythms and the somewhat erratic behaviour of the business cycle. Natural phenomena, such as the sunspot cycle, at times seem to control the incidents of periods of prosperity and depression and at others seem to have no effect whatever.

A Synthesis

It is possible to reconcile the two schools of thought through theories born of the study of electrical oscillations. It is possible to set up circuits containing vacuum tubes, condensers, inductances, etc., which give rise to oscillations of a peculiar type. They have the property of falling naturally into step with other oscillations set up by entirely different circuits. Relaxation oscillations, as they are called, also differ in wave-form from those ordinarily met with.

Many natural rhythms are of the relaxation type, the beating of the heart for instance. The heart is provided with its own nerve circuits which cause it to beat independently of all nervous control from other centres in the body. It will beat for some time when removed from the body if kept supplied with the appropriate nourishment. But

when in the body, the heart beats not necessarily at its own appropriate frequency but at that determined partly by the chemical composition of the blood supplied to it and partly by the nervous control exercised over it by the sympathetic and vagal nervous systems.

The opening and closing of flowers is another example of relaxation oscillations. Some flowers have their own natural period which they adhere to even when placed in the dark. This rhythm is not greatly different from that observed when in their natural surroundings, where day and night serve to regulate the rhythm exactly.

So, too, the business system may have its own rhythm, a rhythm probably somewhat erratic in nature. And at times this rhythm may be near enough to that of some natural phenomenon to cause the two to fall into step and to remain in step for a considerable period.

Some such explanation is needed if Astrology is to be considered as applying to trade and commerce.

The Astrology of Science

The sun-spot cycle has long been thought to have some influence on rainfall and hence on crops. It is known that cycles of wet and dry weather repeat themselves century after century. Much information in this regard has been gained from a study of the annual growth rings of the giant trees of California. Other information has been derived from a study of the wood used by the prehistoric inhabitants of the south central areas of the United States. Periodicity is thus well-established.

The correlation between sun spots and weather and crops was first noticed by Sir William Herschell, the famous English astronomer. His theories were subsequently developed by Professor W. Stanley Jevons who, starting in 1875, wrote voluminously on the matter. Jevons, being an economist, naturally considered the problem from an economic standpoint and endeavoured to

show that not only was the price of grain affected by the sun-spot cycle, but that they were even responsible for financial depressions.

Waldemar Kaempffert of the New York Times notes that the next investigator along these lines was Inigo Jones of the Bureau of Seasonal Forecasting in Queensland. With much ingenuity he showed that the sun-spot cycle is caused by the movements of the planets, that it is dominated by Jupiter, which has a periodicity of 11.86 years, and that the irregularities caused by Saturn, Uranus and Neptune account for the accepted 11.1 year cycle. His tables and curves indicate that every 164 years there is abnormal weather because of the conjunctions of sunspots and planets. The supporting evidence is almost overwhelming.

In the above paragraph there is evidence for planetary influences on both the business cycle and the much longer fifty-five year cycle, the period of 164 years which is mentioned, embracing three of these latter cycles.

This is not all, for, as Kaempffert remarks, Professor A. L. Tchijevsky has advanced the theory that pronounced psychic effects follow upon periods of sunspot maxima. There was a sunspot maximum between 1927 and 1929. Hence the world was bound to be shaken by events of historic importance. Sunspots now are again at a maximum.

If these theories be correct, then the planets Jupiter, principally, and Saturn, Neptune, and Uranus to a lesser degree are of major influence at least in the business world.

It would be of much interest if some astrologer would work out the positions of these planets, for the years 1920, 1865, 1815 and so on as well as for a few of the years in which sun-spot maxima occurred.

The Moon

The influence of the moon on the waters of the earth in the causing of the

tides is of course well known and can be calculated. Tables are regularly published giving the range of tides from year to year in all of the important harbours of the world. But it is also thought in some quarters that the moon has an indirect influence on climate and gives rise to a nineteen year cycle on its own account. As the declination of the moon changes it is thought that the pull it exerts on the waters of the oceans also changes, and that these variations in this gravitational influence affect the course of the Gulf Stream, now causing it to flow further north, now, further south. The climate of Europe is dependent in large measure on the Gulf Stream and so the moon indirectly affects the climate of this large area.

W. F. S.

EVOLUTION OF MAN'S MIND

A small book but one of considerable importance by Arthur A. Beale, M.D., is *The Evolution of Man's Mind* (London: Rider & Co., 3/6; Philadelphia: David McKay Company, \$1.25) announced as "a Theosophical interpretation of Science, Occultism, Rosicrucian Lore, Ancient Wisdom and Teaching." Books of this description, in any degree reliable, are of the greatest possible benefit when people are looking everywhere for solutions of the problems of life which the old systems cannot yield. To be set on the right track of Theosophy, by whatever means, is an incalculable boon, not that any one set of Theosophists can do any better for one than another when everything has to be done by oneself, but a right start saves infinite trouble. Dr. Beale calls his way "The Archaic Philosophy of Wisdom" but the name is negligible since he starts with *The Secret Doctrine*. Turning to page 32 we find that he does not mince matters but convicts us all of sin in a proper evangelical manner though not in the usual Church way. "At the present stage for the mass of humanity we

are only half fashioned, half evolved. The fabric shows ragged ends, gaping holes, greasy designs, and all forms of ugliness and disharmony. It is needful that these things must be, for many in the early days of their enlightenment and liberation outraged their privileges and evoked consequences that have crippled and spoiled (for a time) this beautiful temple of man. Most of these have been enacted on the sex plane. Sex—a wonderful, natural creative force, magical and spiritual—has been desecrated, prostituted, and defiled by man's appropriation for unrighteous, selfish gratification. The result of this has been the introduction of absolutely inhuman lusts and adventitious appetites, neither necessary nor natural to evolution, and in consequence man has been penalized by nature, by the invasion into human society of diseases that at times have almost emasculated him, and in any case dwarfed his growth, impeded his mentality, vitiated his brain, and shortened his life-term. The most flagrant examples of these are known as syphilis, tuberculosis, cancer, and insanity, the four great problems of physicians today." Frank speech like this is rare but needed, especially from a medical man, and when Dr. Beale tells us that man's body is The Temple of the Living God, we know he has a remedy to offer for the evils he has cited. A valuable chapter deals with Changes in the Brain, describing the action of the glands, the hormones and the sub-hormones. He makes it very clear that virtue and morality are not merely notions, but scientific processes which produce results just as heat produces steam by its action on water. The temptation to quote is powerful but we must consider space. Let us end with these wise if cryptic words—"There is a council of the wise as well as the mediocre and the base, but society is necessary for evolution, and isolation is undesirable." This is a book to possess.