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## CANADA'S GLORIOUS FUTURE

BY CECIL WILLIAMS

A new spirit is sweeping Canada. Like any natural flow it has its eddies and its backwaters, but it moves on steadily, like a river, disclosing new landscapes of promise and achievement. Men whose function it is to take long and broad views of affairs, discern for Canada, with a catch of the breath, a limitless expanding economy. In the arts, a true Canadian culture is visioned in the distance, like the Rockies. In Canadian laboratories scientists glimpse new untilled prairies of technical progress. But few realize that we are entering a new age in which Canada will be the darling of destiny.

A reporter who had flown in a jet plane told me excitedly on landing, that he went at a speed of 500 miles an hour yet at times did not seem to be moving. His senses told him the jet was still, but his mind knew better. If we trusted only to sight, hearing, touch, taste and smell the earth would seem to stand still. But because man is able to reason and investigate, we know it has many motions, and to understand the changes that are taking place in the world we must look at four of them.

First, our globe is spinning like a top, its speed at the equator being 1,027

miles an hour, twice as fast as the jet. As it spins, cosmic forces play upon it, bringing about great changes that we take for granted because they are familiar. Yet how contrary are day and night, how contrasted the daily activities and rest periods of earth's creatures!

Not so obvious is another effect of the earth's spin. When a bar of iron is heated at one end a current of electricity, called thermal electricity, flows toward the cold end. When an electric current is sent along an insulated wire wrapped round an iron core the core becomes a magnet. On a global scale, it is a scientific hypothesis that as the earth turns from the comparative cool of the night to the warmth of the day, electric currents flow westward which contribute to making the earth the magnet it unquestionably is, and whose significance we shall see later.

A second motion of the earth brings about the sequence of the seasons. Swinging in its orbit at a speed of 66,600 miles an hour, the earth's altering position, relative to the sun, causes it to receive different cosmic forces, affecting all life.

A third motion is a sort of wobble, similar to that of a top when it is run-

ning down. Before it stops, while still spinning, it leans over, revolving slowly at an angle to the perpendicular. This revolution of the earth is very slow, a complete rotation taking 25,868 years, a period called a sidereal year. The effects of this third motion are of great significance.

Not only is the earth spinning on its axis. It is turning upside down! This means that that part of the earth which is now the arctic circle will one day be located at what is now the antarctic. This motion is difficult to detect. One calculation, a very ancient one, shows that it takes the earth's poles 4,320,000 of years to make a complete turn.

When I first spoke on this subject in Toronto a few weeks ago, this archaic calculation was the only figure I knew. But the following week I learned that an astronomer at the Royal Greenwich Observatory, England, had recently figured that the period of the revolution was somewhat less than 4,000,000 years. Modern science had again practically verified a statement of what I shall here call occult science!

What do I mean by occult science?

It is important that there should be a clear understanding of the term because the findings of occult science throw great light on Canada's destiny and, indeed, upon the future of the whole world.

The first figure mentioned, 4,320,000 years, is a calculation of the astronomers of *ancient* India. We have only just verified it; *they* knew it thousands of years ago. Moreover, it is only within quite recent times that our astronomers calculated the velocity of the earth's wobble; yet very ancient Hindu books record this speed.

India is generally known as the birth-place of religion and philosophy. But it was also, at one time, a seat of advanced science. The decimal system, for instance, originated in India. But let me

show, through the more practical sciences of geography and metallurgy, how advanced India was originally.

From what has been called time immemorial the source of the Nile was a mystery. But the English explorer, Speke, learned of the existence of an ancient Indian map of the river in which its source was marked. Taking this as a guide he struck diagonally across Africa and, verifying the map's accuracy, discovered Victoria Nyanza Lake, from which the Nile flows. Furthermore, ancient Hindu books reveal that what is now called America was well known to the ancient Hindus.

There exists in Delhi an iron pillar, 43 feet high, having a diameter at the bottom of 16 inches, some 20 feet of its base being under ground. Records show it is 1,400 years old. When it was erected England was being invaded by the Anglo-Saxons, and since then Britain has witnessed the Norman Conquest, the Elizabethan Era, the Civil War, the Industrial Revolution and the expansion of the British Empire. Yet during all that time, this iron pillar, which is not steel nor contains any alloy, for its material has been analyzed, but pure iron, has not rusted and its inscription is as clear and sharp now as when it was erected. Again, old books in India record the use of the aeroplane.

Nations rise and fall and civilization, since the time of India's glory, many thousands of years ago, has moved generally in a north-westerly direction. Its centre passed from India to Persia to Egypt to Greece and Italy to Northern Europe and is now moving to North America.

But while, like all things in Nature, civilizations die and their arts and sciences seem to be lost, this is not so in reality. That is only an appearance like the seeming stillness of the earth. During the decline of a civilization skills and knowledge merely pass out of sight.

Their seeds are preserved for a new civilization and it is this knowledge which constitutes, in part, occult science. It is occult because it is hidden.

How is it preserved?

Ancient and modern records testify to the fact that there exists a fellowship of men which is designated in the Apostle's Creed as the communion, or community, of saints. The Bible bears witness to it in the phrase "school of the prophets", and in the story of the wise men from the east who brought Jesus symbolic gifts. Clement of Alexandria, a Father of the Church, tells in one of his books of his meetings with these men, who were his teachers. They flit here and there through profane history and biography. They are the preservers of occult philosophy, science and religion.

Towards the end of the nineteenth century they made themselves known more openly than they had done for centuries. Members dictated books which have been translated into many languages and wrote letters whose originals are preserved in the British Museum. People of the highest probity and intelligence recorded meeting them personally. That they possess a science far surpassing modern science is easy to prove. You have only to study their writings to see that they were aware of scientific facts and principles before their discovery by modern science. Here is a striking instance:

At the time they wrote, modern science boasted that it had discovered the ultimate truth about matter. All matter, it was asserted, was made up of atoms, which could not be divided. They were the foundation stones of the universe! Against this dogma the preservers of occult science protested. They *knew* that the atom was infinitely divisible.

They did more than protest. They gave Sir William Crookes, one of England's great physicists, hints which

enabled him to discover the existence of radiant matter, in his own words, "the borderland where matter and force seem to merge into one another, the shadowy realm between the known and the unknown." It marked, says one commentator, an epoch in the history of science. By ingenious inventions Crookes made a *much* more perfect vacuum than had ever been made before. It was acclaimed the scientific marvel of the time and it made possible electric light, radio, television and electronics.

The acid test of science is that it should be able to predict results. A chemical or physical operation is not scientific unless you know what the results of that operation will be. The predictions of occult science cover not only chemistry and physics but psychology and history as well.

In 1888 occult science made this prediction in print: "Between this time and 1897 there will be a large rent made in the Veil of Nature and materialistic Science will receive a death-blow." Two years before this latter date, Roentgen announced the existence of X-rays; the year before 1897, Becquerel discovered that uranium gave out an invisible ray which led the Curies to the finding of a new element, radium; while in 1897, a brilliant New Zealander, named Ernest Rutherford, then only 26 years old, demonstrated what Becquerel had regarded as a kind of fluorescence was a new and important force. He thus confirmed the experiments of Crookes, who years before had said, that radiant matter had the character of radiant energy.

Rutherford left Cambridge to come to McGill University, in Montreal, where he was joined by another brilliant scientist, an Englishman named Frederick Soddy, who was only twenty-two. Rutherford was a physicist, Soddy a chemist, who worked under his direction, and together they continued the investigation

of the atom. In the words of a contemporary, Montreal became the scene of the most revolutionary movement in modern science.

There, in McGill University, by the year 1902 Rutherford and Soddy had proved conclusively that the atom was divisible, that one element could artificially be transmuted into another, for, by the first bombardment of the atomic nucleus in history, from uranium they made radium, and that within the atom there were tremendous forces. Rutherford presented the theory that the atom was made up of a nucleus of positive electricity surrounded by whirling electrons. He was the first to suggest that a wave, as he called it, a chain reaction as we say now, could destroy the world.

Though the origination of the quantum theory of Planck, in 1900, and the fusing of geometry and physics by Minkowski, in 1906, and the earlier contributions cited should not be overlooked, the discoveries of Rutherford and Soddy were so revolutionary that it is not too much to say that the atomic age began in Canada at the turn of the century. Note the date. It is significant.

It was Rutherford, not Einstein as his panegyrists claim, who was the father of the Atomic Age. What Einstein did, in 1905, was to state as a mathematical formula a truth emphasized again and again in the writings of occult science above referred to, namely, that force and matter are two aspects of one thing. Hitherto modern science had persisted in regarding them as separate.

In passing, two other statements of occult science may be mentioned. Modern science has endorsed the first; of the second it has hardly begun to dream.

The first of these statements is that electricity is material. This declaration modern scientists greeted with scornful laughter. But it has since been proved, through the experiments of J. J. Thom-

son, that electricity has inertia therefore it has mass, and, having mass, must be material.

The second statement of occult science is that life is material. To occult science the identification of life with spirit or mind is naive, contrary to the facts and a stumbling block to biological and medical research. The time will come when some biological Rutherford will discover the source of vital force and some biological Einstein write the formula which combines vitality and tissue as two aspects of the one thing called life. Great healing knowledge will then be released for the benefit of mankind.

This digression has been necessary to establish in the mind of the reader the probability that the statements of occult science, which we are now to cite, may be as valid as its assertions about the nature of matter and electricity. As the evidence unfolds this probability should approach certainty.

The inertial stability within a body moving at uniform velocity, like a jet plane or the earth, which gives those within the impression of rest, is designated in physics as a closed system. Every organism is likewise a sort of closed system. A cell in the heart, liver or any other organ is protected by a sheath; the organs of the body, containing these cells, are themselves protected by a sheath, and the body in which they in turn, have their being, has its own casing which we call the skin.

There is a covering around the earth which is called, after its discoverer, the Heavyside layer, though many years before this discovery occult science had announced its existence, calling it the earth's containant. Similarly, there is a sheath around the cosmos, through which forces external to it enter, as air and light and sound enter the human body. Modern science has approached this concept with its ideas that space is

curved and limited.

The cosmic sheath is spherical like the one around the earth or the sun, and it admits forces along a scale, analogous to the colour scale—red, orange, yellow, green, blue and violet—of the spectrum of light.

Now, just as the face of a dancer, making a complete turn on a circular stage, is illuminated successively by the six different colours of the spectrum, if they are set as floodlights in a circle, so in the course of the earth's rotation of 25,868 years, the magnetic north pole of the earth is presented to 12 different kinds of cosmic force, successively, for 12 periods of 2,155 years each.

The change from one extreme of cosmic force to the other, corresponding to a change from violet at the end of the spectrum to red at the beginning, took place, according to occult calculation, 8,675 years ago. The point of the transfer from the fourth to the fifth cosmic forces was the year 1900, A.D., the beginning of what we call the atomic age. These fourth and fifth forces are called, respectively, the Piscean and the Aquarian because they correspond approximately, but only approximately, to the positions of the constellations of stars bearing those names.

About the point of transit, there is a time which is called in occult science, a twilight period, because it has an analogy to the change from day to night, when darkness and light mingle. Here the cosmic forces overlap, the overlapping of the Piscean and Aquarian forces beginning about the year 1800 to continue until about the year 2000.

These forces are both physical and metaphysical, or mental and spiritual. I will note first the changes being brought about by the material influences.

When the Duke of Edinburgh last visited Canada one of the reporters covering his trip was Robert Hanley of the

*Hamilton Spectator*. On his return Mr. Hanley wrote a series of articles on his impressions of the Canadian north. In one of them he made this perceptive observation: whereas the habitable area of Canada had formerly been designated as a strip about 200 miles wide extending from the Atlantic to the Pacific oceans, the new projects inspected by the Duke, Kitimat in British Columbia, Port Radium on the Great Bear Lake, and Knob Lake in Labrador, were 400 miles north of this.

Using the word "crisis" in the sense of a decisive turningpoint, the earth is now passing through a geological crisis. Its climate is changing, with the amazing result that there is being added to Canada a vast area, twice as great as its former habitable confines, an immense empire, virgin and of untold wealth, acquired without the firing of a shot!

We now stand where the United States stood before the opening of the Great West.

This climatic change coincides with the transfer of cosmic influences.

In the year 1850, which is one-quarter of the way through the twilight Piscean-Aquarian period, it was scientifically observed that the glaciers of the earth's mountains were beginning to recede. In 1900, the half-way mark, it was noted that the Arctic was becoming warmer. In 1920 glaciers began to recede more rapidly, while in 1950, three-quarters of the way through, the change became greatly accelerated.

It is to the shrinking of the ice cap of the pole that we may attribute the high levels of the Great Lakes, as the crisis in climate is the reason for the unusual weather now being experienced the world over.

At the same time the shape of the earth is changing, slowly and almost imperceptibly. It is rising along the east coast of North America. In the Hudson Bay area it is going up at the

rate of several feet per hundred years.

Let us see how living creatures are reacting to the change!

In the summer of 1953 my wife and I took a boat tour around Miami Bay. As we returned we were advised: "Don't fail to visit the fishing pier, the most famous in the world. Look, there is a boat coming in now!" We went over and watched the fishermen come ashore. I have rarely seen a more woebegone and disappointed crowd. One big fellow harangued the others: "This is the sorriest boat and the sorriest captain," he shouted. "We should protest to the City of Miami." The captain eyed him glumly. A boy with a string of tiny fish walked cockily down the gang plank amid sour looks all around him. Nobody else had a catch. The incident dramatized a remarkable fact.

Recently the people of England, the land of fish and chips, were excited by the action of a courageous individual who was defying the British fishery unions by importing fish from Iceland. British trawlers were returning from the North Sea empty, but around the coasts of Norway, Iceland and Russia, fish had never been seen in such profusion. The fish have gone north to waters of more suitable temperature.

In recent years there has been a greatly increased interest in ornithology. Books on birds are selling in greater numbers, while groups of bird watchers are to be found in many communities. Why this new interest? Because people are seeing birds they never saw before. The lark, the bobolink, the cardinal, among many others, have been observed further north, and in some cases hundreds of miles further north, than ever before.

A few years ago an insect flew in through the open window of a downtown office in Hamilton. The staff gathered round to exclaim, admire and

speculate, for none had seen anything like it before. It was eventually decided it was a praying mantis. Nowadays every summer people bring strange insects in jars into newspaper offices and children take home insects their parents never saw when they were young. The insects are moving north!

So are the animals! The racoon has moved over from the United States into Manitoba. The elk, the jackrabbit, the bobcat and many other wild animals are migrating northward.

The beautiful birch trees of Quebec, so admired by tourists, are dying. They cannot stand the warmer climate, and the ash, the oak and other trees are being similarly affected. But they have started to grow farther north. On the mountains the tree line is rising.

Living creatures have started to march north as though in response to a signal.

The change in climate may be expected to continue in accordance with the occult principle that things move forward in waves, like the sea. As the tide comes in, waves advance and retreat, smaller waves succeeding a big one, so that limited observation, noting the retreats, concludes that there is no tide. But as time goes on the waves encroach more and more upon the shore. Similarly during a spell of cold weather or a snow storm we doubt our belief that the weather is changing. But the animals know!

It is a fundamental principle of occult science that all things go through a constant rhythm of waking and sleeping. There will come a time, in the incalculable future, when the activity of the universe will cease; when in the solar system, what we call life will come to an end and the earth will roll through space a seemingly dead planet. But it will return to life, like the other planets.

Similarly, regions of the earth go through this rhythm of activity and

rest, and just as the farmer has found that crops must be rotated and ground lie fallow, so nature requires of each territory that it too shall have its period of rest.

There is a pendulum swing from heat to cold. While one portion of the earth lies resting under ice in preparation for a new round of activity another region rests in the sun as what we call a desert. As the polar ice retreats, the desert areas of the earth are increasing.

When we were in Florida some women residents of Miami discussed in our presence a housekeeping problem which seemed to be growing more serious. This was the prevalence of mildew. One woman's solution was never to close a drawer entirely, thus leaving an opening for air. We found stores selling preparations to prevent mildew. The climate in Miami appeared to be growing more tropical.

In 1948 yellow fever, a tropical disease, was found to be moving northward from the jungles of Central America and today there is danger that it will penetrate Mexico and the United States.

When the flood which followed Hurricane Hazel struck Toronto, headlines streamed across Ontario newspapers. But the press down south, if the disaster was even mentioned, dismissed Toronto's flood with a paragraph. Conversely Ontario newspapers scarcely notice disasters which hit the south. Dust storms have this year swept across five states, creating tremendous damage. One storm in the state of Colorado alone tore up one and a quarter millions of acres of wheat. Dust piled up like snow against the houses. Large areas of the south are being transformed into desert, the latest phase beginning in 1951.

Though irrigation and air-conditioning may afford some temporary relief, the flight of the Oakies, fictionized in *The Grapes of Wrath* is but a prelude to further migrations from these stricken

areas. Where are the people to go? They must follow the animals, to the northern part of the United States and to Canada.

The United States is now the world's largest grower of wheat. It produces two bushels to every one grown in Canada. But it is predicted by William J. Baxter, in his book, *Today's Revolution in the Weather*, from which some of our facts are taken, that in ten years Canada will grow more wheat than the United States.

The corn belt has moved 500 miles northward. Tobacco, a southern crop originally, is now grown in Ontario and has been harvested experimentally 600 miles north of Delhi, Ontario, in Saskatchewan. Vegetables are being grown in the Arctic Circle.

As new lands are opened up and the wilderness becomes populated with new millions, Canada may well be the site of the greatest city in the world. New York already shows signs of decay and it may be replaced by a new world centre of commerce now a tiny port named after a man who will become a legendary hero—Churchill.

Changes paralleling those taking place in North America are occurring on other continents. Rich lands of the Ukraine are turning into desert but northward in Siberia, the Soviet Union is now spending over a billion dollars to create state wheat farms in what the Russians call the "new lands". The change in the weather is benefiting the nations of northern Europe and opening up to exploitation the wealth of Manchuria.

Desert areas are increasing in South America and Africa. Great rivers like the Yangtse, in China, and the Ganges, in India, both flowing southward, may shrink as the ice retreats in the north. Under the Colombo plan, Canada has sent a scientific expedition to locate the

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# THEY HAVE TAKEN HIM AWAY

BY LEONORA PARKER

The pitiless sun beat down from a colourless sky onto the still white dust of the road, rebounding to hover a few inches above it in a shimmering rainbow dance. Minute particles of quartz caught the great light, and threw it back in a million diamond splinters.

The woman waited, not knowing why. It seemed to her that a great stillness, as of expectancy—heavy and shrouding, yet filled with a poignant sorrow—held in its grip the patch of road visible to her. She could see no others around her, yet the feeling of being hemmed in by an unseen multitude, silent and watchful, persisted within her. Nothing moved in the stillness save the shimmering quartz, and the heat.

The sound reached her unexpectedly. A strange, rough sound, fraught with violence. A sound as if someone were tearing, jerkily, a giant piece of sail-cloth. As it drew nearer, it became the heavy, spent tearing gasp of a man at his last ebb of strength. Then she saw him.

He came up the white incline of the road, bent and bowed under the savage burden he half dragged, half carried, his open mouth from whence came the ghastly noise, drivelling saliva down his chin, his eyes half closed and turned upwards in his agony. Her thought was, "Why—he's a brown man!"

He came towards her, step by dragging step, and as he drew level with her she saw his face clearly. Someone had thrown a stone, for it had made a great purple welt under one eye. His hair was once light brown, but dust and sweat now caked it into matted strings, which fell across the swollen face, with its open mouth and great shadowed eyes. Sweat, blood and dust ran down the cheeks, which bore a strange pallor

under the brown pigmentation. The ghastly whistling struggle for breath went on, and she covered her ears with her hands.

Slowly, so slowly, one arm thrown over the dreadful cross-piece of his burden, its rude upright, almost a foot square, dragging along the stony road and cutting deeply into the flesh of the bent brown back, this man of indomitable courage passed her, while she watched him, helpless. Once he almost fell onto his knees, staggered, but recovered himself, and went on his lonely last journey to Calvary.

Her heart was filled with an impotent fury of anger and sadness. "How could they?" She did not know whom she meant. "How could they be so cruel?" As the stumbling bent figure of the man with the bruised and sad face went past, she saw the rude mockery of a crown, made of long two-inch thorns, pressed down so hard that his brows were pushed down in a ridge. One thorn was deeply imbedded.

He passed slowly from her sight, but behind him he left a heritage of peace for which man must ever keep on searching. The peace that passeth all understanding. . .

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That peace, demonstrated and promised by the Man of Sorrows, is being fought for today, nearly two thousand years later. All the wisdom of his teaching, the agony of his bitter experience, are set at naught if mankind forgets, as it tends to forget, the inner meaning of what he taught.

When Jesus was hanged on the cross on that hill at Calvary, civilization in the world of the Roman Empire was beginning to disintegrate. Vice, bribery, moral degeneracy, were rampant.



No man trusted the other, and the Romans oppressed the Jews, the Jews struggled against the tyranny of Rome, and of hopelessness.

Yet, in the "earth" of a handful of his followers, sick at heart with conditions, and the dark night of the people, fell the "seed" of his teaching. Their beings, yearning toward settlement and freedom from oppression and cruelty, received it in a great flash of understanding that was to them as precious rain in a thirsty desert.

Of course, he *was* right, the Beloved. They *were* spiritual beings, whom no fear could destroy, no scourging kill. The Spirit he called the "Father" was Life, indestructible and eternal, and in each one of them. He had told them "Ye shall know the truth. . ." and the truth had set them free. It was a paradox that, in their fight to spread this teaching and preserve their freedom of spirit to be God-guided men, many were killed. Yet, in losing their physical lives, they but stepped out into the wider life of the Spirit.

For two thousand years mankind has been, first, understanding this teaching, losing its way in that understanding, then finding it again. Gradually, the dark night has begun to lift, the light to be seen more and more clearly, as man more fully understands himself.

Today, once again civilization is in a state of flux, of change, of fear, yet strangely unafraid. Men have learned, and are still learning, the inner meaning of "Man, know thyself." Great minds, opening themselves to the forces of creativity and science have filled our present life with modern miracles, television, travel by air in comfort at great speed and, inevitable in the growth of understanding of the forces of Nature, have developed uses to which these forces may be put for construction or complete destruction.

It rests with man.

Hunger, want, poverty are still with the world, its evil "familiar". It is for man, in his striving to *know* himself, and in opening himself to the higher spiritual urge, to put this right, keep it in balance. Half of the world has never known emotional security, physical comfort, freedom from hunger or fear, gentleness. The other half has had all that which the first has never had. The reaching out of those who have not towards those who have much is inevitable.

We, who are "spiritual" scientists, seeking the Divine in each man, as well as in ourselves, know that conditions do not go wrong suddenly, grow wrong "in de night" like Topsy. We know we have been lax, allowed sloth, indifference, prejudice, to blind us because it is well-known that these conditions exist (they always have) but why look at them? Jesus, nearing with his disciples the gates of Jericho, met the blind beggar, who begged that his sight be restored. His answer to the blind man was, "*Believest thou. . . that I can do this thing?*" In proportion to the belief of Bartimaeus was he made whole completely. He wanted to see, whatever it brought.

It is salutary to remember that these conditions are laid down for us lest we forget. That again, and yet again will there be bloodshed and fighting and cruelty when one of us is indifferent to the "divine" rights of the other.

What was his message? That all men were free, that in his Father's house, that is, the physical body, were many mansions, many planes of heightened consciousness, the attainment of each of which would bring greater freedom, and a deeper sense of responsibility to others.

A famous author once wrote, at the end of her poignant book; "I see too much formal worshipping of God, and not enough following in the footsteps of Christ." Could this be true?

The clock of life ticks steadily on, its pendulum swinging remorselessly to the right, and just as inevitably to the left. All these struggles in man for a better life bring some good, some lasting change. But what of the spiritual vacuum that is left to homo sapiens when, in his bitter cry against injustice and inequality, he throws out all belief in a future life, all belief in the spirit? He gains, at the cost of all he holds dear and that is his life, a better social world. And then, once again a great sickness of the soul overlays him, another dark night. And so on, through the ages.

Quo Vadis?

Oh, Mankind—whither goest thou?

The race of man has reached the highest stage of evolution yet known. Science has discovered precious vaccines to save lives, performs great operations to rebuild shattered bodies and faces, has found many, many ways of making life a faster moving, easier, more luxurious affair for all. Has it, perhaps, made it harder to live?

Science has not yet been able to create a man.

It has created an H-bomb.

Religion tries desperately to hold a ground which tends to slip away under the deluge of disillusionment like a hillside in the monsoon rain, by exhorting its followers to believe in God.

"We do," they answer, "But we are still hungry, still without security. Will God help us, give us these things?"

The answer must be "no" and "yes". God is not a personal figure, an old man with a long white beard and a slightly tired halo. It (He, if you wish) is pure Spirit—an Infinite Sea of Creative Spirit. The answer "no" can only apply here.

Nevertheless, that Spirit, individualized in man himself, comes to life, becomes malleable, and, through man's

realization of its higher forces working in him, and his oneness with it, should he "knock", gives us the affirmative answer.

Man alone, in his unity with his highest at each stage of his Path, will find the answer to the lost direction, will cast his own Light on the Path in his trek. The words that Jesus taught were "Hide not thy light. . ." This flame of knowledge, of love, of greater understanding of Spirit is burning more and more brightly today.

Even so, the time when complete self-knowledge will make all religion unnecessary is not yet here. Nor is it likely to be for some while.

Someone once said that man needs religion like a crutch. The point would be open to strong debate if it were not so funny. Which man has ever lived without the aid of the Spirit? And which religion or philosophy denies the existence of it?

As man and his fellow travellers climb toward the higher knowledge of themselves and their place in this creation, and grow stronger, so the crutch may be cast aside, for they will be strong enough to stand upright by themselves more confidently. But, the staff of life will then come into its own, to guide them on their journey. Happy are those who use this staff rightly, for they are the sure-footed pilgrims of whom Bunyan wrote.

They may have taken Our Lord away, but his spirit and his love he left with the world for the use of mankind, and in the ultimate, as each reaches the knowledge that he cannot lift his hand against his brother without killing himself, that final enlightenment, merging with the great Oversoul, will reveal that the peace that passeth all understanding has forever been with us.

# ALBERT EINSTEIN, A WORKING THEOSOPHIST

BY FREDERICK E. TYLER

Of great interest to Theosophists should be the work of Albert Einstein, who recently passed from the human scene. His life-long search—never fully satisfied—into the mysteries of matter, and his powerful influence on modern science, may not be seen in its true and complete significance by many of us. The sad truth is that we do not yet realize how much of the work to which the Masters give ready aid, is often in spheres outside the Society.

Contemplate the mind of Einstein which was in rapport with the universe. His concept was that space, form and energy are but the manifestation of one thing. Published in 1905 the Einstein Special Theory of Relativity, to quote Wm. L. Lawrence of the New York Times Service of April 18, 1955. “. . . provided proof of one of the boldest intellectual concepts in the history of mankind—that matter and energy, up to then believed to be totally separate and distinct entities, were actually different manifestations of one and the same reality, matter being frozen energy while energy was fluid matter.”

K.H., who in *The Mahatma Letters to A. P. Sinnett*, written about the time of Einstein's birth in 1879, said, “. . . Matter, force and motion are the trinity of physical, objective nature, as the trinitarian unity of spirit-matter is that of the spiritual or subjective nature. Motion is eternal because spirit is eternal. But no modes of motion can ever be conceived unless they be in connection with matter.” Letter XXII, page 142.

The work of Einstein was not original, indeed there is but little actual originality on earth. Like Darwin, to whom posterity will credit the discovery of evolution not realizing that changes in form have always taken place in Na-

ture, Einstein sought merely to check and recheck, and then to co-ordinate into a constant picture, the work of men who had lived before him. In 1600, the court physician to Elizabeth I, of England, Wm. Gilbert, interested himself in magnetism by rubbing amber, thus causing energy to stream from it; he also discovered that changes took place in results when the object was wet. The theory of gravitation which was given by Newton underwent a fundamental examination by Einstein. He concluded that other factors, of cosmic nature, caused motion of objects in the universe. To quote Sir James Jeans, who commented in his writings on Einstein, “At this time (1905) gravitation held obstinately aloof from all other physical phenomena. An ether had been devised which explained optical and electrical phenomena with fair success, but it refused to find room for the phenomena of gravitation.”

In the universe there is no up and no down; there is no east or west, no north or south. These are terms we use here, and they have only a relative meaning—hence Relativity. In the universe there is no time, and as far as we know neither day nor night. But light, according to Einstein, never varies its speedy pace. It is not impeded or attracted by gravitation—physical objects are. And as light moves from its source—the writer believes it to be the sun—it bends in space and thus returns to its source.

To quote K.H. again, and from Letter XXIII, page 158, “Life, after all,—the greatest problem within the ken of human conception is a mystery that the greatest of your men of Science will never solve. In order to be correctly comprehended it has to be studied in the entire series of its manifestations, otherwise it can never be, not only fathomed, but even comprehended in its easiest form—life, as a state of *being* on this earth. It can never be grasped so long

# THE CANADIAN THEOSOPHIST

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as it is studied separately and apart from universal life.”

Einstein has brought modern science to the door of this majestic conception. Let us face it. He has done just what the Theosophical Society was formed to do in 1875, and has brought to the thinking minority of mankind a realization that there is no inert matter at all, that life is ever-abounding and creative.

“There is but one element and it is impossible to comprehend our system before a correct conception of it is firmly fixed in one's mind. . . This element then is the. . . one sub-stratum or permanent cause of all manifestations in the phenomenal universe.”

*Mahatma Letters.*

## ANNUAL MEETING

The Annual Meeting of the Theosophical Society in Canada was held at 52 Isabella Street, Toronto on Sunday, July 10, 1955. The following members were present, Miss Hindsley, Messrs. Barr, Bunting, Hale, Kinman and the General Secretary.

The General Secretary welcomed the newly elected member, Mr. Charles E. Bunting, and then spoke of the increased activity in the Section and of the consequent necessity for action by the Executive in guiding and fostering further activities. His trip to the Western Lodges last Fall had clearly shown the importance of personal contacts in the work of the Society, not only by the General Secretary but also by every member of the Executive. The General Secretary mentioned the need for more frequent meetings of the Executive and suggested that it meet monthly instead of quarterly as heretofore.

The Minutes of the previous meeting were then read and approved. The only business arising out of the Minutes was the matter of issuing a charter to Winnipeg Lodge to replace the original charter which had been destroyed some years ago. A motion was passed to provide that a charter be issued immediately and that the names of the present officers of the Lodge be shown thereon as charter members.

The Financial Statement, which showed a balance on hand of \$1947.64, was presented by the General Secretary and was approved.

Mr. Barr did not have a detailed report on the Magazine and reported progress.

The General Secretary presented a statement of the information received from the Lodges regarding the propaganda letter which had been sent out last April. The various points were tabulated and there was much discussion on each point. These were as follows:

**Lecturers.** The Western Lodges wanted lecturers and stated that they would like to have the following persons: Mr. Barr, Mr. Kinman, Mr. J. Perkins of the American Section and Mr. Enderby of San Francisco. These Lodges requested that the speakers be asked to speak on straight Theosophy. The Eastern Lodges also wished to have lecturers.

The General Secretary suggested that owing to the vast distances involved and the consequent expense of travelling, we should endeavour to obtain lecturers when they were in the vicinity of three points near the Canadian border, from which points their visits to Canadian Lodges might be financed by the Executive with assistance from the Lodges. United States lecturers, if they could extend their tours, might proceed from Seattle on the west coast to Vancouver and Victoria; from Chicago in the mid-west to Winnipeg, Edmonton and mid-western cities, and from Buffalo to Toronto, Hamilton, Kitchener and Montreal. When suitable lecturers are near these points and are prepared to visit Canadian Lodges, we should be ready to avail ourselves of the opportunity. In the meantime, the Winnipeg Lodge is planning a Theosophy Week sometime in September and is very anxious that Mr. Barr should be there for the occasion. It was moved and passed that Mr. Barr visit Winnipeg in September and then travel on to Edmonton, Vancouver and Victoria (where there are excellent prospects for reviving the dormant lodge there) and break his return journey again at Winnipeg at the close of the Lodge's Theosophy Week.

So far as Eastern Lodges are concerned, the Toronto Lodge arranges for its own lecturers and Hamilton Lodge often has the visiting Toronto lecturers. It was proposed that the general funds be drawn upon to assist visiting lectur-

ers to travel from Toronto to the Montreal Lodge.

**Visits by Executive Members.** The majority of the lodges were in favour of this. It was arranged that whenever a member of the General Executive could visit any lodge the General Secretary be notified in order that arrangements might be made for lectures and discussions with lodge members.

**Radio.** There was little response to this as it was recognized that the cost is prohibitive.

**Tape Recordings.** There was little response to this suggestion. Toronto Lodge has considered the idea but Toronto is still on 25 cycle power so that recording made here could not be used in centres which have 60 cycle.

**Pamphlets.** All lodges are in favour, stipulating that these should be attractive and vital. Coupled with this suggestion was the idea of a

**Monthly Bulletin,** which all lodges approved of. It was suggested that some of the radio broadcasts which were given a few years ago by members of Toronto Lodge, might be suitable for pamphlets and also for use in the proposed Bulletin. A Committee, with Mr. Kinman as Chairman, was appointed to select three of the broadcasts for pamphlets and nine for the Bulletin.

**Elementary Theosophy** by Mrs. M. F. Lang was suggested as another pamphlet.

The Committee was instructed to devise a four-page mimeographed Bulletin after the style of *Discovery* as used by the American Section, the first three pages to contain articles on Theosophy, the fourth page to be left blank for the use of the Lodges. The number to be issued will depend upon the requirements of the Lodges.

This closed the discussion on the Propaganda Letter.

The General Secretary reported that cables of good wishes had been sent to

both the English and the American Conventions.

In the matter of more frequent meetings of the Executive, it was arranged that the first Sunday of each month should be reserved for Executive Meetings if necessary.

The General Secretary mentioned that many visiting Theosophists are astonished at the size and accommodation of the Toronto Lodge headquarters, its commodious auditorium and its excellent Library. He suggested to Mr. Kinman, the President of Toronto Lodge, that a brochure should be prepared, illustrated with photographs and giving details of the Lodge history and activities; also mentioning that the headquarters of the Society in Canada are in the same building. Sometimes the fact that both the Lodge and the Section have the same address leads to confusion. Mr. Kinman personally approved of the idea and will take steps accordingly.

The meeting was then adjourned.

E. L. Thomson.

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#### MR. W. A. GRIFFITHS

I regret to announce that word has just been received of the death of Mr. W. A. Griffiths, a prominent member of Montreal Lodge who passed away on August 28. Mr. Griffiths was, I understand, a charter member of the Montreal Lodge which was in existence before the Canadian Section was formed. He became a member of the Theosophical Society in Canada on demit from the American Section in 1919. Mr. Griffiths served for many years on the Lodge Executive and always took an active interest in the Lodge activities until he suffered a stroke about a year ago.

To Mrs. Griffiths and to all members of the family I send our sincere sympathy and condolences.

E.L.T.

## CORRESPONDENCE

The Editor,  
*The Canadian Theosophist.*

Dear Sir:

Regarding the letters of Mr. Redfern and Mr. Spinks in the July-August, 1955, issue there is much to appreciate in their attitudes, especially their manifest kindness. And is it not true that kind people will be sensitive to unkindness? It might be compared to the attitude that people who are careful about their dress take to the man with slovenly habits.

Mr. Redfern says that the article "Theosophy or Neo-Theosophy" by Margaret Thomas "was an unkind work and was published a long time ago." I will grant both points, and superficial points they are. Now may I make a shocking judgment: much of the work known as "Neo-Theosophy" is unkind to an extreme degree even when couched in terms of sweetness, light, and harmony. That work is unkind because unkind to the work of H.P.B. and hostile to the spirit which is found in the Mahatma Letters.

One must sympathize with the stress by Mr. Spinks on Brotherhood. In contrast with Mr. Redfern, he feels secure under an organizational roof. Let us hope that profundity is not scorned and hated by those united brotherly people. I, for one, feel no more the urge to travel about and investigate whether this be the case.

If the Society has "a great future ahead" it may be assumed that there are those who know why this is so. But who are the ones with power in this regard? Does Mr. Spinks or anyone else in the Society know? There is a legend in the S.D. about "rebels", or Asuras, who were fighting gods, and for all that, could *alone* make of man a divine being. I was unable to find any mention that these Asuras were *kind*. Indeed, it is

said (S.D., II-94): "The supposed 'rebels,' then, were simply those, who, compelled by Karmic law to drink the cup of gall to its last bitter drop, *had to incarnate anew, . . .*"

It is true that the article by Margaret Thomas was published a long time ago. The chief works of Neo-Theosophy were published a long time ago. Neo-Theosophy was unkind to Theosophy, and Margaret Thomas was unkind to Neo-Theosophy. Some might say, "Two wrongs do not make a right." I would grant this and therefore suggest that the two wrongs be simultaneously stricken from the records.

Surely too much was made of the negligible efficacy of my disgust with Neo-Theosophy. It should have been seen that when I wrote on these topics it was not for the purpose of destroying the faith of Neo-Theosophists, but for the purpose of giving comfort to Theosophists.

Sincerely yours,  
Alex Wayman.

Editor, *Canadian Theosophist*.  
Sir:-

I was surprised in your article "Among the Magazines" in the May-June C.T. to find no mention of *Theosophical Notes*. Some of the journals you describe are not theosophical journals, although edited by theosophists, but *Theosophical Notes* is by theosophists, about theosophy, for theosophists; and personally I find it the most stimulating among the journals you mention with which I am acquainted. The theosophy it discusses is *real* theosophy, and the modern 'improvements'—heaven save the mark—on this age-old philosophy, which are still the chief subjects of study for most of our Adyar members, are mentioned only to be exposed. The student of theosophy will find much valuable instruction, and probably much to disagree with, but in any case a strong stimulus to thought in this jour-

al. Above all, *Theosophical Notes* takes a stand behind its beliefs; it leaves no one in doubt where it stands on any matter of importance. This attitude, putting theosophy forward as a challenge to criticism, which enabled the Founders to get theosophy firmly rooted in a deeply antagonistic world in little more than a decade and to bring it to the attention of most of the 'best' minds of that time, is little understood today. As a consequence theosophy now, instead of being the spear-head of a movement of spiritual pioneers, is for the most part, a Sect, one of the many also-rans.

In the Canadian Theosophical Society, through our magazine the C.T., we have from its inception, taken a stand behind real theosophy and against its imitations, and we still do, and this is primarily what has made the Canadian Theosophist outstanding amongst theosophical journals and some influence in the theosophical world. It was for this reason that I desired to bring this oversight to your attention.

Yours,  
W. E. Wilks.

"Among the Magazines" was intended to be a regular feature of the bi-monthly magazine and was started in response to a request for more information concerning other Theosophical groups. We were considerably overset for the July-August issue and the feature was dropped temporarily. It will be resumed and will bring news of many magazines not already mentioned in the short note in the May-June issue.

*Theosophical Notes* was not overlooked; it would, as a matter of fact, be impossible to overlook this unique journal which makes its own forceful contribution to the Theosophical Movement. Dr. Wilks' letter will, we hope, have the effect of bringing the magazine more particularly to the attention of readers.

Editor,

## BOOK REVIEWS.

*The Seekers*, by William Alva Gifford, published by the Beacon Press, Boston, published in Canada by S. J. Reginald Saunders and Company Limited, Toronto, 300 pp., price \$4.50.

This is a courageous examination of Christian history which contrasts the simple teachings ascribed to Jesus with the mass of unrecognizable dogma, ritual and theological intricacies of modern Churchianity, and which indicates that the failure of orthodoxy to satisfy human aspirations, has given rise to the cults of "The Seekers".

The author is a clergyman of the United Church of Canada who was for many years Professor of the History of Religions at McGill University; he has also written *The Eternal Quest* and *The Story of the Faith*. The book is well written and its direct, succinct style holds the reader's attention closely through the mass of details of a history of nearly 2000 years. The political, economic and social conditions which influenced the formation and growth of ritual, forms and the elaborate legalism of Catholic theory, are touched upon. The author's survey is not restricted to the Christian period and in order that the later religion of Christianity may be seen in its proper perspective, he recalls the religious quests of ancient peoples and speaks with sympathetic voice of contemporary religions "whose best thought is quite as reputable as orthodox Christianity . . . I would make such amends as I can to other pilgrims." The informed Christian cannot deny spiritual kinship with Buddhists, Hindus, and other aspirants.

From his years of study, Dr. Gifford has reached the conclusion that "Orthodox Christianity is obsolete"; the church cannot meet the challenge of philosophy and the sciences; its agglomeration of principles and pretensions can no longer be held together in an

effective system, and that if the Church "turns in the direction of her Founder, she is summoned to a way so strait that she cannot take her baggage with her."

Dr. Gifford speaks of the dilemma of clergymen who are aware of the pretensions of the Church and yet are constrained to uphold dogma by the pressure of the system to which they are allied. "If the minister is to be controlled by dogma, he ought either to be dogmatically educated or left in his native simplicity. One's standing in the kingdom of heaven is not imperilled by simplicity; it is by duplicity."

"Mankind needs a new afflatus. It will come from unexpected sources, from scientists who have kept a faith, from poets . . . from nature-mystics . . . from dramatists." Scientific materialism may be replaced by the works of philosopher-scientists like Eddington and dogmatic religion may be reformed through the new science of psychic research as exemplified by the work being done at Duke University. One might mention here Dr. Arnold Toynbee's warning that Western civilization can be saved only by the birth and propagation of a new religion, 'a kind of synthesis of the four great religions', which would create a new social and spiritual climate in the world—also H.P.B.'s statement concerning the disasters which would follow the fall of Christianity, unless it were replaced by other ideals 'unassailable, because *universal* and built on the rock of eternal truths instead of the shifting sands of human fancy.'

The modern cults of the Seekers—Christian Science, Theosophy, Bahai, New Thought, etc., "are at once a symbol and a portent—a symbol of the deep need of mankind, a portent of the possible abandonment of historic Christianity." The seekers within the church are those mystics whose vision penetrates to the heart of the doctrine, and



to whom dogmas, forms and rituals are of little or no import.

Theosophical students will find this book of deep interest. Many of them are already aware of the historical background of orthodox Christianity which is given here in concise form. The significance of the book lies in the fact that the author in speaking his mind so freely, has spoken for the growing number of persons within the church who are seeking a more comprehensive and inclusive faith. It is an important contribution to the struggle for the religious freedom of the individual.

D. W. B.

\* \* \* \*

*Man's Search for the Good Life*, by Scott Nearing. Social Science Institute, Harborside, Maine, 1954. 146 pp. Boards, Price \$3.50.

*Living the Good Life*, by Helen and Scott Nearing. Social Science Inst., Harborside, Maine, 1954. 209 pp. Boards, Price \$2.50. Both books, boxed, \$5.00.

*Man's Search for the Good Life* is an interpretation of Western civilization since 1900, from the sociological-economic point of view. Tightly written, the author presents in 146 pages material which a less-skilled writer would have taken volumes to cover.

Man has been a restless seeker after the good life through six thousand years of his recorded history. The way of life which we now have on the North American continent was imported when Western Europeans migrated here after 1500 A.D., modified, of course, by inventions during the centuries of independent existence. The primary characteristic of Western civilization is business-for-profit and, according to Mr. Nearing, the system is "economically inefficient, socially corrosive and morally indefensible." "The flower of civilization is not the good life but untimely, violent, individual and collective death." He be-

lieves the entire complex structure of competitive, acquisitive, expansive Western civilization is on trial for its life and that we are now at a turning point in history. His thesis is that the evils Western civilization faces arise out of the social pattern in which Western man has put his hope and faith, in spite of the fact that during the past half century this pattern has delivered him into two total wars, a global economic depression, scattered small wars in many countries, and the present cold war. It should be remembered that this book was written in 1954 before "the thaw" set in.

How to live sanely and constructively through this social crisis is the theme of the book, and the suggested rules for those willing to pay the price of non-conformity are simple but searching. The chief element is this:

"1. The first requirement is the minimum of capital needed to pay for land, buildings and simple tools. Margins are small for those who attempt subsistence living. If they borrow, even at an interest rate of four or five per cent, they are speedily swallowed up by the money-lenders. The family that would survive in the environment we have described must stay out of the hands of money lenders and usurers by avoiding every form of instalment buying, and living on a pay-as-you-go basis."

The good life, according to Mr. Nearing, is a pilgrimage and in a dying civilization, which he believes ours to be, the pilgrim may have to tread a thorny trail through unknown country. He must dedicate himself to being a pioneer. Three choices are possible: to compromise with the old order; to perish; or to help change the social pattern.

The author points to six outstanding examples of men who analyzed mercilessly the social order under which they lived, and who proposed reforms. These

were Confucius, Tolstoi, Socrates, Jesus, Gandhi and Lenin. Jesus and Socrates were less willing to compromise than were Confucius and Tolstoi. Lenin and Gandhi stressed practice though following different political techniques; Lenin working through class antagonisms; Gandhi employing the technique of personal renunciation. Confucius, Socrates and Jesus influenced succeeding generations through many centuries.

Most of us would agree with the author that "there is no more imperative challenge facing this generation than that of substituting negotiation and accepted non-violent social procedures for the destructivity of armed force," and we would very positively agree that "underlying these social tasks, behind and beneath all these frontiers, is the last frontier,—man himself. Each man faces this formidable assignment,—to understand himself, to stabilize himself, to discipline himself, to mobilize the immense energy funds lying within himself, to utilize his all-but-unlimited capacities, capabilities, talents and skills for his own evolution and ennoblement, for the service and advancement of his fellows, in tune with the universal pattern and the Great Purpose. To the margins of infinity this frontier will offer man his ultimate opportunity for pioneering."

Helen Nearing's book is a practical account of their 20-year project on a 65-acre self-subsistent homestead in the Green Mountains of Vermont, a couple of hundred miles from New York City. It is more fascinating than a novel because it is a true story of incredible perseverance, self-discipline and amazing skill in action. They built a stone house, tore down numerous old farm buildings and constructed new ones; they grew 80% of their food and bartered their maple sugar for the 20% they could not raise themselves. But, mak-

ing their living, bread labour as they called it, was just the vestibule to a rewarding life. When the Nearings had produced the necessities, they turned their attention and energies to avocations. They succeeded in making one-half year's bread labour yield them leisure for the other half-year. They had little cash, they bought no meat, soft drinks, alcohol, tea, coffee or tobacco, no candy or pastries; they lighted for fifteen years with kerosene or candles, had no telephone or radio, and most of their furniture was built in or handmade. Label all this painfully austere, if you will; it was no such thing to the Nearings. They felt as free as caged birds once more on the wing.

These two companion books are warmly recommended. Thoughtful people are in debt to Mr. and Mrs. Nearing for their penetrating analysis of the contemporary scene, and for their example.

F. E. G.

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## CANADA'S FUTURE

(Continued from Page 79)

fish which have disappeared from the coastal waters of Ceylon.

Vast migratory changes of people are due the world over!

As the whole world is being affected it may be wondered why I have said that Canada—in whose progress the United States will share—will be the favoured nation of destiny.

For occultism, history is a science and the Sages are able to predict its general course. It is this knowledge of theirs which enables us to foresee that Canada is destined to be the most favoured of nations.

Periods of decline follow advances but the *general* trend of humanity is upwards to newer and higher achievements in civilization, knowledge and culture. Human evolution proceeds by races, which divide into sub-and branch

races. The Caucasian race with its sub-races, like the Greek, the Celtic and the Teutonic, is the successor, in time, to the Asiatic race with its sub-and branch races, and it will be succeeded in the distant future by another more advanced race, the child of the Caucasian.

According to occult history a new sub-race of the Caucasian race is to develop in North America. The climatic and geological changes now taking place are preparatory to a further advance in human evolution. Canada is destined to be the home of a new civilization, the vanguard of humanity.

It is already apparent that the types of individual in North America are different from the types in Europe. We are practical, inventive and vigorous, but lack the culture of the older sub-races, for culture is a characteristic of the adult.

Civilization requires wealth, permitting leisure, for its unfoldment. Egypt had its wheat-fields beside the Nile. Athens' cultural glory coincided with tributes received from other cities in Greece in payment for the protection its navy gave against the raids of pirates from Asia Minor. Britain's culture developed with its conquests and its industrial revolution. And Canada is wealthy!

But whereas civilization in the past required slavery for the establishment of leisure, the present turning point in history was marked by the development of the machine, spreading leisure among the many instead of confining it to the few. It is significant that the war against the older order of serfdom took place in the nineteenth century on American soil and that Canada was the first nation on the continent to abolish slavery by law.

But it must not be imagined that because a new race and a new civilization are to develop in North America the old races will die out. Races and

sub-races proceed in waves or cycles, advancing and declining, again and again. In Europe and Asia, particularly India, the seeds of whose ancient culture have survived the later civilizations of Egypt and Rome, races are entering new cycles of progress.

The new race in North America, being the fore-runner, will maintain its lead, for which no other nation has reason to be envious, as I will show, later.

It is instructive to compare national characteristics, the Russian, say, with his Asiatic admixture and his tradition of autocracy and the North American, the fusion of many races and his heritage of democracy.

Russia, with half its population on farms, cannot produce more food than will supply all with a scanty diet. In the United States (and the Canadian figures would be comparable), in 1800 nearly all the population were farmers, able to grow enough food per capita to feed one and one-third persons. But a century and a half later, in 1955, with an agricultural population that is only one-twelfth of the whole, the American farmer produced enough food for 18 persons.

The inventiveness and progressiveness of North Americans have raised the yields of corn in the last 20 years by 58 per cent, enlarged the average supply of milk per cow by 24 per cent, and increased the number of eggs per hen by 42 per cent.

The Russians, like the Japanese, are not fundamentally pioneers but copyists. The past cannot move ahead of the future!

What of the mental and spiritual future of Canada?

It cannot have escaped the notice of the observant that Canadians are changing. While money and sensual pleasures are still ardently sought, an increasing number of people are expressing desires

which involve sacrifices of money and material comfort. They seek something more than possessions. They devote themselves with energy and enthusiasm to acting, music, painting or writing. In these arts some display surprising talent while the more amateurish find joy in their halting efforts. New businesses and branches of business have sprung up to meet an urge to create in basement workshops.

Simultaneously there is an even more spiritual awakening, a drowsy or eager opening of the spiritual eye to those things called religious. It is to be noted in new church activities, in the popularity of books which seek to make religion practical by combining it with psychology, or which, like *The Power of Positive Thinking*, applies simple yoga practices to Christian texts.

Yet the earth is in many ways at a low moral ebb. Everywhere old ethical codes are breaking down. The ideal of service struggles too often vainly with the desire for personal gain. This is because many have lost practical faith in the authority of the all pervading power or law called God, and practical faith in their own souls.

But the time is coming when the existence of Deity and man's relation to Deity will be demonstrated scientifically. Not through material things, though even there corroborative evidence will be apparent, but in the higher reaches of science known as logic and mathematics. For God is Spirit and must be known in truths that are spiritual. Just as the mathematical equations of Maxwell, by their certainty and exactness, made the newer advances in electricity possible, and Einstein's equation by its certainty, advanced nuclear science, so mathematics and logic will prove Deity.

The alternation of rest and activity, which is a requisite of man's body, is as essential for his soul. Life in the body

is followed by life in what is called heaven, and this, corresponding to the rest called sleep, is succeeded again by life in the body. This process has been popularized under the name of reincarnation, which may convey only half the thought, if too much stress is laid on the activity of the soul during incarnations. For, as the mind is active during physical sleep, as is evidenced by dreams and the solution of problems on waking, so it is active in that part of our existence mistakenly called death.

Occult science, ages ago, solved the mysteries of life and death, for the Sages *know* what happens when the soul leaves the body. They deny the existence of hell, save the hells men make for themselves on earth, even physical disasters being originally of man's making. They state that at physical death, with rare exceptions, the soul is *born* into a state of felicity and joy in which its aspirations on earth find expression unhampered by material handicaps.

Life in heaven exists normally for a period many times that of earth life. Then, when the moral or spiritual forces generated in the last earth life are exhausted the soul returns to take up again its physical evolution.

Occult science finds that men do not reincarnate in animals as some superstitious sects of the east believe, but that reincarnation takes place along the line of human evolution. A Caucasian does not even reincarnate in an Asiatic. He returns to earth life in the next stage of the race and eventually will incarnate in the race that will in time succeed the Caucasian. In accordance with this orderly process all Asiatics will eventually become Caucasians. It is therefore irrational for one race to envy or despise another, for all are parts of an evolutionary process.

The changes that are now taking place in the spirit of Canada are due, therefore, not only to new external

forces but to the types of souls who are being reincarnated and to the people who are being attracted to Canada as immigrants through the appropriate part they are destined to play in laying the foundations of a new sub-race; similar considerations govern the births and regroupings of people in other parts of the world, where older races are preparing for a renaissance.

Old forms have been broken up by passing cults in music, poetry, painting, sculpture, writing and architecture, and a new sort of beauty will come into being which we cannot now imagine. A new architecture, for instance, whose great buildings will differ from the Gothic cathedral as that differed from the Greek or Egyptian temple. By the occult laws of evolution this must be so because the souls of great artists will be born on earth again.

The present day Canadian will, in a new earth life, admire new paintings by the man who was once known as Leonardo da Vinci; listen enraptured to new plays by the man who was once Shakespeare, and humbly acknowledge the wisdom of the man who was once Plato.

According to occult science man advances through his own efforts, helped or hindered by others, who are also consciously or unconsciously striving forward. The amateur poet or musician of one life, if he continues to strive, will be the accomplished poet or musician of a succeeding incarnation, for all the talented people of today have brought their talents with them from the past.

Though I have not found that Laurier uttered so succinctly as it is now quoted the statement that the twentieth century belongs to Canada, a passage in one of his speeches contains this thought. But that is only a beginning! A new cycle of many milleniums stretches before us.

Yet Canada, destined to world leadership will reap sorrow if she shall despise

the races from which she has sprung, the younger brothers of humanity. As we help them, not in a patronizing but in a friendly spirit, so we will set in motion forces which will aid us in our efforts and make for continued peace and prosperity.

Speaking to one of Hamilton's former civic officials outside the post office one day, he told me of an incident in his life I have never forgotten. He had just started work as a young man in the city hall when one of the municipality's notables came into the office.

"Boys," he said to the clerks, "do you believe in Canada?"

Sure, they believed in Canada.

"Have you got a thousand dollars?"

As it happened this official then had a thousand dollars.

"Go out and buy Steel Company of Canada stock. It's selling at eight cents a share.

"Of course," the official went on with his story, "I didn't. If I had done so I would be a millionaire today."

The organization through which the Sages made their most direct contact with the world in the last century—the Theosophical Society—is at a low ebb. It no longer has among its members the world leaders in science, art and philosophy and public affairs it had in the early days. But it has preserved the Sages' teachings which have been an inspiration to many whose books and discoveries have forwarded man's progress. Its chief object of universal brotherhood without distinction of race, creed, sex, caste or colour, once revolutionary, has been written almost word for word into the charters of international organizations and the laws of states.

Now the depression of the Theosophical Society is ending and the time for its resurgence is at hand. It has been chosen by the Sages as the corner stone of the future spiritual development of

humanity, and they will soon again make themselves known to the world, proclaiming anew the gospel of supreme optimism. For occult science removes the fear of death, and unveils the truth that many may obtain the best of two worlds, the physical world of the body and the moral world of the soul, and that he has an illimitably glorious future.

What you make of Canada now you will reap in the future and in the service of the Sages you may enter the front line of the vanguard of human progress.

When I returned to Canada in 1920 my mind was alert to new impressions and it seemed to me that there was something in the atmosphere of Canada that promised future greatness. I was inspired to write an article which gave reasons for this belief. Reading it over now, it appears to me, in the light of new knowledge, that my arguments were trivial. But the inspiration was sincere and I closed my article with these rhetorical words, which today seem to me to be not inappropriate.

"This is the race of which Whitman sang, the glorious sons of the dawn, who with laughter on their lips and fellowship in their hearts will usher in the era of light, shedding upon the world that truth upon which will be builded the grandeur of the epochs of the future."

Do you believe in Canada?

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"A thorough familiarity with the occult faculties of everything existing in nature, visible as well as invisible; their mutual relations, attractions, and repulsions; the cause of these, traced to the *spiritual* principle which pervades and animates all things; the ability to furnish the best conditions for this principle to manifest itself—in other words, a profound and exhaustive knowledge of natural law—this *was* and *is* the basis of magic." *Isis Unveiled*, 1, 244.

## GLEANINGS

Now, as I talk with the members of the beautiful younger generation which comes through my classroom year after year, I find that the Freudians are profoundly mistaken in their analysis of human nature. The deepest craving of these average young men and women is not to be unbound, and released, and to be given a license for a free and spontaneous doing as they please in all directions. They recognize that nature and environment and lax educational discipline have made them beings of sufficiently unco-ordinated desires and scattering activities.

What they deeply crave is a binding generalization of philosophy, or religion, or morals, which will give direction and purpose, which will give channel and speed, to the languid diffusive drift of their lives. The suppressed desire which causes their unhappiness is a suppressed desire for a good life, for the perfection of their human possibilities. The average unreflective man does not always know that this is, in fact, his malady. And in the blind hunger and thirst of his unenlightened nature, he reaches out eagerly for opiates and anodynes, which leave him unsatisfied. But what the innermost law of his being demands, what his human nature craves, is something good and great that he can do with his heart and mind and body. He craves the active peace of surrender and devotion to something greater than himself. Surrender to anything less means the degradation and humiliation of his spirit.

Stuart P. Sherman.

\* \* \* \*

The second aspect of the occult theory of development is a method of interpretation which claims to furnish a key to the understanding of religious history. Briefly, the theory is that religions

never evolve; they always degenerate. Contrary to the assumptions of comparative mythology, they do not originate in crude primitive feelings or ideas, and then transform themselves slowly into loftier and purer ones. They begin lofty and pure, and deteriorate into crasser forms. They come forth in the glow of spirituality and living power and later pass into empty forms and lifeless practices. No religion can rise above its source, can surpass its founder; and the more exalted the founder and his message, the more certainly is degeneration to be looked for. There is always gradual change in the direction of obscurantism and loss of primal vision, initial force. Religions tend constantly to wane, and need repeated revivals and reformations. Nowhere is it possible to discern anything remotely like steady growth in spiritual unfolding.

It is the occult theory that what we find when we search the many religions of the earth is but the fragments, the dissociated and distorted units of what were once profound and coherent systems. It is difficult to trace in the isolated remnants the contour of the original structure. But it is this completed system which the Theosophist seeks to reconstruct from the scattered remnants.

*Theosophy*, Alvin Boyd Kuhn.

\* \* \* \*

I, too, strove for many things that fools can win and wise men weary of; until I asked of my inner self—what goods are worth the getting? because strength was in me, and I would not waste such substance as I had.

And the answer, which came like the sap to the limbs of a tree, from within not without, was, Seek manhood; and if riches help thee, use them; or if poverty assist thee, use that; but be sure thy goal is manhood and naught else.

For all things shall depart from thee, like flesh from off thy bones, when death comes, but thy manhood is thy soul's robe, shielding it from shame.

*The Book of the Sayings  
of Tsiang Samdup.*

### LAST LINES

No coward soul is mine,  
No trembler in the world's storm-  
troubled sphere;  
I see Heaven's glories shine,  
And faith shines equal, arming me  
from fear.

O God within my breast,  
Almighty, ever-present Deity!  
Life—that in me has rest,  
As I—undying Life—have power in  
Thee!

Vain are the thousand creeds  
That move men's hearts: unutterably  
vain;  
Worthless as wither'd weeds,  
Or idlest froth amid the boundless  
main.

To waken doubt in one  
Holding so fast by Thine infinity;  
So surely anchor'd on  
The steadfast rock of immortality.

With wide-embracing love  
Thy Spirit animates eternal years,  
Pervades and broods above,  
Changes, sustains, dissolves, creates,  
and rears.

Though earth and man were gone,  
And suns and universes ceased to be,  
And Thou wert left alone,  
Every existence would exist in Thee.

There is not room for Death,  
Nor atom that his might could render  
void:  
Thou—Thou art Being and Breath,  
And what Thou art may never be  
destroy'd.

—Emily Bronte.

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