

to the beginning of another ; a seven round period corresponding to an incarnation period. But of course the perfect analogy is the *pari passu* development of the "globe" principles with the human principles.

Let Mr. Sinnett attempt to trace the "life wave" through the seven "globe" principles and he will be sure to follow the course of the S. D. interpretation. His Mars-Mercury interpretation may apply to a wider cycle of evolution beyond that of a globe. Evidently Mercury, Mars, the Earth, and four invisible planets are related in a way not yet understood by the uninitiated. But that there should be three physically visible globes, so far apart, belonging to a septenary division of principles corresponding to the human, is so totally unlike anything that we ever heard of that the application of Mr. Sinnett's interpretation to such a division may well be doubted.

At the first glance one would think that the "Nebular Hypothesis" received greater support from *The Growth of the Soul* than from the Secret Doctrine, but this is more apparent than real. The same may be said concerning the relations of Uranus and Neptune to our "system." Within the solar system, it appears that there are systems within systems innumerable ; and much or little may be included within the phrase "our system." The S. D., Vol. I. p. 629 (*n. c.*), says ; "They (Uranus and Neptune) do not depend entirely upon the Sun as do the rest of the planets." In "The Growth of the Soul," p. 272, it is said "And for any warmth the distant planet may acquire it must be dependent chiefly upon influences with which Physical Science on this earth at present is ill acquainted." There is no greater disagreement than this, and there is none here.

Those who have made themselves sufficiently acquainted with animal consciousness to know that there *are* varying degrees of "wisdom," not only among animals of a given species, but in a given animal at different periods of its life, will believe that Mr. Sinnett "blundered" a wee bit when he said (445). "At any given moment of its

life any animal of any given species has as much wisdom and no more than any other animal of its class." This leaves nothing to be desired as far as sweep and absoluteness of assertion is concerned. But everyone believed that the progress of the soul took place during physical manifestation. If the animal learned nothing from birth to death there would be no evolution. Does Mr. Sinnett deny even temporary individualization during physical existence ? But why should he think that individualization commences where he commences to observe it, or end where he ceases to see it ? Many will doubt that individualization is commensurate with his power to discern it. One who knows no better would say that there is no individualization in the waters of an ocean, but a scientist could tell him that it is composed of a vast number of individual molecules, and that these molecules are a congeries of smaller molecules, and that the smaller molecules are an aggregation of individual atoms. The fact that birds and animals in newly discovered countries show, at first, no timidity in the presence of man, but quickly learn that he is a terrible enemy, which he gives as evidence in favour of his position, will go farther to damn than support it. The fear of man does not become common to the whole species, but is only coextensive with the *individuals* that have physical intercourse with those which come in contact with man. The birds of every district have to learn not simultaneously but successively, as the wires are placed, that telegraph wires are fatal if not avoided in flight. Mr. Sinnett has evidently been thinking loosely at this stage of his performance. His facts will not account for the phenomena. Let him take another dive. He will be sure to find a loose screw somewhere. If he cannot modify his position he will only have succeeded in convincing us that the investigation of psychic phenomena is more deceptive than the observation of physical phenomena.

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