

THE CANADIAN THEOSOPHIST

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“A WELL OF WATER SPRINGING”

Mrs. Besant's fine address in reply to the greetings of the-India Theosophical Lodges on her return on 28th August, is one of the features of the October "Theosophist". She says "that on religion depends the future happiness and peace of the world." "It was to the revival of religion in this land I first turned my efforts . . . I have since then ever preached and believed that in religion and religion alone is the foundation, not only of national education but also of national prosperity." The ideal of Europe is based on "Right," she says, that of India on "Duty." "India carried her ideal too far, making herself too submissive, while the West became too undisciplined. Both exaggerated their ideals. The evolution of mankind as a whole is to be shaped by that blended ideal of the future. The new civilization should be founded on Duty and the obligation of man to man, and built in consonance with individual Rights and Justice. On that glorious ideal of Duty, of Service, depends the New Civilization, and it is the glorious heritage of India to give this ideal for the regulating of the world."

To bring this great message to the whole world, she continues, was largely the mission of The Theosophical Society. "It was founded when India was in danger of losing her ancient heritage, dazzled by the material splendour of the West, dazzled by the triumph of the material welfare which is the ideal of the West. Dazzled by that prosperity and Science, the youth of India in the later part of the nineteenth century had turned their backs on the Ancient Wisdom and had forgotten the inherent

glory which it promises for all time to come to the whole world: It was therefore quite in tune with the sacred traditions that the ancient Rishis—the guardians of this Aryan Land—sent out their messengers to recall the straying Indians, and settle them firmly on the pedestal of their Ancient Wisdom. It is in the following of this Ancient Wisdom and in perfection of her spiritual life that the glory of Hinduism stands."

This Ancient Wisdom, Brahma, Vidya, Theou Sophia, is the basis of all real religion in whatever land, by whatever name. In India it underlies Hinduism, Jainism, Mahometanism, Sikhism; in China it underlies Taoism and Confucianism and Shintoism; in Burma, Japan and other lands it underlies Buddhism; in Persia it underlies Zoroastrianism; in western lands it underlies Judaism and Christianity. Whatever truth there is in any religion, that truth is Theosophy. The husk and shell of religion, the outer accretions and formalities, the ritual and ceremony which conceal rather than reveal it, are useless to the Self which is one with Truth.

The obsession which each religion in turn suffers from, that all other forms of religion are utterly false, is natural enough in immature and simple minds, just as children fear strangers, however harmless. But a finer trust in the great Life, in the Light of reason, and in the Love that makes humanity Divine, dispels all such thoughts in the hearts of those who find their religion springing within, as from a fountain of living water, and not presented to them in strange chalices by condescending or ungracious hands.

INDIVIDUAL PROGRESS

By B. P. WADIA

(Continued from page 127)

Something else we find: by the help of all the varied processes of life, as individual beings we are passing, or are endeavouring to pass, from a state of non-entity to a state of entity. Everyone is making an effort to realize it. We find that we have nothing tangible on which we can put our finger and say "This is I"; but we are continuously finding that behind or beyond the bundle of non-entities there is somewhere an "I". We begin to analyze this "I" which instinctively to us is the law of our being. When we become deliberate in our search and analysis, when we become intellectually honest with ourselves, when we begin to think for ourselves and put a stop to thinking by proxy, which has been going on all the time, and when we think earnestly and sincerely, our search yields result. What do we find?

We find that there are three beings in us, each yet to be sought and found; each, yet to be looked for and recognized. Unless an analysis of our complex nature is undertaken and the law of beings in us found, spiritual progress is not possible. The laws which govern the life of Being can be understood only when the law of Beings in us is grasped. The Entity reveals Himself, when the non-entities are seen and overcome.

First, then, we find that there are ghosts of dead selves in us; and that we continuously identify ourselves with them; the ghosts of the selves which we were but which we no more are. Thus in a very real sense we live in a ghost world. People are very anxious in the Theosophical Society to know what the astral plane is like; but there is a very real kind of astral plane which must first be investigated. The astral world of our solar system can be found; but to investigate into the nature of this ghost world in which we are living, the world which is peopled by many ghosts of our own dead selves, that is a very im-

portant thing for us. Each one identifies himself with his dead selves of long ago and the Real Self cannot make himself manifest when this identification continues.

And these ghosts, where do they live? In the grave yard of the body. "What art thou? A little soul carrying a corpse," said the Emperor Marcus Aurelius. That is why our physical bodies live by rules and laws which are dictated to it from without. Our bodies are dead and kept alive by artificial, mechanical processes. Civilizations have been killing them, and the task is not yet accomplished; our modern doctors with their serums and vaccines are achieving it as fast as they can.

First then we find dead selves—ghosts in grave yards.

Next we find that there is a living self in us, one which we can catch hold of. But there is this peculiarity about it—it is dying. This is very disconcerting when for the first time we experience the phenomenon. This living self which is dying is a very fascinating entity; it is a reality and an illusion; it reveals itself as an entity and before we realize it as such it is a ghost; it is elusive for it is becoming, and by the time it has become it is dead; it is an entity and yet no one entity; it is always changing, never stable, and yet it is stable from childhood to maturity and old age, from birth through life to death. It unites all our experiences, connects all our actions, is the basis of all we call life and even is there in what we call dreams. It is there and yet not there.

And this too belongs to our body, but when this self is active the body is no more a tomb; but, by turns obeys its mood and becomes a garden of pleasure, a desert of loneliness, a prison house of pain and suffering. Through all three we contact the Present—the illusion of Time. "Even this shall pass away" is the perpetual slogan this Self perpetually uses.

That then is the next constituent in our make-up of which we should take note before we can advance further.

Then we go a little deeper. Our inspirations and our aspirations, our yearning and our quest, in the midst of death, as also of change, enable us, if we will, to come upon the third Self in us, a Being in hiding. This is the sleeping Self and the pursuit of its existence reveals the fact that it is beginning to wake. It is willing to be coaxed into a condition of awakening.

This also belongs to our body; but when this sleeping-waking Self works in it it is like the Night—silent and dark and mysterious, but the star-chimes are heard. It keeps vigil to catch the whispering Voice of the Great Sleeper.

We find that there is nothing more in us than these three Beings: the ghosts of our dead selves; the living self that is dying; and the sleeping self that is trying to awake. This is the condition of most of us who belong to what is called the civilized human race.

We are living in three worlds. Recognize in you these three factors of consciousness which you call "I" and which builds three worlds to live in. You live in three worlds. "But yes", you say "We know them — physical, astral and mental." No, we do not live in those worlds; we do not even live in one of them fully. With the help of the five senses we contact only a portion of the physical world. We contact only a meagre portion of the astral world with the help of our immature and uncultured emotions. How much do we contact of that mind world which lies beyond the astral?

But we do contact in a very real sense three other worlds—the world in which these dead selves of ours exist, the ghost world, the world of the past in time. All that has to do with our own dead selves has to do with the past, and there is little that is tangible in it; it may be called the world of the past. Secondly, we live in the world of the present, a very interesting world full of illusions, but peopled by what to us is the only reality because we can contact it—the self which is dying. Then the third, the world of the future, the real

devachanic condition. It is the world of the sleeper who is yet to awake. He lives in the Heaven of his own making.

Individual progress means that by some process that future world should be transformed into the present world. Spiritual progress means the transmutation of the future into the present—but, herein lies the mystery, that new present must be of a nature that cannot pass into the past. When the Sleeping Self becomes awake it must be endowed with the Virtue of Immortality—the self must become the Self, the present must become the living Present; the body must neither be the garden of pleasure, the desert of loneliness, the prison-house of pain, but, the Temple of the Living God. The Sleeping Star must not sing to the stillness of the Night, but its silver points, holding the angelic radiance of its Being, must incarnate into the Temple of the body. The illusion of time must vanish and the Reality of the Eternal Now should be precipitated. Therefore says the Light on the Path, "Live neither in the present nor the future, but in the Eternal."

Therefore the Sleeping Self, in the process of descending into the grave-yard must come enriched with the mysterious Power of Youth. He must not come, like his many predecessors, a mortal, but an Immortal Lord. That Sleeping Self generally awakes looking behind to the Past, and is the Epimetheus; he must awake with his Fiery Eye turned to the Eternal, a true Prometheus.

To build the Bridge between the Heavenly Home of the Immortal Lord and the grave-yard transformed into the Temple is the work of the Spiritual Aspirant. The Path is the Path of Balance, the Path of Equipoise, the Middle Path—named in a dozen ways and misunderstood in a hundred.

That, then, is the conclusion we come to. We have three beings in us; we live in three worlds; and there is a definite thing to be done if individual progress is to be made. When we identify ourselves with our ghosts, we live in the world of the past, and this we continuously do. We do not live even in the world of the present; when we make plans for the hereafter or the

morrow, we do it continuously in terms of the past. We plan in terms of that which is dead or that which is dying. And it is the *eternal* aspect of the present which makes that present the great Reality and the world of the present, the world of Truth.

This then is the first great fundamental principle of the spiritual life. How far have we strayed away when we talk of going on the astral plane, becoming invisible helpers, making progress by treading the path of discipleship and getting initiations, and so on and so forth? Did not H. P. B. affirm that the Initiator of the Initiates is within us? How have some found the Self? By self effort, by self practice. And it is the individual effort source? From the Source from which all inspiration comes, the World of the Masters.

The spiritual world is not somewhere far away, but within us. When the three worlds, of the past the present and the future merge into the World of the Eternal Now; when the dead selves are resurrected, when the dying self is made to live, when the sleeping self becomes endowed with immortality in the process of awakening; then the grave-yard becomes the Temple, and Man, as an incarnated entity lives in this great World of Reality.

Therefore to make entity out of non-entity is the process. Recognize the fact that there is an Entity standing somewhere on the threshold. We have read of dwellers on the threshold and we attire them in unattractive and even gruesome garbs; but there is a Dweller on the Threshold of the Heavenly world for each one of us—a Radiant Being of Power which is Peace and of Wisdom which is Love.

This world of Maha-Maya—Great Illusion—where past and present and future abide; this enemy of the Self—dead, dying, asleep, each engaged in the struggle for existence, bound by the laws of division of Mara's Creation;—these two are one. We are dead and therefore everything only seems; let us live and the world will be the World of Reality. God is not in our Heaven and all is not right with us when the eternal change works eternal pain. God will be on earth and all will be right with

our world when we live by the Power of the Eternal Watcher within us.

Seek for the Self—the Entity, the Inner Ruler, the immortal God within you, which is you. The Masters teach him, on him Their blessings rest, in him Their inspiration is poured. Seek for Them in the world of the Ego, in the sphere of the Self. Advises the *Voice of the Silence*: "Seek not for thy Guru in those mayavic regions",—the worlds of the past, the present and the future. Follow the one true Path of Search of your own Self, all other paths are false. Know, and do not only believe; stand up, and do not lean on others; seek for the Bread of Life, and do not ask to be fed.

H. P. B.'s words come to mind:—"Through joy and sorrow, pain and pleasure, the soul comes to a knowledge of itself; then *begins* the task of learning the laws of life, that the discords may be resolved, and the harmony be restored."

Kindle the Fire of the Self in the Temple of the Heart and worship it in the Silence of Reality.

"It is the essence of all doctrines, the inner truth of all religions — creedless, nameless, untaught by priests, because it is of the spirit and not to be found in temple or synagogue. It is the still small voice heard in the whirlwind and felt in the storm."

* * *

OH, to have felt the swelling thews of God,
The crushing anguish of His vast embrace,
To strain against His mighty-heaving chest,
And feel strength draining from one drop
by drop,

One's shoulders nearing inch by inch his
doom,

And still to struggle, knowing that He asks
No tame and feeble-kneed antagonist
Who cringes fawning, but He rather loves
That soul who questions, doubts, and scorns
to yield

Without one desperate trial of his strength
Before he smiles and whispers, "I am
thrown".

—From *Lanterns in Gethsemane*
by Willard Wattles.

AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM THE
HINDU ADEPTS AND CHRISTIAN MYSTICS.

By FRANZ HARTMAN, M. D.

A POSTSCRIPT TO HIS "REMINISCENCES"

TRANSLATED BY FRITZ HAHN

THE CHRISTIAN AND HINDU FORM OF MYSTICISM

(Concluded from page 118).

To compare the Absolute with a spiritual Sun invisible to us, and the Logos with a ray of that Sun falling on a clear mirror, there will appear reflected a luminous image of the sun, which we will designate as the son of the Sun. Suppose from the reflected image again a ray of light emanates and falls on a metal plate, in this way it produces a reflection which represents the higher individual consciousness, "the Soul." When this finally causes a reflection on a dark surface we can regard it as the consciousness of the personality. Here we have to consider that on this "dark surface," outside of the light reflected from within, quite a variety of all the rays possible from the exterior world of the senses are also reflected, so that the reflection emanating from the Soul can easily be lost amid the flitter and play of colour, as happens only too often in everyday life when sense impressions and phantoms supersede the consciousness that lends dignity to man.

Nobody can come to the Father, except through the Son. We must try to develop out of the confusion which sensuality and error, desires, passions and prejudices have formed around us, and outgrow the false feeling of personality. To reach this Soul-consciousness is to attain the consciousness of our true individuality and human dignity. Then the light of truth can be manifested in us, whereby we become one with the Christos, the God-man, and through Him perceive the Father.

Indeed this goal is so far away that the idea of it appears like a dream, but this is only the case if we contemplate it as something remote, and forget that within our-

selves dwells the light and the Sun of Wisdom. We are no Gods, but we are God, and we can become Gods if we become conscious of our divine existence and realize as dwelling within us our divine powers.

The essence of all things is God; our true and innermost being is God, and does not have to become so. It is only necessary to free ourselves from the deception of the material and sensual, and to recognize ourselves as what we have been from eternity, what we are, and will be. But we cannot become conscious of the divine in ourselves as long as we have not even recognized our humanity to its fullest extent. We cannot jump from the lowest step of the ladder to the top all at once, but must step up by the intermediate rungs. So the writings of the Mystics are only for those who by recognition of true human dignity have become human beings in truth. Exoteric religion and moral teaching exist for the education of all other men.

Even without the help of the doctrines of the Hindu sages this progression of evolution, or unfolding of the spiritual from the material constitutes a continuous gradation of life and implies the potential revelation of a higher life. The highest three stages are:—

VII. The Kingdom of Wisdom, that is, the reign of Power, ♀

VI. The Kingdom of Intuition or understanding, ♀

V. The Kingdom of Love, ♀

These three states of consciousness belong to the divine life.

IV. The Realm of Thought Life, representing the ordinary man at his present stage of evolution, ☉

III. The Realm of Instinct and the Passions, represented by the animals, or fauna, ♂

II. The Realm of Vegetable Life, or flora, ⊕

I. The Realm of Latent Life, represented by the Mineral world, or the Earth, ♁

The Ancient Mystics designated these seven states of consciousness by the names of the "Seven Planets," the signs of which appear in the foregoing. In each of them, according to Paracelsus, are hidden the

other six. Even in apparently dead matters God is the essential, and everything else appearance only. His spirit expresses Itself in stone as gravitation, in plants as sensitiveness and growth, in animals as instinct, in human beings as the sense of personality and the characteristics arising from it; in an illuminated being as real individual self-consciousness, direct perception or intuition, and finally on the highest step is true self-consciousness, the absolute recognition of truth, in which no division between object and subject exists, but the recognizer and recognition become One in the power of understanding. If a stone, a plant, an animal, possessed the requisite organization, the divinity of God could manifest itself through them. Man has received from the workshop of Nature a fit organism, and should thankfully acknowledge it, even if he live under circumstances hardly desirable. Only one thing is necessary to make the world perfect, and that is for mankind to understand who and what it really is.

The material receives through spirit its consciousness; the spirit through the material its force and power. Every force is of material nature, and without matter could not exist. Matter is nothing else than condensed force—God the Unity, the Undivided. What we call force and matter are not two different Gods or substances, but merely two different modes of the manifestation of the Unity, or states of existence of it. Consequently the whole of the Universe represents an endless series of forms and forces or states of consciousness, throughout which the higher dominates the lower, and the lower, by the influence of the higher, can improve and ascend upward. The plant gets its nutriment from the earth, the animal from the plants, and earthly man fights the struggle for existence with arms which are furnished by his animal and intellectual powers. Intellect develops through the absorption of ideas and refines itself by intuition. The soul refines itself through the influx of the light of truth, achieves the power of perception, expands and ascends finally to the Sun of Wisdom. This is "the heavenly ladder," the spiritual evolution known by every Mystic.

Man is, therefore, fundamentally, nothing else than a state of existence of the Omnipresent God, and must make way upward until he arrives at self-knowledge of his true existence. At every step he attains a different mode of consciousness, receives other impressions, makes other observations, gains other experiences, the memorable remembrances accompanying him to the highest stages, while such as do not belong to the higher disappear for him. The way to self-knowledge is the way to eternity and embraces many manifestations in the flesh, or reembodiments or revelations of the Soul in successive forms. It is the school of the Soul, and her individual development, through a series of personal states of existence, is the school of the Mystic, in which birth and death alternate without cessation until man perceives himself as the creator of the states of his existence.

The truth in the Christian and in the Hindu Mystic is one and the same, even if the words differ by which they are taught. It has nothing to do with the patchwork of exoteric science, but relates to the understanding of the whole, out of which results the understanding of individual manifestations as self-evident. The Soul of man is the Whole, and he must comprehend himself as One with the All, if he wishes to recognize the Whole in truth. Whoever arrives at this consciousness by the power of the Divine Love dwelling within, will recognize God within himself, and the Divine powers as his own. He feels God in his innermost being as the love beyond all desire, his personality as the outflow of his own will. He perceives God's power as the creative Word within; Its workings as the manifestation of Itself; Its favour as justice; Its breath as the life in all; Its perfection in the truth, and the order of all things in the nature of Its law. He perceives God as the imperturbable tranquillity at the foundation of his soul, "the atom of the sages," the "rock" on which the church of the God-Man (that is, the recognition of truth) is founded, and he will find the everlasting beatitude in the realization of the Divine existence within himself.

This mystical Self-recognition is not

something, of course, which one can produce for himself as a pastime, or for the gratification of scientific curiosity, as it demands such a self-negation of selfhood as does not originate from our own will or fancy, but from the creative forces of the Spirit of God within, whereby the new man is reborn in spirit and in truth and obtains a higher consciousness and a higher spiritual existence.

The human spirit, a reflection of the Divine Spirit, seeks and wanders amid the multitude of appearances and does not recognize the Unity, the substance. The Holy Spirit of God strives after nothing but His own revelation. Whoever finds himself in this spirit of truth has found God, the truth, and all things; God and the kingdom of the spirits, heaven and earth and the whole of Nature.

Therefore say the Rosicrucians: Who knows many things and does not know the One, knows nothing. Who perceives the One, knows the substance of all. Every man has the seed of this understanding within himself. The more it grows, the more the soul ascends, the farther broadens the circumference of self-conscious thought and perception. He reaches those heights where his own personality and everything earthly is but a moving picture till finally he attains the state of Self-consciousness that can be described as a blending of Divinity in Man. This blossoming of God-consciousness in the heart of man, whose Light penetrates and softens the hard shell which ignorance has fashioned around his soul, is expressed by the Rosicrucians under the symbol of a Rose. The spiritual powers which further its growth, are spiritual faith, divine love, selfless hope and true patience.

THE END.

N.B. The book, "Among the Adepts," as thus concluded, will shortly be issued in volume form .

* * *

ALAS, alas, that all men should possess Alaya, be one with the Great Soul, and that, possessing it, Alaya should so little avail them!

—Voice of the Silence.

VESTIGIA

I took a day to search for God,
And found Him not. But as I trod
By rocky ledge, through woods untamed,
Just where one scarlet lily flamed,
I saw His footprint in the sod.

Then suddenly, all unaware,
Far off in the deep shadows, where
A solitary hermit thrush
Sang through the holy twilight hush—
I heard His voice upon the air.

And even as I marvelled how
God gives us Heaven here and now,
In a stir of wind that hardly shook
The poplar leaves beside the brook—
His hand was light upon my brow.

At last with evening as I turned
Homeward, and thought what I had
learned

And all that there was still to probe—
I caught the glory of His robe
Where the last fires of sunset burned.

Back to the world with quickening start
I looked and longed for any part
In making saving Beauty be.
And from that kindling ecstacy
I knew God dwelt within my heart.

—Bliss Carman, in
Harper's Magazine.

* * *

Very fortunately the Causal body rejects all evil, which stamps itself only upon the lower and less permanent sheaths, the matter of which has greater affinity for evil. All good and uplifting influences are steadily stored up in the Causal body, making it stronger and more powerful to overcome, and thus the evolution of the soul goes on in spite of man's waywardness.—Ella Adelia Fletcher in "The Law of the Rhythmic Breath."

* * *

THE light from the the ONE MASTER, the one unfading light of Spirit, shoots its effulgent beams on the Disciple from the very first. Its rays thread through the thick, dark clouds of Matter.

—Voice of the Silence.

THE CANADIAN THEOSOPHIST

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OFFICIAL NOTES

Members in arrears for current year's subscription must not expect to get their magazine.

* * *

Mr. J. H. Simpson of the New Zealand Educational Trust Board cables that the vacant principalship has been filled.

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Reports of Mrs. Besant's suit against The Daily Graphic for libel are to be had from the T. P. H. for one shilling each.

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Fifty copies of Volume I. of The Canadian Theosophist have been bound up, and make an attractive book. They are sold for \$2, and early application will be necessary.

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Mr. George McMurtrie has sold all his last shipment of the new edition of "The Secret Doctrine," but expects a new consignment soon. Orders should be placed early.

* * *

We expect to begin the publication of the chapters dealing with Madam Bla-

vatsky and Theosophy in "Cities Seen," next month, by kind permission of the author, Mrs. Walter Tibbitts, whose other book "The Voice of the Orient," and a recent new novel, are well worthy the attention of students.

* * *

We have not heard from Mr. Ernest Wood since his visit to Winnipeg, but his lecture tour in the West has been a great success. We hope to have him in London, Hamilton, Toronto, Ottawa and Montreal after the New Year, as he is to be in Buffalo towards the end of December.

* * *

Mrs. Maude Lambart-Taylor after a most successful month in Ottawa, spent eight days in Toronto, lecturing every evening in the new Theosophical Hall. Various difficulties and counter attractions somewhat lessened the attendance but the results were on the whole highly satisfactory, and Mrs. Lambart-Taylor's lectures were of a high order, and capably expounded the principles of The Secret Doctrine. She spends the rest of the month of November in Hamilton, London and St. Thomas, with lectures in Brantford and Stratford also.

* * *

Owing to the objection raised by Dr. H. N. Stokes of Washington to the method of taking the vote in Canada in the presidential election of Mrs. Besant, Mrs. Besant has decided not to count the Canadian vote. There was no opposition in Canada to Mrs. Besant's election and to save expense and labour the Lodges were asked to report negative votes. Only eight, from a western Lodge, were recorded, these being explained to be as not against Mrs. Besant, but against the principle of an uncontested election. The election was consequently *nem. con.*

* * *

A Braille section for the blind has been started (on a small scale) in connection with The Toronto library. At present the following books are on hand:—Popular Lectures on Theosophy, Besant; The Logic of Reincarnation, Rogers; Karma—Nature's Law of Justice, Rogers; The Changing World, Besant; Key to Theosophy,

Blavatsky; and *The Voice of the Silence*, Blavatsky. The following pamphlets are available:—*At the feet of the Master*, Krishnamurti; *Spiritual Life for the Man of the World*, Besant; *Reincarnation*; *Leadbeater*; *The Coming Christ*, Rev. Scott Moncrieff; *Karma*, A Cure for Trouble, Fullerton. Also “*The Light Bringer*”; which is now a quarterly magazine.

* * *

Mr. B. F. Wadia is at present in Geneva as delegate appointed by the Indian Government at the International Labour Conference of the League of Nations. This distinction conferred upon him for the second time by the Government, should silence the criticism of those who have spoken of him as out of harmony with Government policy. He will be in Geneva until the end of November, and after that we hope to have definite information concerning his visit to Canada, which is expected to begin early in March. He will spend eight weeks in the Dominion probably beginning at Montreal and working west to Victoria, whence he goes to California. The earliest possible information will be sent the Lodges when definite dates are known. Mr. Wadia has been lecturing extensively in France, Belgium, the Netherlands and Scandinavia, and his message conveying Secret Doctrine principles has been received with the greatest enthusiasm everywhere. Many outside bodies and organizations have invited him to address them and in this way Theosophical ideas have been widely spread.

MR. WADIA IN EUROPE

Mr. Craig P. Garman sends us the following account of Mr. Wadia's tour in Europe:—

Having come all the way from California to Paris to attend the world Congress of the T.S., I had in mind to visit some of the European countries. Having come to know that Mr. B. P. Wadia was touring in Europe, I took the opportunity of accompanying him, and thus viewing Europe through Theosophical eyes.

Having seen some of the work done by Mr. Wadia, I feel that our members may

like to have a share in the knowledge of what is being done. And therefore I beg to send you for your Sectional Magazine a very short report of Mr. Wadia's lecturing tour.

of the T. S. who Mr. Wadia is. He has been known as International Manager of the Theosophical Publishing House, and as a self-sacrificing worker of many years at the International Headquarters at Adyar. His splendid lectures to the public are highly appreciated. But to my mind the real work of Mr. Wadia lies in his capacity to carry inspiration to the members of the T.S., to make the power of Theosophy and the Masters of Theosophy real to them.

After the Paris Congress Mr. Wadia spent a few weeks in Belgium, lecturing at Brussels, Antwerp, Ghent, Ostend, Liege, Charleroi, Marlanwelz. Altogether 19 lectures were delivered, two of them to the Universite Internationale at Brussels, a remarkable institution, splendidly conceived and in the process of building by Monsieur Ottlet, which aims to present the traditions, education and culture of all the nations of the world through lectures and valuable collections. To the students and friends, Mr. Wadia lectured on the six schools of Indian Philosophy.

During this time also two important invitations were received by him; one from the First World Congress of Psychical Researchers which met at Copenhagen, and the second from the Third World Brotherhood Congress which met at Prague in Slovakia. Mr. Wadia was not able to go to either of them but sent papers which were read and are reported to have been received with satisfaction. The Psychical Research Congress officials were so impressed with the paper that they arranged a special lecture during Mr. Wadia's short stay at Copenhagen in the first week of October at which time he spoke to a very distinguished gathering. The World Brotherhood Congress is an important international gathering but so far confined to Christian Countries, and Mr. Wadia was the first non-Christian who was requested to give the Indian Point of View. At both of these great gatherings Theosophical

points of view were presented, and gained appreciation.

One marked feature of the Belgian visit was the enthusiasm which Mr. Wadia raised among the Labourers and Socialists. Theosophical friends all over the world perhaps have little conception of the position of Mr. Wadia in the international labour world. Everywhere I went with him I found that in the Labouring and Socialistic circles his name was known as the founder of the Labour Movement in India. Mr. Wadia speaks fearlessly to these working classes, discontented with their lot, devoid of any religious belief, but who are men and women with aspirations to better their lot and condition. Mr. Wadia speaks to them in a simple straight language the doctrine of the Soul, Brotherhood from the spiritual point of view, the unity of life, the Socialism of love that constructs and does not destroy; and they listen and applaud these high sentiments.

Another great feature of appreciation with these labour audiences comes when Mr. Wadia speaks of the internationalism of labour, of the brotherhood of the white and coloured races. It is an inspiring sign to see these hard, stern men affected by spiritual idealism, and when the response comes one feels that there is indeed hope for the world of to-morrow.

The *World of To-morrow* is the title of one of Mr. Wadia's lectures to which middle and rich classes come, and to them he also speaks of spiritual things. He shows how and where Europe went wrong, and how the state has to be reconstructed on spiritual lines. When he appeals to them to let the religion of church go and the religion of Christ live, a smile of appreciation and applause generally manifests. When he says that they should not worship the dead Christ but the living one; when he tells them to utter not by lips but by life the prayer "Thy Kingdom come"; when he appeals to them to look for the Christ in their own hearts and not in an outside heaven; and when he bids them to look to the East for the Dawning of a new Day, they listen with rapt attention and break into applause.

The Press notices Mr. Wadia and his

activities most favourably. Long reports of his lectures appear with interviews; often leading articles comment on the work done. Thus through his socialistic and international work large numbers of people receive spiritual and theosophic truths in a form that is completely acceptable to them.

After Belgium came Holland where Mr. Wadia worked for exactly a fortnight where 56 meetings were held. A week was spent at the delightful country place, Ommen where some 30 members gathered to a kind of a Theosophical summer school where talks on Yoga and Meditation, on H.P.B.'s Secret Doctrine, etc., etc., were given. It was a time of great inspiration, and many felt that this coming together for study and meditation had given them a closer touch with the great world of reality. Following the school, lectures were given in nine cities in as many days, transportation being by motor with splendid weather prevailing.

Copenhagen was the next city to be visited. In this beautiful and cultured capital city of Denmark four splendid lectures were given to Psychological researchers, to Social Democrats, and to Theosophists. We entered Sweden on October 5th at Malmo where we stayed only for half a day, during which three meetings were held, the last of which was to a public audience of 700. After Malmo came the visit to Goteberg, where we are to-day, the 7th of October, and where the programme calls for four meetings. Early to-morrow morning we leave for Christiania, the Capital of Norway where the annual convention of the Norwegian Section is now being held, and where a very full programme has been arranged. The Norwegian Sectional magazine has written a most appreciative article in the form of a welcome to Norway.

Next comes Gefle, Sweden, for a day and a half, and then to Stockholm the headquarters of the Swedish section where once again a very full programme is arranged. We leave for Helsingfors, Finland, on the 16th of October, and with the completion of the work there Mr. Wadia's long European tour which began in the far south of

Europe in Marseilles on the 20th of February and ended in the far north at Helsingfors on the 20th of October will come to a close. During this nine-month period, France, England, Belgium, Holland, Denmark, Norway, Sweden, Finland have been visited, and some 2500 miles of travelling was accomplished.

Throughout the tour great hospitality was accorded by the members of the Society everywhere. We were made to feel at home in all places visited. The public came in large numbers, the largest in each country being: Nice, France, 400; Leeds, Eng., 400; Amsterdam, Holland, 600; Brussels, Belgium, 900; Copenhagen, Denmark, 450; and so far in Sweden, at Malmo, 700.

The government of India has appointed Mr. Wadia as a member of the Indian Delegation to the International Labour Conference of the League of Nations which meets at Geneva in Switzerland on the 25th of October, and continues for about a month. This is the second time that he has been nominated by the government. Thus Mr. Wadia's work has not only been acknowledged by the working classes of India, on whose behalf he has been labouring, but by the Government of India also. It should be highly gratifying to the Theosophical Society that one of its members will be at such a gathering for the second time, a gathering fraught with great possibilities for the welfare of the poorer classes, for the evolving of a harmonious relationship between employers and workers, in a way a truly theosophic work which is endeavouring to bring different classes together and unite them for the common purpose of human welfare.

From Havre late in November Mr. Wadia sails for the new world, and, needless to say, for the purpose of promoting the spiritual work in which he is engaged.

FELLOWS AND FRIENDS

Among the visitors at the housewarming reception in the Theosophical Hall in Toronto on October 12 were Mr. and Mrs. E. M. Westland, London Lodge; Mrs. Laidlaw, Miss Anna Robinson, Hamilton; Mr.

David B. Thomas, Montreal; Mrs. Fox, Ottawa; Miss Wood, Australia.

* * *

Miss Agnes Stanley, 34 Balmuto St., Toronto, of the Toronto Lodge, has had a letter from Mr. Harding, wife of the President of the United States, expressing sympathy with her work as President of the Canadian Anti-Vivisection Society, and "with all movements for the protection of dumb creatures, and for the alleviation of their needless suffering." In this connection may be mentioned the fact that on March 21 last was organized in Victoria, B.C., "The Humane Education and Anti-Vivisection Society in Canada," the secretary of which is Miss Dora Kitto, 323 Sayward Bldg., Victoria. Ordinary subscriptions are \$1 a year. Both societies will be glad to assist in any way that will forward their object, and will be glad to help in forming societies in other cities.

AMONG THE LODGES

Winnipeg Lodge reports a splendid series of lectures by Mr. Ernest Wood. His lectures are most logical and satisfying, and he treats his subjects in a very different manner from most of the visiting lecturers, dispensing entirely with the elaborate technical terminology which is such a stumbling block to those of the public who are little acquainted with Theosophy. Mr. Wood is a fluent speaker, and particularly good at answering questions.

* * *

Mr. R. H. Cronyn, President of the London Lodge, replied to the attack upon Theosophy made by the Right Rev. David Williams, M.A., D.D., LL.B., Lord Bishop of the Diocese of Huron, in a sermon in St. Thomas, on Sunday, Sept. 25. Mr. Cronyn's able letter appeared in the London Free Press of October 15, and we hope to reprint it next month.

* * *

Mr. Ernest Wood lectured in Winnipeg, Nov. 2, on "What Theosophy Is," 3rd, "The Human Life Cycle," and 4th, "Mental Training and Thought Power." The Lodge received much stimulus from his visit and has experienced a decided revival of interest.

A House Warming Reception was given by the Toronto Lodge on October 12, in connection with the completion of the new Hall and Headquarters. There was plenty of music and refreshments and a few dances at the close, and a very happy and harmonious reunion among many old friends. Regret was expressed at the absence of others especially those who had helped to bear the burden in the past, and the labours of all who had contributed to the work of the Society since it was chartered in 1891 were recognized. Much interest was felt in the address of Mr. S. L. Beckett, a former president, and Mr. F. J. Brown, another old Theosophist, contributed to the gaiety of the evening with reminiscences of the past. Mr. Roy Mitchell was presented with a "sprig of Acacia" in the shape of a new cane on the occasion of his departure for New York. The musical programme was contributed by Mr. and Mrs. Scott and Mr. George McIntyre. Mr. Smythe presided.

* * *

An unusual and interesting lecture was given on October 10th, in Victoria, by Prof. Ernest Wood who is Professor of Physics and Principal of the Sind National College, Hyderabad, India, the subject dealt with being "Thought Power and its Effect." He said among other things that thought was a fundamental power of consciousness. It was indeed the principle of activity in consciousness turned towards matter. It could not be truly said, for example, that he lifted his arm, but that he thought, and the arm moved, because the power of thought was in some mysterious way related to the matter and energy of the outer world organized in the form of his brain and body. It was thus not extraordinary on general principles that where there is thought there was power, and he himself, like many other students of the occult had, in the most scientific manner verified the existence of many unusual powers of thought. Many years ago from experimenting with a group of English students he had proved the fact of telepathy and the impression of thought on matter. For example, in one form of experiment he would think of a proverb, such as "Too many cooks spoil the broth"

and another member of the group, sitting blindfolded with a cloth would see a picture of men bustling about, getting in each others' way and spilling things. He also related some more complicated experiences with reference to the phenomena of dreams and the projection of what is called the astral body, and explained some of the mysteries and powers of those sub-conscious operations in our minds which surround what might be called the spot light of conscious attention. Finally, he assured his audience that the study and development of the hidden powers in man would surely play a great part in the future of science and even of daily life. He asked his hearers to remember that what he had been speaking about was only one aspect of Theosophy; which concerned itself with many different aspects of human inquiry all tending to the promotion of universal peace and the brotherhood of humanity. Mr. Wood resides permanently at the Headquarters of the Theosophical Society, of which Mrs. Annie Besant is the world famous President, at Madras in India, and he is on a year's lecturing tour round the world. He has spent several months in China and Japan, and after touring the States and Canada will proceed to the British Isles and back to India via France, Switzerland, Italy and Egypt.

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OUR EXCHANGES

Teosofia en el Plata for July is the 19th issue from Buenos Aires and has an excellent bill of contents including an article by W. Q. Judge and one by B. P. Wadia.

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Espero Teozofia is an Esperanto Theosophical eight-page magazine published in Praba-Dobis, Czecho-Slovakia, which may also be had from the Paris Headquarters.

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Theosophy in New Zealand for September continues to be bright and readable. It avoids the dry-as-dust material. The Canadian Theosophist is complimented by two editorial references.

* * *

Theosophy for November should be interesting reading for members who know

nothing of the events of thirty years ago. Col. Olcott's resignation at the instance of Mrs. Besant, Wm. Q. Judge's succession to the presidency, his earnest effort to get the withdrawal of Col. Olcott's resignation, his success and the result of it are the subject of the month's chronicles.

* * *

Papyrus for September is nothing if not occult. It also looks for an evil fate for the Fifth Race if it do not mend its ways. "We are on our trial at this precise moment," it italicizes. "The danger arises of utilization by an unenlightened, thoughtless and ease-loving humanity, for selfish purposes, of the terrific forces of Nature, and Nature blindly redresses the balance; it can do no other"!

* * *

Apart from a report of Mrs. Besant's lecture on education at the People's Palace last July the most notable article in Theosophy in England and Wales is Josephine Ransom's review of "The Rising Tide in Colour," Dr. Stoddart's book on the Race question. She concludes: "He wants the white world to remain dominant, supreme; but the future has in it possible racial changes and secrets of which our author does not dream, and which would, if he considered them, greatly surprise him."

* * *

In the October Theosophist Mrs. Besant copies her telegram to her paper "New India" on the occasion of the Moplah outbreak. The last paragraph reads: "There must be no doubt on which side *New India* stands in this struggle. It stands for Home Rule obtained through the Councils and all constitutional means. It stands for the British Connection, for Co-operation between the two Nations. It stands beside the Indo-British Government through the struggle provoked by their enemies. And may God defend the Right."

* * *

The Messenger for November has an article by Mabel Collins on "The Mission of the T. S." Theosophia, she says "means communion with the Supreme, by which direct illumination is obtained." This will not be welcome news to those who are pre-

pared or are preparing to dispense it at second hand. The name of the T. S., she added, "contains the simple message."

* * *

Theosophy in South Africa for September has an article on "Sources of Disharmony", in which "certain movements" are criticized. "No one has any right to advocate these as theosophical orthodoxies. for that means that some external authority is active, and no such principle is admissible in the Theosophical movement. Everyone is entitled to hold any conviction he may have reason to adopt, be it Catholicism or Protestantism, Christianity or Hinduism, Masonry or anything else; and he may ally himself with any practical movement, political, social, economical or industrial that may appeal to him; but no one should be penalized or considered lacking in any Theosophical respect if he dismisses all these and takes a road of his own." Say, brother; you've said it!

* * *

T. H. Martyn in Theosophy in Australia for September writes: "To aid themselves to be something worth while, many people find some sort of a religion a help. H. P. B. knew perfectly well that The Theosophical Society could never, and must never, be a religious organization or a religion; to pretend to be either would kill it as a universal movement, but she presented us all with that rarest of gifts, the Elixir Vitae of the alchemists; the Philosopher's Stone of all time, which transmutes all the common things of daily life into a religion. She proclaimed the Divinity within each one and explained it. She told us how we may hear the 'Voice of the Silence' itself, and contact the infinite while still encompassed with this mask of flesh. Intermediaries are not necessary; naught, indeed, but a clean heart, and the silence and the chamber with the locked door."

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Also received: For September, Adyar Bulletin, Revista Teosofica Chilena. For October, Teosofisk Tidskrift, Sweden; Theosophy in Scotland; Revista Teosofica, Cuba; De Theosofische Beweging, Amsterdam; Theosophia, Amsterdam; Theosophy in Australia. For November, The Protestant.

FROM HEADQUARTERS

(By Our Adyar Correspondent.)

"Vasanta Ki Jai", Vasanta Victorious, one felt was the keynote of our Chief's seventy-fifth birthday. So much accomplished in the twelve months that have passed since the last anniversary: steps towards self-government for India which now appear no longer as steps, but rather as giant strides, the entrance upon another septennate of Theosophical presidentship, the successful carrying into effect of the great World Congress, the first of its kind, of the Theosophical Society; these are the laurels that crown this victor in countless fights for freedom, for truth and for humanity.

Nature was kind to us, for the weather was fine and Adyar compound was looking very lovely, owing to the frequent showers we have had. The celebration began at a very early hour with a meeting, at 6.45 a.m., of the Fellowship of Teachers, to offer their greetings to the President and to perform their beautiful annual ceremony of rededication to service. Then came the Adyar residents with flowers and love and gratitude. The Boy Scouts held a Rally in her honour. They met at Damodar Gardens and the Provincial Commissioner and his wife came to offer their congratulations to the Honorary Commissioner, Mrs. Besant, of the Boy Scouts of India. The Provincial Commissioner spun a stirring and excellent yarn, suitable to the occasion. Afterwards, the Society for the Promotion of National Education brought their tribute of devotion and good wishes. A visit to the Theosophical Publishing House succeeded, with more garlands, affectionate greetings, and a gift from the staff, and a distribution of goodwill to the employees. A short interval, to take breath so to speak, preceded an initiation of six new members into the Theosophical Society. At 3.30 p.m. there was another Boy Scout celebration, on a bigger scale, in Madras. Then a fine reception at Gokale Hall by the National Home Rule League, from which we returned to Adyar at about eight o'clock, only

in time to prepare for the last function of the day, a musical party at Olcott Gardens, arranged by some of the indefatigable Adyar residents. After remaining with us there for some time our much-fêted and ever-smiling Chief retired. I will not say to rest, for one never knows what other work she may have to do after she leaves us. Rather a wonderful achievement for a body of seventy-four years of age, such a day as that, carried through with unruffled mien and no slightest trace of boredom. I have emitted to mention that "New India" also celebrated the occasion, also the Girl's School at Mylapur and the Young Men's Indian Association; at all of which places similar ceremonies of garlanding and gifts to the President took place. At the last-named, food was distributed to 700 poor people, following the old Indian custom for such celebration. In the President's speech at Gokale Hall, one was struck once more with the remarkable place that India holds in her heart and mind. It is something more than love of country that is expressed in it, it is a profound reverence for some ideal of which that country is but a dim reflection. If one could imagine an archetypal India, there I believe one would find the India of which our Chief speaks and dreams and for which she unceasingly works. That India would be all comprehensive as India's religion, in its pure state, is all comprehensive; it would include all, it would serve all, it would protect all, it would pervade all, it would bring moksha, freedom, to all. The super-state made real.

While we were thus strenuously celebrating the President's birthday in Madras, Bangalore was paying its tribute of regard and affectionate reverence to her faithful colleague, Dr. S. Subramania Iyer, whose natal day was also 1st October. He is lovingly spoken of as the Grand Old Man of Southern India. Mrs. Besant was the subject of the speech he made in reply to the address presented to him, and it is interesting to see how clearly the light of the intellect still shines out from that aged and frail body. Asked by "To-morrow" how it feels to be eighty, his glad reply is,

“Young friends! it is full of good cheer.” May we all find it so when we get there.

October is quite an important month in Indian history and tradition. It is really the new year, the month of auspicious beginnings; all undertakings begun at this time have the blessing of the Goddess of prosperity. The first nine days are given up to worship culminating on the 10th, when all implements, books, machinery, and weapons are worshipped, that is to say, the elementals which are associated with them are propitiated. In every household you will find what would correspond to a spring cleaning in an English home. The custom has a very ancient origin. It was on this day that the Pandavas, having fulfilled the terms of exile imposed upon them by the Kauravas, when their king had gambled away his kingdom, again took from their hiding-place their weapons, worshipped them and prepared to win back by force of arms their kingdom which the treacherous Kauravas refused to return, proving faithless to their agreement. These were no common weapons but were charged with magic powers, for instance, the arrow of one Pandava, when shot from the bow, multiplied into a thousand arrows, that of another could find its mark in response to a sound made by the opponent and so on. Thus it became a favourite day for warriors to begin a battle. This day is called Dasara, the tenth day of the bright half of the month and later it was customary for the Kshatriyas and the King to hold a procession through the capital and to invoke the blessing of God upon their arms. On this day too Shri Ramachandra, the ideal king of India, proceeded to Lanka, which is now Ceylon, to fight Ravana. It is especially celebrated as the birthday of the Lord Buddha. The full moon day of the month is the harvest moon, so that it is altogether a time rich with associations throughout the whole of the land. It is also the month for balancing accounts, new books for the coming year are opened and merchants and customers celebrate the occasion with feastings and new year greetings. These festivities take place at the end of the month when all the religious festivals are over. Our President, then,

could not have been born in a more favourable month, according to Indian thinking. Quite by accident I saw the way in which this festival is kept within the privacy of the home. I had mistaken the place arranged for a reception that was being given by a member of the Bharata Samaj, and went into one of the Indian homes on the Compound to find out the proper place of meeting. As I stood at the door I saw an arrangement of dolls at the end of the room, reminiscent of the Girl's festival of Japan. I was invited to come in and see the “exhibition”, and it was explained to me that this was the day in which the ladies of the house celebrated the Dasara festival. All the ornaments of the home, the children's dolls, etc., all have their place in this *puja* of implements; and it is a very pretty sight to see all these articles tastefully arranged together with flowers and foliage. The women vie with each other in getting the largest and most varied collection. In the exhibition I saw there were beautiful little models in carved ivory, cleverly wrought models of all the various crafts of India, a complete set of all the vessels used in the Indian home deftly carved in rose-wood, as well as a large assortment of porcelain ornaments of European origin. I regret to say that these were of very inferior quality, but the average Indian woman has few opportunities of acquiring the rarer kinds of European china. Some of the really lifelike Indian composition models were acquired at temple festivals and one might be a long time in India without discovering them.

The political situation remains much the same. Though it cannot be said that the Gandhi Non-co-operation movement is suppressed, it can be claimed that it is held in check; and the atrocities that are taking place on the Malabar Coast in connection with the Moplah rising are having one beneficial effect. They are lowering the emotional temperature of many thousands who were showing febrile tendencies. Our President continues her calm, considered, educational political work, grafting the new on to the old on constitutional lines so that India may escape all the misery arising out of too revolutionary changes. She is

endeavouring to make the public realize the peculiar character of British Government, in this regard, for it provides for very marked changes being brought about without the direct action of the Legislation—by means of Conventions.

Adyar, 10th October, 1921.

CORRESPONDENCE

Editor, Canadian Theosophist: In connection with the interesting discoveries of the previous incarnations of certain members of the Theosophical Society which have recently been made in Australia, I would be obliged if you would allow me the use of your columns to place a suggestion before the Executive Committee of the Canadian Section. My suggestion is that the Committee, in collaboration with some trained psychic investigator, should prepare a Theosophical "Who was Who" for the guidance of its members and of Theosophists generally. Such a work is rendered very necessary by the friction and even, I am sorry to say, jealousy which has arisen among some of our members over the question of the authenticity of their psychic pedigrees. This would not only constitute an authoritative Index for those members seeking information concerning their past lives but would also provide a list, as it were, of prior reservations for the guidance of those persons not yet informed of their previous existences. Alternate choices should be allowed to cover any cases of doubtful identity. For example, one of our esteemed local members is satisfied that he is Frederick the Great, whereas I happen to know that he is, as a fact, Baron Munchausen. The error, no doubt arises from the fact that both these personages were of the same nationality and about the same period. In my own case there is a doubt as to my identity of a somewhat humiliating nature. While I have been assured by a psychic investigator of calibre that I am King Henry V. of England, who was a wise and courageous monarch and a loving husband, there are on the other hand persistent indications that there is a possibility of a slight mistake having been made in the numeral. In short it is not unlikely that I was Henry VIII and not

King Henry V. It would be wise and kind, I think, to allow cases of this sort the benefit of an "alias", or more properly, perhaps, of an "alibi". The necessity for such a publication as the one discussed is strongly emphasized by a most unfortunate situation in our own little Lodge. We have in our membership no fewer than three Marys, Queens of Scots, the result being most embarrassing, especially when the three-in-one, as one might say, meet. In conclusion I feel it would not be irrelevant to quote the words of our Assistant Recording Secretary (who, by-the-way, was Herodotus), who said to me recently: "Reincarnation, my dear fellow, gives one presumptive title to any figure in history. Therefore when you're picking, pick a winner!"

PERTINAX

MARY HIESTER REID

Obit. Oct. 4, 1921.

Free from the thrall called life,
 Palette and brush laid down;
 Off with achievement's strife,
 Donned the immortal's crown;
 Yet hovers she near 'neath the Wych-
 wood tree,
 This, the roses she painted, tell to me.

Knelt not to gods of dress,
 Knew naught of gossip's blight,
 Lived she to work and bless;
 This was her heart's delight.
 And the smile of welcome to all she gave,
 Would fashion a knight from the meanest
 slave.

Why mourn we our loved, laid low?
 We also our time abide.
 Are they lost because they go?
 Nay! for they have not died.
 The body rests, but the soul is free
 To charm as of old with it's melody.

Queen, both of roses and hearts,
 Her mortal course well run;
 Her's both the good and the better parts;
 Martha, and Mary, in one.
 Still reigns she here, while there her body
 lies.

The good, the pure, the noble, never dies.

—D. S. Macorquodale, in
The Mail and Empire.