

THE CANADIAN THEOSOPHIST

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DEATH---AND AFTER

Editor, Canadian Theosophist: That the fear of death has been one of the most potent causes of human unhappiness for at least the last 2000 years is patent to all observers. Fear, not only of what may be in store for one's self, but still more perhaps of the fate that may have overtaken some dear one cut off in the midst of careless life behind whom "Death slams the door so rudely in our face."

Theosophy, in common with spiritualism and other cults, has done much to remove this dread shadow, but we Theosophists must be on our guard lest it be allowed to creep over our lives once again. Fear has always been a favourite instrument of persuasion in the hands of ecclesiastics; let us, then, see to it that nothing which might be twisted into such a weapon is allowed to remain unchallenged as part of that teaching which we offer to the public, for its retention could only be justified by the most reliable evidence and conclusive reasoning.

Probably most of us have felt sorry for the poor old crusader whose son was killed in battle before he had finished with youthful indiscretions. The father was so filled with anguish at the thought of what his boy must be suffering in purgatory that he gave up slaying Saracens in Palestine in order that he might devote the rest of his life to the restricted benevolence of praying for his son's release, and his family's protection from sudden death.

One regrets the simple ignorance of the old knight, but would not many of the

assertions made by members of the T.S. with regard to life after death be almost as distressing to mourners as the fearsome superstitions of medieval times?

Lovable youths are not infrequently addicted to sensual pleasures, and even daughters of Theosophists have been known to relish butcher's meat, Christmas punch and cigarettes, and many estimable people are slaves to tea or coffee drinking. When such people die their sorrowing friends would find but small comfort from a careful perusal of such works as the one lying before me, "The Astral Plane," by C. W. L.

For instance, on page 40, we are told of an "artificial elemental" that, having acted as a tempter during the earth life just ended, proceeds to imprison the consciousness in a series of "shells," the outermost of which consists of the coarsest particles of the astral body.

In this predicament our friend is obliged to remain in lonely suffering until the vitality of these coarse particles has been exhausted. Meanwhile the prisoner still longs for the comfort of a cup of tea or a nip of something stronger, as the case may be, until, by deprivation, he or she has given up desiring such things: but until the next coarsest layer becomes the limiting medium, the victim of bad habits can only be aware of those sights, sounds and entities whose vibrations correspond to his lowest and coarsest desires, thoughts and feelings. He can receive no solace from those left behind or from those gone

on before except the vague help and comfort of loving thoughts and good wishes— if these can be conveyed by telepathy through the opposing shells.

And this sort of thing is what happens to the "majority of Mankind." (See page 50.)

The question is: Need we believe that this sort of suffering awaits the average sinner, and far worse things the "drunkards, sensualists and such like," who, after all, are more to be pitied than blamed?

In the introduction to "The Astral Plane" the author says: "The object of this manual is to collect and arrange the information, with regard to this interesting region, which is scattered through Theosophical literature, and also to supplement it slightly in cases where new facts have come to our knowledge. It must be understood that any such additions are only the result of the investigations of a few explorers, and must not, therefore, be taken as in any way authoritative, but given simply for what they are worth. On the other hand, every precaution in our power has been taken to ensure accuracy, no fact, old or new, being admitted to this manual unless it has been confirmed by the testimony of at least two independent trained investigators amongst ourselves and has also been passed as correct by older students whose knowledge on these points is necessarily much greater than ours."

The following questions must arise in the mind of the most "gentle reader": What books are included in "Theosophical literature"? (references would have been useful). What were the "precautions taken"? How and to what extent were the investigators "trained"? In what way were they "independent"? And who were the "older students"?

How can we tell that the leading clairvoyant was not observing thought-forms of his own creation and that the confirming witnesses were not also deceived by them?

Swedenborg was a great scientist and an honest man, yet it is very evident that all his visions were deeply coloured, if

not entirely formed, by the religious teaching of his day.

The warning against taking the "additions" as authoritative should be well heeded, but the fact that the student has no means of distinguishing these "additions" from the "facts" collected from Theosophical literature must deepen that sense of doubt with which the foregoing queries envelop every statement in the book.

The "Voice of the Silence" begins with these words: "These instructions are for those ignorant of the dangers of the lower Iddhi," and be it remembered that this book was evidently intended, not so much for "beginners," as for those seeking the entrance to the Path.

Foremost among these dangers might be named the illusion and glamour that may lead astray even well meaning investigators of that mayavic region—the world of the great illusion—wherein a black magician might appear as a guru of light and wisdom.

It has been argued that it is only reasonable to suppose that before the human ego can enjoy the unsullied bliss of Devachan it must have shaken off every desire that could cloud the purity of that spiritual state. My reply would be that the real man has never participated in or been contaminated by the coarser pleasures of terrestrial life. Neither the intellectual nor the spiritual nature are more than spectators of drunkenness, for instance. Such things belong to the animal nature—kama—and are automatically left behind in kamaloka, clinging to part of the etheric body, with which they form the shell, or kamarupa.

To reason by analogy: After an earthly day we drop asleep and leave physical pain with the physical body; we forget at once the shortcomings of our waking hours to enjoy rest and peace until we wake up again. A bad man after a day of successful wickedness sleeps as peacefully as an innocent babe—provided that he has an equally good digestion. In like manner, when we close our eyes in the long sleep of death, we pass with little

or no delay to the rest and refreshment often so badly needed.

It is here on this earth, which H.P.B. says is the only hell that we shall ever know, that man has to learn to control his earthly desires. We are told that after the rest of Devachan when he returns to take up the fight once more he finds his skandhas awaiting him on the threshold of birth and he is born with the tendencies, good and bad, and the powers and weaknesses that were parts of his last personality.

What good purpose, then, could be served by pre-devachanic suffering? And what could be gained by being held back on the astral plane until he became accustomed to doing without those very same things that will attract him again in the next earth life?

I have heard it stated at public lectures as a comforting reflection, that during the hours of sleep we are able to meet and converse on the astral plane with those who have preceded us to that region. But it is stated on page 31 of the book above referred to that, "All cultured people, belonging to the higher races of the world, have at the present time their astral senses very fairly developed, so that, if they were sufficiently aroused to examine the realities which surround them during sleep, they would be able to observe them and learn much from them. But in the vast majority of cases they are not so aroused and they spend most of their nights in a kind of brown study. They have the astral faculties but they scarcely use them." And, indeed, even if we could converse with our departed friends we could only do so through the layer of astral matter that happened at the time to be forming their limiting medium.

Again, we are informed on page 45 that: "It is no uncommon case for him (the new arrival) to refuse at first to believe that he has passed through the portals of death at all," which seems inconsistent with the idea of those nocturnal meetings with friends, so often referred to by popular T.S. lecturers.

On page 47 the author, speaking of the spiritualistic seance, says: "The peculiar danger of this will be seen when it is recollected that since the real man is all the while steadily withdrawing into himself, he is, as time goes on, less and less able to influence or guide this lower portion, which, nevertheless, until the separation is complete, has the power to generate karma, and under the circumstances is evidently far more likely to add evil than good to its record." Scarcely a fair deal for the real man one would think!

On page 95 the author tells us that a student of occultism will have little difficulty in deciding that the long-continued stream of thought of the praying crusader, above spoken of, would create an artificial elemental capable of producing dirge-like music for the purpose of giving warning of approaching doom. But the said student might not find it so easy to account for the power of the elemental—a mere storage battery of senseless force—to foresee coming fatalities. Another instance of the inconclusive and unconvincing statements with which this sort of "Theosophical" literature abounds.

However, I think I have said enough to show that before accepting the teaching of popularized Theosophy with regard to the discomforts and horrors that may be encountered after death by careless livers, it might be well to study the matter from other books than those usually recommended to the notice of students in most of the lodges.

And, happily, there may be found other and very different accounts of what is likely to happen to most of us and our friends after death. But, strangely enough, many F.T.S. have never even heard of it. I myself, for instance, was completely ignorant of it until after I had been a member of the T.S. for eight years (for about five of which I was in the E.S.)—my own fault, of course, but this is my excuse, Mr. Editor, for requesting you to give this letter so much of your valuable space.

These alternative accounts may be found clearly and fully set forth in "The Ocean of Theosophy" (Judge), "The

Philosophy of the Bhavagad Gita" (Subba Row), Mrs. Besant's "Death and After" (1893), and gathered with a little more trouble from "The Secret Doctrine." Numerous page references to these and other books are given in a letter printed in the "Canadian Theosophist" for January, 1921, entitled "Theosophical Discrepancies."

Briefly stated, this is what is said to take place in most cases: On leaving the physical body, after a short time of "pre-devachanic unconsciousness," that ray of the divine ego that has been experiencing earth life awakes to the ideal personal consciousness and unalloyed happiness of Devachan. Meanwhile those kamic desires that have no place in the devachanic life join with etheric particles to form the kamarupa, which will hang together as a senseless entity until, being cut off from the sustaining life of the ego, it disintegrates, much as the physical body did before it.

There are exceptions to this rule which are fully explained in the books mentioned. But the enquirer will find nothing there to justify any fear of death even for cigarette fiends or gossiping tea-drinkers, for when they die they will go—not to purgatory—but to Heaven.

Many of our members must be convinced that the dissemination of much of this later teaching is all part of a scheme to nullify the original aims of the T. S. Probably counter action was decided upon just as soon as the Society had proved itself capable of guiding humanity towards the knowledge of a liberating and enlightening philosophy. Direct assault would be useless—foredoomed, indeed, to failure, for that philosophy is unassailable, and knowledge once given out cannot be recalled. But a priesthood, including a few highly trained individuals, who, while outwardly professing profound respect for the teaching given out by the Great White Lodge, through H.P.B., were in reality pledged to do all in their power to minimize its influence on the race, might be expected to accomplish much; and if such men together with a band of priests and followers willing to yield un-

questioning obedience to their authority could be recruited from the membership of the T.S., and especially of the E.S.—why, then, the success of these sinister designs would be almost assured. I do not for a moment suppose, however, that the rank and file of any body receiving these teachings are anything but perfectly sincere in their professions, or that they are actuated by any but excellent motives.

Now, it is perfectly obvious that a priesthood must have something to offer in return for allegiance; especially must this be the case with generations who will no longer be influenced by personal love and reverence for the founders of their Church. When these have passed away it will become necessary that the compelling need of the Church and its priests shall have been firmly established in the imaginations of the flock. Priests to be of any use must be able to help in ways that other persons cannot do.

Here, then, we may find a clue which may lead us to discover why a purgatorial period has been added to the Theosophical account of life between incarnations.

We have already been told that adepts (priests?) can straighten out knots and kinks formed in the etheric bodies of sinners. Soon, no doubt, other powers will be discovered by which sufferers on the "Astral Plane" can be helped by sacerdotal practitioners. Possibly before long means may be found by which the Lords of Karma may be persuaded by, let us say, a favoured cleric to secure a particularly comfortable rebirth for a really devoted member of his beloved Church.

But if a man is really divine and contains within himself all the powers of a God; and if he is in very truth his own judge and the arbiter of his own fate—then what earthly good or harm could any priest, deacon, initiate or mediator do to or for him?

Let me quote from a letter written by a discerning Theosophical student of many years standing.

Dear Madam, I have read with great interest your pamphlet, "Spiritual Leadership," Part II. It is a reasoned appeal

which will affect the judgment of many members of the T.S. It is therefore the more regrettable that one finds throughout the colour and bias given by later exponents of Theosophy, whose departure from, and distortion of H.B.P.'s teaching, has been acting like a slow poison upon the Society for nearly thirty years.

The "Lords of Karma" are, by juggling with the "Secret Doctrine," turned into entities whose function is not alone to enforce karma, adjusting each effect to its originating cause, but are represented as superseding the man himself as creator of his destiny—one finds this idea permeating everywhere in the Society, "paving the way for the priest and mediator."

Says H.P. B.: "The Causeless Cause of all causes should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through the 'still small voice' of our spiritual consciousness. Those who worship it ought to do so in the silence and the sanctified solitude of their souls; making their spirit the sole mediator between them and the Universal Spirit, their good actions the only priests and their sinful intentions the only visible and objective sacrificial victims to the Presence."

W. B. Pease, Victoria.

THE ORIGIN OF THE MONADS

The Astral Rulers of the Spheres (the Planets) create the monads (the Souls) from their own substance out of the tears of their eyes, and the sweat of their torments, endowing the monads with a spark of the Divine Light, which is their substance.—The Secret Doctrine, I. 577 (631).

* * *

He who attendeth to the inclinations of the senses, in them hath a concern; from this concern is created passion anger, from anger is produced delusion, from delusion a loss of memory, from the loss of memory loss of discrimination, and from loss of discrimination loss of all.—Bhagavad Gita, ii. 62-3.

THE MYSTIC CITY

By MRS. WALTER TIBBITTS

Author of "The Voice of the Orient;" "Cities Seen;" "Pages from the Life of a Pagan: A Romance."

(Continued from page 22).

The Second Birth, the meeting of the Guru, is always arranged by the Great Ones in the most perfect and suitable manner. The Masters of the White Lodge are ultra-particular in all matters relating to purity, far more than the most correct men of the world. All is therefore arranged in accordance with this ideal. If the temperament of the aspirant is such that the path of bhakti, or spiritual devotion to a guru in the physical body, is the right one for him, then a guru is found exactly suitable for such devotion. I found my own guru in the body of a young and beautiful woman who inspired me from the first moment of meeting with the strongest natural attraction and reverential devotion, founded on the tie of mother and daughter forged between us in a great many past lives.

A guru of the White Lodge always gives proofs of power unmistakable to the aspirant before asking for obedience or sacrifices. The guru in fact is always recognized by the chela as so much greater than he that the mind ceases from criticism; it can only bow in silent worship.

My entrance into the occult life has been described in *The Voice of the Orient*. From the day of the meeting with my guru in Holy Kashi all life changed for me. Never again has it been the same as before. Within twenty-four hours of our meeting she performed certain functions for me on the spiritual plane which made the world a different place for evermore. I went to her in full adult life. Brought up in the crudest, cruellest Calvinism, I had never had an occult experience in my life. I was, as far as I knew, a simply normal individual, as the majority at this stage of evolution consider normality. The day after I met Her all things changed once and forever. I woke the next morning after our meeting and found myself *clairaudient!*

This was my very first experience, in this life, of the reality of the Unseen World around us. When I told of it later in the day the reply was, "——— was in your room in the astral body last night. She arranged that you should hear that." Reader, can you wonder that we who have entered this life and KNOW,, write of that knowledge as of Aladdin's Dream?

Although only a neophyte in Raja Yoga, it has been my *karma* to know much of the sights and sounds of the Other Life in the waking state. A curious fact in the Occult World, where all is new and strange, is that, in the brain consciousness, a beginner may know more of practical occultism than an advanced occultist who may touch great heights when freed from his body during sleep, but cannot impress his experiences on his memory after waking. All the tuition is now done, as it was in the days of ancient Egypt, on the spiritual planes during the sleep of the body. Every religion is full of instances of this tuition during sleep. The Bible gives countless examples. "Your old men shall see visions, your young men shall dream dreams." The Angel of the Lord appeared to Joseph and to Mary and to numberless other people in dreams. Sir Thomas Browne, the mediaeval physician, knew of these phenomena when he wrote:

"We are somewhat more than ourselves in our sleeps, and the slumber of the body seems to be but the waking of the soul. It is the litigation of sense but the liberty of reason, and our waking conceptions do not match the fancies of our sleeps.

"Were my memory as faithful as my reason is then fruitful, I would never study but in my dreams; and this time also would I choose for my devotions; but our grosser memories have then so little hold of our abstracted understandings, that they forget the story, and can only relate to our awakened souls a confused and broken tale of that that has passed."

Every word of the above tallies so exactly with the experiences of every beginner in Raja Yoga and expresses them so pertinently, that it is obvious that Sir Thomas Browne must have been a neophyte in the glorious science himself.

One night, shortly after the clairaudience came, I saw my guru in the astral body beside my bed in my hotel. Her face, white and very luminous, with shining black eyes, was close beside mine. She drew me from my body exactly as a hand is drawn from a glove. Having left our shells behind in our respective beds, we visited the Sacred Place, went to a Hidden School. I saw the architecture, the pupils, the Masters who inspected them. As we left They were preparing to depart. Only a few were left still watching, when, with an indescribable whiz, almost, but not quite, instantaneously, I found myself in the body and in bed again.

Thus it will be seen that these occult visions are of two kinds. A sleep-walker may remember on waking what he has done during sleep. So the spirit may impress upon the brain what occurred when freed from the body. We may know the events of the night as we remember those of yesterday. Or they may be seen again in the living pictures of the clairvoyant vision, of which more anon.

I had several other experiences of leaving my body and of seeing my guru in the astral body during our first meeting in Holy Kashi. One evening her great love for her newly found child of former births brought her to my room before I had had time to prepare for her advent by the sleep of the body. Then a long and troublesome illness in a lonely hospital ward was the price paid to the Dark Powers for this life of bliss. After that the Tirah Campaign took me to Rawal Pindi and, in the early spring, I went westward. The Divine Music followed me in my travels—but I had no further occult experiences in the waking state, nor memories of the Other State, till five months later. Then came the crux in my spiritual life when I met for the first time the Blessed Mahatma.

I was sleeping at the house of my mother-in-law at Warwick when suddenly the room was blazing and pulsating with the electric presence of One of the Greatest of Gurus. He is not mentioned in Theosophical literature. During the present cycle of evolution (*manvantara*) He has never occupied the physical body. Words would be impious in relation to this awful event.

Suffice it to say that it had something to do with the rousing of kundalini. This, according to eastern sibylline books, and to their interpreter to the West, Helena Blavatsky, is a fiery, mystic force, which lives in unroused potency in all the human race. It lies coiled up at the base of the spinal canal. The sympathetic nervous system is erroneously supposed by western scientists to be an effete alimentary canal. As a matter of fact it is the conducting apparatus for kundalini to reach the various chakrams or centres of mystic force in the human frame. These form the link between the physical and spiritual bodies of the man. When it is desired to develop the latter, the rousing of kundalini is necessary. But the fiery, electric force is so dangerous it can as easily kill as create. Hence the only safe way to use it is through the intervention of a Guru, working on the spiritual plane, as in my own case. I have the greatest pleasure in corroborating both the eastern occultists and Helena Blavatsky in this matter from direct experience. During this awful experience another was at the head of my bed. She held my hand with her warm, pulsing one, my guru, whose shell was across two continents in India. After a few minutes They left together. The door of Heaven shut, leaving me outside.

One week later I received a first visit from the Master M. He came to impart a lesson. A few weeks later I was to see Him again under other circumstances and in another place.

In June of that year a relative of my guru went to England. He said that Annie Besant was "the only initiated disciple of the Great Lords in the West who had permission to proclaim upon the house-top her connection with Them." He had come from India to England to say just that one sentence. Taken in the light of recent events in the Theosophical Society there are many who will read these lines, and between them, and will understand why he did so.

At the same time he told Mrs. Besant, Mr. Keightley, and myself privately that the dark powers were working through a member of the Theosophical Society, and that the next trouble in the Society would come through that person. All this has

come terribly true. So far I had only known my guru's relative in the waking life as my adopted father. In all the years since he has occupied that position. Again I do not wish to desecrate this subject by words. His acquaintance, even more than that of my guru, is the greatest honour of my life.

So far my knowledge of the blessed Mahatmas on the spiritual plane had come through the intervention of my guru. But I had always known that her relative was a greater personage in the spiritual world even than she. There are reasons why he has always been to me unspeakably more than an ordinary earthly father. I asked him to honour me by taking a few days' rest at the residence of my late father, Lieut.-Colonel G. N. Pepper (31st East Surrey Regt.) of Lisaniskea, Co. Tipperary, Ireland, and of Elm Grove, Salisbury. He came to us at Salisbury. It is an article of the Hindu religion that any hospitality shown to a Brahman shall, if he sees fit, bring his spiritual blessing. On the second and last night of the visit of my guru's relative, in the quiet and silence of my own room, I saw him in his astral body, bringing with him the guru of Helena Blavatsky.

My reader will remember that I had seen this blessed Mahatma once before. But on this occasion I saw Him very much nearer and more distinctly. He was so close that I was able to grasp every detail of the Divine Man's Person during the moment of the vision.

During her lifetime the world made a mistake about Helena Blavatsky, as it did about Jesus Christ and others of its greatest souls. Now the world has changed its attitude. It generally accepts her teachings and it is indifferent as to whence they came. Its curiosity and scoffing at the woman has given place to its profound respect for the philosopher; for the poor old woman who toiled for its enlightenment fourteen hours a day at her desk; whose majestic intellect and will soared above the dropsical body and weak heart; who refused a splendid offer from a Russian paper for its sake—two hours' work a day and a salary of comfort. But her Master,

(Continued on Page 46)

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OFFICIAL NOTES

The Headquarters of the American Section, T. S., have been removed from 645 Wrightwood Ave. to 826 Oakdale Ave., Chicago. The Theosophical Press and the book business are also located at this address.

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The T. S. in England and Wales has issued a diary in small quarto form, 96 pages and stiff cover, giving the names and addresses of all Lodges and Lodge officers, and lists of meetings to be held till July. The little book is sold for four pence, or eight cents.

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Copies of The Secret Doctrine, three volumes and index, may be had from Mr. McMurtrie, 65 Hogarth Avenue, Toronto, for \$17.50, post free. The Secret Doctrine Abridged, by Katherine Hillard, may be had for \$3.50. The Key to Theosophy, London edition, \$2.25, or Los Angeles verbatim reprint edition, \$2.75, may also be had.

MR. WADIA'S TOUR

Mr. Wadia has concluded the greatest piece of continuous Theosophical work that has yet been done in Canada, and there follow the last accounts of his visits in the West. We have still to hear from Medicine Hat, whose report of April 6 and 7 has not come to hand. It will be found that everywhere he evoked earnest and desiring interest among his audiences, to use Mr. Wadia's own words, in the "new attitude toward every-day existence and of finding a way to fill their lives with the power of Bliss and Beauty which is not of this earth."

ST. THOMAS

Mr. Wadia has paid us his visit, writes the Secretary of the Lodge, and indeed it was a very great treat spiritually and intellectually, and we are truly grateful to the Section for granting us the wonderful opportunity. All things considered we had a very good sized crowd, but not like what we should have had. I think the 17th of March made some difference, so many entertainments being held, and each one attended where he felt the greatest attraction. But we felt that every one who did attend was delighted and benefitted. "The Heritage of Labour," the first night, and "Human Inequalities as the Basis of Brotherhood," the second night, were the subjects of Mr. Wadia's addresses. On behalf of the St. Thomas Lodge, let me once more express our deep gratitude to the Section for affording us such a wonderful stimulus and help in the presence of Mr. Wadia, and may his visits to the other Lodges mean equally as much to their members and the public as well.

LONDON

Mr. Wadia met with a remarkably favourable reception in London. This was no doubt partly due to the fact that, owing to a fortunate combination of circumstances, it was possible to obtain a good deal of publicity before his series of lectures here began. He was due in St. Thomas on March 16th, and passed through London on his way, so that ar-

rangements were made for representatives of our two daily papers to interview him. Their reports aroused a great deal of interest, so that when he came over next day to address the Kiwanis Club here, he was greeted by a very large audience. His subject was "The Political Situation in India," and the impression created was favourable. He returned to St. Thomas after the luncheon for his concluding lecture there, and same to us on Saturday, March 18th, conducting a members' meeting at 8 o'clock, which took the form of questions and answers, mostly on the Secret Doctrine. This was followed by a social half-hour.

On Sunday at 11 a.m. there was a Secret Doctrine class, which was well attended, and which, I think, I may say was an inspiration to all of us.

As the equinoctial gales were now raging we feared for the attendance at the afternoon meeting in the Allen Theatre, but there were between 500 and 600 people present on that occasion. The subject was, "Man, the Maker of His Destiny." The effect produced may be gathered from the fact that in spite of the unfavourable weather we had an equally large attendance at the evening meeting, the subject being "Yoga, the Path of Union." On Monday at 4 o'clock, another Secret Doctrine class was held, and that evening came the last lecture of this most inspiring series, "India and What It can Teach us." The interest was intense, and at the close questions poured in. Mr. Wadia was so intent on answering and we in listening that we forget there were such mundane things as trains to be met. The chairman was obliged to interrupt, and announced that Mr. Wadia's train was due to leave in ten minutes. It was a most dramatic exit. We all felt we had returned to earth with painful suddenness. However, the inspiration remains with us, and we see more clearly than before the great spiritual message which Theosophy has for the world.

Helen M. Shaw, Secretary.

CALGARY

Mr. Wadia and Mr. Bekins were met at the station by our vice-president and secretary, and were domiciled in the C. P. R. Hotel. At 2 p.m. on the day of arrival, Saturday, April 8, Mr. Wadia addressed the Lotus Circle; at 2.45, the Star; at 4 p.m., an E. S. meeting; at 5.30 attended a reception in the Tapestry Room of the Hudson Bay Co., where covers were laid for 84 guests, among whom were some of Calgary's most representative citizens, including Mayor Adams, who welcomed Mr. Wadia on behalf of the city; Ald. Whyte, M.P.P.; the presidents of the Men's and Women's Canadian Clubs; Mr. and Mr. W. M. Davidson (Mr. Davidson is ex-M.P.P. and editor of *The Albertan*, Calgary's morning paper; it is of interest to know that he took press reports of Mrs. Besant's lectures on her last trip to Chicago); the American Consul and Mrs. S. C. Reat; J. M. Erickson, editor of *The Western Chautauquan*; Dr. G. D. Stanley, Mrs. Wilbur Horner, Judge and Mrs. Roland Winter, H. C. B. Forsythe, Mrs. William Carson, C. A. Hayden, Mr. and Mrs. Cyril Goodwin, G. Van Stockum, Mrs. B. L. Stavert, Dr. and Mrs. Steele, Mrs. Nelson, Mrs. Glover, Miss Griffith and many other prominent people. On Saturday evening Mr. Wadia spoke in the Public Library Hall to a capacity audience. Sunday morning at 10 o'clock at the Lodge members' meeting, F. T. S. came from outside towns of Vulcan and Craigmyle, giving a record attendance of 42 members. Sunday afternoon and evening we had public meetings in the Allen Theatre, with a seating capacity of 900 taxed to the utmost. Monday noon belonged to the Men's and Women's Canadian Clubs, when about 200 guests were present, and Mr. Wadia spoke on "India's place in the British Empire." Monday evening a public lecture was held in Assembly Hall of Central High School, with a seating capacity of 400 well filled. The subject was "Man, the Maker of His Destiny." Tuesday noon, Mrs. S. C. Reat, wife of the American Consul, entertained for Mr. Wadia, when again many representative citizens were her guests. One, Mrs. Reeve, the well-known authoress, who writes as Onota Watanna and has sixteen

books to her credit, the last being "The Man From Canada," the film rights of which have been acquired by a Hollywood company for \$5,000, plus a 10% royalty, was especially interesting. Her mother, though of English parentage, was born in Japan and was a Buddhist, and, educated in England, went back as a missionary to the Japanese. Mrs. Reeve had a most interesting conversation with Mr. Wadia on reincarnation and other Buddhist beliefs. Tuesday evening at 8 p.m. another public lecture was given on "Art, the Expression of a New Consciousness." Owing to four other special attractions and a particularly stormy night the hall was only three-quarters full. A Lodge meeting was held at 10.30 p.m. for about an hour and then our guest departed for Edmonton. On Good Friday afternoon a Lodge meeting was held and Mr. Wadia spoke on "Theosophy in Everyday Life." In all we had fourteen lectures and Lodge talks and it is most gratifying to hear of so many non-Theosophists among the better class of our citizens speak so highly of Mr. Wadia. Excellent reports of the lectures were given in the press. Mr. E. H. Lloyd Knechtel is to be congratulated on the completeness of the arrangements made by this Lodge for the visit.

EDMONTON

We wish you to know just how much we enjoyed Mr. Wadia's visit here and how we progressed. Mr. Wadia arrived, as per schedule, Wednesday, April 12, and was met by Mr. H. Taylor and Mrs. Taylor, who stayed with Mr. Wadia the two days he was with us. They were at Mr. Fraser's for midday dinner, and then to the lodge room for afternoon lecture on "Theosophy." The room was full, and Mr. Wadia gave the meaning of Theosophy in his perfect way. In the evening the Memorial Hall, which seats 800 people, was just about full, and Mr. Wadia's lecture on "Unfinished Man" was, to our way of thinking, without a flaw. We think Mr. Wadia has a wonderful command of English—his subjects wonderfully in hand, and his own message to us of the very best. He was at Mr. Hughes' for dinner on Thursday, and on Thursday

afternoon he talked in the Memorial Hall to about 65 people, and in the evening on "Human Inequalities as the Basis of Brotherhood." The audience was not quite so large as the Wednesday one. Perhaps we did not advertise enough, but what we did was—large cards (five days ahead) in all the street cars, write ups in the newspaper, with two large advertisements on Saturday and Wednesday evenings, fifty letters of announcement to fifty organizations, and street corner boards. We received the pamphlets in good order, and they were all gone in a twinkling, also the portrait of Mr. Wadia to the Lodge. Some of the members want copies, but we have not yet the number wanted. Mr. Wadia gave us a talk on the study of the Secret Doctrine after the Thursday lecture, and he was simply splendid. I believe he has given us a real inspiration to go ahead on better lines for every one to work. We have already made a start. We saw Mr. Wadia off for Banff, after having lunch. Our finances came out all right and left us with a surplus in the funds.

SALMON ARM

"The literature you sent us was gladly received and a good deal of it distributed at Mr. Wadia's lecture on Easter Sunday. The balance of the pamphlets we purpose giving to those in whom a newly awakened interest has arisen resulting from Mr. Wadia's lecture. Words cannot convey the value of the presence of a man like Mr. Wadia to our community, and to us Theosophists in particular. Please accept our sincere thanks for your part in sending him to us. We hope some day to be strong enough to join up with the Canadian Section."

VANCOUVER

Mr. Wadia arrived in Vancouver on the night of April 18th and stayed five days, his visit being of great value in stimulating interest in Theosophy in the city. All meetings during Mr. Wadia's visit were held under the joint auspices of the four local lodges, and included a members' meeting at Vancouver Lodge rooms on Wednesday, three public lectures at the

Hamilton Hall and the final Sunday night lecture, "What is Theosophy," at the Colonial Theatre. A reception held in Vancouver Lodge rooms on Saturday afternoon enabled members and friends to meet Mr. Wadia personally, an opportunity which was welcomed by many. A feature of the public meetings, as indicating the interest aroused, was the large number of questions which followed each lecture, the subject of reincarnation providing, as usual, the basis of most. Mr. Wadia's abilities are nowhere better shown than in answering questions, and his rapid, but adequate, treatment of the forty or fifty which came up at the close of the last two lectures gave general satisfaction. Keen interest in the occasion was shown by the local colony of East Indians, representatives of which were found at all the lectures. Apart from the Theosophical work in the city, Mr. Wadia gave lectures to the Kiwanis Club and the Federated Labour Party. Local conditions throughout the five days were excellent in respect of weather, and though less fortunate in our press reports, Vancouver provided what is believed to be the record attendance for any Canadian meeting addressed by Mr. Wadia, when 1,300 heard him on Sunday night. Vancouver members have every reason to be pleased with the efforts Mr. Wadia has made on behalf of Theosophy, and can confidently anticipate that time will furnish additional evidences of his success.

Vancouver Theosophists report that financially they came out all right in the management of Mr. Wadia's lectures. After paying hotel bills and incidentals, fare to Victoria and Seattle, a surplus of three dollars was left, and this was sent to Headquarters as a contribution to the General Fund.

VICTORIA

Mr. Wadia has come and gone. His work in Victoria was a splendid success and undoubtedly will bear fruit, not only in the immediate present, but in the days to come. Harvest follows seed-time in spiritual and mental realms as surely as in the fields of earth.

Mr. Wadia arrived here on the morning of April 24 from Vancouver, and departed

in the afternoon of April 26. During his short stay with us he gave four big public lectures, one members' meeting, met newspaper men, gave audience to various bodies, talks to individuals, and generally gave himself heart and soul to Victoria and its people. He was well received here and his first lecture was an instant success. Three of his lectures were given under the auspices of the T. S. in the Alexandra Ballroom, one of the best and largest halls in town, and his fourth lecture, under the auspices of the Women's Canadian Club, in the ballroom of the Empress Hotel, another large and fine hall. The lecture before the Women's Canadian Club was on "India's Place in the Empire." It was a great success. Although in the afternoon an audience of 700 people followed Mr. Wadia with the keenest interest. The newspapers reported this lecture at length and one editor wrote an editorial thereon. Much good work was done for universal brotherhood by this lecture alone; the linking of East and West was almost tangible. In the Alexandra ballroom Mr. Wadia's subjects were: April 24, at 3 p.m., "Yoga: the Path of Union," April 24, at 8 p.m., "Life after Death," April 25, at 8 p.m., "Unfinished Man: A Study in Evolution." Every lecture was well attended, about 450 at the afternoon lecture, and the capacity of the house at the evening lectures, about 700. Indeed, numbers were turned away on the evening of the 24th unable to find accommodation. Interest was sustained throughout all the lectures and was continued after the lectures by a crop of questions, which Mr. Wadia answered quickly and ably, always keeping his matter on a high spiritual level. These questions and answers were regarded as of great value and certainly marked well the genuine interest of those present. Literature by Mr. Wadia was in demand after all the meetings, and there were many enquiries about the "Secret Doctrine." This work in Victoria brought Mr. Wadia's Canadian tour to an end, a happy and successful ending from every viewpoint. Mr. Wadia enjoyed his work here and our enjoyment and profit was such that we look for his speedy re-

turn. He is a great spiritual force, a power for good, and inspirer of men, a true worker for brotherhood who understands its laws and expresses them clearly.

FROM THE GENERAL SECRETARY

As General Secretary I have refrained from making either statement or appeal to the members in connection with the annual election, but I would be indeed ungrateful did I not express my appreciation of the endorsement of my policy in the past two years and a half in once more returning me by acclamation. It is not an office I have sought, nor is it one I wish to retain without the confidence of the members of the T. S. in Canada. Many influences are abroad at the present time, as there have been for years, the effect of which is to alienate our members, to sow suspicion among them, to create dissension, and all the brood of separative, disintegrative, and disruptive causes which arise out of personality, and which can only be removed or suppressed by standing wholly for the principles of the Society. Those who forget the Golden Chain—Universal Unity and Causation, Human Solidarity, Karma and Reincarnation, in their curiosity about other matters, or in their hope of transcending the present in what to most of us must continue to be a more or less obscure future, will find themselves lost as of old. "These are hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves, clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots; wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved forever." These are matters to ponder over. But it must always be a ground of deep thankfulness for anyone who has had the good fortune to become familiar with the message of Madam Blavatsky to be afforded a chance to help in the spread of that message and to be one of those to assist in preserving its force and spirit until the coming of the next Messenger in 1975. Those who have la-

boured patiently for humanity since the fall of the Miocene civilization will not be impatient during the next fifty years.

A. E. S. S.

AMONG THE LODGES

The Montreal Lodge has applied for, and obtained, a charter of incorporation under the Province of Quebec, notice of the granting of letters patent appearing in the Quebec Gazette under date of April 8th. A general meeting of the members of the Lodge was called and held on April 26th for the purpose of enrollment of members and election of officers under the charter. The officers elected in January of this year were all returned to office with the exception of the vice-president. This office was held by Professor A. A. Young, who resigned on account of the fact that he was definitely leaving Montreal to take up residence in California. Mr. W. A. Griffiths was elected vice-president. In spite of the inclemency of the weather the meeting was very well attended. The president, Mr. D. B. Thomas, gave a short speech, in which he briefly outlined the progress made by the Lodge during the past year. He stated that the membership was larger than ever before in the history of the Lodge, and he looked forward with every confidence to a still greater increase in numbers and in activity before the present year had run its course. Mr. W. T. Burrows, the treasurer, read the financial statement, as reported to the Government on March 31st, which was a very favorable one indeed. These reports were received with enthusiasm by the members showing their appreciation of the work done by these two officers and Mr. Wm. A. Griffiths, now vice-president, as it was through the efforts of these three gentlemen that the incorporation had been effected. After the business of the evening was concluded, the meeting assumed a social character and a delightful programme of vocal and instrumental music was enjoyed, the contributors to which were all members of the Lodge. The refreshments were also provided by various members.

FELLOWS AND FRIENDS FROM OUR ADYAR CORRESPONDENT

The Countess Bille Brahe Selby, in consequence of a severe illness, has been forced to withdraw from the position of General Secretary of the T.S. in Denmark.

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Mr. and Mrs. George L. Haight, of the St. Thomas Lodge, are leaving St. Thomas, with the expectation of settling in Los Angeles. Miss Jane Nash, of this Lodge, has also left to spend the summer in Cleveland.

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Mr. John S. Playle, a charter member of the Toronto West End Lodge, died on March 30 and was buried on April 3rd, members of the West End Lodge officiating at the funeral. Mr. Playle was 72 years old and an active and sincere member. His wife, also a devoted member, died a few years ago.

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Mr. Albert E. S. Smythe was unanimously elected president of the Ontario Social Hygiene Council at the annual meeting of the Council held in London.

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Mrs. Hannah Ashton, who has been living in Vancouver for four or five years past, but who was a member of the Montreal Lodge, died in Montreal on April 10. She had been ill all winter and returned to her home city for medical treatment. Mrs. Ashton took an active part in the work in Vancouver, being one of the teachers of the Lotus Circle, and also helped greatly in the work of the Library. The funeral took place on the 12th, from the residence of one of her daughters, Mrs. J. B. Caine, 522 Argyle Avenue, Westmount. Mrs. R. A. Hood, another daughter, is a member of Montreal Lodge, which was represented at the funeral by the president.

* * *

Seek this wisdom by doing service, by strong search, by questions, by humility; the wise who see the truth will communicate it unto thee; knowing it thou shalt never again fall into error.—Bhagavad Gita, iv. 34-5.

The present correspondent arrived in India not long before the Annual Convention of the Theosophical Society at Benares, and was there for over a week, Members of the Society have heard, probably, from many different sources about the Convention, so I will say only that it was chiefly notable for the fact that Mr. Krishnamurti took a large part in it. People in various parts of the world had wondered, "Will he take part?" will he lecture? and so on. He did lecture, and did much more than that. Everything he said was marked by keen observation and an over-mastering desire that we should put all our ideals, T. S. and Star, into practice. He is eminently practical and downright, and one feels that he is a straight and thoroughly wholesome influence, and the same may be said of his brother. They have plunged, both of them, into the very heart of the work, and into the heart, too, of its heavy responsibility. Perhaps I may here add that it seems to be the duty of those of us who can, to lighten this responsibility for them in every possible way.

Mrs. Besant (Dr. Besant, as she is now called) is busier than ever, if that be possible. Shortly after she returned from Benares she travelled to Delhi, to give evidence in the Commission sitting to consider racial distinctions in Courts of Law (?). This meant travelling for three nights, two nights in Delhi, and then another three nights in the train to get back to Adyar. I am told that it has been known that she has had as long a journey, but she remained at her destination for only a few hours and then started off again on the long return journey. On this occasion she came back quickly, partly to be ready for the visit of the Prince of Wales at Madras, during which time she had to attend several functions, among them in her office of Hon. Commissioner for India, preparations for a Scout Rally, and the Rally itself. Since then we have had our President with us for a longer period than is often the case in these days,

so many and varied are the calls upon her.

The visit of the Prince of Wales was undoubtedly a good deal spoiled, in many places, by the activities of the Non-Co-operators, and the changed attitude everywhere that they have done so much to produce. Many thoughtful Indians, however, believe that even so, his visit will have done great good, as he could not fail to have seen the condition of things for himself. On the occasions when he himself has insisted on coming into closer contact with the people the result has been wonderful and spontaneous. On those occasions the real Prince and the real India have met. As I write he is now in Delhi and will be in India for still another month; one wonders with what feelings he will leave this ancient land after his prolonged visit.

The political situation has been and still is, extremely critical—such as to cause those who work for the welfare of India, apart from sectional or personal interests, grave anxiety. But there are gleams of light here and there which lead me to hope that the dawn is not so very far away. And our President, who should know the most and is very closely in touch with the situation, is always serene and sure as to the ending—and always indefatigable, and absolutely unconquerable.

I said that she is now called Dr. Besant. Members everywhere will be glad to know that she was summoned to Benares, just while the Prince of Wales was there, to receive the honorary degree of D.L. (Doctor of Letters) from the Hindu University. This University grew out of the Central Hindu College, so largely the result of her strenuous work and continuous "mothering." And the University, I am told by those who have seen it, is a wonderful institution, capable, as to space and all else, of almost infinite expansion in years to come.

Received April 18.

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Restrain by thy Divine thy lower Self.
Restrain by the Eternal the Divine. Aye,
great is he who is the slayer of desire.
Still greater he, in whom the Self Divine
has slain the very knowledge of desire.—
Voice of the Silence.

THE MYSTIC CITY

(Continued from Page 39)

of whose existence I now testify, said the Secret Doctrine must have all her thought power. So she declined the Russian editor. Her whole life was expressed in one line she wrote to a friend, "And last night I saw M., so now I do not care!"

Those who have also seen "M." understand!

The world has amused itself with various theories of its greatest enigma of the nineteenth century. Some have thought her a fraud, others have thought her Masters existed for *her* only. And because she was my teacher in her last incarnation, and is my beloved friend in her present life, I have the greatest pleasure in stating that I saw her Master M. *exactly as she always described Him*. He is a Rajput of gigantic stature. He wears a Rajput's dress and a short white jacket and turban. His beard is parted in the middle and is turned up behind His ears on each side, according to the Rajput custom. His hair at the back is worn upon His shoulders. His face only differs from the pictures of Him known to many in appearing rather older and more rugged. The black, piercing eyes and regular features are the same. In His hand He held a stick. Allowing for the difference of time, it must have been from 4 a.m. to 5 a.m. when He came to me from far Kashmir, and I got the impression that—in the physical body, He was out walking.

(TO BE CONTINUED)

* * *

The Holy One spoke: Many have been in past time the births of me and of thee also, Arjuna! All these I know, but thou knowest them not, O slayer of foes! Though I am unborn, and my nature is eternal, and I am the Lord also of all creatures, yet taking control of my Nature-form, I am born by my illusive power. For whenever piety decays, O son of Bharata! and impiety is in the ascendant, then I produce myself. For the protection of good men, for the destruction of evil-doers, for the re-establishment of piety, I am born from age to age.—Bhagavad Gita, iv. 5.8.

THE CRUCIFIXION STORY IN BABYLON

The Occult Review for March, 1922, publishes the following:

An extraordinary interest attaches to the January issue of *The Quest* in view of Mr. Mead's explanatory and critical article on the Passion-story presented in Babylonian Mystery-Play. It is described as "the myth of the passion and the triumph of Bel-Marduk," and it offers an extraordinary challenge for comparison with the New Testament "Passion-Story." It is a cuneiform document, deciphered recently by Professor Zimmern, and is inscribed on two tablets which belonged to the Library of Assur, "formed in the ninth century B.C., or even earlier." Marduk was "the patron deity of the city of Babylon." Mr. Mead presents (1) a literal translation of Professor Zimmern's German decoding, including his speculative attempts to supply deficiencies caused by defaced and illegible portions; (2) a running commentary on every paragraph of the text; (3) a tabulated summary of the Babylonian play compared with the Christian story, in parallel columns; (4) a translation of Zimmern's remarks on another tablet deciphered in 1908, and found in the light of the new discovery to be "the wording of a miracle-play." It is affirmed that the words of St. Peter, I Peter iii. 19 (By which also he went and preached unto the spirits in prison), are "a literal translation of the cuneiform text." In baldest summary, Bel is made prisoner like Jesus, he is taken to the House on the Mount, as Jesus to that of the High Priest and before Pilate; he is smitten, as Jesus was scourged, is led to the Mount, as Jesus to Golgotha, is put to death with one malefactor, while another is released as innocent; his clothes are carried away, as those of Jesus were divided among the soldiers, he goes down into the Mount after death and is there held in prison, as Jesus descended into hell; the stronghold is watched by guards even as the tomb in Palestine; the dead god is sought by women, as Mary Magdalen and the other Mary sought their Saviour; and he is restored to life like Jesus, and the fes-

tival of resurrection in both cases belongs approximately to the spring equinox. We have by no means exhausted the parallels, and refer our readers to Mr. Mead's article. Professor Sayce has said in *The Expository Times* that the discovery is likely to excite considerable interest, if not "perturbation," in theological circles. We are only at the beginning of the criticism which it will evoke, and part of it will be probably directed to the validity of Professor Zimmern's restorations.

STUDY OF THE SECRET DOCTRINE

Never forget that H. P. B.'s *Secret Doctrine* forms part of the Record in the custody of the Masters. From 1875, her teachings have guided the true student in his quest, and till 1975 they will continue so to guide. It is not essential to labour that point here. All that is necessary is to draw the attention of the student to the fact that H. P. B. was a Messenger of the Great Lodge, the Occult Fraternity, and that she wrote the book in the company, under the guidance and with the co-operation of the Great Masters. Every group endeavouring to study the book should earnestly and seriously attempt to contact the life of the Real Authors, H. P. B. and her Collaborators.

The Masters live, and we should try with zeal and devotion to make them real in our lives. Nothing helps the honest student in this task more than the right study of *The Secret Doctrine*. Masters can not be found by practice of psychic tricks and by dubious contacts with astralism. They can only be found by meditation and study, by intellectual honesty, by sincerity of purpose, and above all by the uttermost purity of life.

True Occultism, whose Teachings are expounded in *The Secret Doctrine*, does not recognize direct or indirect, conscious or unconscious contacting of forces which are not of white or beneficent magic. It demands rigid self-discipline of life, the complete subdual of our selfish and animal propensities, the unequivocal refusal to countenance in ourselves or in others any non-pure or non-moral aspects of life, much less of impure or immoral ones. The

Road to the Masters is the Road to Purity—all other roads are false. Therefore it is essential that members of *The Secret Doctrine* study groups should pursue devoutly the Life of Purity. Not only is individual study necessary, but the students, to obtain real results, should earnestly, zealously and devotedly attempt to live the necessary life of Purity, of Self-Abnegation, and of Brotherliness. Let the student bring to his study class pure and upright forces of life, chastened intelligence and real desire to learn the Living Truth of the Masters of Life. With a single eye fixed upon the Lords of Light and Love, with humility but with sure confidence let him go forward, steadfast and persistent, until he passes from the Great Book to the Living Reality behind it.

—B. P. Wadia in "Some Observations on the Study of The Secret Doctrine of H. P. Blavatsky."

MAKING A FRIEND OF PATIENCE

The little Scotch girl was not far wrong, who, on being asked to define patience, said it was "to wait a wee and dinna weary." It is difficult to find a better definition.

Patience is very unobtrusive, it goes on with its work of bringing forth (according to St. Paul) hope in a quiet, firm, determined manner, and only the closest observer knows anything at all of her presence. You will notice that I have changed the gender from neuter to feminine, and properly so, for patience is pre-eminently a feminine quality; though not so passive as to be without action, her activity depends on the energy of more masculine qualities.

She tends and carefully watches the results of these energies, removing obstacles from their path and encouraging the fruition of their purpose, as the seed germinates, and the plant grows, flowers, and bears the perfect fruit, and then her work is done, for perfection has no more need of patience than the healthy adult has of his childhood's nurse.

In this world of imperfection and endeavour, this world which is almost universally acknowledged to be but a pre-

paratory school, our labours never reach that point where we can say good-bye to patience, and tell her that her work is done.

There is always something more to strive for, some higher achievement to attempt. Happy are we if we can induce the gentle patience to be our permanent guest, that her gentle helpfulness may strengthen our wills, conserve our energies, and bring out the purpose of our lives. How can we effect such an inducement? First we must prepare a room for her; this may mean the ejection of some of her enemies, for she cannot live in the same house as intolerance, and hasty judgment is her mortal foe. Then we must cultivate her friends, so that she may not feel lonely; she is very fond of Peace; Tranquillity and Serenity are her boon companions; Hope, Joy and Confidence are among her intimates, and Love is never far away from her.

If once you are so happy as to fill your house with such a company, Hate, Anger, Gloom and Depression will come to your door in vain, knowing well that there can be no welcome for them in any house that entertains such great society.

Therefore, we pray, gentle Patience, come and be our friend.

Alice W. Dyson.

Vancouver, B.C.

* * *

Those who worship the Gods go to the Gods, and those who worship Me come unto Me. The ignorant, being unacquainted with my supreme condition which is superior to all things and exempt from decay, believe Me who am unmanifest to exist in a visible form. Enveloped by my magic allusion I am not visible to the world; therefore the world doth not recognize Me the unborn and exhaustless.—Bhagavad Gita vii. 23-26.

* * *

Evil is but an antagonizing blind force in nature; it is *reaction*, *opposition*, and *contrast*,—evil for some, good for others. There is no *malum in se*: only the shadow of light, without which light could have no existence, even in our perceptions.—S. D., I., p. 413 (445).