

THE CANADIAN THEOSOPHIST

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WHAT HAPPENS AT DEATH?

One of the three great fundamental truths which is in special need of re-affirmation at the present time and which the Theosophical Society has been engaged in offering to the world has been stated as follows: "The principle which gives Life dwells within us and without us, is undying and eternally beneficent and may be perceived by the man who desires perception."

It is hardly necessary to state the fact that within the last few years the researches of scientific investigators has proved that life is continuous and all-pervasive. We are all familiar with the truth that there is nowhere in this universe such a thing as inanimate matter. Life is everywhere present, in the crystal, the plant, the animal, in the tiniest atom and the farthest sun of our systems. Science has corroborated the statement that we, as individuals, are but separate expressions of the ONE LIFE which pervades and sustains the universe.

Since it follows that in each human being there is incarnated a spark of the Divine it does not seem improbable that man should be capable of perceiving Divinity. If this be true, there must be latent in each one of us the capacity to acquire definite and first-hand information about spiritual matters. The great masses of men have been content to receive unquestioned the statements of their religious teachers concerning these matters—satisfied with more or less blind belief instead of positive knowledge. Yet if this knowledge, whereby we may know the

truth about man and the meaning and purpose of life, is available is it not supremely worth our while to investigate this matter?

If we are content to think that this little life between the cradle and the grave is all, we must ignore the findings of the most distinguished scientists of our day. If, on the other hand, we are inclined to accept the word of a book or the authority of a priest in this matter of our future destiny, then surely we are unworthy of the splendid prospect of immortality. At this time we shall not attempt to do more than merely outline the facts as they are known about the human soul and its evolutionary progress after it has passed the gate which we miscall death. We shall, however, indicate the source from which you may obtain this precise information about the nature of man and his universe, and we shall substantiate our statement that there is a clearly defined scientific process by which you may prove these things for yourself and attain the realization of your own divinity. If you are unwilling to make the effort to obtain this knowledge, surely it will be unfair to deny its existence for others who have paid the price. To deny that Paris exists because you have not seen it and to refuse to accept the direction of the many who have been there as to the route by which you may reach the city is hardly a reasonable position to maintain.

From the earliest known period in the history of our race there have existed landmarks in the literature, art and re-

ligious teachings of every nation pointing to the fact that there is a primitive body of truth from which all we know of religion, philosophy or science has emanated. No matter what branch of human learning we follow to its course, be it geology, anthropology, archaeology or philology, innumerable proofs are obtained that somewhere in the early history of the Aryan race, before it was scattered over the face of the earth, there existed a symposium of truth from which were developed the later religions and philosophies. Nor are we justified in thinking that because these ideas antedate the Christian era by many thousands of years they are the inferior productions of primitive peoples. Let us remember that our scientists have found traces of man in the Tertiary period, 240,000 years ago, and we will realize that man was by no means in his infancy three or four thousand years before Christ.

Re-stated in every great scripture of the world we have these truths concerning the evolution and destiny of the human soul. And, as we have said, all religions have been proved by research to have a common origin. In the Aztec ruins of Mexico, the temples of Egypt, and the caves and crypts of India, China, Chaldaea and Greece the same symbols are found portraying spiritual ideas. The cross, the serpent, the triangle, the square, the circle and other religious symbols are the common property of the race. The ideas symbolized form the esoteric knowledge alluded to in the generic names of the Indian Budh, the Babylonian Nebo, Thoth of Memphis, and Hermes of the Greek legends.

So it was that under the name of the Ancient Wisdom Religion the philosophers of the East, the hierophants of Egypt, the THEODIDAKTOI of Greece included all knowledge of things occult or divine. From generation to generation these doctrines were handed on to those initiated into the mysteries and by them was carefully guarded from the rabble, until, in modern times, shortly before the Christian era, this body of teachings received the name Theosophy or Divine Wisdom.

It has always been true that this wisdom can be contacted by anyone willing to pay the price. The road is open to-day as it has always been. In the East it is known as the Path, in the West as the Way of the Cross, but in each case it leads to initiation into the higher knowledge and the concurrent development of latent spiritual faculties. However, since the task of winning the prize at the end of this path entails rigorous self-discipline and unselfish devotion to the cause of humanity, there are few who attempt it.

Initiation into the mysteries of the Kingdom of Heaven within ourselves is referred to in the Christian scriptures as the birth of the Christ within the human soul. St. Paul especially exhorts his proselytes to labour until Christ should be born within them, and the Master is reported to have said to an inquirer, "Except a man be born again he cannot see the Kingdom of God." Among the early Christians the Initiate was known as the "little child," while among the Hindus he was spoken of as "the twice-born" or "he who has entered the stream." Again, anyone familiar with the New Testament cannot but remember the words of the Christ, when addressing His Disciples, "To them (the multitude) I speak in parable, but to you is it given to know the mysteries of the Kingdom of Heaven." Besides, it is recorded that after his ascension he remained with his disciples teaching them for a space of forty days.

In the early Christian Church these teachings were known as the Mysteries of Jesus, which remained as the most precious possession of the followers of the Nazarene until the Gnostics were suppressed by the priestly aspirants for temporal power. However, the mysteries or the esoteric teachings underlying the Christian faith, as well as every other world religion, have not ceased to exist. Down through the Middle Ages, when Europe was groping its way through intellectual and spiritual darkness, this knowledge of divine things was preserved by the Knights Templars, the Troubadours, the Rosicrucian communities and other organizations. The names of Giordano Bruno, Paracelsus, Comte St. Germain, Thomas

Vaughan, Jacob Boehme and Eliphas Levi mark places in European history where the light shone brightly for a time.

Within our own day, just when materialism and bigotry had seemingly triumphed over the spirit of man there was given to the Western world a compendium of the ancient wisdom in the "Secret Doctrine," written by H. P. Blavatsky. Although her statements were scouted as preposterous by the scientists of her day, she bore the brunt of the scorn of the world of thinkers who were blinded by materialism, and boldly re-asserted the existence of the mystery teachings. But slowly and surely the tide has turned as research and discovery have corroborated every statement which she made.

We can sketch but briefly several recent conclusions reached by the physicists which have served to establish the assertions of H. P. Blavatsky on a basis of concrete facts. In 1888, when the "Secret Doctrine" was published, electricity was regarded as a fluid or a mode of motion. The author of this work stated emphatically that electricity was simply matter, and not a peculiar fluid. To quote from the book, "It is not matter in any of the states known to physical science—solid, gas or fluid—consequently matter in super-sensuous states which can be perceived by the seer or adept." Since then, we have had our physical scientists forced to admit that electricity is substance, made of minute particles of matter in rapid motion. It has had to coin the new names "Electrons and Ions" for these atoms of electricity.

Until quite recently Madame Blavatsky was ridiculed for asserting the existence of ether as more than a mere hypothesis. She referred to it as "a colourless substance, unseen and unknown," which "filled all space, although the body is not yet fully manifested—but will become visible in the air towards the end of the Fourth Round." Now scientists are forced by their discoveries into the lower plane of etheric substance. Blavatsky also pronounced it an axiom that "the waves and undulations of orthodox science are produced by atoms propelling their corpuseles into activity from within. The

Universe is worked from within outwards." With present opportunities of watching the behaviour of electricity in a sealed vacuum tube, when it is free to act in the tenuous substance of ether, the particles show a distinct tendency or impulse from within outwards.

It would be foreign to our purpose to deal further with the many scientific corroborations of her teachings which go to prove that she was in possession of extraordinary knowledge—a seemingly complete understanding of the constitution of force and matter. A study of her works will prepare you to accept her assertion that all the attainments of modern science and all the findings of modern philosophers were known thousands of years ago. Religions, sciences and philosophies will alike appear to be but fragments of the ancient wisdom of the Aryans.

Having indicated that there is a definite teaching in regard to the constitution of man and the human soul which is reasonable and satisfying to both religionists and scientists, it remains to state briefly what the seers and philosophers who know have all told us in respect to after death conditions. We shall not expect that the reader will accept these statements upon authority, but rather that he shall verify them by developing the powers latent within him. Until then they can be but reasonable hypotheses. If we may believe the greatest and noblest men of whom we have any record, each one of us possesses the faculty of obtaining first hand knowledge of the matter in hand.

For the purpose of gaining experience, the eternal spirit of man has clothed itself in a seven-fold garment. The densest and grossest of these envelopes is the physical body composed of solids, liquids, gases and ethers, of which the latter only is invisible to ordinary sight. Most of us have heard of the Kollner screens by the aid of which the denser part of the etheric body can be seen, and by a slight extension of physical sight not merely this health aura but also the finer constituents of the invisible physical body may be perceived. This etheric body which interpenetrates the coarser matter of the physical frame is the bridge between it and the next more

ethereal body termed by Theosophists the Astral Body or Desire Body. This more subtle body is the seat of the sensations or feelings.

When the etheric body is driven out by means of an anaesthetic we cease to feel pain because the connection between the physical body and the astral body is broken and the sensation of suffering cannot be conveyed to our physical sense organs. The emanations from this astral vehicle, which is a replica of the physical in its form, extend to a distance of approximately eighteen inches beyond the periphery of the grosser body. The astral form can be seen by clairvoyants and is a beautiful object, vividly coloured, changing and vibrating in unison with the waves of emotion which affect it from within and without.

In a manner similar to that by which the physical bodies are interpenetrated by the astral, it in turn is blended with another garment of the spirit within the bodies. The matter of this mental body is of still finer texture than that of the others mentioned and is vibrating at a much higher velocity. We are aware of the speed with which thought travels from object to object in the world external to ourselves and can for this reason gain some idea of the immeasurable rates of vibration to which the mental vehicle is responsive.

These bodies form the personality of the individual man as we contact him during his life on earth. But within and above these garments dwells the Real Man, the three-fold reflection of the Deity of which he is the expression. The three aspects of the Ego or Individual are sometimes described as separate bodies in occult literature and are usually referred to as the causal body, the buddhic body and the atmic body. So intimately are they blended and so far removed is their constitution from resemblance to any material forms of which we have knowledge that it is better for the purposes of this article to consider them as the Divine part of man in contradistinction to the other bodies which are temporary vehicles through which he gains experience.

Keeping in mind the seven-fold constitution of man as we have described it, let us proceed to examine the phenomena which occur at the so-called death of a human being.

When the man dies he is separated from his physical bodies, visible and invisible. The coarser one composed of solids, liquids and gases disintegrates into the elements of which it is composed. The other more ethereal physical body lingers for a few days in the neighborhood of the corpse and then is dissipated, blending with the ethers surrounding our earth. This latter body, before disintegration, forms the wraiths or church-yard ghosts—the dim, nebulous apparitions sometimes seen by people who are under a nervous tension.

At the same moment which separates the man from earth life there begins for him life in another region of consciousness. The real man, or higher triad of which we have spoken, clothed in the astral body and what it has appropriated of the lower mentality, finds himself in what the Hindus call Kama-loka, corresponding to the limbus of theology and the Hades of the Greeks. It is a locality in name only. It has neither boundary nor area of a definite nature, but exists subjectively within space. Here the astral bodies of all beings, animals and men await the second death, which arrives with the fading out or disintegration of the vehicle of desire.

For a short time immediately after death the man is in an unconscious condition, during which period there is carried forward the process of separation between the upper triad—the immortal spiritual part of man and his lower principles of personality. When this has been accomplished the individual withdraws into a higher state of consciousness, leaving his astral shell to begin the slow disintegration which ends in its total extinction as an entity.

The phantom, spook or astral shell, bereft of its thinking principle, the higher mind, is left with only the concrete intellect or animal intelligence, which is no longer illuminated by the abstract mind or higher intellectuality. It is simply a shell of elemental, astral matter animated

by whatever of the man's intelligence was of the earth, earthy, which is incapable of real thinking because separated from the spiritual mind—the real Thinker.

It is this phantasmal entity which, being magnetized and drawn into rapport with a medium, is revived and lives for a period by proxy. In the aura of the medium it lives a vicarious life and speaks either through the medium's brain or the brains of those within her circle.

There are cases of disembodied spirits communicating with individuals on this earth, but these instances are exceedingly rare. During the few days when after death the struggle is going forward between the divine portion of the disembodied man and his personality, the spirit may communicate, if extraordinary force is exercised to attract its attention. Also the sane, conscious suicide and persons who are victims of accident or violence remain for the term of their natural lives without the occurrence of the usual separation between the divine spirit and the lower principles. A consideration of these exceptions would lead us too far from our main purpose. Generally speaking, the separation between the spirit and the animal soul takes place within a few days after death and while this process is going on the man is unconscious. If seen clairvoyantly at this time he is observed to be drifting aimlessly, oblivious to everything external to himself.

Let us follow the man into the higher region to which he withdraws after being separated from his astral shell. It is not correct to speak of this state as a place as it is also a subjective condition of consciousness. It is a state of supreme bliss and felicity—call it heaven, if you so desire—the Eastern religionists call it Devachan, which means "The Shining Land of the Gods." The Ego takes with him into this life all the essence of the eternal attributes of Being—viz., the love of the true, the good and the beautiful, which he developed during his earthly existence. These latter are the "treasures we lay up in Heaven, where the moth and rust do not corrupt." It is a world of ideas and ideals created by the man himself.

All that he ever loved on earth, both the individuals and the things for which his soul longed, are there. The Christian surrounds himself with his great, white company of angels and walks his streets of gold: the artist lives in a realm of transcendent colour and glorious symphonies of sound: the scientist, writer and reformer lives in the Utopia of his dreams. It is an oblivion of all the pain and suffering of the past incarnation, a period of assimilation and rest preparatory to beginning the earth-life again.

Fortunately for us, the Ego cannot by any manner of means be recalled to earth from this state. The seer or highly spiritual medium may rise in his consciousness to this level and communicate with the man there, but cannot, by any known extension of faculty, bring him to earth again. Is not this more reasonable and consistent with the idea of a universe ruled by Love and Justice, than to imagine that a pure spirit can be happy when witnessing the mistakes and suffering of those from whom it is severed by death, or to conceive of it being at the beck and call of curiosity seekers gathered in a seance room?

This period in the heaven world lasts generally from ten to fifteen centuries, but as time is not apparent in this state of consciousness its passage is of no concern to the Ego. Then comes the moment when the desire for sentient existence, together with causes generated in former lives, recalls the Spirit of Man to earth to begin its next term in the school of experience. Waking from the Devachanic state, the Ego, being consciously united for a moment with the God within himself, has a prospective vision of the life which awaits him and the causes in the past which have determined his present. Descending to the lower mental plane, he draws to himself matter there corresponding to the vibratory rate and quality of his own nature and therewith builds himself a new mental body. On the next lower plane he is surrounded with the emotional matter suited to express his desires, and lastly, he is drawn by nature's law to the family and nation where he may find a body suitable to work out in his earth-life the les-

sons he needs and the experiences he has earned.

We have now presented to you a body of facts for your consideration. We have made no statement which cannot be verified by study or experiment. The road is open to you. Others have trodden it and are still here to help and guide you on the way. Is it worth an effort? If you will put the same energy into the search for truth which many put into the acquisition of dollars and cents; if you put the same force into unselfish devotion to the cause of humanity which others put into exploiting their fellowmen for selfish ends, the results will be certain. There is no such thing as chance. The genius, the saint or the seer are not the result of fortuitous circumstances, but of a superlative effort in developing the powers latent in every man. Not by worshipful attention to the messages of alleged spirits in seance rooms or the rambling platitudes of ouija boards; not by blind faith in a worn-out creed, will you ever attain to a knowledge of spiritual things. Only by following the narrow and ancient path indicated by all the great teachers of the race is there hope for any man.

A. M. Stephen.

Vancouver.

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 119)

Exclusive devotion to love and indifference to everything opposed to it.

These are the methods of the guru, the training which makes men no longer only men. The outer forms of the Three great religions vary as to the way of salvation laid down for the sexes.

The Mahomedan religion denies to women the heights of bliss. The Christian religion opens them to her, but tells her to seek them by the same methods as a man. The Hindu religion offers the highest heights to women as jivanmuktas (adepts) and goddesses, but lays down different conditions to those prescribed for a man. Rather we should say "con-

dition," for there is only one which in Hinduism is essential for a woman.

Now the Mahatmas, though of many nationalities, being absolutely at one in the methods of the Kingly Science, we may be quite sure that the occult forms of other religions are identical with the Hindu religion, the mother of them all. In fact Sufism is exactly the same as Brahminism, and Christianity has its esoteric forms, too. But I believe that all pupils of a certain grade in Raja Yoga revert to the oldest faith of the Aryan race, worship as Hindus, though they may not even know it in waking hours. Every school child is taught that Sanskrit, the original language of the Aryans, is the parent and perfect language. It is extraordinary that it is not everywhere recognized that Hinduism, the original religion of the Aryans, is the mother and perfect religion. Both were given by the Rishis who cradled the Aryan race. I have explained elsewhere how Hinduism has always attracted the most powerful minds of East and West in the outer world from Akbar to Schopenhauer. Every chela of a certain position in the occult science, no matter his nationality, when he takes a certain initiation he reverts to the original religion of his race and becomes a Hindu. All the concealed Temples of the fifth or Aryan race, are Hindu, i.e., those which are frequented by initiates and others who, born of whatever nation, have earned the right to go to these concealed Temples, first in the astral body and at a later stage of development even to enter those holy sanctuaries in flesh and blood. Not having any theoretical knowledge in this birth before entering practical occultism, straight from the outer world, I am unable to say what conditions for advancement are laid down for a man. For a woman there is one thing needful.

Now, Helen Blavatsky, the occult Messenger to the West, having been a woman of supreme intellectual strength, it might be supposed that mental qualities are most valued, brilliance of oratory, or authorship. Not at all. A careful and minute examination is made by occult methods into the woman's acts and thoughts to see if another qualification is there. And if it is present, this One Thing Needful is

enough, i.e., whether the ancient Hindu ideal of fidelity to one man in marriage is there. No matter if, as in the case of a Hindu widow, that man has never been seen. To hold the ideal in purity, and to carry it out in practice, is enough to make a woman a goddess. No amount of intellectual brilliancy will compensate for its absence. Thus we see that to attempt to introduce widow remarriage would be dead against the dictum of Those who, unseen, are watching over the Aryavarta the same as They ever did. Whatever other innovations may come, we shall see that the Rishis of India will never permit widow remarriage, which would mean the perdition, material as well as spiritual, of the women of India.

It has been said that there is a conspiracy of silence among married women. When marriage is a failure they conceal it, because of that dictum of society which condemns a woman once married to remain with her husband if a criminal, a lunatic, a drunkard, or worse, on pain of social stigma. It has been compared to the struggle of an animal to escape a trap. If she tries to clamber out, society with a long pole pokes her back again. The word "divorce" has an ugly sound, no matter how present-day laxity may seem to soften it. In the United States there is a horror of divorce in the most exclusive sets. All this is part of this Law made by the Elder Brothers of humanity for the whole human race.

The Hindu ideal of marriage is the highest the world has known. It may, however, be condensed into one of the shortest of the thousand and one stories of the Mahabharata.

An heir was required for a royal house, and in those days, as in ancient Egypt, the kings of India were all initiates, priests as well as kings. It was therefore necessary to provide suitable parentage for the coming initiate-king. With great difficulty the Queen Mother persuaded two princesses of the royal house to espouse the Sage Vyasa. The Rishi had practised tremendous austerities with such a forbidding effect upon His person, that He said if the princesses could forget His ugliness of body because of His spiritual greatness, He would forego the year of purificatory

penances He would otherwise have imposed upon them before their union with so great a Mahatma. "Let the ladies bear with my ugliness," He said; "that, in their case, shall be the austere of penances." But when Ambalika, the eldest princess, saw the Rishi, His blazing eyes and dishevelled locks and stern features, she turned pale with fear. Therefore her son was born pale. Likewise the second princess closed her eyes in terror of the Rishi's appearance, so her son was born blind. But a sudra woman in the house was so filled with bhakti for the great Sage and His spiritual mightiness that she was able entirely to forget the terror of His appearance, and it was her son who obtained the Rishi's blessing.

What is love? The question is as old and as tormenting as that of Pontius Pilate. There is no slavery like that of sexualism, when it is an attraction only of the body and brain, which kills, instead of the spirit which gives life. Baber, the Pathan Emperor, knew of its terrible power as truly as the Most Christian King. The conqueror of Asia writes, "Never was lover so wretched, so enamoured, so dishonoured as I, and may fair never be found so pitiless, so disdainful as thou!"

Drink or opium does not wreak the misery that sexualism does. They only wreck one victim. But the sex victim victimizes others. It is easy to discern the unfortunate slave. Demeanour, dress, conversation, glance are all directed to one end. Every other interest in life vanishes. A world of wonder and beauty narrows into one *idee fixe*. Nothing can deliver the wretched man or woman from the body of this death. Its rampant hideousness pierces all disguises and produces a greater revulsion in the observer than any mastery of drink or drugs. And yet he should inspire pity and shame. For he is the victim of our corporate body. He is the slave of the thoughts and literature, art and music of the community, which almost all tend to foster sexual ideas at the expense of all others. It is rare to read a good novel which is not about "love." Yet if there were a Dickens who was also an occultist, might he not write the novel of many centuries? The elephant, the wis-

(CONTINUED ON PAGE 144)

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OFFICIAL NOTES

We regret that Mr. Mitchell's report has not come to hand this month, but he was to arrive in Vancouver on November 7th, and we hope to have a full report from him next month.

* * *

Mr. Ernest Wood arrived in Montreal on Saturday, November 11, and we hope to have full accounts of his meetings next month. He was to be in Ottawa, Nov. 16-19; Toronto, Nov. 20-26; Hamilton, Nov. 27-29; London, Nov. 30-Dec. 3. Traveling by way of Chicago, he expected to reach Winnipeg on Dec. 6 and remain till the 10th.

* * *

Secretaries of Lodges will kindly note that remittances must be made payable at par in Toronto. Money or express orders are a convenient way of sending funds, as cheques are subject to various discounts. United States cheques are at a discount now in Canada, so that money orders are requisite in sending money from across the border. Currency will be accepted, but should be registered.

The following letter has been received by the General Secretary: "At the Annual Convention in June last, I was elected General Secretary of the T. S. in Argentina, and I shall be glad if you will take note of the alteration in the name and address for your records and for your Sectional Magazine. At the same time, I would ask you as a Section, to give us here your support in kindly thoughts and wishes, for the development of Theosophical work in this far-away corner of the world: thoughts which our Section are desirous of reciprocating in regard to your activities. Our National Society comprises fourteen Lodges where only Spanish is spoken, and one English-speaking Lodge; the difficulty of the dual language being one from which most Sections in other lands are free. I am very desirous of keeping our scattered Lodges in touch with Theosophical work in other parts of the world, and for that reason I would ask you, if you could see your way to sending me a bi-monthly letter regarding your work and activities. These letters could be read aloud in our Lodges or published in our Sectional Magazines. In this manner I feel we can accentuate, in the eye of the world, the meaning of 'fraternity' in the international sense. Would it be asking you too much to enter into mutual relationship with us in this manner? We are here so shut away from the general circle of work that a personal letter from other Sections would be very greatly appreciated by all our members, and would further the great work in which we are all sharers. Fraternally yours, Annie Menie Gowland, General Secretary, T. S. in Argentina."

AMONG THE LODGES

Edmonton writes: "We were all very pleased to have Mr. Mitchell with us. He is a splendid fellow, bristling with information. Everybody enjoyed his series of lectures.

* * *

Regina Lodge has got back to work again and recommences public meetings on Sunday evenings in Success Business College, corner of Cornwall Street and 11th Avenue. Mr. Sydney H. Old, who joined

the Society at Headquarters in London when H. P. B. was there, is temporarily residing in Regina, and is acting as president pro tem. Mr. George A. Palmer, 2850 Garnet Street, is the Secretary.

* * *

Regina Lodge writes most appreciatively of Mr. Mitchell's visit, and, though no public meetings were held, as a result of private meetings it was resolved to recommence public work. Mr. Sydney H. Old is acting as president temporarily, and Mr. Geo. A. Palmer continues as secretary. The meeting place of the Lodge is the Success Business College, corner of Cornwall Street and 11th Avenue.

* * *

Summerland Lodge writes: "Roy Mitchell arrived on schedule time and everything went off without a hitch. He left yesterday for Vancouver, leaving behind him a host of friends, a renewed interest in Theosophy, and the impression of a vivid, magnetic personality. The enclosed circular will describe his activities. All meetings were well attended and good opinions were heard on all sides." The meetings scheduled were on Nov. 2 in Rialto Theatre, West Summerland, 'The Crux of Occultism,' and Nov. 5, 'Everyday Occultism,' and Nov. 3, Unity Club, Naramata, 'The Theosophic Culture.'"

* * *

Winnipeg Lodge has considered its annual report and held a discussion on the future policy of the Lodge. The following resolution was passed: "That the Lodge separate itself entirely from all activities in connection with other organizations such as the E.S.T., O.S.E., L.C.C., etc., and that all propaganda in connection with these organizations be prohibited within the meeting rooms of the Lodge." Officers elected for the ensuing year are: President, Mr. L. H. D. Roberts; vice-president, Mr. H. Lorimer; secretary-treasurer, Mr. F., W. Hall; librarians Miss Woods, Miss McNairn; Business Committee, Mrs. L. H. Roberts, Mrs. B. D. Lugt, Mr. E. A. Court. Local causes have led to a decline in membership in recent months, and a reorganization has taken place as indicated. The lecture engage-

ments of Mr. Ernest Wood and Mr. B. P. Wadia attracted considerable attention, and it is hoped that a new and livelier interest in Theosophy will be kindled, under the policy that recognizes "that it is the Theosophical Movement and Theosophy that we serve and not any outward form or organization. Thus will we find a common ground upon which to continue the work for which the Lodge has now existed nearly twelve years, the bringing to the people of Canada of the knowledge of the Ancient Wisdom," as the Secretary phrased it in his report.



MR. and MRS. ERNEST WOOD

This photograph was done by an amateur during the visit of Mr. and Mrs. Wood to Finland. It is a very charming representation of the Principal of Sind College, Hyderabad, and his wife, who are on their way back from a lecturing tour in Europe after a year's vacation.

* * *

Mr. James Rogers writes: "I am instructed by the members of Calgary Lodge to express the thanks and appreciation due for the series of lectures delivered by Mr. Mitchell, and also give a brief outline of his activities while in this city. Mr. Mitchell arrived in Calgary on Wednesday, October 18th, and addressed

a members' meeting the same evening in the lodge room, the subject being "It Cannot Fail." Thursday evening, public lecture, "The Theosophic Culture." Friday evening, public lecture, "The Crux of Occultism." Saturday afternoon, members' meeting in the lodge room; subject, "White and Black Magic." Saturday evening, public lecture, "Everyday Occultism." Sunday morning, members and friends, lodge room; subject, "Numerical Symbolism." Sunday afternoon, public lecture, "Caste Ethics." Sunday evening, public lecture, "Walt Whitman and the Future in the Western World."

"The lectures had been thus arranged at Mr. Mitchell's own request, as he wished to cover all his subjects while with us, and a hall at the Public Library was rented for all the public lectures.

"Mr. Mitchell left Calgary for Vulcan on Monday morning, October 23rd, returning to Calgary on Wednesday, October 25th, when he addressed a meeting of members and friends in the lodge room, the subject being 'The Cycle of Necessity.' Mr. Mitchell left Calgary the following day to proceed westward on his tour, leaving much food for thought as a result of his talks and lectures. As mentioned in the Canadian Theosophist, Mr. Mitchell presents the truths of Theosophy from a different angle than the majority of our lecturers, which is of great benefit to the seeker after Truth, and was fully appreciated by the members of Calgary Lodge and those who are interested in Theosophy.

"Mr. Mitchell said he had greatly enjoyed his stay in our city and signified his willingness to visit us again on his return journey.

"The talks to members and the public lectures were thoroughly enjoyed and greatly appreciated by Calgary Lodge and it was decided that the sum of \$25 should be donated towards Mr. Mitchell's railroad expenses, the said sum to be raised by private subscriptions from the members."

* * *

Julian Lodge, Vancouver, opened the regular meeting on October 5 with a piano-forte solo by Madame Edith Stuart, A. R.

A. M. The President, Mr. A. M. Stephen, introduced the speaker of the evening, Dr. Ernest Hall, who, having recently visited Dr. Abrams' clinic in San Francisco, had been convinced of the truth of Theosophical teachings as contained in the Secret Doctrine. Mr. Stephen referred to the prophecy of H. P. B. that "in the 20th century physicists will make discoveries which will show that the Secret Doctrine has not been invented nor exaggerated, but merely outlined." He briefly outlined the occult theories in regard to matter and force, showing wherein the remarkable discoveries of Abrams corroborated the theosophic point of view.

In his interesting and forceful manner Dr. Hall showed that the discovery of Abrams necessitated a new view of matter. His researches had proved that all matter was in reality force vibrating at a fixed rate for each state or kind of matter. Abrams had as yet no terminology for his new science of matter. He applied the term radio-activity to the form of energy emanating from the human body which enabled him to diagnose disease. Dr. Hall confirmed the statements made in Pearson's Magazine as to the ability of Abrams to tell the age, sex, many personal characteristics, and to correctly diagnose a diseased condition of the organism from the examination of a drop of blood or the handwriting of the patient. To cure a disease or the undesirable, inharmonious condition in the patient it is only necessary to permeate the body with a vibration of the same wave length as that of the disease. A vibration similar to that of the disease, but many thousand times as strong, swamps the weaker vibrations and actually breaks up the electronic construction of the atoms which are vibrating at the undesirable rate. Dr. Hall stated that Abrams, in his enthusiasm, had stated to him that he "was de-occultizing occultism." The Doctor further remarked that among Theosophists more than among any class these facts were eliciting interest and understanding as being corroborative of the Occult teachings.

At the close of Dr. Hall's remarks Bliss Carman, the most widely known of Canadian poets, who was a guest of the Lodge,

was called on to comment on the Abrams discovery. He stated that he had intended to visit San Francisco personally to investigate the discovery, but now felt that his friends of the Julian Lodge had made that unnecessary. Mr. Carman spoke in his unusually clear and beautiful manner of the relation between art and science, mentioning especially his own personal acceptance of the Platonic trinity as the height of human achievement, viz., that the True, the Good, and the Beautiful be brought into manifestation in every department of life.

It was resolved that an evening should be reserved later for the purpose of hearing more of "life's deepest wisdom" from the lips of our much-loved Canadian Poet Laureate.

The meeting was closed by Miss Edwina Winter's able rendering of Whitman's "To Him Who was Crucified."

It was decided to resume, next Thursday evening, our course of study in the Secret Doctrine. We have arranged a course of Lodge Study for the coming season which will cover the main teachings of the Secret Doctrine. The result of each evening's study is synthesized and entered in the Lodge Transactions, with an index of references to the Secret Doctrine, referring to each topic dealt with. In this way the season should yield a valuable typewritten volume, which will form a much-needed guide for our future studies.

FELLOWS AND FRIENDS

Mr. George R. Lawes died in the hospital at West Summerland after a long illness in September. He was a member of Vancouver Lodge, which he joined July 29, 1920.

* * *

Mr. Lionel Stevenson, B.A., of the University of British Columbia, and a member of the Julian Lodge, Vancouver, has recently come to the University of Toronto to take a post-graduate course in English Literature, in which he took honours when graduating and for which he was awarded a scholarship of \$500. Mr. Stevenson gave an interesting talk on Theosophy and Literature in a series of

short addresses for the Toronto Lodge on October 22 when Mr. S. L. Beckett, B.A., spoke on Philosophy, Mrs. Sharples on Society, and Mrs. Kensit on Philanthropy.

* * *

Miss Winnifred Williams, who had been attending the Toronto Conservatory of Music, writes from Lyndhurst, Pine Road, Belleville, Barbados: "On my return home I found there was a small Lodge of about twenty members established here, of which my father is one of the Committee of Management. Most of our members are very keen, but have not had the advantage of having a variety of lectures. I have undertaken a children's class, and should be very glad of any copies of lectures or any information which you think would be use to me or my Lodge. Barbados is considered one of the healthiest countries in the world, and lots of Canadian and American tourists come down about this season to escape the winter. Should you or any of your Theosophical friends be coming to Barbados at any time, my fellow members would be very glad indeed to meet them, if they would communicate with me or Mr. P. P. Spencer, Pinfold St., Bridgetown. He is Hon. Secretary of the Lodge."

CORRESPONDENCE

AN INDEPENDENT NOTE

Editor Canadian Theosophist: I note there is trouble in the T. S. This Back to H. P. B., for instance. Why the deuce didn't they say Back to Fundamentals, and then the solitary member would have understood? I stuck it down to personalities—that people were scared of A. B.'s political work. She is quite in line with a letter written by the Maha Chohan. Anyway, whether or no, better relations between East and West are imperative; they'll stand for precious little more exploitation, and if the present trouble isn't handled with gloves it may develop into a show-down; this time we won't be on top.

I can see that the Section is beginning to show individual traits—no frills, but solid principles. This is in line with the Canadian race genus, which I classify as

“horse sense.” We shall have our troubles, but they’ll be minor compared with others. I don’t understand a man like Wadia quitting the ship. It is quite logical and natural that, with greater numbers, more concrete movements should appear, for it is impossible for the many to get the real anti-anthropomorphic Brahman. There never were many real Theosophists, and it isn’t likely there ever will be, for the subtlety, though simple, is too much for most; they must hang on to something concrete. Gandhi, sannyasi, saint though he be, made this mistake, i.e., in thinking the mass capable of performing an ethic of high spirituality. All this notwithstanding, there are those in the T. S. yet (in spite of Mr. Wadia) who DO understand, and—well, we’ve M.’s word for it that if there are but THREE—is isn’t a corpse. Well! I’m an outsider, a candidate for no honours, temporal or spiritual, within it or without it, and with the impartiality begotten of this, I say that it is no corpse.

I like your magazine, and find nothing amiss with its policy. By all means let us keep up the fire before the altar of the One Reality, but don’t let us despair if many go astray from it, for this is but for the Few, but these Few leaven the whole lump.

Fraternally yours,

Thos. B. Clayton.

Red Deer Hill, Sask., Oct. 30.

TRAINING FOR TEACHERS

Editor Canadian Theosophist: May I ask you to give the following letter your friendly consideration? You know the value of such pioneer work in education as we are attempting, and will, we are sure, preface the letter at your discretion.

The Theosophical Educational Trust (in Great Britain and Ireland), Ltd., ventures on a new undertaking and looks confidently for co-operation with Theosophists and sympathizers with the Theosophical movement in all countries.

We Directors of the Trust and Servants of Education are now endeavouring to start a Training College for Teachers in Co-Educational Schools. This is our primary aim, but our work will not be confined

to such schools and should prove equally useful for those students whose work may be in the ordinary schools for boys and girls.

We are firmly convinced of the value for the future of co-education. Brought up together, living, learning, playing together, boy and girl will, as man and woman, find remedies for many social ills, which under their influence will gradually cease to exist. What we need now is to train teachers so that they may take their places on the staff of co-educational schools with joy and confidence. A special training is necessary. The boys and girls who work in the same class under the co-educational régime re-act both on teacher and on one another in a way different from the re-actions in the separate schools. They are far more natural; they are more balanced and, therefore, remain younger emotionally. On the other hand, in physical activities, initiative and organization they are advanced, as also in mind apart from intellect. The teacher is guide and adviser; only when occasion demands is he instructor. In these and other vital matters special professional training is needed. We maintain, too, that all the new educational methods, group organizations, the Dalton plan, self-discipline can only be duly developed and studied in the Co-Educational School.

In order to obtain co-operation for our students in training, men and women, we have opened a Hostel where both may live, for the inclusive fee of £100 per annum.

We propose the following courses:

- (1) Graduates’ Course—one year—includes preparation for the Teachers’ Diploma, Cambridge or London.
- (2) Normal Course—two to three years—preparation for Inter-University Examinations and professional training, e.g., psychology, hygiene, special methods, etc.
- (3) Montessori Courses—ordinary and advanced.
- (4) Art Courses—Cizek method, etc.

Very earnestly we beg you to consider our work, and to make it known wherever your influence reaches.

Any further particulars I shall be happy to give. Believe me,

Yours faithfully,

Violet S. Potter, B.A. (Lond.), Hon. Principal.

For The Theosophical Educational Trust (in Great Britain and Ireland), Ltd.

The Training College, Overhill, Broadway,
Letchworth, Herts., England,
25th October, 1922.

MOTHERHOOD

Editor Canadian Theosophist: I would like to express a few thoughts on motherhood, to Theosophical mothers, if you can kindly spare me a little space. It is good for us to exchange ideas, and this to me being an important subject, and the one nearest to my heart at present, I choose it as my theme.

It is such a wonderful thing, it seems to me, that we should have the privilege if influencing or directing these lives which come to us for help and the gift of the means of expression for their faculties and powers. I do not think it is a wrong conceit which makes us feel, as Theosophical parents, that we can offer more favourable circumstances for freer development than some others. All women are not gifted to be mothers. There are many who have no wish for children, and to all such the making of a home is a burden and a worry. One who has a large heart and overflowing sympathies, and who has an idea of service and self-sacrifice, makes a more perfect mother than one who thinks most of her own judgment.

Small children reflect the mind and heart of the parents to a large extent, and our changes of mood and temper are quickly registered in theirs. We should remember that the child's feeble, because undeveloped aura, is constantly being bathed in and played upon by our stronger vibrations, so that we have a daily, hourly effect upon our little one, aside from the influence of speech or action.

We are gifted with the power of creation. Let our love and wisdom be equal to the task, and may we grow ever stronger in intuition or obedience to the guidance of our inner self.

Toronto, Nov. 6. Barbara G. Jackson.

Editor Canadian Theosophist: In your issue of September, 1922, you publish extensive extracts from a booklet by Mr. B. P. Wadia, which deals with the internal condition of the T. S. The "charges" therein presented can claim no more attention than the general mass of denunciation common in similar circumstances, but the fact that these are thought worthy of publication in the Sectional organ makes them matter for serious consideration by all members who value the constitutional integrity of the Society.

In the main the complaints made rest on the "lack of discrimination" by "the great body of the members"—they are, in fact, a jeremiad over the intellectual shortcomings of the members en masse. As such, they make, perhaps, an interesting commentary on the essential dangers of free-thought. There have been philosophers, long ere this, who have held that the majority is always wrong. The chief difficulty is, of course, to get the majority to recognize the fact, and, in a society which invites all people to co-operate on an absolutely democratic basis the idea can scarcely hope for a favourable reception. Far more attractive will be the theory that the fittest doctrine will survive, which concludes your article, and which must appeal to all who have faith in the democratic ideal.

What seem to me, though, to be the gravest points in Mr. Wadia's indictment (and on this I beg to differ with yourself), are those concerning the setting up of creeds and hierarchies within the Society. We read: "And on what sand-bank of thought has the Society stranded? On that of a ready-made programme of spiritual advancement, which has become a creed. . . ." Later: "A hierarchy of initiates has been set up within the T. S. and blind following and ludicrous worship of personalities has been rampant."

Now, if these statements are correct, it is obvious that highly unconstitutional methods are being used somewhere by somebody sometimes. Our constitution is specifically opposed to the use of creeds, and no officer of the Society, whether his

office be high or low, has any right to his position other than that he was elected to it. It is, therefore, of great importance that the mal-practices named should be indicated definitely and fearlessly. Timid generalizations are out of place in making charges. The sponsors for these accusations should realize their responsibility and point to instances, just as they would have to in making charges anywhere else.

Should it be said that it is not in the interests of the Society to publish the details on which such charges are based, then I submit that the same should have applied to the vague generalizations of which the charges now consist; in their present amorphous garb they only give rise to disquiet while evading challenge and examination.

Many readers will, no doubt, have failed to consider these two charges as grave because unable to take them seriously. It is possible to stigmatize as a creed any belief held by a group of people with whom one disagrees, and, if the word is used in this loose sense, the "charge" becomes, of course, negligible. The reference to the hierarchy of initiates, however, either means that individuals are holding power in the Society through influences apart from the will of the electors, or else it is a singularly unfortunate misuse of words.

As matters now stand, either too much or too little has been charged. To suggest that discussion should be kept to principles and that personalities should be avoided is merely to cloud the issue with a rule which has no present application. The principles under which the Society operates cannot be violated by other principles; if any violation occur it must be the work of personalities, done in particular act or statement.

Let us get back to Blavatsky methods in protecting the Society. H. P. B. did not fear to "name names," being confident of her facts, and neither need we, if equally confident.

Yours truly,

W. D. Newman.

Vancouver, B.C.

THE T. S. IN HISTORY

Editor Canadian Theosophist:

In the September issue of the Canadian Theosophist, Mr. Ernest Wood writes of "The Work of the Theosophical Society." With Mr. Wood's personal views as to what the work of the T. S. is, or should be, we have no concern at the present moment. But with matters of fact we have every concern.

There are many glaring inaccuracies in the article under consideration. History of the Theosophical Society is ignored, or, worse still, deformed and perverted; and all this in plain, simple language, so that the uninformed reader is likely to take Mr. Wood's story for gospel, not perceiving how truth, half-truth and untruth are woven together. To disentangle the entire fabric, to lay bare the whole truth, is too great a task to undertake here, but time and space must be given in the interests of truth and justice to restore a little of the history of the Theosophical Society.

Mr. Wood speaks of the founding of the Theosophical Society, and names as the founders Blavatsky and Olcott. He says: "There may have been other founding members of the Society, most of whom fell away amidst the difficulties of the early work, but these were the two who were appointed its parents by the Elder Brothers, and were the source of its work and character." No mention is made of W. Q. Judge, one of the founders, he who presided at the foundation meeting and actually moved that Olcott be elected president; and there is no mention of the fidelity of Judge to the Theosophical Society and to H. P. B. to the day of her death, and after. (Mrs. Besant has done much to correct this in the October "Theosophist."—Editor.)

Where has Mr. Wood been during the long term of his membership? Is Adyar bereft of Theosophical Society history, or is it chronicled there in the base metal of falsehood? What are Blavatsky's own words in this matter of the founding? Always she referred to Judge as brother and co-founder. She had the highest regard for him, for his work and his understanding. She spoke of his writings sometimes as being "pure Buddhi." Not once,

but constantly, was this appreciation of Judge expressed; he who stood by H. P. B. when she was practically deserted. In 1888 she wrote to the American Convention, held in Chicago, on April 22nd and 23rd of that year, as follows:

“To William Q. Judge, General Secretary of the American Section of the Theosophical Society:

“My dearest brother and co-founder of the Theosophical Society:

“In addressing to you this letter, which I request you to read to the convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the assembled Delegates and good Fellows of our Society, and to yourself—the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me then thank you for it, for the first, and perhaps for the last time publicly and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that, on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours. May the assembled Society feel the warm greeting as freely as it is given, and may every Fellow present, who realizes that he has deserved it, profit by the Blessings sent.”

Thus the voice of the past. Maybe to some it is convenient to bury the past; but members of the T. S. at the present time need some knowledge of the history of the Theosophical Society as well as an understanding of the philosophy.

Another grave inaccuracy on the part of Mr. Wood is in regard to the “Inner school.” He says that “Madame Blavatsky, the great Messenger of the Masters, died in 1891, leaving Mrs. Annie Besant as her successor in the ‘Inner school.’ This is not so. Blavatsky had no successor and, according to her word, no mes-

senger of the lodge will appear until the opening of the new cycle in 1975; this according to cyclic law.

When H. P. B. died, Judge, who had been the inspirer of the E. S., or “Inner school,” attended an E. S. council meeting in London as “H. P. B.’s representative.” Mrs. Besant was present in her capacity as “recorder of the teachings.” As a matter of arrangement by Mr. Judge and the council, and to facilitate matters (America and Europe being so far apart), a joint headship was arranged, and this continued until the actions of Mrs. Besant compelled Judge to withdraw Mrs. Besant from such a co-headship.

The ins and out of this history are too intricate to follow closely here, but history seems to indicate that both Judge and Mrs. Besant have been in error. The point, however, remains that H. P. B. never had, or could have, in the nature of things, a successor.

We ought to point out that Mr. Judge was a pledged chela from the year 1875, or earlier, while Mrs. Besant had only been in touch with the T. S. for three years at the time of Blavatsky’s death in 1891. When it is known that the first stage of probation covers a period of seven years, these figures become significant, and it is somewhat easy to see the relative standing of Judge in T. S. matters.

As an actual fact, however, these comments on the T. S. are needless, save as a matter of history, as the cycle of the school closed with the death of the Teacher, H. P. B. Enough teaching had, however, been given out to last for centuries, and had it been followed, instead of being perverted and “amplified,” the Theosophical Society would to this day be spiritually sound.

There is much more to say concerning this article, but for the present I desist. On the idea of love for all and toleration for all, I must say a word before closing: No man who does not love truth first can truly love his brother. Truth, Wisdom, and Love, in final analysis, are one. Tolerating untruth in our brother is not Love; tolerating false teaching is not Wisdom; worshipping at the shrine of personality is neither Love, Wisdom nor Truth.

William H. Griffiths.

Victoria, B.C., Oct. 28., 1922.

THE MYSTIC CITY

(CONTINUED FROM PAGE 135)

est of all beasts, is far wiser in this respect than man. And yet man is the temple where the Holiest dwells. Mahadev Himself resides in man, even in the lowest. How is the shrine of the Mightiest desecrated!

Unless marriage is founded on the Hindu ideal of spiritual attraction and fitness, if it is only based on physical caprice of body and of mind, which depends on the brain, if it is only an attraction of appearance and temperament, which depends on physical conditions, in short of the senses, where is our salvation from the *modus operandi* of the poultry yard?

Unless marriage is a sacrament of the spirit and its sanctity is revered as such, if it is only a matter of good looks, smart clothes, cute brains, propinquity, picnics, dances, and the satisfaction of physical and mental desires, then is it not terribly true that

We are ever and ever the slaves of these :
 Of the suns that scorch and the winds
 that freeze,
 Of the faint sweet scents of the sultry
 air,
 Of the half-heard howl from the far-off
 lair,
 These chance things master us ever.
 Compel
 To the heights of Heaven, the depths of
 Hell.

The guru of a woman should be, according to the Aryan institute, her husband. If the woman is unmarried, or a widow, or if her husband has not the required knowledge, she may have another guru. That guru, however, always teaches absolute loyalty and fidelity to, and also the worship of, the husband.

But the guru will never permit an outside attraction of any sort or kind. For the root of the Hindu ideal of marriage lies in the law of the universe that man is of positive electrical force and woman of negative. A positive pole may satisfy more than one negative, a negative can only have one positive. Therefore the woman must be negative in the matter of spiritual direction to her guru only, whether he is her husband or some other man

or woman. She must always worship her husband as well as the guru. But she must never hold the attitude of worship for any other man. That is the one fatal step for a woman in Raja Yoga. There is no hope for a woman who is devoted in any kind of way to a man who is not her guru nor her husband. For the guru, if he is an initiate of the White Lodge, will at once cease the instruction of such a woman. No matter if the woman is of world-wide power and fame and influence in other respects.

All through the annals of Wisdom we find this Law of Laws. Thus Draupadi, having asked Mahadev five times for a husband, was compelled by her *karma* to have five husbands. But in order that she might not violate the one obligation of her religion to a woman, the five were really One Person, all incarnations of Indra, who took five forms so that Draupadi, even in her punishment, might keep that ideal.

Again, the wife of the Master Pythagoras, when interrogated as to the purity of a woman, replied, 'A woman who loves another man is never pure. A woman who loves her husband is pure all the time.'

A woman may have several gurus if they are all on the same one of the Seven Rays from the Supreme, all working together for her development in varying degrees of greatness. Thus there is usually the guru on the physical plane, the man or woman known in the flesh and on the spiritual plane as well. This person acts as intermediary with the guru of greater degree who works on the spiritual plane only for the chela. The physical plane guru comes in the astral body to the bedside of the candidate during the sleep of the body, takes him out of the body, and conducts him to the feet of the Master. There may be a yet higher Mahatma for special lessons, and beyond Him a still greater Initiator: there seems to be no limit to the number of the Divine Men and Angels who may instruct the woman, but they are always Adepts on the same Ray of spiritual force, so that she is always negative to the one Electric Force of her salvation.

"Bhakti is surrendering all actions to God and feeling the greatest misery in forgetting God."

(TO BE CONTINUED)