

Roy Mitchell,

Member of the General Executive

The Theosophical Society
in Canada

1920-21

Received of Roy Mitchell
General Secretary.

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EDITED BY ALBERT E. S. SMYTHE
FOR
THE THEOSOPHICAL SOCIETY IN CANADA

It is above everything important to
keep in mind that no Theosophical
book acquires the least additional
value from pretended authority.

—H. P. B.

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THE CANADIAN THEOSOPHIST

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BREADTH, CALMNESS AND STRENGTH.

• A movement which takes Theosophy—Divine Wisdom—as its inspiration should be distinguished by something of the broad inclusiveness, something of the calm, something of the strength and endurance, that we find in Space, in Time, in the Eternal Motion of the Universe. Everything in the Universe has its place. Nothing is cast to the void. There are vessels of honour and vessels of dishonour, but they are self-elected, self-determined in their degree. The Eternal Will has allotted them freedom. Can we do less? A movement aiming to promote the spirit of brotherhood, aiming indeed to form a nucleus of brotherhood, is in no case to make distinctions of race, creed, sex, caste or colour. Yet, even in the Theosophical movement, such distinctions have been influential, and a difference of point of view, an ethical prejudice, a racial antipathy, a social disinclination, an intellectual discord, have been found sufficient to establish conditions of separation and non-intercourse between bodies professedly Theosophical.

A proclamation drawn up in 1895, based on earlier records, offers "fraternal goodwill and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all Theosophical matters except those of government and administration, and invites their correspondence and co-operation.

To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services. It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is, and will be, grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a scientific basis for ethics. And, lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the path to tread in this."

It is of no consequence that he who drew up this overture now belongs to a body which has repudiated its every principle in practice, or that another body, which gives it widest circulation, recognizes only its own following as Theosophical. The ideals voiced here remain for realization by all genuine and devoted Theosophists. It is not too high an ideal for the Theosophical Society in Canada. No ideal is too high for him who loves and seeks Theosophy.

Religious, or, at least, sectarian prepossessions are probably the most diffi-

cult to eradicate. They are usually rooted in the personality, the lower egotistic consciousness, always fearful of losing its temporal footing; lacking confidence in the Eternal verities. It is difficult, therefore to bring together bodies of people accustomed to split hairs in theological controversy, as the many efforts towards church union sufficiently show. The greater aim of bringing together in human co-operation the followers of the different great religions, all trained more or less to regard each other as founded on error, must seem almost hopeless. Such hopelessness is the result of the petty impatience of the personality which sees only seventy years before the night comes when no man can work. The Self, which remains and returns again, knows

that its millennial striving has due effect, and it is not troubled about immediate results. Petty minds seek an end. There is no end in the Eternal. Unfolding Life, forever new, forever free, is the immediate secret. The pulse of the Eternal never ceases to beat. The Divine Heart never ceases to transmute its mysteries into magical dreams of form and colour.

Our differences are in our dreams, the illusions of our day-to-day conceit and ignorance and fear. When we pass beyond these and begin to understand the vast symbolisms of the Divine Life in the universe, we approach the secret of secrets in the central Invisible Heart that would make us all one in its Love and Wisdom.

THE SOUL AND THE FIRST CAUSE.

In the shoreless ocean of space radiates the central, spiritual and Invisible sun. The universe is his body, spirit and soul; and after this ideal model are framed all things. These three emanations are the three lives, the three degrees of the Gnostic Pleroma, the three "Kabalistic Faces," for the Ancient of the ancient, the holy of the aged, the great En-Soph "has a form and then he has no form." The Invisible "assumed a form when he called the universe into existence," says the Sohar (iii. 288), the Book of Splendour. The first light is His soul, the Infinite, Boundless, and Immortal breath; under the efflux of which the universe heaves its mighty bosom, infusing intelligent life throughout creation. The second emanation condenses cometary matter and produces forms within the cosmic circle; sets the countless worlds floating in the electric space, and infuses the unintelligent, blind life principle into every form. The third produces the whole universe of physical matter; and as it keeps gradually receding from the Central Divine Light its brightness wanes and it becomes Darkness and the Bad—pure matter, "the gross purgations of the celestial fire" of the Hermetists.

When the Central Invisible (the Lord Ferho) saw the efforts of the divine Scintilla, unwilling to be dragged lower down into the degradation of matter, to liberate itself, he permitted it to shoot out from itself a monad, over which, attached to it as by the finest thread, the Divine Scintilla (the Soul) had to watch during its ceaseless peregrinations from one form to another. Thus the monad was shot down into the first form of matter and became encased in stone; then, in course of time, through the combined efforts of living fire and living water, both of which shone their reflection upon the stone, the monad crept out of its prison to sunlight as a lichen. From change to change it went higher and higher; the monad with every new transformation borrowing more of the radiance of its parent, Scintilla, which approached it nearer at every transmigration. For "the First Cause had willed it to proceed in this order"; and destined it to creep on higher until its physical form became once more the Adam of dust, shaped in the image of the Adam Kadmon. Before undergoing its last earthly transformation, the external covering of the monad, from the moment of its conception as an

embryo, passes in turn, once more, through the phases of the several kingdoms. In its fluidic prison it assumes a vague resemblance at various periods of the gestation to plant, reptile, bird, and animal, until it becomes a human embryo. At the birth of the future man, the monad, radiating with all the glory of its immortal parent, which watches it from the seventh sphere, becomes senseless. It loses all recollection of the past, and returns to consciousness but gradually, when the instinct of childhood gives way to reason and intelligence. After the separation between the life-principle (astral spirit) and the body takes place, the liberated soul — Monad, exultingly rejoins the mother and father spirit, the radiant Au-goeides, and the two, merged into one, forever form, with a glory proportioned to spiritual purity of the past earth-life, the Adam who has completed the circle of necessity, and is freed from the last vestige of his physical encasement. Henceforth, growing more and more radiant at each step of his upward progress, he mounts the shining path that ends at the point from which he started around the Grand Cycle.—Isis Unveiled. I. 302.

GENERAL CONVENTION.

The Adyar Bulletin for January describes the enthusiastic reception given Mrs. Besant, garlanded by loving hands with roses, on her return to headquarters. A local poet broke into verse, of which one stanza follows:

But all were cheered up by a word
 evanescent,
 That fluttered about, undenied and incessant,
 That Convention would bring back our
 own Mrs. Besant,
 An occasion that no one would miss.

If it does nothing more it will at least indicate the correct pronunciation of the President's name. Mrs. Besant's presidential address at the Theosophical Convention noted the inauguration of five new national societies, Ireland, Canada, Mexico, Argentina, and Chili. Russia had been

the most unfortunate section, but the Moscow Lodge kept its room open during all the disturbances as a rest-place. Germany and Austria were returning, Germany having elected a General Secretary who stood by Theosophical ideals throughout and against the pure materialism of the Government. Bulgaria cannot be readmitted until the ratification of peace. Poland asked for assistance, and by permission of the British Foreign Office about \$2,000 was voted by the British section. The chair was taken at the convention by Rai Bahadur Purnendu Narain Sinha, General Secretary of the Indian Section. Mrs. Besant gave two lectures, and about 1,000 were present.

CANADA AND THE U. S.

Canada has a different dharma, a different duty, or destiny, or ideal, from that of the United States. They differ as different species differ, through whom the one life operates, but with different aims. There is no reason why these aims and ideals should be incompatible, nor their labours inharmonious if governed by the true spirit of co-operation and brotherhood. Just as man and woman have different viewpoints of life but work to mutual advantage and with common aspirations, and just as one hand washes the other, so there is no reason why the great Republic and the great Dominion should not labour together for the general welfare of humanity. A mutual incentive may be found in their respective efforts, a mutual satisfaction in their respective achievements, and a mutual respect in their common realization of the great ideals which the Masters have set like blazing stars in the constellated firmament of nationhood.

* * *

Thou canst create this "day" thy chances for thy "morrow." In the "Great Journey" causes sown each hour bear each its harvest of effects, for rigid Justice rules the world. With mighty sweep of never-erring action, it brings to mortal lives of weal or woe, the Karmic progeny of all our former thoughts and deeds.—"Voice of the Silence."

MR. WARRINGTON'S GREETING.

To the Members of the T. S. in Canada :

My Dear Friends,—

Hearty congratulations to you on having reached the stage of forming a National Section among yourselves, and the most cordial good wishes to you in the opportunity that has thus come to you to build a strong and vigorous organism for the dispensing of the Theosophic idealism among the people of a civilization that is destined to grow increasingly more Theosophic in the days that lie ahead of us. I fully believe in the idea of a separate Canadian Section, and have so believed during the seven years of my incumbency as General Secretary of the American Section, and in this my sentiments were harmonious with those of my immediate predecessor in office. Until, however, the Canadian members desired and were prepared to form their own Section, we of the United States were more than happy to have the Canadian members within our fold, and it was my happiness a number of times to visit your Lodges, where I received a most cordial and friendly entertainment. Thus I came to learn something of the Canadian temperament, and believe that it contains elements of stable strength, honesty of judgment and untrammelled freedom which augurs well for the future of your Section. Also on two occasions I had the pleasure of meeting and talking with your General Secretary, Mr. Smythe, and found him to be one of the most learned and well-equipped Theosophists that I have come across. * *

With all these forces at your command, I cannot but see that your Section will go forward and achieve, as Sections are intended to do, a position in the world as an idealistic enterprise that possesses the real capacity to guide the affairs of mankind in the channels of prosperity and progress as marked out in the world of ideals for the future. I feel that we have scarcely tapped as yet the profoundly grand possibilities that lie potentially within the original Theosophical concepts handed down to us by our great foundress H. P. B. These from time to time have been explained and commented upon by

her pupils, both living and dead, and there naturally will be others as time goes on who will make their contributions to our learning, thus opening up more and more the well-springs of knowledge, whose basis our great foundress so ably laid for us.

I hope it may be the good fortune of the Canadian Section to produce some of these workers for the future, and I am sure that you will wish to shape your institutions in such way as to make it possible first, to recognize some of these future leaders when they appear in your midst as children, and then to provide for them an environment suitable to their training and education. I can scarcely over-emphasize the importance that I feel of watching for the men and women of the future in the faces of the children of the present, and helping them to express the greatness that is within them. No matter how advanced they may be in the constitution of their egoic life, it is nevertheless necessary that the temple of the living God, or the personality, shall be very carefully nurtured and trained in order that it may become the living expression of that which dwells undying upon the higher planes. And that is our task in life, to help in the training of these personalities who require the most scientific and expert treatment that can be wisely conceived by those who know.

Thus the educational necessities of the hour seem to require of Theosophists a special emphasis. The future is with our children; properly train the children and then we need only to look forward to one generation, theoretically speaking, to produce a remarkable change in public life.

But this is only one phase of our great work. Other phases it is needless for me to mention, for you know them already so well, and I must stop lest this hearty word of greeting shall become too lengthy.

Whenever an opportunity shall arise to serve you or your Section in any way, please be assured that I shall be only too happy to embrace that opportunity if such be possible. Ever fraternally yours,

A. P. WARRINGTON,

National President.

Krotona, Hollywood, California, January 27th, 1920.

JACOB BOEHME ON CHRISTIANITY.

A Christian is he who lives in Christ, and in whom Christ's power is active. He must feel the divine fire of love burn in his heart. This fire is the Spirit of Christ, who continually crushes the head of the serpent, meaning the desires of the flesh. The flesh is governed by the will of the world; but the spiritual fire is kindled by the Spirit. He who wants to become a Christian must not boast and say: "I am a Christian!" but he should desire to become one, and prepare all the conditions necessary that the Christ may live in him. Such a Christian will perhaps be hated and persecuted by the nominal Christians of his time; but he must bear his cross, and thereby he will become strong.

The theologians and Christian sectarians keep on continually disputing about the letter and form, while they care nothing for the spirit, without which the form is empty and the letter dead. Each one imagines that he has the truth in his keeping, and wants to be admired as a keeper of the truth. Therefore they denounce and slander and backbite each other, and thus they act against the first principle taught by Christ, which is brotherly love. Thus the Church of Christ has become a bazaar where vanities are exhibited, and as the Israelites danced around the golden calf, so the modern Christians dance around their self-constructed fetishes, whom they call God, and on account of this fetish-worship they will not be able to enter the promised land.

To believe merely in a historical Christ, to be satisfied with the belief that at some time in the past Jesus has died to satisfy the anger of God, does not constitute a Christian. Such a speculative Christian every wicked devil may be, for every one would like to obtain, without any efforts of his own, something good which he does not deserve. But that which is born from the flesh cannot enter the Kingdom of God. To enter that kingdom one must be reborn in the Spirit.

Not palaces of stone and costly houses of worship regenerate man; but the divine spiritual sun, existing in the divine hea-

ven, acting through the divine power of the Word of God in the temple of Christ. A true Christian desires nothing else but that which the Christ within his soul desires.

FROM AN OUTSIDER.

"It seems to me that something should be done by Theosophists towards introducing the one eminently reasonable and at the same time hopeful and satisfying scheme of the universe put forward, as far as I can see, into the smaller towns. I might say that in my own case, from a very small girl, I had been quite unable to accept the narrow view of God and His purposes offered in our local pulpit. Continually hearing that one's ultimate salvation depended on that very point—whether one did or did not accept this 'plan'—I put in many exceedingly bad quarter-hours. And surely I am but one of a very large class—those who are hungry for something a little more stimulating than what they are getting in the way of spiritual sustenance."

A WORD FROM ST. THOMAS.

"We appreciate your kindly spirit toward our lodge. Co-operation and initiative are what a section needs in order to bring about progress and to reach the part of humanity that is groping for something and they know not what it is."

AN ASPIRATION.

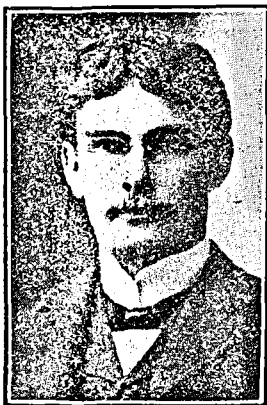
Universal God,
Our Life,
Our Light,
Our Power!
Thou Art in All beyond expression and
beyond conception!
O Nature! Thou something from nothing,
Thou symbol of Wisdom!
In myself I am nothing, in Thee I am I.
I live in Thee; I, made of nothing;
Live Thou in me and bring me out of the
region of self
Into the Eternal Light!

FELLOWS AND FRIENDS.

Mr. L. W. Rogers is to be in Vancouver on May 19, 20 and 21.

* * *

Dr. T. P. C. Barnard, the energetic Officer of Health in North Tonawanda, N.Y., is one of the district lecturers of the American section, and a most welcome visitor across the border. He has cordially offered to do all in his power to



promote the interests of Theosophy in Canada. He has recently lectured in Ottawa, and will speak both in Hamilton and Toronto on Sunday, April 11. In Hamilton the subject will be "Sorrow: Its Cause and Cure"; in Toronto, "Evolutionary Possibilities."

* * *

Mr. Francis Grierson, who spoke for the Toronto Lodge last fall, when he gave an entirely new address on "Wonder," is at present staying in Los Angeles, where he has had a most enthusiastic reception. Mr. Grierson is recognized in France and other parts of Europe as one of the leading English mystics. His early residence in the United States, which afforded him the material for his fascinating books on Lincoln, and his long career in Europe render him cosmopolitan in an unusual degree. The exquisite quality of his book "The Valley of Shadows," and the later view of Lincoln in "Abraham Lincoln: The Practical Mystic," perhaps make them the best introduction to his other volumes.

Mr. Munson is expected in Edmonton next month, and the lodge is looking forward to a revival of activity.

* * *

Mr. William Kingsland's "The Esoteric Basis of Christianity" has been re-issued and may be had from the book steward of the Toronto Lodge.

* * *

Mr. Smythe has been invited to address the Forum, Ottawa, on Sunday evening, April 11, on the subject of "Theosophy: the Science of Life."

* * *

Mrs. Alice Cleather and her son, and Mr. Basil Crump are staying at Darjeeling, after a visit to Sikhim and its monasteries, where they were received into the Buddhist communion. Mrs. Cleather, it will be remembered, is one of the few survivors of Madam Blavatsky's Inner Council.

* * *

"Theosophy in Scotland" opens its tenth year with an editorial note on the value of "The Secret Doctrine," "Remembering what was written in a letter from one of the Masters to Colonel Olcott in 1888, we hold strongly to the idea that the 'Secret Doctrine' is still a quarry from which it is possible to recover many a block for the foundations we desire to lay." The quotation is made from one of the letters included in the volume recently edited by Mrs. Besant, "Letters from the Masters of Wisdom," page 54. The Master says: "It (the Secret Doctrine) is a more valuable work than its predecessor, an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come." One of the Toronto Lodge members, now in Britain, Charles Lazenby, B.A., has the first part of an article, "The Servant," in which he defines White and Black, Left Hand and Right Hand, Higher and Lower Magic. "The White Lodge," he says, "is made up of the Servants of Man. No one is a member whose life is not dedicated to human service." Mr. Lazenby has been lecturing widely in the British field.

An earnest effort has been made to persuade Mr. Wadia, the eloquent and scholarly Parsee, who is now visiting America, to give some addresses in Canada. Dr. Lelia Davis of Toronto, who is now at Krotona, has had the matter in hand, and Mr. A. H. Winter Joyner and Mr. Kartar Singh, of the Toronto Lodge, are also assisting.

Mr. Wadia's wise and sensible counsel is exactly what is needed in this transition period from the turbulence of war to the activities of the ordered and progressive peace which it is hoped to establish. He is a great exponent of Brotherhood, and



MR. B. P. WADIA.

the most distinguished mystic that has come from the East to the West since 1893.

In this connection Dr Davis writes from Hollywood, under date of March 10: "It was not so easy to get a satisfactory interview with Mr. Wadia. He is an extremely busy man here, doing a large amount of speaking and being asked for interviews on all sides, besides other work which he carries on. However, after discussing with him the matter of his not coming to Canada, I see his view point and cannot but give him my sympathy and support in it. It is not in any spirit of petty retaliation—that goes without saying—but a measure necessary for the success of future work in India, and he is an Indian. He tells me that his going to Canada and Australia at the present

time would injure, even imperil, the great work he is doing for Indian labour. I had no idea, until I talked with him, and also with a Hindu here from Bengal, that this matter was so well known and so keenly felt among the masses in India. But it appears that it is so. The knowledge of the injustice and degradation meted out to their countrymen for years by these two countries has spread very widely and has aroused a very intense feeling all over India. Personally, I am glad of it, for it shows that the Indians as a people are realizing their true position in the British Empire and in the world. But, also, I greatly regret the loss of a visit from Mr. Wadia to Canada. However, I suppose we must take our share of National Karma. Mr. Wadia will remain here, I understand, until April 9th. He is doing a big work, and I think his influence must be long felt in the American section. He is also very popular outside. When he speaks in downtown halls they are filled to overflowing. He is a man quite after your own heart in his loyalty to the founders and adherence to the essential principles of the T. S. He constantly quotes and refers to the Secret Doctrine and expresses the widest sort of tolerance."

* * *

Mrs. Besant has suggested that a sum of £5,000 be raised to support Mr. A. P. Sinnett, Vice-President of the Theosophical Society, who is over 80, and "has fallen upon evil days through no fault of his own." She has subscribed £100 a year herself, the equivalent of the interest on two-fifths of the sum. The General Secretaries for England, Scotland and Ireland endorse the appeal. Remittances may be sent to the Sinnett Testimonial Fund, at the London, Joint City and Midland Bank, Ltd., 1 Woburn Place, London, W.C. 1, England. Mr. Sinnett will not be forgotten as the author of "The Occult World," "Esoteric Buddhism," "The Rationale of Mesmerism," and "The Growth of the Soul." His last book, just issued, is "Collected Fruits of Occult Teaching."

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA.

Published on the 15th of every month.



Conducted by the General Secretary, to whom all communications and remittances are to be addressed at 22 Glen Grove Avenue, Toronto, Canada.

OFFICERS OF THE T. S. IN CANADA.

GENERAL EXECUTIVE:

Miss Catherine M. Menzies, Vancouver.
H. R. Tallman, Toronto.
Roy M. Mitchell, Toronto.
A. L. Crampton Chalk, Vancouver.
Mrs. M. F. Cox, Ottawa.
E. H. Lloyd Knechtel, Calgary.
Mrs. George Syme, Winnipeg.

GENERAL SECRETARY:

Albert E. S. Smythe.

OFFICIAL NOTES.

A set of by-laws will be prepared by the new executive and submitted to the Lodges for approval.

* * *

The Septennial World Congress of the Theosophical Society is to be held in Paris on July 17. The General Executive is considering the appointment of a delegate.

* * *

Donations to the funds of the T. S. in Canada have been received as follows: J. H. C., Toronto, \$25; K. S., Toronto, \$50; A Friend, Toronto, towards cost of Addressograph, \$50.

* * *

One of the obstacles to progress among our Theosophical Lodges is lack of publicity. The regular public meeting of the society should be advertised in every available newspaper. It is true that the Lodge should be prepared to give the public something Theosophical, but anyone who knows a little Theosophy can help those who know none. There is no more need for undue diffidence in spreading the message of Brotherhood, Karma,

Reincarnation and the Elder Brothers of the race, than there is for vanity and bumpiousness.

* * *

The organization known as the E. S. will continue to have its headquarters at Krotona, Hollywood, California. Members desiring information concerning it should apply there to Mr. A. P. Warrington.

* * *

All correspondence and remittances are to be addressed and sent to the General Secretary. Do not send money to the Treasurer. His duties are confined to the banking and payment of accounts out of the funds.

* * *

It had been intended to have portraits of the new General Executive in this first number, but the delay in receiving some of these has compelled their postponement till next month's number, which will be issued promptly on the 15th.

* * *

A visit to the Lodges by the General Secretary in May has been suggested. If this is regarded as desirable the Lodge secretaries should at once notify the Toronto office. Mr. Roy Mitchell expects to pay a visit to the Pacific Coast later on, and could visit the Lodges on his way.

* * *

In the infancy of the American Section, when headquarters funds were scarce and inadequate, it was the custom for lodge correspondents to enclose stamped envelopes or stamps for reply. Postage is naturally a large item in a territory so wide as Canada, and such a policy not only relieves the funds, but saves time and trouble.

* * *

The extra fifty cents in the annual dues is earmarked for subscription to The Canadian Theosophist. For the six months ending December 31, 1919, no charge was made, as the magazine was not issued. The 25 cents for the other six months ending June 30 next is to pay for the magazine. Those who paid their dues last year are requested to send in the extra 25 cents to their own local secretary.

AMONG THE LODGES.

Vancouver Lodge Headquarters.

On March 1st the Vancouver Lodge moved into its new headquarters in Rooms 221-5 Duncan Building, 119 Pender Street West. Letters intended for officers of the lodge or for members of the lodge may be sent there.

* * *

Medicine Hat Lodge has taken the excellent step of appointing a publicity agent, Mr. H. Greave, 25 Second Street. This lodge, although but recently organized, is anxious to work for the public, and with this spirit is bound to increase in wisdom as well as in influence and numbers. There is no other way of growth but through service.

* * *

Applications for charters for new lodges were received from Blavatsky Lodge, Winnipeg, dated December 19, 1919, signed by seven persons, two demitted from Winnipeg Lodge, and the others new members; from Julian Lodge, Vancouver, dated 29th January, 1920, signed by sixteen persons; and an informal application from Salmon Arm, B.C., dated January 11, 1920.

* * *

The following resolution was adopted at the annual meeting of the Toronto Lodge, held on Wednesday evening, February 18:—

“Resolved, That the Toronto Theosophical Society on this its Twenty-ninth Annual Meeting, and the first after the Chartering of The Theosophical Society in Canada by the World President, Mrs. Annie Besant, hereby expresses its gratification at this recognition by Mrs. Besant of Theosophical activity in Canada, and desires also to place on record its appreciation of Mrs. Besant’s unflinching devotion to the cause of Theosophy, and to congratulate her upon her varied and successful work in other channels. In her addresses for years past she has maintained the high ideals of humanity, of brotherhood, of broad tolerance, not depending on intellectual agreement but on

ethical and spiritual harmony, and the practical unity of common service. It renews its obligations and pledges to the objects of the Society and to the fellowship that has progressed so satisfactorily under her great leadership.”

The report of the secretary, H. R. Tallman, stated that the reports of officers show a continuance of the steady growth of the Lodge. The membership figures for the past four years are as follows:—Feb., 1916, 62; Feb., 1917, 119; Feb., 1918, 179; Feb., 1919, 191; Feb., 1920, 242. Much of this growth is no doubt due to the active publicity work started over three years ago, when a special Guarantee Fund was created for the purpose of financing such work. With the growth of the Lodge, however, the demands on this fund have materially decreased, and it is believed that in a short time the fund may no longer be required. The Guarantee Fund for this period has contributed to the Lodge Treasury the following sums:—Oct., 1916, to Feb., 1917, \$290; Feb., 1918, \$650; Feb., 1919, \$350; Feb., 1920, \$245.

The Treasurer’s Report for the year ending February, 1920, shows a balance on hand February, 1919, of \$108.91, receipts for year \$2,293.67, disbursements for year \$2,237.30, leaving a balance on hand of \$165.28. These expenditures, however, do not include the disbursements of the Library, the Welfare Committee, or the Publicity Secretary, amounting to an additional \$500 for the year, as these departments are self supporting, being maintained by separate funds.

Toronto Lodge also takes this opportunity of acknowledging the assistance in Wychwood District of the North-end Group, which holds weekly meetings and which has contributed a number of members to the Lodge. The expenses of this group are also met by members interested in the Wychwood work, so that the combined expenditures for Theosophical activities in Toronto during the past year have amounted to at least \$3,000.

During the year two successful campaigns were conducted in Toronto by Mr. Francis Hanchett and Mr. L. W. Rogers.

ORGANIZING THE T. S. IN CANADA.

On many occasions in the past twenty years the formation of a Canadian Section of The Theosophical Society has been discussed. Several times when it was brought before the Toronto Theosophical Society the proposal was negated on the ground that the distances were too great to hold conventions, and the forces available too slender to surmount the obstacles. When, however, in 1918, the British Columbian members began to consider the matter and requested the Toronto Society to take charge of the work of drafting a constitution and organizing a section, it was felt that it would be unwise not to encourage a spirit of co-operation in Theosophical work throughout the Dominion. Accordingly a Toronto committee was appointed and a constitution was drafted and sent to the other branches. The idea got about in some Lodges that Toronto had originated the proposal, but this was far from being the case, as the members were reluctant to face the expense and responsibility which they felt must be assumed, and but for the western initiative they would have been satisfied to carry on their own local activities without change.

There was ample precedent for the establishment of a Canadian Section. Smaller constituencies had been erected into independent national societies. The membership in Canada also was relatively to that in the United States in proportion to population about ten to six, so that there was some reason of hope for an encouraging reception in the Dominion.

The Toronto Theosophical Society, chartered in 1891 as an autonomous society, always preserved the independent and democratic spirit of the original constitution, which was changed in the general convention of 1896, and has been becoming more autocratic in tendency since. The draft constitution reflected this autonomous spirit, but did not prove democratic enough for the western lodges. They suggested still wider powers for the members, and further restrictions for the officials, who must be elected annually. Mr. W. G. Glenn, of Toronto, who was visiting the west at the time, was able to harmonize the several western views, and

the net result was readily accepted by the Toronto Society. The petition for a charter was signed by nine lodges, Victoria, Vancouver, Orpheus of Vancouver, Nanaimo, Edmonton, Winnipeg, Hamilton, Toronto and Montreal. The petition and constitution were sent to Mrs. Besant in London in July, and the charter for "The Theosophical Society in Canada," dated November 12, was received early in December last. The name follows the style of various recent national societies. The charter records only seven of the petitioning lodges, omitting Edmonton and Montreal, and is granted to the society with "its administrative centre at Canada in the country of America." Some critics think this should be "at Toronto, in the Dominion of Canada."

Nothing could be done in the work of organization until lists of members were received from the United States Headquarters at Krotona. Considerable delay was involved and terms of settlement had to be arranged. It was proposed that 31st December be a convenient date, as being the end of the half year, and, Krotona agreeing to this, the accounts are being made up for this date.

The constitution provides for four districts in the Dominion, with district executives when the membership warrants this. Meanwhile the whole Dominion has been treated as one district, and the election for the executive was arranged, nominations made, and the ballots sent out on January 24. One package of ballots having gone astray, it was found impossible to close the poll until March 1st. The voting was by proportional representation methods, and the result appears to have justified the plan and given general satisfaction.

There were only 495 ballots returned by members in good standing. The quota, as it is called, the number of votes required to elect a candidate was therefore 63, arrived at by dividing the total vote by 8, one more than the number to be elected, and adding one to the quotient. There were seventeen candidates, as follows:—A. L. Chalk, secretary Orpheus Lodge, Vancouver; Mrs. M. F. Cox, president of Ottawa Lodge; Charles Fyfe,

Montreal Lodge; W. F. Gothard, president of Hamilton Lodge; Mrs. Griffiths, formerly of Toronto, now Montreal; R. H. Hamaker, an active Montreal member; John Hawkes, president of Regina Lodge; Mrs. King, formerly on American Section Executive; Lloyd Knechtel, secretary of Calgary Lodge; W. H. A. Long, former president Winnipeg Lodge; E. Lucas, a prominent lawyer in Vancouver; Miss C. W. Menzies, secretary of Vancouver Lodge; Roy Mitchell, former secretary Toronto Lodge; W. B. Pease, president of Victoria Lodge; Mrs. George Syme, president of Winnipeg Lodge; H. R. Tallman, secretary of Toronto Lodge; Ed. W. Westland, member of London Lodge.

On the first count Chalk had 28, Cox 24, Gothard 5, Hamaker 32, Hawkes 5, King 18, Knechtel 32, Long 16, Lucas 8, Menzies 106, Mitchell 74, Pease 22, Syme 24, Tallman 84, Westland 7, and spoiled ballots 10.

Menzies, Tallman and Mitchell were therefore elected with 43, 21 and 11 to spare, respectively. Miss Menzies' spare votes having been distributed, 9 to Chalk, 1 to Hawkes, 4 to King, 3 to Knechtel, 9 to Long, 7 to Lucas, 9 to Pease, and 1 to Syme, Mr. Tallman's surplus was distributed, 4 to Chalk, 2 to Cox, 5 to Gothard, 1 to Hamaker, 2 to Hawkes, 1 to Knechtel, 3 to Lucas, 2 to Syme, and 1 to Westland. Mr. Mitchell's 11 were given, 3 to Chalk, 1 to Cox, 1 to Gothard, to Griffiths, 1 to Hamaker, 2 to King, 1 to Knechtel, 1 to Long. This distribution is not arbitrary. In Mr. Mitchell's case, for example, his surplus is one-seventh of his total vote, as nearly as may be. Hence one-seventh of his next available choice in each case is allotted.

After this distribution no further quotas having been obtained, the lowest on the list were seen to be unelectable, and their votes were distributed, Mr. Hawkes, Mr. Westland and Mrs. Griffiths, 17 votes in all, were distributed, giving 2 to Chalk, 7 to Cox, 1 to Hamaker, 1 to King, 4 to Knechtel, 1 to Lucas. Gothard's, Lucas', Long's, Pease's and King's surpluses were similarly distributed. A few ballots were not available at this stage on account of the voters having only numbered a few

names, and these being either elected already or out of the running, the voter failed to utilize his further preference. Mr. Chalk was the fourth to attain a quota, but having 81 votes as a result of 24 votes from the Pease surplus, 17 were redistributed, giving Mrs. Cox 66, Mr. Knechtel 65, Mrs. Syme 55, and Mr. Hamaker 45. Mr. Hamaker was the eighth man therefore, and Mrs. Cox, Mr. Knechtel and Mrs. Syme are the remaining members of the executive.

A referendum on the same ballot on the length of the term of office of the new executive was practically unanimous to leave the executive in office till June 30, 1921, and save the expense of another election this year.

Photographs of the new council were wired for at once, but they came in so slowly, some not yet arrived, that it has been decided to postpone their presentation till next number.

The Executive Committee of the Toronto Lodge acted as scrutineers of the ballot and approved of the result at a meeting, at which were present Dr. Stella Cunningham, Miss Eva Budd, S. L. Beckett, N. W. J. Haydon, W. Clark, H. R. Tallman and A. E. S. Smythe.

The General Secretary was elected by acclamation, no other name than Mr. Smythe's having been proposed. His nomination was endorsed by a dozen lodges.

FIRST LETTER TO THE LODGES

Toronto, Feb. 7, 1919.

To the Secretary of _____ Lodge,
Canada:

Dear F. T. S.,—

In the accompanying draft Constitution of the proposed Canadian Section of the Theosophical Society, the intention has been to provide for a thoroughly democratic organization, reverting as far as possible to the original autonomous principles of the parent Society. To this end, at the suggestion of British Columbia Lodges and others, a committee of Toronto members met and agreed upon the draft in question, believing it would be in accord with Canadian ideas of government.

The Constitution only provides for matters that it seems desirable to have permanently settled. Details liable to change have been left to be governed by by-laws.

The Section will begin with 700 or 800 members now attached to the American Section or National Society of the United States, and assurances have been had from the National President that he would facilitate the change. Mrs. Besant has several times spoken of it with approbation.

In order to hasten the proceedings, which would be indefinitely delayed by sending a single petition around to the dozen Canadian branches, a separate petition of identical form is being sent to each, so that if the draft Constitution be approved the several Lodges may adopt it, and by resolution authorize the signing of the petition for a Sectional Charter. If possible, the petitions should be returned to Toronto within a month, and the Section could perhaps be chartered in time to organize by July 1st. The following branches have already agreed to the formation of the Section: Vancouver, Orpheus (Vancouver), Victoria, Winnipeg, Hamilton, and Toronto. Others have spoken favorably of the idea, but have not definitely passed resolutions agreeing to join.

The first four articles are self-explanatory.

The fifth article on Management contemplates the organization of federations (or sub-sections) in the Section. The object of this is two-fold. First, to broaden the autonomous nature of the Section and its adaptability to the varying conditions in our eastern, western and central provinces, and also to obviate the great expense and impracticability of annual conventions of the whole Section. The federations will be able to hold their conventions, discuss work and problems, promote legislation, and formulate plans. These will be submitted to the whole membership by the General Executive by referendum and direct vote. Voting will be done on forms provided by the central office, and members will vote through their local branches, whose officers will

transmit the ballots to the Central Executive. There need be little expense for postage in this way. The principle of the initiative is adopted, and on petition of fifty members any motion may be submitted. It is believed that referendums will rarely be necessary and not more than twice a year. The annual elections may furnish sufficient occasions for this purpose.

It may not be necessary at first to organize the federations; but if not, then the Section will be organized on the same plan. The President, Vice-President and Secretary of each Branch are the representatives to the General Council. They should elect representatives to the General Executive direct instead of to the Executive Council of the Federation. For this purpose nominations may be sent to the provisional executive at Toronto and a ballot on the proportional representation principle will be taken. The General Secretary will be elected by such ballot annually, any branch being at liberty to nominate a candidate. It is believed that the three officers mentioned of each branch, being elected annually, will always represent the most active and vital spirit of the branches, and that their choice will constitute the best executive that can be selected by democratic methods. As the local branches usually elect their officers about the end of the year, and the Section will hold its annual meeting about July 1st, the officers will be in a position to represent the most recent views of the membership.

It is to be noted that the branches are to be held liable for the collective dues of their members. Ballots will be issued for and accepted from only those members who are in good standing.

It is recognized that the work of the Theosophical Society has flourished best on a voluntary basis. The Sectional dues have been placed low, not with the expectation that the amount will be sufficient, but relying on the liberality of the membership to support the work according to their means, both in the federations and the Section generally, as well as in the branches. The Headquarters will be a

considerable liability on Toronto, but it will no doubt be the object of the General Executive to carry on the work with as slight a demand on the resources of the federations and the branches as may be possible. Much will depend on the co-operation of the General and Federal Executives, and it is hoped that the autonomous authority of the branches and federations will develop the keenest sense of responsibility and stimulate the most earnest and devoted activity.

If properly supported the magazine and book depot may contribute sufficient revenue to assist materially in financing the general expense. When lecturers are provided the federations will eventually make territorial arrangements and local branches defray expenses. In new ground the Section and federations must bear the expense.

In ordinary referendums the majority of the votes cast will carry or defeat a motion. A two-thirds vote of the membership will be required to make amendments to the Constitution.

The question was discussed of limiting the General Secretaryship to those who were not active or identified with movements which might not appeal to the membership, but it was felt that it was sufficient to leave the choice of a General Secretary to annual election, when the members would have full opportunity to register their views.

On account of the enclosed Constitution and Petitions having to be forwarded to Mrs. Besant at Adyar, India, it is necessary that no time be lost in arriving at some decision if we are to be in a position to start our Canadian Section at the close of the present fiscal year, June 30th next.

It has just been announced that Mrs. Besant is about to visit England, and it is possible that our application could be dealt with while she is in England, thus saving considerable time in the mails.

We hope this matter will have your early and favorable consideration.

Fraternally yours,
 H. R. TALLMAN,
 Secretary Toronto Lodge.

THE PETITION TO MRS. BESANT

To Mrs. Annie Besant,
 President of The Theosophical Society,
 Adyar, Madras, India.

Greeting:

WHEREAS the Theosophical Society is represented by some twelve branches in the Dominion of Canada, and has been in active operation here since the issue of a charter to the Toronto Theosophical Society by the American Section of the Theosophical Society in 1891, and

WHEREAS its membership now numbers between 700 and 800, and

WHEREAS its activities are under the jurisdiction of the National Society of the United States, the literature and regulations of which do not always appeal to Canadian citizens, and

WHEREAS it has been found by experience that the Theosophical movement has prospered best under the jurisdiction of national sectional direction, several of the European sections being of smaller membership than the proposed Canadian section would begin with; and

WHEREAS we believe that the institution of a Canadian section of The Theosophical Society would greatly increase the influence and power of the movement in Canada and stimulate the interest of the Canadian membership;

We, the _____ Lodge of The Theosophical Society, located at _____ in the province of _____, Dominion of Canada, representing _____ members in good standing, having by resolution of the Lodge in regular meeting assembled approved of the accompanying draft constitution proposed for the organization of the section,

DO HEREBY, in conjunction with six or more other branches of The Theosophical Society in Canada, Petition you as President of The Theosophical Society and in conformity with the powers vested in you to issue a charter constituting us and our associated branches into a section of the Theosophical Society as aforesaid, to be organized, instituted and governed under the general constitution of The Theosophical Society as instituted in New York in 1875, by Madam Blavatsky, Col. Olcott, Wm. Q. Judge and others, and now having its headquarters at Adyar, Madras, India.

SIGNED on behalf of the _____ Lodge of The Theosophical Society on _____ day of _____, 1919, by authority of the Resolution adopted by the Lodge at its regular meeting of this date.

.....President
Secretary

THE CONSTITUTION.

ARTICLE I.

That a Canadian Section of The Theosophical Society be established, and that its name and seal be registered at Ottawa, Canada.

1. This Society is an integral part of the international movement which began in New York in the year 1875, and whose headquarters are now at Adyar, Madras, India.

2. The Seal of the Society shall be as here depicted.



ARTICLE II.

Objects.

First:—To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.

Second:—To encourage the study of comparative religion, philosophy and science.

Third:—To investigate the unexplained laws of nature and the powers latent in man.

The first of these objects is the only one binding on members.

ARTICLE III.

Membership.

1. Every application for membership in the Society must be made on an authorized form, and must, whenever possible, be endorsed by two Fellows and signed by the applicant; but no persons under the age of twenty-one years shall be admitted without the consent of their guardians.

2. Application for membership shall be made to local lodges, except in the case of members-at-large, for which application shall be made to the General Secretary.

3. Every member has the right to believe or disbelieve in any religious system or philosophy, and to declare such beliefs or disbelief without affecting his standing as a member of the Society, each being required to show that tolerance of the opinions of others which he expects for his own.

ARTICLE IV.

Lodges.

1. Seven or more persons applying in writing to the Secretary, and complying with the conditions of membership, or who are already members, may receive a Charter to form a Lodge with the consent of the Executive Committee. The number of Lodges which may be formed at any place is not limited. All Charters and Diplomas shall be signed by the Chairman of the Executive Committee and registered by the Secretary.

2. Each Lodge may make its own By-laws and manage its own local affairs in any manner consistent with the provisions of this Constitution.

3. Members not belonging to Lodges shall be known as members-at-large.

ARTICLE V.

Management.

1. The Government of the Section shall be vested in a General Secretary and an Executive Committee. The General Secretary shall be elected annually by direct vote of all the members. The Executive Committee shall consist of seven members, to be elected by the Executive Committees of the Federations. The General Secretary shall be ex officio Chairman of the Executive, and shall have a casting vote if necessary.

2. When in any Province or any District, to be described as the Atlantic, the Eastern, the Western or the Pacific Districts, the membership shall amount to 250 or more, a Federation may be organized of the Lodges in such Province or District, provided there be not fewer than seven Lodges. The administration of the affairs of such Federations shall be in the hands of a General Council consisting of the President and Secretary of each Lodge, together with one other representative from each Lodge to be elected at the Annual General Meeting of such Lodges (each of which representatives shall have the right to appoint Alternates in the event of their inability to attend the meeting of said General Council). Such General Council may meet annually at such time as may be determined, and shall elect an Executive Council of the Federation, consisting of seven members, who will carry on the business of the Federation, elect jointly with the other Federal Executives representatives to the General Executive Committee, along with alternates for each of such principal representatives, and be responsible for the propaganda work in the Federation territory. The Federal Councils will each elect its own Chairman from among their own number.

3. It shall be the duty of the Federal Councils to co-operate with the General Executive in all matters touching the welfare of the Section, and it shall be the duty of the Lodges to co-operate with the Federal Council of their territory in all matters pertaining to their jurisdiction.

4. The General Executive shall have charge of the general affairs of the Canadian Section, shall keep the records, carry on a book depot, publish the sectional magazine, the editor of which shall be appointed by the General Executive for an indefinite term of office, and whose appointment shall be annulled only by such General Executive or its successors, issue charters and diplomas, and cancel same whenever necessary; conduct all elections, and on requisition of fifty members in writing, the application of the initiative and referendum; arrange for conventions of the united General Executive, whose meetings shall be open to all members in good standing, but without other privileges; make annual general reports in the sectional magazine, and be the court of final appeal in disputed questions arising between members or in and between Lodges.

5. All Lodges shall be liable for the payment of the dues of their members to the General Secretary on July 1st of each year, for the following twelve months. Members-at-large will send their dues to the General Secretary direct on or before July 1st.

6. No member shall in any way attempt to involve the Section or any Federation or Lodge in political disputes.

7. No member of the Theosophical Society shall promulgate or maintain any doctrine as being that advanced or advocated by the Society.

ARTICLE VI.

Federations.

As the membership permits Federations shall be formed known as Atlantic, Eastern, Western and Pacific.

ARTICLE VII.

Dues.

The only dues of the Section shall be \$2.00. Members-at-large \$5.00, with an additional 50 cents for Lodge members per annum for the Sectional magazine.

ARTICLE VIII.

By-Laws.

The General Executive shall make By-laws consistent with the provisions of this Constitution as may be required.

ARTICLE IX.

This Constitution may be altered or amended on petition of 50 members after a referendum resulting in a two-thirds affirmative vote, or upon action of the Executive Committee calling for such referendum.

SIR OLIVER LODGE'S LECTURE.

Sir Oliver Lodge's visit to Canada has served to strengthen the interest in things psychic and spiritual which is never dead in a civilized community. In Toronto, Sir Oliver lectured on "Evidences of Survival" in Massey Hall, which seats 3,800, and every seat was taken. Dr. McLennan, F.R.S., Professor of Physics in the University, took the chair and dwelt on Sir Oliver's eminence as a scientist, then referring to the subject of Sir Oliver's lecture he assured him that while he was esteemed for his scientific accomplishments, they loved him above all—and here everybody expected Dr. McLennan to say "for his psychic revelations," but he concluded, "for his kindly personality," etc. He introduced him as "the master interpreter of science of his time." But it is a great deal for the Professor of Physics of the University of Toronto to preside at a lecture, even by Sir Oliver Lodge, on spiritualism.

It was frankly a spiritualistic lecture, which means that it was the scientific man's account of the work being done in psychic science in the endeavour to reach the secret of things from the outside through form and sense, instead of from the inside, as Theosophy undertakes to do through life and consciousness. But it was most conciliatory in tone and made a profound impression on many churchgoers present.

Sir Oliver retraced the well-known argu-

ment of the untrustworthiness of the senses, the necessary open-mindedness of the seeker for truth, and the folly of prejudice such as scientific men had frequently displayed even in their own field. "Animals have senses like us," he said, "but their conception of the universe—I don't know what it is—but I'm sure it's very inadequate." Our own conception of the universe was inadequate. Our senses were not evolved for philosophy, but in the struggle for existence. He discounted telepathy, gave a striking example of an apparition of a living man, recounted many of the more convincing cross-reference tests with the late F. W. H. Myers. A most interesting point indicating the Nirmanakaya condition to which Myers had attained was his message that his "attempt to communicate with earth was largely a labour of love and that he had to absent himself for awhile from felicity."

Sir Oliver concluded with a warning not to give way to the temptation of trying to live in another world before one's time, but to do one's duty. The facts of his psychic research, he said, tended towards religion and had brought him back to Christianity. To him the evidence amounted to proof, though he did not dogmatize. "I ask you to keep an open mind. What I have learned brings me back to the simple gospel of 1900 years ago."

In this connection the excellent article

in "The Quest" for January, by David Gow, editor of "Light," on "Spiritualism: Its Position and Its Prospects," is of decided interest to students. Stress is laid on the importance of the work of Sir Oliver Lodge and of Dr. J. W. Crawford, of Belfast, professor in Queen's University there, whose investigations with the Goligher family fully corroborate the results of the late Sir William Crookes' researches of nearly fifty years ago. Sir William Barrett, of Trinity College, Dublin, also eminent in science, has also testified to the authenticity of these conclusions. Mr. Gow's article is the best word for spiritualism that has appeared for a long time.

THE CANADIAN LODGES

Banff Lodge.

President, vacant; Secretary, George Harrison Paris, Banff, Alta.

Calgary Lodge.

President, Miss Annie L. Stephenson; Secretary, E. H. Lloyd Knechtel, 510 Rosedale Crescent, Calgary, Alberta.

Creelman Lodge.

President, S. M. Stone; Secretary, Frederick T. Schmidt, Box 85, Fillmore, Sask.

Edmonton Lodge.

President, R. D. Taylor; Secretary, Allan Wilson, 338 Tegler Block, Edmonton, Alta.

Hamilton Lodge.

President, W. F. Gothard; Secretary, Miss Nellie Gates, 329 King Street East, Hamilton, Ont. Lodge room, Royal Templars' Building, Walnut and Main Streets.

London Lodge.

President, Edward H. McKone; Secretary, Mrs. Helen M. Shaw, 287 King Street, London, Ont. Meetings held at 212 Dundas Street.

Medicine Hat Lodge.

President, John W. Pickard; Secretary, Gordon Victor Cook, 558 Parkview Drive, Medicine Hat, Alberta.

Montreal Lodge.

President, J. F. McLean; Secretary, Miss Helena Burke, P.O. Box 351, Station B, Montreal.

Nanaimo Lodge.

President, Dr. W. E. Wilkes; Secretary, Mrs. Norah Reynolds, 725 Cosmos Road, Nanaimo, B.C.

Ottawa Lodge.

President, Mrs. Myra F. Cox; Secretary, Joseph F. Compton, Apartment 2, 4 Howick Place, Ottawa, Ont.

Regina Lodge.

President, John Hawkes; Secretary, George Black, 1823 Osler Street, Regina, Sask.

St. Thomas Lodge.

President, George L. Haight; Secretary, Mrs. Hazel B. Garside, 66 Hineks St., St. Thomas, Ont.

Summerland Lodge.

President, Mrs. Kate Bentley; Secretary, J. W. S. Logie, West Summerland, B.C. Lodge rooms are in the Ritchie Block, West Summerland, and Library in Drug Store below.

Toronto Lodge.

President, Albert E. S. Smythe; Secretary, Harry R. Tallman, 71 Ellerbeck Avenue, Toronto, Ont. Lodge rooms, No. 501-2, 22 College Street.

Vancouver Lodge.

President, James Taylor; Secretary, Miss Catherine M. Menzies, 1242 Nelson Street, Vancouver, B.C. The lodge rooms are at 221-5 Duncan Building.

Julian Lodge, Vancouver.

President, A. M. Stephen; Secretary, G. E. James, 310 Empire Building, Vancouver, B.C.

Orpheus Lodge, Vancouver.

President, W. C. Clark; Secretary, A. L. Crampton Chalk, 2002 Whyte Avenue, Vancouver, B.C.

Victoria Lodge.

President, W. B. Pease; Secretary, Miss Ruth Fox, 1048 Collinson Street, Victoria, B.C.

Winnipeg Lodge.

President, Mrs. George Syme; Secretary, Laurance H. D. Roberts, 404 Rosedale Avenue, Winnipeg, Man.