

# THE CANADIAN THEOSOPHIST

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## THE BROTHERHOOD OF THE MASTER

To form a nucleus of the Universal Brotherhood of Humanity is the object of The Theosophical Society. There is at once action and ideality implied in this proposal. Fellows of the Society have pledged themselves to form this nucleus. It is true that in these days we take vows lightly, engage ourselves to pledges which we easily abandon when conditions do not suit us, or when our wandering minds fail to respond to the Master Thought we had glimpsed. It is true that people join the Society in this frame of mind, to see what it is like, to give it a trial, to satisfy their curiosity, or for other reasons than the only justifiable one, the resolve to form this nucleus of Brotherhood. Interest in psychic smoke, as Mr. Bragdon terms it; in astral revelations; in recondite philosophy; in curious arts and sciences; the hope of gaining unusual powers or of meeting extraordinary men; the desire to enhance one's personal importance; these motives move many to join the Society, but they are aside from the main purpose, and usually incompatible with it.

To form a nucleus means action. It means living a life. It means realizing an ideal. It means subordinating all lesser purposes to one main purpose; it means turning all one's energy, all one's abilities that can be spared from the inescapable demands of duty, to this service and this accomplishment.

It has been objected by some that this view makes life too much of a business. Skeat suggests that our word Busy is

akin to the Sanskrit Bhuranyā, from Bhur, and as this earth is Bhur-loka, the idea is suggestive. This is the place in which to be busy. A Master said: Wist ye not that I must be about my Father's business.

We all have our Father's business on hand, the things that belong to our innermost reality; and these things are neglected at the peril of our self-perpetuation. They belong to the real, and our business is with the real. Until we learn to discern the real we are but a vain imagination. Only then are we of "full age," and of those "who by reason of use have their senses exercised to discern both good and evil." The business of the inner life calls for as much keenness, as much ardour, as much concentration, as much resolution and will to succeed, as "the things" of this world. As much; yes, and vastly more.

There are immediate rewards, as there are in all business justly carried on. In the process we begin to reinterpret religion for ourselves, and the old religious Shibboleths reveal themselves with intelligible meanings. We learn that things that we supposed belonged to a church are common to all mankind. The Master that was reserved to a few believers, we learn, does not ask for belief at all, but action, and that He, too, is trying to form the nucleus of Brotherhood, and is the heart and the head of it. The blood of the Master runs in our veins, the wisdom of the Master illumines our consciousness, the presence of the Master

sweetens our days, the love of the Master joins us in the Brotherhood.

The great life forces of the universe play through us at all times, but when we consecrate ourselves as brethren of the nucleus, we become priests of the blood. We sprinkle it upon the doorposts of our dwellings; we mark it upon the brows of our babes; we drop the dew

of that ichor on the land as we farm it; we bless the stones of our streets with it as we walk along. It is an element of power, a new influence in our lives. The condition of its possession is that we determine with great steadfastness to form the nucleus of the Brotherhood. And it shall be as we will, and when we will, if our will be resolute.

## THE ART OF MAGIC

To comprehend the principles of natural law involved in occult phenomena, the student must keep in mind the fundamental propositions of the Oriental philosophy which we have successfully elucidated. Let us recapitulate very briefly:—

\* \* \*

1st. There is no miracle. Everything that happens is the result of law—eternal, immutable, ever active. Apparent miracle is but the operation of forces antagonistic to what Dr. W. B. Carpenter, F.K.S.—a man of great learning but little knowledge—calls “the well-ascertained laws of nature.” Like many of his class, Dr. Carpenter ignores the fact that there may be laws once “known,” now unknown to science.

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2nd. Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and above these two, spirit, source of all forces, alone eternal, and indestructible. The lower two constantly change; the higher third does not.

\* \* \*

3rd. Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third—the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.

\* \* \*

4th. Magic, as a science, is the knowledge of these principles, and of the way by which the omniscience and omnipotence of the spirit and its control over

nature's forces may be acquired by the individual while still in the body. Magic, as an art, is the application of this knowledge in practice.

\* \* \*

5th. Arcane knowledge misapplied, is sorcery; beneficently used, true magic or Wisdom.

\* \* \*

6th. Mediumship is the opposite of adeptship; the medium is the passive instrument of foreign influences, the adept actively controls himself and all inferior potencies.

\* \* \*

7th. All things that ever were, that are, or that will be, having their record upon the astral light, or tablet of the unseen universe, the initiated adept, by using the vision of his own spirit, can know all that has been known or can be known.

\* \* \*

8th. Races of men differ in spiritual gifts as in colour, stature, or any other external quality; among some peoples seership naturally prevails, among others mediumship. Some are addicted to sorcery, and transmit its secret rules of practice from generation to generation, with a range of psychical phenomena, more or less wide, as the result.

\* \* \*

9th. One phase of magical skill is the voluntary and conscious withdrawal of the inner man (astral form) from the outer man (physical body). In the cases of some mediums withdrawal occurs, but it is unconscious and involuntary. With the latter the body is more or less cataleptic at such times; but with the adept the absence of the astral form would not

be noticed, for the physical senses are alert, and the individual appears only as though in a fit of abstraction—"a brown study," as some call it.

To the movements of the wandering astral form neither time nor space offer obstacles. The thaumaturgist, thoroughly skilled in occult science, can cause himself (that is, his physical body) to seem to disappear, or apparently to take on any shape that he may choose. He may make his astral form visible, or he may give it protean appearances. In both cases these results will be achieved by a mesmeric hallucination of the senses of all witnesses, simultaneously brought on. This hallucination is so perfect that the subject of it would stake his life that he saw a reality, when it is but a picture in his own mind, impressed upon his consciousness by the irresistible will of the mesmerizer.

But while the astral form can go anywhere, penetrate any obstacle, and be seen at any distance from the physical body, the latter is dependent upon ordinary methods of transportation. It may be levitated under prescribed magnetic conditions, but not pass from one locality to another except in the usual way. Hence we discredit all stories of the aerial flight of mediums in body, for such would be miracle, and miracle we repudiate. Inert matter may be, in certain cases and under certain conditions, disintegrated, passed through walls, and recombined, but living animal organisms cannot.

Swedenborgians believe and arcane science teaches that the abandonment of the living body by the soul frequently occurs, and that we encounter every day, in every condition of life, such living corpses. Various causes, among them overpowering fright, grief, despair, a violent attack of sickness, or excessive sensuality may bring this about. The vacant carcase may be entered and inhabited by the astral form of an adept sorcerer, or an elementary (an earth-bound disembodied human soul), or, very rarely, an elemental. Of course, an adept of white magic has the same power, but unless some very exceptional and great

object is to be accomplished, he will never consent to pollute himself by occupying the body of an impure person. In insanity, the patient's astral being is either semi-paralyzed, bewildered, and subject to the influence of every passing spirit of any sort, or it has departed forever, and the body is taken possession of by some vampirish entity near its own disintegration, and clinging desperately to earth, whose sensual pleasures it may enjoy for a brief season longer by this expedient.

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10th. The cornerstone of MAGIC is an intimate practical knowledge of magnetism and electricity, their qualities, correlations and potencies. Especially necessary is a familiarity with their effects in and upon the animal kingdom and man. There are occult properties in many other minerals, equally strange with that in the lodestone, which all practitioners of magic must know, and of which so-called exact science is wholly ignorant. Plants also have like mystical properties in a most wonderful degree, and the secrets of the herbs, of dreams and enchantments are only lost to European science, and, useless to say, too, are unknown to it, except in a few marked instances, such as opium and hashish. Yet, the psychical effects of even these few upon the human system are regarded as evidences of a temporary mental disorder. The women of Thessaly and Epirus, the female hierophants of the rites of Sabazius, did not carry their secrets away with the downfall of their sanctuaries. They are still preserved, and those who are aware of the nature of Soma, know the properties of other plants as well.

To sum up in a few words, MAGIC is spiritual Wisdom; nature, the material ally, pupil and servant of the magician. One common vital principle pervades all things, and this is controllable by the perfected human will. The adept can stimulate the movements of the natural forces in plants and animals in a preternatural degree. Such experiments are not obstructions of nature, but quickenings; the conditions of intenser vital action are given.

The adept can control the sensations and alter the conditions of the physical and astral bodies of other persons not adepts; he can also govern and employ as he chooses, the spirits of the elements. He cannot control the immortal spirit of any human being, living or dead, for all such spirits are alike sparks of the Divine Essence, and not subject to any foreign domination.

\* \* \*

Many men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the whole truth that lay behind. The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but One Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way; the pure in heart see God.

The trinity of nature is the lock of magic, the trinity of man the key that fits it. Within the solemn precincts of the sanctuary the Supreme had and has no name. It is unthinkable and unpronounceable; and yet every man finds in himself his god. "Who art thou, O fair being?" inquires the disembodied soul, in the Khordah-Avesta, at the gates of Paradise. "I am, O Soul, thy good and pure thoughts, thy work and thy good law . . . thy angel . . . and thy god." Then man, or the soul, is reunited with Itself, for this "Son of God" is one with him; it is his own mediator, the god of his human soul and his "Justifier." "God not revealing himself immediately to man, the spirit is his interpreter," says Plato in the Banquet.—Isis Unveiled, II., pp. 587-590, 635.

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"Those who love each other shall become invincible."—Walt Whitman.

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WHY should any of us—aye, even the most learned in occult lore among Theosophists—pose for infallibility?—H. P. Blavatsky.

## OUR PROTOTYPE

Standing on the threshold of a wider and expanding life, scarcely conscious of the obligations assumed or the spiritual possibilities accruing from the performance of the greater duties and responsibilities awaiting us, we do indeed need to have an idea clearly defined, an ideal all-embracing and extending, concerning this, our new-born Canadian section, and our relations to it. We need this in order to avoid the waste and vexation of long-deferred conclusions, as well as the inevitable pitfalls of a policy of empiricism. The following suggestions are not offered in any sense as a solution or ipse dixit, but merely as an attempt to focus attention on what is already admitted to be a real and pressing issue. Real and pressing because, it is the inherent tendency of the mind to twist and turn thoughts, feelings and observations into the mould of pre-determined theory, and if the theory be wrong, the impulses, however noble, the work and sacrifice, however excellent and good-intentioned, are frustrated for want of wise and proper direction. My contention, therefore, is that we should make an immediate effort to formulate a plan, to find a pole-star, as it were, a guiding principle, which will serve us for all time to come, fusing us into a smooth, harmonious and vigorous concord of unity, and consequent strength. From this emerges the key idea, namely, The Theosophical Society in Canada is a unified body and subject to precisely the same laws as other unified bodies, in a Universe, the limitations and necessities of which we cannot evade.

The unified body with which we are perhaps most familiar is the human body, the microcosm, and whether we consider the microcosm of man, or the microcosm of the solar system, the same laws are found operating in every part. The first law of our being is Unity, with diversity and differentiation, and most of the apprehensions regarding our future, it seems to me, disappear, in proportion as we give this fundamental principle of unity whole-hearted and unqualified acceptance. Pursuing our analogy of the microcosm, we first observe that it has a material form,

a body, to wit, incredible perhaps, but there it is. A form, in many cases of exquisite beauty, and in every case, admirably and perfectly adapted for the expression of the indwelling life. It will not, I hope, be regarded as a heresy if I venture to say that the Theosophical Society of Canada also needs a physical form, structure, temple, call it what we will, to house the organs of our activities, and the contemplation of such a contingency should give us no misgiving, nor should its consummation be accompanied by any sense of impropriety, and least of all, dread forebodings.

Secondly, we notice that our microcosm has a heart, a centre of life, and consciousness, and that unless the heart is strong, vigorous and pulsating with energy and power, the rest of the body is weak, sluggish and impotent. The energy generated by one human heart in the course of twelve months is tremendous, said in fact to be capable of lifting a cruiser clean out of the water, from which, even in the absence of corroborative experience, we should make the reasonable and rational deduction, that a strong centre, or headquarters is a desideratum, devoutly to be desired, in the unified body or cosmos of the new Theosophical Society in Canada. When the heart is strong and in tune with the infinite, the hands and feet, for instance, do not become ipso facto overshadowed and weakened appendages, nor can the real centre be justly conceived of as squeezing and crushing the life from its branches, the very antithesis of all this being so obviously possible and natural, and we may therefore ask, why not true? The centres of the microcosm and macrocosm are great reservoirs and distributors of life, energy and sustaining power, in whom we live, move, and have our being, the prototypes of every centre or headquarters. This I conceive to be the ideal. We may not in all cases or times be fortunate enough to deserve or achieve it; it must, however, help to keep it constantly in mind. Ideals which cast no material image or reflection to this earth, may be said to have a very doubtful existence, and the section which, through fear of degrading its ideals, hesitates to materialize them into common practice, has already

touched its meridian, and hastens henceforth to a setting.

To sum up, then, we need first and foremost UNITY, unity in love and aspiration, with diversity and differentiation. Secondly, a body or form, as beautiful, symbolic and expressive of our work and ideals, as may be within our power to create. And thirdly, a heart or centre of life, energy and power, without which the external body would be nothing but a shell, a mediaeval cathedral as it were, a constant reminder either of what has or might have been.

J. L. PURDY.

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## THE BHAGAVAD GITA

Mention was recently made of favourite editions of the Bhagavad Gita. It is noted in *The Path* for September, 1888, that "although the mere words of the Wilkins translation are more euphonious, yet the translation of J. Cockburn Thomson, with notes, I consider the best of all," and an editorial note is appended, "So, we understand, does Madam Blavatsky." The Wilkins translation is that widely known in the edition published by W. Q. Judge.

The Cockburn Thomson version was published in 1855 at Hertford by Stephen Austin, Fore Street, bookseller to the East India College, and is difficult to obtain.

"Julius," in *The Path*, observes of Mr. Thomson, "He is himself a philosopher, and his prefatory account and summary of these various schools of philosophy, as well as his notes on the Gita itself, are wonderfully lucid and condensed. As his is the modern Christian point of view, he at times misunderstands the real meaning or the bearing of a text, but, if we have developed intuitional discrimination to any extent, we soon learn to discount those mistakes while receiving all that is of value. He, as it were, conducts us within the first door; he enlightens the intellect; then we are prepared to go deeper without him."

\* \* \*

The wicked shall be turned back unto Sheol, even all the nations that forget God.—Psalm ix. 17.

## NAVAL OCCULTISM

Admiral Jellicoe, in his report on the Naval Mission to Canada in a chapter on Discipline, appends the following quotations, which constitute an admirable summary of elementary occultism. Those who wonder at the strength of the navy should study these sentences.

**Character.**—It is character that our modern life waits for, to redeem and transform it, and conduct is the fruitage of character.

**Character and Service.**—Never should we forget the close connection between character and service, between inward nobleness and outward philanthropy. We are not here to dream, or even to build up in grace and beauty our individual life; we are responsible, each in our own little way, for trying to leave this sad world happier, this evil world better than we found it. In this way slackness is infamy, and power to the last particle means duty.

What men want is not talent, it is purpose; not the power to achieve, but the will to labour.

**Order is Man's Greatest Need.**—What comfort, what strength, what economy there is in order—material order, intellectual order, moral order. To know where one is going and what one wishes—this is order; to keep one's word and one's engagements—again order; to have everything ready under one's hand, to be able to dispose of all one's forces, and to have all one's means of whatever kind under command—still order; to discipline one's habit, one's efforts, one's wishes; to organize one's life, to distribute one's time; to take the measure of one's duties and make one's rights respected; to employ one's capital and resources, one's talent and one's chances profitably—all this belongs to and is included in the word "order." Order means light and peace, inward liberty and free command over oneself; order is power. Aesthetic and moral beauty consist, the first in a true conception of order, and the second in submission to it, and in the realization of it, by, in, and around oneself.

Order is man's greatest need and his true well-being.

**Sacredness of Work.**—All true work is sacred; in all true work, were it but true hand-labour, there is something of divineness.

Some of the commonest faults of thought and work are those which come from thinking too poorly of our own lives, and of that which must rightly be demanded of us. A high standard of accuracy, a chivalrous loyalty to exact truth, generosity to fellow-workers, indifference to results, distrust of all that is showy, self-discipline and undiscouraged patience through all difficulties—these are among the first and greatest conditions of good work; and they ought never to seem too hard for us if we remember what we owe to the best work of bygone days.

**Judging.**—How often we judge unjustly when we judge harshly. The fret and temper we despise may have its rise in agony of some great unsuspected self-sacrifice or in the endurance of unavowed almost intolerable pain. Who so judges harshly is sure to judge amiss.

We are all inclined to judge of others as we find them. Our estimate of a character always depends much on the manner in which the character affects our own interests and passions. We find it difficult to think well of those by whom we are thwarted or depressed, and we are ready to admit every excuse for the vices of those who are useful or agreeable to us.

To judge is to see clearly, to care for what is just, and therefore to be impartial—more exactly to be disinterested—more exactly still, to be impersonal.

## THE GREAT SECRET

I admonish thee, whosoever thou art that desirest to dive into the inmost parts of nature; if that thou seekest thou findest not **within thee**, thou wilt **never find it without thee**. If thou knowest not the excellency of thine own house, why dost thou seek after the excellency of other things? . . . **O Man, know Thyself! In thee is the Treasure of Treasures!**—The Arabian alchemist Abipili, quoted in *Isis Unveiled*.

## LET THE DEAD PASS ON

Why does the Baron in Mr. Sinnett's "Karma" advise Mrs. Lakesby not to communicate with the "astral spectres" she saw about the Professor?

Answer. The answer to this will not yet be well understood. The English language has not acquired the needed words. The Baron's reply was that thereby the real ego of the deceased would be retarded in its advancement, and Mrs. Lakesby might lay herself open to influences from the astral world that would prey upon her unexpectedly.

This answer opens fire at once upon the whole "philosophy" of spiritualism, and contains a challenge of the ignorance of most seers and nearly every student of psychical laws. The ordinary spiritualist sees complete proof for the returning of deceased friends in the phenomena of the seance room, and nearly every seer is fascinated with his or her own pictures in the astral light and (belief in) the absolute truth of what is seen.

Mrs. Lakesby did not see the spirit of any person, but only the reliquae. The spirit is never seen, and the soul is engaged in experiencing a certain portion of its deserts in other states. These states are unnameable and incomprehensible to English-speaking people. But for a period there is a magnetic connection between the soul and the reliquae seen at seances and by seers. By means of that connection the soul is prevented—against its will, except when it is extremely wicked—from passing through its purification preparatory to entering into *devachan*. This purification, or preparatory state, anterior to *devachan*, has not been explained by Theosophical writers. It is, nevertheless, a fact of the highest importance.

The second portion of the Baron's reply is also valuable. When a seer or medium perceives these shades of the departed and desires to communicate with them, a crowd of nature-spirits, of no moral character, but solely moved by magnetic impulse, rush into the shade of the deceased and give it a temporary life. They, too, are then able on their

part, to see the seer or medium, and may, and often do, transfer themselves from the shade to the medium, whose lower, baser nature they occupy and vivify. By thus incorporating themselves with the reliquae of dead persons, these elementals stop the process of disintegration of the atoms of matter composing the shade, which would have gone on to completion if left to nature. As soon as this disintegrating process is inhibited, the soul itself is held, so to say, in a vise which it is powerless to open, and unaware as well whence comes the disturbance. Thus, then, those who run after their deceased friends' shades or reappearances are each day condemning their loved ones to a longer and more painful stay in a state that closely corresponds to the Christian hell.

I know my words will sweep unheeded over the forest in which our spiritualistic friends are wandering, but some sincere students will believe me.—Hadji (W. Q. J.) in *The Path*, vol. 3, pp. 22-23.

## MOTHER'S THOUGHT GUILD

This work is well on its way to spread the thoughts of love, patience and gentleness in the home lives of our Dominion. A branch has been formed at Calgary and others are in hand. It would be well if each local representative of "The Order of the Star in the East" would send his name to the secretary of the M. T. G. that she might supply the first literature. A very helpful afternoon was spent at the home of one of the Toronto members last month. Tea was served, and the mothers felt much more interest in each other and their children from the exchange of ideas.

Secretary, Mrs. Mary S. Budd, 199 Balsam Ave., Toronto.

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SHEPHERD and Lord of Light, thou Only Seer, Lord of Death, Light-Giver, Son of the Lord of Life, send forth thy rays and bring them together. That radiance of thine, thy form most beautiful, I behold; the Spiritual Man in the real world. That am I!—*Isha Upanishad*, translated by Charles Johnston.

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IN CANADA.

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## OFFICERS OF THE T. S. IN CANADA.

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### GENERAL SECRETARY:

Albert E. S. Smythe.

## OFFICIAL NOTES

Edmonton's new officers are: Reginald D. Taylor, president; Stanley Clothier, vice-president; L. Le Bas, secretary-treasurer; Miss Alice M. Daley, corresponding secretary; Mrs. T. E. Hughes, librarian.

After this date the registration fee on all letters and other mail matter will be ten cents. The post-office department requests that all mail be fully prepaid and the proper rates for foreign mail noted.

Secretaries will please observe to have applications filled out according to instructions given. First names must be signed in full. Mrs. James Jones or Mrs. W. Smith is not a signature. The post-office address should designate ladies as Miss or Mrs.

The Theosophist for June opens with notes on the new sections. Denmark and Iceland are the twenty-first national secretary, and Canada is the twenty-fourth. The resolution of the Toronto Lodge adopted last February is printed, and the statement is made that it was also adopted by the T. S. in Canada at its first convention held in Toronto. As there was no such convention, the report

is in error, though a Canadian convention would probably recognize Mrs. Besant's services as the Toronto Lodge did. It is possible the error has arisen over the announcement of the election of the General Executive, our Indian friends not having realized that it was conducted by mail.

Mrs. Jean R. Bindley writes from the Headquarters of The T. S. in Scotland, 28 Great King Street, Edinburgh, as follows:—

"I am asked by the members assembled to-day at the Tenth Annual Convention of the Theosophical Society in Scotland to convey to you their cordial fraternal greetings. I have also to intimate that I have been to-day elected as General Secretary in succession to Major Graham Pole."

It has been found that Mr. Roy Mitchell's engagements at the University of Toronto absolutely preclude the possibility of his making a visit to the Western Lodges this year, as had been anticipated. This is a keen disappointment to Mr. Mitchell, and sadly disarranges the plans which had been suggested for a Western campaign. It is deeply regretted on behalf of the Lodges concerned, and if any substitute arrangement can be made immediate notice will be given.

Mr. Eugene W. Munson sends the following report of his last Canadian tour:

"On account of a smallpox scare in Ontario during the winter the American officials were vaccinating anyone returning to the States from Ontario, so I had to cancel dates I had made with the Eastern Canadian Lodges. I hope to be able to visit them in the spring of 1921.

"On April 1st I went to Winnipeg from Fargo, and from there on to Edmonton, Calgary, Summerland, Penticton, Naramata, Kelowna and Vancouver.

"In Winnipeg there were eight public lectures and three to the members. The average attendance at the former was about 200, and the interest seemed to be very keen.

"In Edmonton, with a small lodge as a basis to work from, quite large audiences,



REPORT OF MEMBERSHIP

considering the size of the town, were secured. It was impossible to get any hall for more than one night, so for the three lectures we moved from place to place, and the people followed nicely. As near as I can recall now the audiences numbered a little less than one hundred.

“There were five public lectures in Calgary, followed by one to the members. I never feel that the work in a town is completed without at least one closed meeting.

“Calgary Lodge wanted to make the best possible use of the Sunday lecture, so secured the Allen Theatre. All of the lectures were fairly well attended, but the Sunday turnout was a little disappointing, the theatre being less than half full, though well worth the effort put forth.

“The next Lodge, after dropping down to Spokane, was Summerland, which was followed by the unorganized towns mentioned above, on the Okanagan. Here I spoke in the smallest towns and to the largest per capita audiences of my career. Towns in which one could hardly find forty people if he hunted, turned out as many or more to the lectures, drawing largely from surrounding farms.

“Mr. Logie, of Summerland, who engineered the work in that section, has big ideas and plans for the Theosophising of his little corner of the country; and what is more, is willing to make sacrifices for their realization.

“In Vancouver there was very hearty response to the three public lectures given there, to the last of which about 250 people turned out.

“For some reason, which I will not attempt to explain, though I have my ideas, I find a larger per capita response to Theosophy in Canada than in the States.

“The members everywhere have been very helpful and earnest in their cooperation. Also the kindness that was shown me personally was a help, and will be a factor in drawing me back to their Lodges when my next opportunity comes.

“I gave my copy of your magazine to a friend who wanted it, so please send me a copy of the one with the pictures in. I want them, and need the directory.”

Banff .....	9		
Calgary .....	40	13	22
Creelman .....	5		10
Edmonton .....	9	9	9
Hamilton .....	22	8	5
London .....	No report		
Medicine Hat .....	13		1
Montreal.....	39	2	6
Nanaimo .....	5		10
Ottawa .....	41	10	8
Regina .....	9		10
St. Thomas .....	13		4
Summerland .....	12		
Toronto .....	184	35	26
Vancouver .....	104	53	25
Orpheus .....	10	8	14
Julian .....	Ret. not complete		
Victoria .....	42	10	6
Winnipeg .....	54	11	22
Blavatsky .....		9	
Members-at-Large .....	13	2	6
	<u>624</u>	<u>170</u>	<u>184</u>
	170		

Total in good standing, June 30 794

The first column gives the number of members in good standing transferred from Krotona (or validated since) on December 31. The second column gives number of new members joined since. The third column gives the members not in good standing transferred from Krotona. It should be noted that for some years past the work of the American section, under which we have been working, has been in an unsatisfactory condition. Mr. Foster Bailey, former National Secretary, recently stated that “for the last five years we have taken in about 1500 members a year, and we are dropping out about 1100. From the standpoint of Lodges we are supposed to have about 200, but about 15 of these are dead and should be dissolved, while a careful study of the records and correspondence in the National Secretary’s office shows over 70 in a dormant condition and doing practically nothing. We have few more than 100 Lodges which can really be considered as active from the standpoint of actually affecting the community in which

they are located. And the Lodges which are really wide-awake and growing by their own efforts, and which hold regular and well-advertised public meetings, so that they are a part of the life of their city, are hardly two score."

What Mr. Bailey says applies in due proportion to Canada. The record now submitted is one that it depends upon the members and the various Lodges to surpass, and particularly should we aim at eliminating the torpor and lethargy that beset some centres. It is not the policy of the Section to inflate our returns with inactive members and we shall only reckon those who take the trouble at least to pay their dues.

It will be observed that Krotona transferred 808 members to the T. S. in Canada of which only 624 were in good standing. New members, demits and some renewals of membership from earlier years not on the Krotona lists number 170, giving a membership as at 30th June of 794.

## AMONG THE LODGES

"Use the dollar to what good purpose you may. I have got value received of good books and inspiring lectures. I would like to be of better help," writes a correspondent in an Eastern city, in acknowledging receipt of *The Canadian Theosophist*.

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The General Secretary has received the following letter: At our Members' meeting last Tuesday, the 18th instant, I was instructed to write to you and express, on behalf of the Lodge, their appreciation of the work which you are doing on behalf of the Canadian Society, and to say how much they all enjoyed your lecture and Lodge talk, and the opportunity of becoming personally acquainted with you and your plans in regard to the development of the Society in Canada. Quite apart from the pleasure which your visit has given us, we have all derived from it a benefit and an inspiration that will go a long way to help us make Winnipeg Lodge what it ought to be, a centre from which Theosophy may be carried into all the towns and villages of the Middle

West. May I give you the assurance of the co-operation of Winnipeg Lodge in the work you are doing to build up a strong and healthy National Society in Canada. With best wishes to yourself, with greetings to the Toronto Lodge, believe me, on behalf of the members of Winnipeg Lodge, yours fraternally, Laurance H. D. Roberts, Secretary.

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Toronto Lodge enjoyed its annual picnic on June 26, when, in spite of the street car strike, over a hundred of the local members and their friends assembled at Centre Island and indulged in the usual sports and games, with abundant luncheon and supper. A round dozen of the Hamilton Lodge also attended, headed by the energetic secretary, Miss Nellie Gates, and spent a few hours with their Toronto friends. It was proposed that next year the picnic be held at Hamilton and the friends from Buffalo, London, St. Thomas and other neighboring cities be invited to participate.

## FELLOWS AND FRIENDS

Mr. Francis Grierson has been in Seattle for some weeks, and may be in Victoria and Vancouver during September and October. He expects to return to Los Angeles in November.

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Mrs. Margaret Shields, whose energy and devotion has been so useful in Albany and Toronto, is now in Scotland with her husband, at Seamills Hydropathic, West Kilbride, Ayrshire. "I am finding Theosophists wherever I go," she writes, "and they seem to be the only people who are getting the best out of things. No grumbles and no regrets."

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Mr. Fenwick L. Ellis, who was on overseas service, in the course of his duties was engaged in the lumbering operations which included the Windsor Castle Park. Here the great oak, 1400 years old, known as the William the Conqueror's oak, because he had been accustomed to sit under it nearly 1000 years ago, was cut down and sacrificed to the needs of the nation at war. Some portions of the great tree

were kept by Mr. Ellis, who turned them into paper knives and paper weights. He has presented some of these to President Schurman of Cornell University, John Burroughes, Luther Burbank, and others. The General Secretary has to thank him for being included in his remembrances.

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Mr. Frank J. Highett, of Mansfield, Victoria, Australia, was in Toronto early in July and called at the Theosophical Society's rooms. Mr. Highett describes himself as "One of the six," of Ezekiel, chapter 9, and, moreover, he is the man with the inkhorn of the second verse. He has been engaged on his mission since 1906, and may be back in 18 months, he states. His present object is a mission of "linking up conditions," which he does in meeting with various people and centres in view of the "Second Coming," which he expects speedily, as he declares the present state of things will be ended in 1925. Mr. Highett relies on the Great Pyramid measurements for corroboration of his dates, and carries with him two large diagrams, seven or eight feet square on canvass, to illustrate the initiations and the seven planes. In a message he speaks of the miracles of which he has been the agent, and states that Dr. J. M. Peebles, of Los Angeles, now 99 years of age, at once recognized him and his mission. He said that the churches would have collapsed for want of spirituality in the last 25 years but for the inspiration the Theosophical Society had poured into them. He concludes one of his greetings: "Finally, let all the members therefore of your great Society silently affirm for a peaceful loving co-operative unity as against sectarianism and division." Mr. Highett is 69 years of age and has independent means. He has an order laid upon him not to shake hands with anybody, but otherwise seems as normal as our other sixth race brethren in Australia.

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The evangelical spirit is the truly catholic spirit, that is to say, is the only spirit that rejoices in the success of the Gospel wheresoever and by whomsoever the Gospel is preached.—British Weekly.

## AMONG THE MAGAZINES

In The Theosophist for June Mrs. Besant objects to the titles, "World-President," "International President," of which she says she found herself possessed. Had the "National Presidents" not sprung up it would not have been necessary to differentiate. General Secretary is the time-honored and more appropriate title. Mrs. Besant sends "loving and grateful thanks for their goodwill and over-generous appreciation of my poor services," to those who had passed resolutions of greeting. She also reminds the Society that her second term of office expires next year. "I shall then be in my seventy-fourth year, and it seems to me that the Society would do well to consider the question of electing a successor, instead of asking me to undertake the third term of office. I have been thirty-one years in the T. S. this month, and have done a fair amount of work. I think that a person younger than myself might be more useful to the Society, and I should not be less ready to be of any use to this beloved movement out of office than in it, as long as I live." Mr. Jinarajadasa pays tribute to the fine code of English athletics in a paper on "Athletics and Occultism," and he expounds the spirituality of fair play and its effect on character. Lady Lutyens has a sensible paper, "Home Truths," in which she asks why so many Theosophists are unhappy. She thinks too much emphasis is laid on one aspect of Theosophy, the existence of the Path of Holiness, and the possibility for men of quickening their evolution. A great many people are trying to go too fast, and to attain the stature of Christ before they have reached the measure of the average man. The result is that "swollen head" is more common in the T. S. than in any other society Lady Lutyens knows. Fear, she says, has been the great instrument of the churches wherewith to fetter the free spirit of man; and fear is a weapon still in use among Theosophists. "If you act in such and such a way, you may be losing an opportunity." Better to lose every opportunity in life than the right

to think for oneself and follow one's individual intuition. "A mistake made after exercising one's best judgment may be of far more value in evolution than an opportunity taken blindfold." And she concludes: "Above all, if we could take ourselves less seriously and laugh more at our own absurdities!" Claude Bragdon's article, "Theosophy at the Cross Roads," puts the question bluntly which has been disturbing many old members of the T. S. "Theosophists will do well to ask themselves whether they are to continue to fulfil their allotted function of leading and directing the spiritual evolution of mankind, or whether, without their being aware of it, the sceptre of this sovereignty may not pass presently to other hands." This question, he says, became acute for him after reading P. D. Ouspensky's monumental book, "Tertium Organum," in the translation of which into English Mr. Bragdon has himself assisted and which we hope to review next month. "In it he unfolds a philosophy which is, in effect, a re-statement of the Ancient Wisdom in terms intelligible to the understanding of the West, based not upon revelation, or the authority of the Masters, but upon the clear cold logic of mathematical certitude, flushed with the warmth and joy of a spirit liberated from the chains of philosophic materialism and fronting the unimaginable splendours of the spiritual life." We accept the symbol for the thing signified, a sin most evilly frequent in connection with astral and psychic divagations. Our language is absolutely inadequate to the spatial expression of temporal relations. Only through a development of art, the combination of feeling and thought at high tension which leads to intuition, a higher form of consciousness, can we arrive at such expression. The literatures of the various sciences, philosophies, religions, sociology, art, culture, do not speak the same language, so that their readers do not understand each other. What is needed is a synthesis, such as that to which H. P. B. pointed the way in The Secret Doctrine. The first of five needs which Mr. Bragdon mentions is "The need for spiritual light.

The spiritual light of latter day Theosophy is too obscured by **psychic smoke.**" Ouspensky's fascinating volume is to be had from the Manas Press, Rochester, N.Y.

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The Adyar Bulletin has an excellent article on "Heredity and the Soul," by Hugh Gillespie. "On the physical plane," he says, "Karma and heredity go hand in hand, for heredity provides and develops the instrument through which Karma functions. In its operations it is simply the physical-plane response to a superphysical plane demand for improved media for soul manifestation and development." Heredity may be described, he proceeds, as the totality of acquired capacities from the past, functioning in the present, or the utilization in the present of the effects of past experience; or it may be described as the capacities developed through experience in past lives manifesting in the present life. It is obvious that without reincarnation the doctrine of heredity is open to the same objection of injustice to the self-conscious entity that is raised against the doctrine of special creation. Mr. Gillespie dwells on the dangerous tendency in all forms of society to treat units in the mass. "Society is not an organism; it has no inherent power of self-development; it has no soul and can never reincarnate. . . . Only through the experience gained by the immortal reincarnating ego, is the breath of life breathed into the dry bones of society and it is made to live." And yet certain streams of egos maintain a voluntary relation more or less prolonged towards each other, which practically provides something like a national heredity. "F. K." provides a paper headed "Miscellaneous Flapdoodle," which notes the first appearance in India of Rev. Mr. C. W. Leadbeater, with Dr. Franz Hartmann and Mr. and Mrs. Cooper Oakley, on December 21, 1884, and suggests that Mr. Leadbeater's last incarnation was in Greece.

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The Theosophical Quarterly, which is the organ of The Theosophical Society de luxe in New York, in the July number reports the convention of that body in April.

Two German Lodges asked for a revocation of the resolutions adopted in 1915,—“That war is not of necessity a violation of Brotherhood, but may, on the contrary, become obligatory in obedience to the ideal of Brotherhood,” and “That individual neutrality is wrong if it be believed that a principle of righteousness is at stake.” The German Lodges asked for revocation on the ground that the resolutions operated as a dogma, and therefore violate the constitution, which declares that no member shall promulgate or maintain any doctrine as being that advanced or advocated by the Society. The convention carried unanimously a resolution expelling the Germans and all who adopt or approve a similar attitude. Mrs. Besant anticipated this action before the war began. In the discussion previous to the adoption of the resolution the distinction between dogma and principle was pointed out. “A statement of opinion which pretends to be a statement of principle becomes thereby a dogma.” Action is taken after five years’ interval to give the German members a chance to repent. “We have not judged them. We have left them to judge themselves.” It is not difference of opinion that separates men. It is difference of aim and ideal. The T. S. is not static but dynamic. Can the T. S. be properly represented by men “unwilling to pronounce that it is a man’s duty to take definite action for what he sees to be right? Exclusion from the nucleus and assimilation with the nucleus were regarded as the process in operation. “By their fruits ye shall know them” was quoted. The German Lodges were expelled not for objecting to a dogma, but for lack of brotherhood. Henry Bedinger Mitchell begins a study of Dr. J. McTaggart Ellis McTaggart’s book “Human Immortality and Pre-Existence,” a contribution to the literature of Reincarnation which should be in the hands of every Theosophist.

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The *Sunset of Bon Echo* is an occasional publication edited by Flora Macdonald for the Whitman Fellowship of Canada. The issue for April-May is a Horace Traubel number and is a glowing

and affectionate tribute to Whitman’s devoted biographer. Traubel died at Bon Echo on 8th September last, and a full record of his visit there, his dedication of the mighty rock towering over the unfathomable depths of Lake Massanoga, and many friendly tributes are given. The dedication ceremony for which Traubel had come from New York was carried out on 25th August. Besides Flora Macdonald and Horace, there were Frank Bain, Anne Montgomerie, Bessie Morris, little Paul Bain and George Morris in one boat; Reginald Penton, Mildred Bain, Margaret Morris and Betty Bain in another boat; Colonel and Mrs. Cosgrave and Mrs. Lapham and Flora MacDonald Lapham in canoes. It was a simple act, Horace and Flora MacDonald laying their hands on the base of the gigantic granite cliff, while Horace said “Old Walt.” There is an account of many remarkable psychic experiences which occurred during Traubel’s visit and about the time of his death. These forty pages with their various articles and unique photographs are a souvenir to possess. It is a pity they are so marred by typographical errors. Copies may be had from Mrs. Flora M. Denison, Bon Echo, Ont.

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The instalment of the history of “The Theosophical Movement” in “Theosophy” for July is occupied wholly with the Hodgson report for the S. P. R. on Madam Blavatsky, or, as the report describes itself “On Phenomena connected with Theosophy.” This account is very well written and highly creditable to “Theosophy.” Such analyses as this, Mr. Charles Johnston’s in *The Theosophical Quarterly* for July, 1907, and others who knew H. P. B. as Mr. Hodgson did not indicate the difference between those who accept H. P. B. as the messenger of the Brothers of the White Lodge, and not as Mr. Hume, Mr. Massey and others still more intimately associated with the Society, as “a medium used by the Masters for certain work in default of a better instrument.” The occult value of the S. P. R. report is that it stands as a test, a real initiation for those who wish to measure their intuition and be honest.

with themselves. One gains little or nothing by blind belief. There is a higher way, and blessed are those who find it. "Theosophy" publishes Madam Blavatsky's dignified and convincing letter to "The Times." Anyone who has had experience in such matters knows how easily prejudice may mislead. The Parnell letters and The Times is a case in point. Once an opinion is formed it is practically impossible to get the ordinary man to reconsider his position. Nor the extraordinary man either. Sir Conan Doyle, for example, recently declined to go back on the report of Dr. Hodgson, practically repudiated by Hodgson himself by his own later life. This recalls the delightful way in which our old friend "Julius"—now, alas! no longer friendly—treated the subject in "The Path" of May, 1888. Whether the confession of the Coulombs will ever clear the situation or not, there is sufficient in the known facts to satisfy those acquainted in any degree with occult law. Even to the ordinary man what more is necessary than the fact that the two handwriting experts to whom the "Mahatma letters" were submitted independently decided that they were not in Madam Blavatsky's handwriting. This did not suit Mr. Hodgson's theory at all. He interviewed the experts and got them to change their minds, reverse their first independent judgment, and decide that Madam Blavatsky did write them. In the construction of his fascinating stories of Sherlock Holmes, Sir Conan Doyle undoubtedly first invents his plot and then arranges his incidents accordingly. Theosophists, however, must not fool themselves in that way.

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A splendid article by C. W. Leadbeater on "Getting On in Theosophy" leads The Messenger for July. It is the substance of an address given to those joining the Society in Sydney. It is an appeal for study and work in spreading the good news. "All the Theosophical teaching is given in the Theosophical books, and anyone, members or not, can buy those books and learn most of what we have to tell. There is a vast amount of information available in the Theosophical books, more specially in Madam Blavatsky's 'Secret

Doctrine'; I suppose there is little we can teach you which is not either directly stated or inferred in its pages," which is a timely admission. Mr. Leadbeater emphasizes the value of the work everyone who knows anything can do for those who know less. Mr. Rogers fills thirteen pages with a statement of his intentions and views regarding the Society and Krotona. He intends to cut down the clerical staff to five or so and move the business office to Chicago, as being the centre of the Theosophical population of the section. We must await the action of the convention for the outcome. It has been decided to establish a University of Theosophy at Krotona, and a committee of which Mr. W. A. S. Colter is chairman has been formed. Mr. C. H. Marvin, M.A., Ph.D., is to be director of faculty and curriculum, but will continue as at present assistant director of the University of California, Los Angeles. Dr. Frederick Finch Strong is to be Dean of the Faculty. Fourteen departments are outlined. Many Theosophists are of the opinion that the method is to capture existing universities by the spread of Theosophic teaching. To permeate the thought of the age is the eclectic ideal. There is always danger of narrowness in a body of men herded together and necessarily out of touch with the rest of the world. The finest of universities scarcely escape this risk, and it is one of which a Theosophical university must be particularly careful.

## CORRESPONDENCE

### "MILK FOR BABES"

Editor, Canadian Theosophist:—With your exceptional knowledge of Theosophy it is easy to understand what prompts your message in The Canadian Theosophist of June, conveyed in the words, "The Masters want helpers, not babes that are always needing support and nourishment. Those who refuse to partake of the strong meat and prefer something simple and light, a milk diet, in fact, cannot expect to be entrusted with the heavy burdens and responsibilities of the world's Karma." Vigorous words indeed! You are paraphrasing the Master

who said, "Ye are neither hot nor cold. I spue you out of my mouth."

But Theosophy stands alone, supreme and inspiring in appealing to reason by its tolerance, its calmness, its confidence. It is reflecting the Truth and is not disturbed. One great duty of a Theosophist is to encourage others to sense that Truth. This can be done in many ways, and vigorous measures find a place in sowing Theosophic thought. But it seems to me that the first essential is to live Theosophy in your deed—calmness, moderation, sympathy, practical charity and, above all, patience. Many a soul eager for advancement may not be ready for the profundities of either *Isis Unveiled* or the *Secret Doctrine* which you recommend. The technical and unfamiliar phrasing alone of these colossal text-books would appal many an earnest seeker for the Truth, if that seeker had not been prepared by months of study for some slight understanding and appreciation of them. Don't let us scold at the beginning of a new section of the I. T. S. Let us encourage the weaklings even though they are in the milk diet stage. The great thing is that they have come into a knowledge, however slight, of Divine Wisdom. Let us make the way of entrance to Theosophy easy at all events. It is something to have shown a brother the right path—to have directed his thoughts to the Eternal Truth. We are all strugglers on the road and, to quote again from the same number of the *Theosophist*, "perhaps a veil might in an instant" fall down from the spirit that is struggling and he soon "would be long ahead of us all."—Faithfully yours, A Beginner in Theosophy.

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We are the last in the world to think of quenching the smoking flax, and the reference to the helpers that the Masters need should not and, indeed, cannot be construed to mean those who are outside the Theosophical Society or only beginning to understand the truths of Theosophy. The recommendation to old members of the Society to study the more advanced and the fundamental literature of the movement seems to be necessary

when after years of membership many Fellows of the Society are found never to have opened "*The Secret Doctrine*," and one official document of the American Section told its readers that that work should only be used as an encyclopedia and not regularly studied. There is room for every class of literature in the movement, elementary, expository and advanced, and there is special need for discrimination in its use. But members who have been years in the Society should be encouraged to study and think for themselves to the end that they may develop their faculties and be prepared to take up the work of enlightening others in the field that is so wide, and in which the workers are so pitifully few. The abilities of the members of the Society are frequently much underrated. All over Canada are men and women quite capable with a little application of becoming able exponents of Theosophy, and some much more than able. But they must be encouraged to pursue their studies. Our correspondent will remember the weighty words of "*The Voice of the Silence*," "Before thou takest thy first step, learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning from Soul-wisdom, the 'Eye' from the 'Heart' doctrine. Yea, ignorance is like unto a closed and airless vessel; the soul a bird shut up within. It warbles not, nor can it stir a feather; but the songster mute and torpid sits, and of exhaustion dies. But even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it." Too many of us are sitting mute and torpid, when the world is hungering for truth and our hearts should urge us to proclaim it.—(Editor.)

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Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time.—*Voice of the Silence*.

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Prepare thyself, for thou wilt have to travel on alone. The Teacher can but point the way. The Path is one for all, the means to reach the goal must vary with the Pilgrims.—*Voice of the Silence*.

## 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, Reginald D. Taylor; Secretary, Miss Alice M. Daley, 2 McLean Block. Rooms always open, 338 Tegler Block.

### 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 Comox Road, Nanaimo, B.C.

### Ottawa Lodge.

President, Mrs. Myra F. Cox; Secretary, David H. Chambers, Apartment 2, 4 Howick Place, Ottawa, Ont.

### Regina Lodge.

President, John Hawkes; Secretary, George Black, 1008 Scott Street, Regina, Sask.

### St. Thomas Lodge.

President, George L. Haight; Secretary, Mrs. Hazel B. Garside, 66 Hincks 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, 494 Rosedale Avenue, Winnipeg, Man. Lodge room, No. 33, Music and Arts Building, Broadway and Hargrave Sts. Public meeting, Sunday at 3.

### Blavatsky Lodge, Winnipeg.

W. A. Deacon, President; W. A. Moore, Secretary, 511 Agnes Street, Winnipeg; phone Sher. 1756.

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Look not askance; the Holy One will ever be the same, the God of all, though oft invoked by many a different name.—Persian Sufi Text.