

# THE CANADIAN THEOSOPHIST

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## TO THE SOUTH INDIA CONVENTION

My Brothers:

Having returned after a long tour, which covered 28,000 miles in Great Britain and the United States of America, I wish to greet you with thanks for selecting me as the President of your South Indian Convention in April last.

Theosophical subjects, Theosophical lectures and meetings to the number of about 675 is an indication of the work it was my good fortune to do in the course of six months, three of which were spent at Krotana, the Headquarters of the American Section.

However, the particular subject on which I want to speak to you, is our Theosophical labours in South India. A great deal of useful work is being done by our fellows in various spheres of life while our Branch Inspectors and others are serving the Theosophical Society more intimately by Theosophical lectures. We are in the midst of great changes in our National life, and I feel very strongly that our first and foremost duty is to make the influence of Theosophy felt. Some discrimination is necessary on our part in the selection of our work. India's political future and the emancipation of her people from the existing economic and social slavery are, I believe, bound up with her spiritual ascendancy. Without the latter, the former will not be completely successful. Our task, as Theosophists, is primarily to bring to the front, continuously and everywhere, the spiritual aspect of things; we must strike the spiritual key-

note in relation to every department of public life and work. This has been recognized by some leaders of different temperaments, outside the Theosophical Society. They are endeavouring in their own way to achieve this end; but we, of the Theosophical Society, feel ourselves, in a way, more suited for that noble task. That is my belief, anyway.

Our task lies in generating spiritual power, in spiritualizing the intellectual and moral atmosphere of this country, loved by the Masters who guide our Theosophical Society from behind the scenes. This noble task can be performed in two ways by us: (1) By at least a few, if not all of us, living the Theosophical life, and (2) by the propagation of the great teachings of our philosophy.

Now, "Theosophical life" is an expression which sometimes is not fully understood. To my mind, it is not only a life of Service, but Service of a particular kind, rendered in a particular manner. All service is noble and good; all work is useful work; but there is a certain kind of service, a certain type of work, which is fundamentally ours. I have spoken of the generation of spiritual power. How can that be done unless at least a few of us live the life of meditation, of real devotion, which will flood the atmosphere with the life currents which will purify and build the National Life? I am not advocating a quiet life, without work—but a life with a spiritual and inner point of view in the midst of a thousand activities

of the earth. I am not asking for a life of silent contemplation and prayer when I refer to real devotion—but to a life of consecration to the Masters, a life which understands the hidden phases of outer happenings, and which deals with the latter wisely, according to occult laws and principles. But the hidden phases of outer happenings cannot be perceived for adequate action unless the Inner Light of the Soul is focussed on each world-event. The happenings in the world of action—Kriya-loka—proceed from those in the world of ideation—Bhavana-loka—and unless we live and labour there we are, more or less, bound to fail in our attempts to handle those happenings successfully.

Now, how can we live and labour in that inner world of Ideation? How are we to obtain the power of spiritual perception in this world through the physical brain? It is not a matter of psychic growth; it has nothing to do with the evolution of astral or other material faculties; it is a question of the Light of the Immortal God within us, illuminating our brain Consciousness, and thus all objects and activities which we contact. Not an escape into superphysical regions of the universe, but a descent of the Immortal Inner Ruler in the purified and sanctified Temple of the Body should be our objective.

Our revered Teacher, H. P. B., has said that the first of the necessary qualifications for the spiritual life is an unshakable belief in one's own inner powers, and she speaks of the God within as "Initiator of the Initiates" (S. D. III., Sec. 5). That Ruler Immortal lives his own life in his own world, unfolds his wonderful spirituality, has visions of his own, both subjective and objective. He is there—the real Self in each one of us, and as personal human beings, ours is the task to so work and so worship that with the help of a concentrated mind and a purified heart, He is able to manifest his nature through the physical body in the physical world. Therefore, is the study of Holy Lore and Ancient Wisdom essential; therefore is constant and regular meditation necessary; for without these our activities will but take us round and round the

ever widening circle of materialism, as in the case of him who said:

Myself when young did eagerly frequent  
 Doctor and Saint, and heard great Argument  
 About it and about; but evermore  
 Came out by the same door as in I went.

Our Theosophical activities must bringukti—salvation, to the world of action; our work must set free the slaves who are crushed by work; our labours must remove the bondage which ties the labourers to a life of toil which debases. We must, by our spiritual life of activity, enable all who toil for mortal flesh to realize that they can and should toil for the joys of the Immortal Spirit. The dignity of work is fully recognized when the toiler has an inner interest in his work, when his own self-expression finds manifestation therein; then, and then only, drudgery ceases to be drudgery, and all activity becomes attractive.

In this Kali-Yuga [the iron or dark age] when class fights against class and nation wars with nation, we Theosophists must render the Great Service of showing humanity the way to Real Freedom, not by precept, but in example, remembering that true Altruism consists in leading a positive life of Brotherhood ourselves.

Did not our H. P. B. say that various difficulties in the physical world are removed when one cause has been set right by correct handling in the spiritual realm? "Lead the life necessary for the acquisition of such knowledge and powers, and Wisdom will come to you naturally," said a Master once (S.D., I.). Therefore the first thing is to live the life—the life of meditation and study.

The second task before us is the spreading of our Theosophical teachings. Our propaganda work, along many lines, for many years, has prepared the atmosphere for the universal reception of the Three Fundamental Propositions of Theosophy as given by H. P. B. in her Proem to the Secret Doctrine, Vol. I. The application of these Propositions and all that they imply, to the current problems which confront us every day, is our task; but let

us not forget that while we are engaged in the work of application, we have the duty to popularize those three Propositions. It may be that there exist in the world people better fitted to apply these and other Theosophical teachings, to the work of everyday life; ours is the task to see that none are kept in ignorance of the teachings. In the great rush of many-sided activities, we are apt to overlook the factor that we of the Theosophical Society are in this day and generation, Trustees of the Wisdom which the Blessed Masters gave through H. P. B., and as such ours is

the solemn duty to make that Wisdom known by Life and by Work.

That, in short, is my conception of the work immediately before us, and I trust all of us belonging to the South Indian Convention will think of it and discharge our duty as true servants of those Masters of the Wisdom, who are the real Founders of our Society, and who watch over its interests, guide its work, and through it bless the world.

Your faithful servant,

B. P. Wadia,

President, South India Convention

Adyar, August 21, 1920

## “HOPE” (Watts)

By S. OSWALD HARRIES

Science is the knowledge of principles, gained by a study of the expression of power. Art is the power to express.

The power of expression varies considerably in type, but can be separated broadly into two forms—that of true art and that of false. In music, contrast the soul melodies of Wagner with the terrors of jazz, or with the mere rhythmic repetition of sound that elicits the foot movement or shoulder shrugging of the peasant or coster crowd. In literature, contrast jingle or exciting poems with the refined art of Tennyson, Browning or Shakespeare. In architecture, contrast the average city building with the Gothic cathedrals, Grecian temples or Oriental mosques. So is it in the world realm of art. In painting, we have mere pleasant colour or again true expression of soul power. “The Artist dips his brush into his own soul and paints his picture therefrom,” and as soul power varies so does its expression.

But of true paintings, two classes also may be distinguished clearly—the emotional and the intellectual; one branch of the latter is symbolic expression.

Almost any person can understand and appreciate emotional art—a beautiful melody, a glowing sunset, a pathetic poem, a majestic statue easily awaken sympathetic vibrations. Take, for example, a beautiful scene like the painting of Lake Louise, with its clear sky, calm, deep-blue

unruffled lake, general air of Summer calm and rest; almost instantly the observer becomes merged in the mood of the picture and one with it. To gaze on the beautiful elevates the Soul.

In marked contrast to such study is that of symbolic Art. Here, to be able to understand and fully appreciate the work of the artist, the student must be experienced in the school of Life. It is in symbolic art that the artist depicts the deeper inner lessons of his experience, to be interpreted alone by those who pass through kindred experience. As the scientist from innumerable observations or experiments by induction arrives at a general law, a principle underlying the phenomena, so the artist having gleaned a spiritual law from innumerable experiences, depicts the inner principle in brief symbolism to be expanded in varied experience in the life of each individual.

One of the most remarkable pictures of this type is that of “Hope.” Strangely, the superficial observer often labels this picture “Despair”—next door neighbour to “Hope.” Let us ponder over this picture, for every experience in life can be associated with its symbolism.

Examine, firstly, its elements: (1) A shadowy earth globe; (2) a lady seated on this globe; (3) she is arrayed in wavy green gown, rippling over the body, yet close-fitting; (4) the eyes are bandaged; (5) the lyre has one remaining string,

"Hope"; (6) star, or arrow pointing upward.

"What does it mean?" is the question so often asked.

This picture, symbolically, represents human evolution, past, present and future. Again it represents the parallel evolution—that of the individual Soul. Note, firstly, the shadowy earth globe. In first stages, the inner consciousness is, as it were, asleep, latent, to be slowly awakened by stimuli from without. Gradually the matter of the universe is built into increasingly sensitive and adaptable forms, more and more responsive in interaction with environment. Gradually in primitive mankind external material stimuli foster the development of internal self-consciousness and control of relationship to the external objective world. In the individual during childhood external stimuli acting through the sense organs awaken the life forces, desire nature and power of thought within.

Early development depends on external stimuli from the physical environment. Matter dominates the man and sensory or sensual experience rules the inner consciousness. Observe the child who has eaten a hearty dinner. Unexpectedly a nice pudding or cake is brought to the table. The external stimulus by force of long-acquired habit reawakens desire within. The external controls the internal. The whole evolution of primitive man, of childhood, and the early evolution of living forms is an awakening of the forces within by reaction to stimuli from without.

Some religions teach that all material existence is an illusion, that it is but a shadow of the true spiritual realms, a transitory negative expression of positive spirit. But to humanity and to the individual in the first stages, objective relationship is necessary to awaken higher powers. The needs of physical existence and the novelty of its sensations lead to awakening and development of desires and feeling, to active effort of acquirement, to objective discrimination.

This stage is, however, but a stepping-stone. Not in this everchanging kaleidoscope of sensory experience and material

dominance can the soul find permanent satisfaction. Many lessons, maybe, nay, must be, learned from objective relationship, but an unsatisfied yearning is awakened that refuses to recognize the physical world as the true home of the soul. It speaks of the within and the beyond. Objective sensory pleasures and pains, however acute at first, and effective as stimuli to internal reaction, lose their power; old pleasures fail, old pains are endured and seen through, satiation point is reached and ever new experience is demanded.

No! This constant change, these somewhat shallow objective experiences do not satisfy. The soul realizes the falsity of basing permanent hope on objective illusion and the first string is snapped. The very forces awakened by external stimuli must control and direct the external physical activities and relationships.

The lady rises above the earth, is seated on it. Perhaps the biggest lesson material existence can teach us is that we are something more than the objective material, that we can transcend this state and conquer and utilize its material and forces, and, having learned this lesson, instead of being dominated by material existence, we can rise above this bondage, and conquering the material world, use its resources and powers in our service, to serve higher aims, to be the means of the expression of our own higher forces in creative expression.

Long ago, man merged himself almost entirely in objective sensuality and is only slowly emerging from the mire and responding to stimuli other than those supplied by earthly forces.

Now, why a lady? Is the artist right? Ages ago human beings were hermaphrodite. Later they divided into sexes. In Man the Divine faculty of Will predominates and he tends to express his powers mainly in action; in Woman the Divine power of Imagination tends to predominate. Both these forces, Imagination and Will, are necessary for active conscious effort in expression. Imagination is necessary, first, to conceive of change, or progress of any ideation. Will later carries the concept into active expression. The bi-polar forces, emotional Imagination and

intellectual or reasoning Will, are both necessary for progress, but the first step is to conceive the higher ideal or idea, and this is done by Imagination, the idealistic concept. Hence the artist rightly depicts the Imaginative, the idealistic faculty, rising above the mundane illusions, as feminine in polarity.

It is this power that inspires men and women to higher efforts, higher ideals, to look beyond the narrow concepts of the past to the broader vision of the future.

The lady risen above the earth life is garbed in a wavy green gown that clings somewhat to the form, yet ripples like the waves of the ocean. It ever changes with change of posture.

Often in our reading we recognize the symbol of the sea or lake or waters as referring to the psychic, astral or desire World, and to the astral or desire body with its ever-varying feelings and desires. Like the ever-changing restless sea is the desire nature of Man.

An almost purely objective existence merges in evolution to a blending of subjective and objective experience; the person gradually develops keener subjective

or astral sense of feeling, of pleasure and pain; more time is spent in inner experience of a desire nature. The person imagines, pictures scenes of bliss, or experiences that give emotional pleasure; the person of mere religious beliefs formulates emotional concepts of a happy world beyond, and existence free from all pain, all worry, all annoyance—just one eternal bliss; the artist of emotional type lives in fancied scenes, the musician develops elaborate themes, the sensualist peoples a new world with the perverted concepts of his imagination; this strange world is built to a great extent by the desires of men associated with material experience, or emotional faith and fancied concepts, indirectly related to past experience and future hopes.

This strange world, how it thrills and charms the emotional nature; well may the Eastern Scriptures warn us of its illusions. Well may the Baptist, John, of the New Testament, who represents the psychic nature, the first real gleam of the beyond, warn us not to worship him, but to seek and prepare for the true spiritual nature and its light that comes later.

(TO BE CONTINUED)

## TWO STRIKING PARALLELS

Many of us Theosophists have heard of a Great Council of the Real Rulers of the World, held half a century or so ago, at which the momentous question as to whether one more attempt "to enlighten the West" should or should not be made was earnestly debated; how when the general consensus of opinion seemed to be that man was not yet ready for his next step upward, Masters Moru and Devapi (Morya and K. H.) of the Solar and Lunar Dynasties, respectively, offered to make the great experiment, bearing, as needs They must, its good and evil karma; and how, when Their offer had been graciously accepted by the August President of that Divine Assembly, Maitreya Bodhisattva laid on these two Great Ones the special duty of preparing Earth for His return; from which proceedings in due course

rose (1) The Theosophical Society, and (2) when the World was more or less familiar with the ideas of cyclic progress and recurring Divine Incarnations, The Order of the Star in the East.

That all these happenings are but aspects of one Mighty Movement is easy to perceive; for the Masters we have named, and still name simply so, though Lords were a truer designation, are, as all members of the Theosophical Society well know, the Manu and Bodhisattva that shall be, in the Great Sixth Race whose first faint stirrings are but a few centuries ahead of us; while the fast-coming Sixth Sub-race, to which the Bodhisattva will deliver a new presentation of the Wisdom, showing forth as it must in little the characteristics the Great Race will show forth at full, is so to say the prac-

tice-ground of the Servers on whom the glorious though exacting task of founding that Great Race is laid.

I would call attention at the moment to but two of the many illuminating doctrines of Theosophy as now presented to the World: its insistence upon Universal Brotherhood; its analysis of the complex being of man; and shall take these matters in inverse order.

In clear distinction from the ideas of Mind and Body; Spirit, Soul, and Body; the Self and its six koshas, or sheaths, of orthodox Hinduism, which takes the man of desire and the man of concrete mind to be so inextricably intertwined as to be practically but one principle, Theosophy makes man a sevenfold entity; separates carefully desire and concrete mind—an indication that in the new era now upon us desire shall be no longer dominant, shall be servant and no longer master of intellect, itself the instrument of intuitional wisdom, the special Sixth Race and Sub-race characteristic.

There is among the documents of Christianity a very valuable treatise known as Pistis Sophia. It contains, not necessarily altogether without error, certain teachings of the Christ, as the West calls the Bodhisattva, after His resurrection, to those more intimate followers who should presently become His voice to men. In it we find man's complex being set forth as sevenfold, and, principle for principle, the Christ's secret teaching to His Disciples, and the open teaching of the Society, part of whose duty it is to make the World ready for His coming, are identical. What we know as atma, the Disciples know as "The Height"; what we know as buddhi, they knew as "The Light of the Height"—its emanation; what we know as higher manas the Disciples knew as "The Light Power"; what we know as lower manas, and sometimes as "the ray", they knew as "The Soul"; our "kama" bore with them the admirably suggestive title "The Counterfeit Spirit"; our etheric body was with them "The Destiny"; our dense body with them simply "Body"; Is it not easy to perceive that here we have the working of the same Great Son of God, first with the few through whom His truth should

reach the many; then with the many themselves?

Our universal brotherhood idea we have elaborated somewhat in the well-worn phrase: "without distinction of sex, race, creed, caste or colour". Let us this time turn to older documents than Christianity, the youngest of the World Faiths, can offer; to the Scriptures of the Farther East. From them we learn of the huge sweeps of evolution, Theosophically called rounds, and of the mighty sons of God that rule them; we read of Root Manu and Seed Manu, the Beginners and the Enders of these tremendous cycles; and we are given Their august names. It is simple enough for love-sick Juliet to ask "What's in a name"? The occult student, knowing something of sound values, dare almost answer: "Everything!" From my personal experience in study I should urge every student to examine closely the names he has to deal with, be his Scripture of the East or of the West; to acquaint himself with "roots", so that he have power to plunge beneath the surface sense, and reach something of the meaning of those that speak to him. The fourteen Manu of the seven Rounds (one Root Manu and one Seed Manu to each in turn) are named as follows: Swayambhuva and Svarochisa; Auttami and Tamasa; Raivata and Chakshusha; Vaivasvata, Root Manu of the present Round, the Fourth, who must not be confused with the Lord Vaivasvata, the Manu of the present Race, the Fifth. As this Round draws to its close Vaivasvata will be succeeded by Savarna. Mark the word well, for its significance is "casteless". We have in fact passed from the age of separateness to the age of unity; the "dead centre" of the Wheel was successfully got over in the fourth sub-race of the Fourth Race; the day of Separateness is done; what of it remains is but the shrivelling form from which the life has fled, a fact that should give us fresh heart in our struggles; we slay the slain, even as Arjuna on his battlefield. Savarna! "Castelessness"! What a battle-cry for the striver! What inspiration in the names that follow, each embodying that magnificent assertion that at last bar-

riers are burned away, and the spirit of man known, and felt, and lived by as but ONE! Read on, and vibrate to their message: Daksha-Savarna and Brahma-Savarna; Dharma-Savarna and Rudra-Savarna; Deva-Savarna and—Seed Manu not of Round alone, but Chain—INDRA-SAVARNA. Already under the influence of this CASTELESS Hierarchy, let us break through every barrier in the Three Worlds that holds us from our brothers; we can do it, for merely to attempt it in all honesty of purpose is to become at once force-centres through which the Oneness, already a reality Above, flows down into the World Below. "Stand up! Conquer thy foes; by Me they are already overcome; be thou the outward cause; destroy them fearlessly." The Server goes not a warfare at his own charges.

L. L. H.

## THE NEW GOSPEL

The New Gospel will consist of the Bible; Reincarnation; Karma (as we sow, we reap); White Magic; Animalhood, Brotherhood and Sisterhood; Equal Rights for Men, Women and Animals; Cessation of War, Militarism, Caste, Flesh and Fish-Eating; and recognition of ten spiritual gifts (Charismata), namely: Healing, Speaking in Tongues, Interpretation of Tongues, Discerning of Spirits, Prophecy, the Word of Wisdom, the Word of Knowledge, Miraculous Faith, Working of Miracles, and exorcism of evil, unclean and mischievous spirits.

The New Gospel will include belief in an intermediate state (for the soul cannot take into heaven the faults of the lower nature), efficacy of prayers for those who have passed out of the physical form as well as for the living, the astral body, the astral light, the return of Christ, the coming of the last great Antichrist, voluntary Christian Communism, and the millenium, during which Satan will be bound.

Certain persons are now being chosen as apostles to preach the New Gospel, and many are being called to support the same. In hoc signo est salus animarum.

Judson.

## THE SYMBOLISM OF THE T. S. SEAL

There has been a great influx of new members into the Society lately, and from them have come many enquiries as to the meaning of the Theosophical Seal.

Now, of course, this meaning each one must really interpret for himself, and at best, an article of this description can but give to others a hint, or form a basis from which they might continue the investigation for themselves.

In such a spirit has this article been written.

As far as possible, I shall try to give an interpretation from the individual and evolutionary standpoint.

Commencing with the Serpent, symbol of eternity, I would suggest that we also think of it as representing the boundary of the manifested universe, or, bringing it down individually, as the cyclic wheel, or chain of births through which we, as individuals, manifest our various qualities or aspects—these same aspects or personalities being portrayed by the scales on the serpent's back.

On our journey from Infinity we become bound up in the dual symbol of the interlaced triangles, "the two poles of nature," between which we are held and crucified on the cross of matter.

The circle surmounting the cross signifies a door or outlet from whence we commence our journey back to Infinity.

Only when we have dipped into the very depths of a material existence do we yearn for something higher, and only then do we discover this opening which brings us again to the interlaced triangles, where commences the struggle proper.

This struggle completed, however, we find Spirit triumphant, pointing upwards to the Swastika, whence the Individual—no more individual—rays out towards all humanity.

Above and without, and brooding over all, is the Sacred Word—the expression of a perfected life. Beyond the necessity for rebirth, it rises ineffable, having reached the stage where It is one with All that Is.

Edith Fielding.

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

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Mrs. M. F. Cox, Ottawa.  
E. H. Lloyd Knechtel, Calgary.  
Mrs. George Syme, Winnipeg.

### GENERAL SECRETARY:

Albert E. S. Smythe.

## OFFICIAL NOTES

There were eleven accessions to membership in October, 2 from Vancouver, 1 in Edmonton, 3 in Toronto, 4 in Regina, and 1 in Victoria.

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Mrs. Davy reports from Ottawa that the Besant Birthday Fund is closed and that she has sent the amount, \$100.65, to Mrs. Besant. Receipts were sent to all contributors.

\* \* \*

Those who received the August instead of the October issue last month were the victims of a mistake in filling the envelopes, and we shall be obliged, if any who were thus disappointed, will return their copies and get the October one in exchange.

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In connection with the address of Mr. B. P. Wadia to the South India Convention, every word of which is equally applicable to the Theosophical Society in Canada, our members will be pleased to hear that Mr. Wadia keeps us in mind. In a recent letter he says: "If I come again I shall certainly visit Canada, for next time I will

not come primarily on Indian business, and as I have given up ordinary political work. I will be able to visit your Lodges and make acquaintance with your members."

\* \* \*

There appears to be a good deal of misunderstanding about membership. Membership is in the local Lodge first of all. It is the Lodges that admit members and have power to suspend or expel. There is no other way to obviate the difficulty of an arbitrary Headquarters which could not know all the circumstances in different cases. The Lodge is responsible for the dues of all members retained on the roll, and dues should be sent in as soon after the beginning of the term as possible for all members retained on the roll. If the Lodge desires to retain a certain member or members in good standing, the dues should be sent in for that member at once. It is the Lodge that is to make collections, not the Headquarters. It is impossible for the Headquarters to make expenditures on the strength of a revenue that may not materialize. Six months after the beginning of the term all members whose dues are not paid are automatically suspended, or put on the inactive list. The question has been raised, Is this brotherly? But the counter question is whether it is brotherly in the Lodge to let dues get into arrears, and so embarrass the Headquarters.

## FELLOWS AND FRIENDS

We regret to record the death of Mrs. Mary A. Shore, of the Vancouver Lodge, on 8th October. Mrs. Shore had been a semi-invalid for seven or eight years, but found a solace in Theosophy.

\* \* \*

The Ottawa Lodge records with much regret the death, by accident on the French River, of Dr. Arnley Quackenbush, on August 16th last. Dr. Quackenbush was for many years an earnest student of occultism, which enlarged and enriched his knowledge of medicine, and contributed, no doubt, to his unusual success as a physician. His work for Theosophy was carried on particularly by means of his fine library, which he kept ever in circulation. He is the second charter-member of



Ottawa Lodge who has passed on to the higher life.

\* \* \*

Miss Ray Lewis, a well-known and popular member of the Toronto Lodge, was married on October 27 to Mr. Joshua Smith, R.B.A., the celebrated artist, who recently came over from England for the wedding. Mr. Smith has painted many of the most prominent people in London, including the King and Lord Roberts. Miss Levinsky has been well-known for her histrionic abilities, but her friends value her as a poet of striking originality. A large-minded and great-hearted woman, her bounty and generosity are unmeasured, her private charities unnumbered. Mrs. Smith has published a volume of poems.

## AMONG THE LODGES

A member of Julian Lodge writes: "Theosophy, according to H. P. B., is good enough for us, and the Julian Lodge is not interested in effecting compromises between theological Christianity and Theosophy. We are rather interested in theosophizing the great mass of thinking people who are outside of the churches than in trying to pour new wine into old bottles. Our name, Julian, was chosen deliberately."

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Toronto Lodge got notice at the beginning of November to vacate the Canadian Foresters Concert Hall. The Lodge has been in the building since its erection ten years ago, but the management has decided to close the building entirely on Sundays, and the Lodge must seek other accommodation. A meeting of the members and friends, held on the 6th, resulted in the subscription of \$2,500 with a view to the creation of a building fund, and a committee appointed to study the situation reported in favour of securing permanent quarters. It was considered by some, when notice to move was served on the committee carrying on meetings in the Belmont Theatre, in the northwest part of the city, that an organized effort had been engineered by the churches to suppress Theosophy, but there does not seem to be sufficient grounds for this view.

Regina Lodge has been reorganized with the assistance of Mrs. Stevens, of Brotherhood Lodge, Chicago, and Miss Gwladys Griffiths, of Toronto Lodge. These ladies have taken demits to the Regina Lodge, and have been elected president and secretary respectively. Mr. T. T. Wallace is vice-president, and Mrs. Foster, librarian. These, with Mr. George A. Palmer, Mrs. R. Whitter, and Mr. George Black, form the executive. The Lodge meets on Sunday evenings at 7.30, in Room 203, 1821 Scarth Street.

\* \* \*

Vancouver Lodge has had satisfactory results from a Lecture tour arranged under its auspices in several centres in the Fraser Valley during July and August. The suggestion that the Lodge should commence pioneering missionary work in some of the smaller towns in the lower mainland of British Columbia was discussed by the members in June and was taken up enthusiastically. A considerable sum of money was raised, the plan of campaign mapped out, some local advertising done, and Mr. S. Oswald Harries, of Nanaimo, accepted the rather difficult task of Lecturer and Literature Distributor. Four centres were selected on which to focus the initial efforts: New Westminster, a town of 20,000 people, 12 miles from Vancouver; Mission City and Langley Prairie, two small farming communities; Chilliwack, a town with 2,000 of a population, situated 72 miles from Vancouver, the main farming and fruit centre in the lower Fraser Valley. A course of lectures to be given in each town, the subjects being: (1) Theosophy and the Divine Plan of Evolution, (2) Karma and Reincarnation, (3) Death and After. This programme was carried out in each place on dates suited to local conditions, except in the case of Langley Prairie, where only one lecture was delivered. Considering the season of the year—a very busy one in all farming communities—the attendance at the different meetings was highly satisfactory, keen interest being aroused and a good foundation laid for future progress. At each point the lecturer discovered a few students who had already acquired some mastery of Theosophy, a fact which goes

to prove that the times are favourable for such extension work. Plans are now being made for the immediate formation of study groups in the three centres. For some time a very flourishing class has been maintained in North Vancouver by one of the Lodge members, which in due course should blossom into a Lodge. It is probable that another study group will be formed under the guidance of the Lodge this Fall in South Vancouver. Captain Barry gave two interesting addresses to crowded audiences in the Lodge Rooms on Saturday, 28th, and Sunday, 29th August. His subjects were: "Life in the Unseen World" and "The Coming Christ," the audience on Sunday numbering around 200. On Sept. 30th the Lodge members met in a social capacity and celebrated Mrs. Besant's 73rd birthday. Short addresses were given on the Life and Works of Mrs. Besant and other Leaders in the Movement, interspersed with recitations and musical selections. Tea was served later, and a very enjoyable evening was spent. Two new members joined in August and two in September, making a total of 34 new members since 1st January. Lodge membership now stands at 147.

## OUR EXCHANGES

"Theosophy in New Zealand" for September tells the story of Annie Wood's education by Miss Marryatt, who taught her pupils several languages and took them to France and Germany so that they became great linguists. And now little Annie Wood is Annie Besant and president of the Theosophical Society.

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"Theosophy in Australia" notes the sensation created in Sydney by the enunciation, in connection with a discussion on education, of the view that "the boy does not exist for the sake of the State, but the State exists for the sake of the boy." Mr. Peter Bond introduced this sentiment. Mr. A. E. Wodehouse's article on "Occultism and Humour" is concluded. It would seem that occultism is rooted in humour, since no humourist can be an egotist. Melbourne Lodge is emulating its

big sister in Sydney and moved into its own premises at 181 Collins Street on 4th August. The issue is exceedingly readable.

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"Theosophy" for November has another intensely interesting chapter on the History of "The Theosophical Movement." The contrast of passages in Col. Olcott's "Old Diary Leaves," with actual documents, is sufficiently illustrative of the different impressions made by facts on different minds, and what need there is for tolerance and charitable judgment where there is no reason to doubt the good faith or devotion of the mistaken one. People under a glamour are difficult to convince, even of facts, and those suffering from "pledge fever" unfortunately are rarely aware of it.

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The O. E. Library Critic devotes most of its space to philanthropic work for the reform of prison management in the United States. The whole prison system everywhere is capable of reform for the simple reason that it is based on ignorance of the origin and destiny of man. The doctrine of original sin has led to the creation of these hells on earth, such as we have been reading about as located in Portsmouth, Ontario, and such as the O. E. Critic describes on the authority of the report of a woman of education convicted for sedition during war as existing in the Missouri State Penitentiary. The Critic is only 25 cents a year and is doing a great work in calling attention to the evils of prison life. Address 1207 Q Street, N.W., Washington, D.C.

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The Vahan for October is no more than a bulletin of the activities of the British Section, with a letter refused by the Morning Post on Co-Masonry, by Mr. Baillie-Weaver, and a report of the visit to the Lambeth Conference of a deputation of Theosophists, consisting of Mr. Baillie-Weaver, Miss Charlotte Woods, Rev. F. Pigott and Rev. C. W. Scott-Moncrieff. Steps are to be taken to publish a sectional magazine independently of Scotland. A pattern set of Lodge by-laws was adopted. The Theosophical Fraternity in

Education is active, publishing a magazine "Education for the New Era," edited by Beatrice Ensor and A. S. Neill, and having lectures by Mr. Jinarapadasa.

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"The Message of Theosophy," organ of the Burmese Section, is a most interesting little bi-monthly. It is worth noting the variations that are to be found in respect of certain teachings associated with theosophic progress of humanity. In an article on "The Sangha and Its Messengers" we are told that man, when he dies attained the adept level, has seven courses before him, and "among the seven choices none is better than the other." Three of these courses are that of the Nirmanakaya, Dharmakaya, and Sambhogakaya. This scarcely tallies with "The Voice of the Silence." "'Tis true thou hast a right to Dharmakaya vesture; but Sambhogakaya is greater than a Nirvaneer, and greater still is a Nirmanakaya—the Buddha of Compassion." H. B. P.'s lengthy note on this passage should be studied by those interested. Another paragraph in "Asoka's" article will interest readers. "Thus it has been observed that our Lord Gotama when he was holding the Office of the World Teacher was the founder of the Hindu religion, under the name of Vyasa Bhagavan, as Hermes the Thrice Great, otherwise known as Thoth in Arabia, as Zoroaster in Persia, Orpheus in Greece, and lastly as Siddartha Gotama in India. He relinquished charge of His Office when he entered Para-Nirvana and that office was taken charge of by His Brother Lord Maitreya, who has already appeared twice on the face of earth, once as Sri Krishna on the plains of India, and again as Christ in Palestine. He is waiting to come again to give a new note to all the religions of the world, a note that will unify all religionists under one common banner, not of any particular religion, or faith, but of brotherhood, teaching us to look kindly, gently, tolerantly upon all; but upon all alike, Buddhist or Hindu, Jain or Jew, Christian or Muhammadan." The Secret Doctrine (I. 384, new ed. 412) says that "Maitreya is the secret name of the Fifth Buddha, and the Kalki Avatar of the Brahmins—the last Messiah who

will come at the culmination of the Great Cycle. On page 470 (510), speaking of Kwan-Shi-Yin, who "is the first to appear at Renovation" and "the last to come before "Re-absorption," it is stated that "He will appear as Maitreya Buddha, the last of the Avatars and Buddhas, in the seventh Race. This belief and expectation is universal throughout the East. Only it is not in the Kali Yug, our present terrifically materialistic age of Darkness, the 'Black Age,' that a new Saviour of Humanity can ever appear. The Kali-yug is 'l'Age d' Or' (!) only in the mystic writings of some French pseudo-Occultists. (See 'La Mission des Juifs.')

There is not room to quote the references in the Second and Third volumes, but the expectation of the coming of the Kalki Avatar in the present cycle is scarcely justified. H. P. B. is quite definite in her assertion that no new Teacher is to be expected before 1975. If the Kalki Avatar is not to come till the Seventh Race, and Mr. Leadbeater says the Fifth Race has about a million years to run yet, we must not be impatient. "Of Teachers there are many, The Master Soul is One, Alaya, the Universal Soul. Alas, Alas! that all men should possess Alaya, be one with the Great Soul, and that, possessing it, Alaya should so little avail them! The way to final freedom is within thy SELF."

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Also received: : Adyar Bulletin, August; The Messenger, October; Revista Teosofica, Cuba, October; Theosophy in South Africa, September.

## DUTY OF A THEOSOPHIST

What may be the duty of a Theosophist to himself? To control and conquer, through the Higher Self, the lower self; to purify himself inwardly and morally; to fear no one, and naught, save the tribunal of his own conscience; never to do a thing by halves—i.e., if he thinks it the right thing to do, let him do it openly and boldly; and if wrong, never touch it at all.—Key to Theosophy.

# AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM  
THE HINDU ADEPTS AND  
CHRISTIAN MYSTICS.

By FRANZ HARTMAN, M. D.

A POSTSCRIPT TO HIS "REMINISCENCES"

TRANSLATED BY FRITZ HAHN

(Continued from page 127)

Who does not know his own personality, with its occult mysterious forces, will not understand H. P. Blavatsky. Her phenomena could not and should not do more than testify to her ability to cause them. Even from her writings we cannot pronounce judgment about her. Far from posing as a scientist or prophetess, or "Priestess of Isis," she admitted herself that she acted only as an Amanuensis. Taught what was shown and communicated to her by the Masters, she had nothing else to do in the matter but to arrange and convey these materials. "You are very stupid to believe," she told her niece, Vera Jelihofsky, "that all I write about I know or understand. How often have I to repeat this to you and your mother that these writings are dictated to me, and often I see manuscripts, numbers and words in front of me of which I never had any previous knowledge."

These manuscripts appeared not only in the Astral Light, but came very often in inexplicable fashion in tangible form, not only in her room in Adyar, Wurzburg, Ostend or London, but while travelling at sea. Who but a Master of this science could have procured the material for her Secret Doctrine and educated her in those things. Her work does not need any other testimony but its contents to show the hand of a Master whose intelligent messenger Blavatsky was. This is about all she ever claimed to be and those who are not able to look behind the curtain and recognize the Master will in vain rack their brains to find from what source H. P. Blavatsky secured her knowledge.

I should like to compare her with a meteor. Some pass it by on the wayside

and pay no attention to it; others find peculiar qualities about it which they cannot explain as they do not know its service. Furthermore they cannot believe that stones drop from the sky as they say there are no stones in the sky. But others again see the meteor blazing and dropping and recognize the message from those regions, inaccessible to the poor earthbound inhabitants of this planet.

Herewith we arrive at the aforementioned conclusion that H. P. Blavatsky was a "Chela," or a disciple, of the Masters, and this sketch would not be complete if we did not mention the relationship between these Masters and their disciples. H. P. Blavatsky tells us:

If a person capable of illumination claims the discipleship of a Master he must constantly keep in mind the agreement which was made either silently or formally between himself and the Master—and never forget that such a vow is considered holy. A seven years' probation is necessary. If during this time he proved faithful to his chosen Master and those companions brought into existence by the Masters in spite of all temptations not considering those many insignificant human weaknesses and errors (with the exception of two, which I do not want to mention publicly) he is ready. . . . (1) to be initiated and be in or start direct intercourse with his Guru. His errors can be overlooked—they belong to his future Karma. It is left to the Master to judge whether the candidate on probation, in spite of his errors and sins, should occasionally receive (external) signs or advice.

Note.—The "initiation" consists not in an exterior farce-comedy, but in an inward awakening and opening of the inner senses, whereby he comes into visible contact with beings that were invisible to him before.

The Master, who knows exactly the causes and motives which prompted the candidate to those sins of commission and omission, is alone able to judge whether the disciple should be encouraged; he alone has the right to decide, as he himself is subject to this inexorable law of Karma, which none from a savage to the highest archangel can escape.

The first and unavoidable condition is, that the candidate while on approbation stands faithful and true by his selected Master and his aims. I do not say this out of envy, but for the simple reason that it is so much more difficult, often breaking the magnetic connection between the two, to establish it. One cannot expect the Masters to waste their forces to restore the former condition of those whose future career and final disloyalty they know in advance. But how many of those who expect favours in advance and whose wishes are not gratified, blame the Masters instead of acknowledging their own guilt? They break the connection ten times a year and expect to have it restored every time.

To those discontented ones, although nobody ever promised anything and the Society never offered, "Master" as a prize for good behaviour, everything depending on their own personal merit, I would say, "Did you do your duty and keep your promise? Did you, who accuse the Masters, the embodiment of charity, patience, justice and love, of not having sufficiently rewarded you, did you lead a holy life and keep the conditions imposed on you? Those only may blame others, not themselves, who can sincerely feel in their heart and souls that they never made a serious mistake, never doubted the Master's wisdom, never in haste to acquire occult powers looked around for another or other masters, never violated their duties as Theosophists in thought or deed."

But to fulfill all this you will hardly find anyone capable. During eleven years since the existence of the Theosophical Society amongst the seventy-two "Chelas" I found only three of them regular accepted candidates, and amongst the hundreds of aspirants, who did not lose out, only one who was a complete success. Nobody is forced into discipleship, no promises are exacted, nothing is binding except the inner soul relation between disciple and Master.

Verily! many are chosen but few are elected. Only few possess the patience to persevere to the end, as simple persist-

ence and oneness of purpose does not agree with them. How can one expect to be a Theosophist simply because he is a vegetarian? So is a cow. Or does his Theosophy consist, after sowing his wild oats, in remaining a bachelor or studying the Bhagavad Gita and Yoga Philosophy from a to z? It is not the hood which makes the monk, neither long hair nor dreamy languishing eyes which make a disciple of wisdom.

Look about and observe your so-called Universal Brotherhood. Look at the Theosophical Society, founded for the purpose of ameliorating the most crying needs of Christendom, to cure bigotry and intolerance, hypocrisy and superstition, to spread real love, not alone amongst the whole of humanity, but towards all living creatures. What has become of it in Europe and America? Only in one instance we deserve to appear better than the Christian sects, which kill each other for the glorification of their brotherhood, and for the love of God fight each other like devils, namely, we have abolished all dogma, and we try now wisely and justly to do away with the whole spirit of authority, even nominally.

But in every other way we are exactly like the others. Everywhere gossip, slander, ill-will, nagging, conceit, pig-headedness, war cries and counter charges, of which even the Christian Hell might be proud. For all this they want to make the Masters responsible, just because They do not assist those who want to show others the way to salvation and liberty by means of kicks and scandals. Verily, we set a beautiful example to the world and are accomplished associates for the holy Ascetics in the snowy mountains of the Himalaya.

These unfortunate conditions are neither caused by the Saints of the Himalaya, nor the constitution of the "Theosophical Society," nor by Theosophy, but through the lack of true wisdom, which has its origin in the imperfection of human nature, appearing in our day as the effect of our modern civilization. We live in an age of Rationalism which is the product of egotism, and without it could not exist. Egotism is the enemy of disin-

terested love, which is the sole source of true understanding:

With the passing of such love the realization of this most sublime and universal ideal was lost, and to-day everyone creates in his fancy his own ideal and expects others to bow to it. Not in the quarrel for supremacy of this or that authority, not in the beliefs of the existence of Tibetan Adepts, not in the genuineness of occult phenomena, nor in the acknowledgment of the stated theories of the Secret Doctrine, but in the realization of the Oneness and omnipresence of God within all creatures and creations comes Theosophy, and the concord of the Society whose founder was Blavatsky.

But far otherwise if we believe that Blavatsky appeared amongst us only to establish a so-called Theosophical Society, and to have the salvation of the world depend upon its success. The light which was disseminated through Blavatsky is not the property of any particular association. It belongs to humanity. It has penetrated huge areas and will continue to spread, even if the so-called Theosophical Society should perish. The Society should be a beacon for this light. Whether this Society will fulfil its purpose and produce a fraternity of real Theosophists is a question of the future. What is important to know of H. P. Blavatsky and her Masters is not her personal qualities, but the very ancient teachings of Wisdom itself which in the course of time have almost been forgotten, but through her have been recalled to the memory of humanity. The most essential of these teachings are the explanation of the constitution of the universe in general and humanity in particular; the purpose of man in the universe; his origin; the purpose of his existence; his relation to God, to nature, and duty towards himself; the doctrine of Karma or the divine law of justice; the doctrine of the re-embodiment of the spiritual elements which constitute his individuality; and the forces which dominate them while alive and after death.

These teachings are found in veiled form in all religious systems of the world and are the foundation upon which these

systems rest. H. P. Blavatsky did nothing more than slightly lift the veil which covers these profound secrets of religion and science.

(TO BE CONTINUED)

## THE GLIMPSE

Back of the eyes that are scornful,  
Back of the lips that sneer,  
In the open hate of a foeman,  
In the altered face that was dear,  
When love is a bye-word and mocking,  
And the faith that was given a friend  
Strikes you through gates you have opened  
And can never again defend;

Comes a glance that is wise and tender,  
A glance that is love divine,  
Yet stern with the strength of ages,  
Master, is it thine?

In the dusty turmoil of noontide,  
Shaking the city street  
Like a battle-ground of titans,  
Where greed and hatred meet;  
In the grim desolation of midnight,  
When the sleepless, in their pain,  
Turn and toss on the pillow,  
Rise up—and lie down again;

Comes a voice like a waft of music,  
Too low for mortal ear,  
Yet strong as are the immortals,  
Master, art Thou near?

Here, then, I renew my allegiance.  
Judging the issue plain.

Shall I reject the comfort  
While I accept the pain?

Is not the brain of the workman  
Behind his meanest of tools?

Is not the voice of the Christos  
More real than laughter of fools?

Here I renew my allegiance,  
As friend to an inmost friend.

I follow that glimpse of Thy presence.  
Master, to the end.

Leslie Floyd.

\* \* \*

As the organs of a man's body love one another, so do the (seven) spirits in divine power. There is nothing but longing, desiring and fulfilling, and each triumphs and rejoices in the other.—Jacob Boehme's *Aurora* ix. 37.

## CORRESPONDENCE

Editor, Canadian Theosophist:—In your issue of September, 1920, a letter was published under the heading of "Tolerance," in which the writer makes a plea that criticisms of religion—in particular, the Christian religion—be eliminated from Theosophical platforms.

This surely is a strange attitude to take, under the banner of "Tolerance." Cannot our friend, who signs himself E. T. S., extend his Toleration to include those of our members who feel it their dharma to attack certain existing ideas, religious or otherwise? The toleration which aims at suppressing the evidence of one side of the vital question of religion requires, surely, a new definition.

I would suggest that Tolerance does not imply silence in the face of all significant problems of the day, in case the feelings of some member be hurt.

We have as our motto, the noble affirmation "There is no Religion higher than Truth." In search of Truth we should be prepared to tolerate and assimilate ideas from every opposite quarter, since only in this way shall we be able to estimate conflicting evidence and correlate our thinking. One is apt to be a little suspicious of ideas which are unable to stand against criticism upon their own bases, and which need the support of sentimental protection for their continued existence.

A. L. C. C.

Vancouver, 9th October.

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Editor, Canadian Theosophist:—In the article "The Sun of Righteousness," appearing in your issue for October, the following sentence occurs:

"But the coming of an Avatar must be strictly in accordance with natural law—and that law demands that at the time of such an event there also appears a being who represents the other pole—for, as Krishna says, the great law of the two opposites is eternally present in the world."

These words remind me of a group of puzzles that sometimes arises in my mind and may perhaps have occurred to others.

As manifestation depends on the maintenance of pairs of opposites which must always balance, what is the good of trying to increase goodness and happiness? By grabbing all the pain one can for oneself one might, I suppose, cause a reaction of pleasure somewhere else, but the sum total of pleasure and pain in the world would remain the same. As our consciousness expands, our power of compassion increases, and the realization of our unity with all beings develops we must become ever more alive to the sorrows of this world and the worlds that are to follow it. Even to take pleasure in all the manifold joys of humanity and of what one was doing to relieve its burdens would affect the scales and produce the dreadful reaction.

Must we then choose between either becoming men of sorrows and acquainted with grief in ever-increasing degrees or striving to reach the point of balance from which to plunge into Nirvana and forgetful bliss?

Even the Solar Logos, I suppose, must feel the sorrows, as He enjoys the interesting experiences, of all who in Him move and have their being.

Until some one of your readers is good enough to throw more light on this subject one must continue to regret that Parabrahmamulaprakriti ever got beyond para-

W. B. P.

## UNITY IN ACTION IS DUAL

Never lose sight of the basic law that Unity in action is dual—that in this fact lies the axial point of creation, as also the endurance of the Universe; that right here, the ultimate of manifestation that man's intelligence can reach or comprehend, is the Fohat feeding the Great Dynamo which maintains the absolute rhythm of the Great Breath of all Life. On every hand we have proof of these two opposed but complementary forces in Nature.—Ella Adelia Fletcher in "The Law of the Rhythmic Breath."

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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.

## THE CANADIAN LODGES

### Banff Lodge.

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

### Calgary Lodge.

President, E. H. Lloyd Knechtel, 510 Rosedale Crescent; Secretary, Jan Coops, 512 Second Ave. W., 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, James and King William Sts. Lodge room, Royal Templars' Building, Walnut and Main Streets.

### London Lodge.

President, Edward M. Westland; 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, 144 11th St., Crescent Heights, 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. Wilks; Secretary, Mrs. Norah Reynolds, 31 Kennedy St., Nanaimo, B.C.

### Ottawa Lodge.

President, Mrs. Myra F. Cox; Secretary, David H. Chambers, 515 Bronson Ave., Ottawa, Ont.

### Regina Lodge.

President, Mrs. Stevens; Secretary, Miss Gwladys Griffiths, Earl Grey Hospital, Regina, Sask. Lodge meets Room 203, 1821 Scarth Street, Sunday, 7.30 p.m.

### 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, 759 9th Street East, North Vancouver, B.C.

### Victoria Lodge.

President, Will Griffiths; 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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Information as to membership, literature, etc., may be had from the General Secretary, Theosophical Society in Canada, Toronto, or from the officers of any local Lodge.