

THE CANADIAN THEOSOPHIST

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THEOSOPHY AND THE REFORMATION.

The critic of Theosophy and Occultism to-day must be staunchly and truly chivalrous, or he falls into vituperation. In so doing he ceases to be scientific, or Theosophic, or valuable. But the temptation of the moment, being in the ruck and baffling noise of the battle, is to strike first and consider afterwards; some cannot really help it when their pet aversion comes on the field (vide "The Messenger," January, 1921). The wise will merely allow for the situation, in evaluating the arguments; but few are wise. All soldiers admit that the frenzy of battle is a temporary insanity. Logic alone keeps you out of the insane asylum; not just the Syllogism alone, but the higher sweet reasonableness that withholds condemnation till all the evidence is weighed and evaluated as a whole. Then holding the truth of both sides the dialectic mind can grasp the whole problem, get the deeper truth; with it the concomitant inferences and implications. Intuition plays a part at this stage, in getting a grasp of the whole. Verily to know all is to forgive all.

To live and let live is Brotherhood; that is what the Reformation brought to the Christian World, and it was needed. By that idea the fanatic with a half truth was prevented from destroying the man with the other half truth. Then, for the first time in many centuries, science could live and grow. Never does a whole truth make a fanatic.

Out of that Reformation grew the western Civilization, such as it is. Knowledge

was no longer a crime, nor heresy to be punished by death. The removal of the death-penalty was the one crowning achievement; Science could now openly search for truth, the laws of Being, expand and as a concomitant, improve the material comforts of humanity. So far only a beginning has been made, for the process is indeed slow, but the basis is there and there is nought to hinder, but the Limitless. True, it is that Science is materialistic, but it is not destructive, fanatical.

Scientific search and research in religion is now possible, and even in the materialistic camp the most recent discoveries are in the realm of psychology; science will eventually prove super-physical or astral life, but not without finding astral matter. Matter, manifestation is the field of research. Meanwhile religion lives on, safe, except from the light of Truth, for there is no scientist except perhaps a hyphenated Christian, who could entertain the forceful suppression of religious views or beliefs. Nor would he prevent their propaganda and growth, because Truth is never afraid. No scientists, no occultists, no witches even, ever had to resort to burning at the stake, to pogrom and massacre, to prove the truth of their statements; but they rely on Law. It is most significant. Science alone has proven itself chivalrous, for that itself is part of the proof.

Can we now again trust Religion with the power to suppress differences of opinion?; what is there to guarantee its generous and chivalrous tolerance of Science, Theosophy,

Yoga. On its record, nothing. Many Christian sects still deplore the Reformation and would gladly revert to the statu quo ante at once if public opinion would permit. That public opinion is the Spirit of the Reformation, the hunger for truth, still alive; let us honour it and foster it. It is the primal basis of Theosophy.

Theosophy, publicly avowed Theosophy, had no chance whatever until three centuries after the Reformation, then it came in as a sort of supreme essence, the sublime result of the Reformation. For Theosophy gave Reason and Truth a throne in both materialistic and spiritual research. Occultism was the burden of the message, but the reasonableness, the painstaking search, and watchful research, the strict accountability to Logic, Fact and Truth, is of science as it is of Theosophy. Just now we are in grave danger of departing from that and reverting to reliance on "Authority," on "the word of So-and-so," or on direct revelation in no uncertain terms, and the "believer" still claims to be a Theosophist.

Such an attitude brands you as a religionist; if that attitude becomes dominant in the Theosophical Society, then the society is dead. That is the danger that H. P. B. warned us against, but to mention H.P.B. is to arouse vituperation and wrath in certain circles of the Theosophical Society already. The mark of the chivalrous knight was piety and selflessness as against theology and authority. To-day we have a greater number of chivalrous and knightly souls than ever before; times have changed; no longer sword and lance, but word and deed, statute and school, mark the passage of a Sir Galahad. Slums, illiteracy, and smug complacency in high places are the lairs of the Dragon. And bigotry in patriotism, in creed, in commerce are the tracks that show where he has passed.

That chivalry is becoming more and more common in the world, it battles honorably and openly, grants quarter, i.e., life and liberty to the foe, and adjusts differences rather than exterminate opposition. That chivalry is essential to scientist, Theosophist, occultist alike, and human nature respects it instantly, for of such are the

trusted leaders of all ages. All, boys and men, deal on that basis and can appreciate even the higher and sublime types. No one who studies history expects to find chivalry in a priest, nor does priestcraft predispose a man to martyrdom. But is this new age going to usher in a new type of soul-seeking priestly office? Let us as Theosophists wait and see, for we alone know that religion is essential to the Fifth Root Race and that it has millions of years yet to do its work. Wait.

See how the common people of America and Australasia are showing the chivalrous quality, fair play, contempt for trickery of mind, respect for superior knowledge and self-respect as to the mind; in all a very wholesome spiritual understanding and intuition of what is right. This is the new race, discerning, and discriminating. They have incarnated for the new age, the age of knowledge, Theosophy publicly avowed proved its advent. Theosophy must not fear to propose solutions for all problems, for we hold the Master-key. But though we feed starving Protestantism, anticipate chemistry, stimulate ethics, we must not as a society break down the bars that keep mass and multitude from overwhelming the "different" and "the Few."

That narrow way for the few, is the great message of Theosophy to the coming generations, and we must maintain our differentiation in the face of all odds. While we call all men to Religion, we alone call the "Few" to Yoga. Not the yoga of mere psychic power and phenomena, but the Yoga of Continent Character—the Power to control Power. That is the Yoga of the Gita, of the Voice of the Silence, of Light on the Path, and of At the Feet of the Master.

It is the message of the Testament: "What soever things are holy . . . pure . . . of good report, THINK of these things"; "The kingdom of Heaven is within." To this we alone call, few answer; for it is the as yet lonesome path forward in evolution, the living the life of the next Round.

A. F. Knudsen.

Adyar, March 21, 1921.

THE FESTIVAL OF TO-DAY

FULL-MOON DAY, 21st MAY, 1921

BY B. P. WADIA

In the world's history there are perhaps very few vents of so great an importance from the viewpoint of the spiritual unfoldment of the race as the enlightenment of Gautama, who became the Buddha 2510 years ago to-day. And yet its significance is not realized by the world at large who read histories written for it for specific purposes.

What are generally known as myths are items of true history, epoch-making and deeply significant. In India, the land of Religion, both among Hindus as well as Buddhists, the full-moon day of the month of Nesak is held in reverence for reasons varied and sundry. The High Gods who guide, unknown and unrecognized, the slow evolution of humanity, have their own way of teaching and recording, and one of these is through the medium of popular legends and tales.

On this full-moon day not only that Rishi became the Buddha, but also was He born in the Hindu Royal House of Kapilavastu and became known as the gentle Prince Siddhartha. And on the same full-moon day, when His time came, after 46 years of blessed teaching of the Noble Eightfold Path, that Master of Masters, that Perfect Teacher of Gods and men, cast off His superb body 80 years of age and passed out of the sight of flesh to continue His work of blessing from heaven on high. Thus, three notable events of birth, of reaching Buddhahood, of casting off his fair garment of flesh, took place on this Nesak Full-Moon Day. In holy memory thereof all those below His august rank have ever since observed it in His Sacred Sangha.

There is a strange belief, handed down by tradition, and reverently nurtured by the devout Buddhists, that every year on the Nesak Day the Lord Buddha blesses the race of men who are His younger brethren and thereby the world is enriched in spiritual power and potency. However that may be, in this world where He was

born, where He "set in motion the Royal Chariot wheels of the Kingdom of Righteousness," where through His preachings hundreds crossed the ocean of illusion and reached the other shore where bliss abides, this day ought to arouse latent memories of a far off past when He left the world glorious in all expressions of life and labour. Lord Gautama ushered in a new era of progress for the race of which He was the first to reach the Enlightenment. He also introduced a new epoch in the story of India's culture, both spiritual and sociological. The fetters of creed and dogma, the limitations of bigotry, the narrower outlooks of life, had worked their natural havoc in our Aryan civilization, and He was born, "this last of many times," to break those fetters, to remove those limitations, to widen those outlooks. How marvelously He did it all, is a matter of history.

In that splendid and most inspiring poem: "The Light of Asia," Sir Edwin Arnold has given us, in superb musical language, the marvelous life-story of this Man of Perfect Stature. His Royal Birth, His marriage of exquisite love with that embodiment of spiritual charm, Yasodhara; His life in the Palace of Pleasure, His seeing the life of the sorrowful, His reading of the sign of His mission, His escape from the prison-palace, His wanderings, His questionings, His meeting with the tender Sujata, "wiser than wisdom in her simple lore"; His wending to the Bodhi tree, His solving the mystery of existence and pleasure and pain, His gaining Illumination, His return to the Deer Park at Kashi, His founding the Sangha, His establishing the Dhamma, and then His passing away—all never to be forgotten incidents of spiritual value and significance.

In our world of to-day, where strife begets pain, struggle begets poverty, war begets bloodshed, we have forgotten the gentle ways of Peace, the joyous paths of Bliss. Naturally, we may crave for the priceless boon of knowing the secret to

“grow, content, from time of tender shoot to time of fruit” which this Master searched and found. If only man “nursed on blood,” turned his feet to paths of Forgiveness and Love and lived as the Buddha taught, understanding the Four Noble Truths: The Sorrow, Its Cause, Its Ceasing and the Way—the Noble Eightfold Path, he would arrive at that fair garden where “spring the healing streams, quenching all thirst,” where “bloom the immortal flowers, carpeting all the way with joy.” Immutable Peace would then be his, and Power of the Immortals and Wisdom which is Love and Labour which is Joy.

May this Anniversary Day bring its benediction to a sorrow-laden and troubled world; may Peace come to stay where strife is and may every man, irrespective of his creed or his clime, learn to imbibe the Teachings of that mighty Light of Asia, who assured us:

“Enter the path! There is no grief like hate!

No pains like passion, no deceit like sense.
Enter the path! far hath he gone whose foot

Treads down one fond offence.”

THE MYSTERY OF HAPPINESS

There is no distinct or separate immortality for the men of earth outside of the Ego which informed them. That Higher Ego is the sole bearer of all its *alter egos* on earth and their sole representative in the mental state called Devachan. As this last embodied personality, however, has a right to its own special state of bliss, unalloyed and free from the memories of all others, it is the *last life only which is fully and realistically vivid*. Devachan is often compared to the happiest day in a series of many thousands of other “days” in the life of a person. The intensity of its happiness makes the man entirely forget all others, his past becoming obliterated.

* * *

The crutches are removed; the props are torn away; the soul is alone; the abyss beneath.

THE HIGHER AND LOWER SELF

Look at this white clean thing,
Whiter than seagull's wing,
Whiter than fresh waters billowing!
The stars are low when measured to its height:

It hath the sun's own light.
Sickness, despair, the irony of fate,
The comradeship of bats, the damps of night,

The jealous, ever-gnawing fangs of hate
Have never soiled its majesty of white.
Clear of the world and free
Rises the soul of all I yearn to be.
This is the white clean thing,
Whiter than seagull's wing,
Whiter than fresh waters billowing.

Look at this black foul thing,
Blacker than raven's wing,
Blacker than night waters billowing.
It hath no thought of sun or moon or stars,
No word for Avatars.

Blind are its eyes, and all its purpose seems
Knit with the dust and evil, and its hand
Throttles the slim white throat of those
pure dreams

That pour away the hours in golden sand,
Striving to tear from me
The stainless soul of all I yearn to be.
This is the black foul thing,
Blacker than raven's wing,
Blacker than night waters billowing.

Which at the last shall conquer? Have I
doubt?

Then let my veins flow out
Like cowards put to rout.
The black foul thing is with me for a day;
The clean white thing for ever and for aye.
On rungs of flesh that rot away in air
I'll mount the heavy ladder up to light.
I'll gain from each black chalice of despair
Some power to reach the cup of pure delight.

Clear of the world and free
Rises the soul of all I yearn to be;
The clean, white, lovely thing,
Whiter than seagull's wing,
Whiter than fresh waters billowing.

—Wilson MacDonald.

Toronto, September 1st, 1920

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 23)

THE TEACHINGS OF THE ROSICRUCIANS

From the foregoing one can easily infer that the Rosicrucians cared less for intellectual research and knowledge than for divine Self-knowledge and the power of true faith which leads one to the understanding of God: as in comparison with the true Self of all beings, who is the Lord of heaven and earth, all human knowledge has only an insignificant and subordinate value, and is, without this higher understanding, absolutely valueless. This is expressed in an old motto of the ancient Rosicrucians: "I do not seek anything; I do not want anything; I do not desire to know, to possess nor to understand anything in heaven or on earth but Christ the Crucified within me."

With this alone were they contented, as one might think who has learned to realize the God within himself, the Divine Man, which can only be done by becoming one with Him. Understanding and possessing everything in Him, he has found the Lord within, the Master who teaches everything, the Light which illuminates everything. This inner illumination and self-knowledge is incomparably higher than all exterior and theoretical knowledge.

If you want to know divine Love go into the most inward sanctuary of your heart, where this Love dwells, and when you have found it you will know far better its nature than if you got the whole scientific world to answer the question. What use would it be to us, to quote Thomas a Kempis, to talk scientifically about the Holy Trinity, if we do not possess this Trinity ourselves where the Eternal Father with the Immortal Son are One in the Spirit of the understanding of the Divine Self? Not idle knowledge nor a lazy belief, but the DEED is the Way.

All this is taught not only in the Bible, but also in the Bhagavat Gita, and is found

therein when one reads and understands these Scriptures in the light of Self-knowledge. But these writings of the Sages are like a deep and transparent lake. The short-sighted perceive only the curling waves on the surface, reflecting their own disquietude. The profound and tranquil observer sees the fishes, but the courageous swimmer dives down to the bottom and with the help of the light from above discovers precious pearls and golden treasures of wisdom.

Christ: "I am the true vine: ye are the branches. No one cometh unto the Father but by me." Therefore one must find Christ as one's own Head, one's own thought-light, not as the head of another person, but becoming oneself a Son of Light—of the Father who dwells in darkness. (Psalm xviii. 11.)

The Bhagavad Gita teaches us an ascension out of the physical body (Sthula Sarira) in the incorruptible spirit body (Karana Sarira) and through this to the Logos, by which alone Brahma can be understood. The power by which alone this ascension is made possible is the "truth" and the light—"faith." If this spark of Divine light did not exist in man, no Divine light could unfold itself within. Man would be only a spiritless product of a spiritless nature.

The whole attention of the Rosicrucians is therefore focused on the cultivation of the inner Word of God, taught also by H. P. Blavatsky in her "Voice of the Silence," and by Jacob Boehme: "If you could only desist one moment from your self-will and thought, God would will and think through you, and you would hear His word in your heart. This state is not to be confounded with paralysis of the will and thoughtlessness, but rising above our own ordinary will and thought is called by the Hindus Samadhi—super-consciousness or God-consciousness. Perhaps God-fulfilled would be the best term.

Goethe's Faust says to Gretchen:

Go fill your heart therewith, in all its greatness,
And when thy soul exulteth in this bliss,
Then call it what thou wilt,—
Soul! Happiness! Love! God!

(TO BE CONTINUED)

THEOSOPHISTS IN PUBLIC WORK

President Harding is said to be responsible for a proposal that has lingered long before coming to the front in what are called civilized countries, and he should receive credit for the idea. It is to establish a ministry of welfare, and if Congress will consent a department of public welfare is to be organized at once. Objections raised to the proposal are similar to those raised against hospitals and all forms of organized charity. There is no doubt of the need for such work, however, and the subjects of education, public health, sanitation, conditions of workers in industry, child-welfare, proper amusement and recreation, the elimination of social vice and other kindred questions offer a wide field for activity and co-ordination.

It is a recommendation of Mrs. Besant that members of the T. S. take part in public service as far as they conveniently can, and it is particularly in this group of activities that they can first offer help and by their usefulness and practical methods win the confidence of other public workers. The United States has done much social work on lines suggested by experience rising out of the war. Such a new movement should gain the sympathy of all Theosophists, and they should undertake to do what they can in their own localities to help and participate in public work of this description. Theosophists should take part in such public work to the extent of their ability and in accordance with their tastes and sympathies, and as Mrs. Besant says: "Let the people in the town in which your Lodge is, always find in the Lodge workers and helpers in any good cause. Give any time that you may have to the helping of others, in whatever ways are needed. Let it be recognized in the town that workers may always be found in the Lodge of the Theosophical Society. You will remember that it was once said by a great Teacher that wherever there was a Lodge of the Theosophical Society there should be a sensible diminution of unhappiness, poverty and ignorance."

Canadians have ample opportunity to participate in welfare work, and not a few of our members are taking their share of such obligations. When it comes to be felt that Theosophists are not only willing and diligent, but efficient, skilful, capable of leadership, and also unassuming and harmonious, the Society will grow in influence and command respect.

THE FIRE DIVINE

Crouching beneath the rain
And bent with Age's load,
An old man delves a drain
Across the sodden road.

A rusty pick he wields
With motions weak and slow;
The muddy gravel yields
Before each painful blow.

The strokes beat dull and thick
Upon the dreary mire—
And yet the labour'd pick
Flings dancing sparks of fire.

—A. L. S.

There's music in the valley,
Broken with laughter and tears—
Lovable human music,
Shaken with fears.

He cannot go down to the valley
Where the linnet thrills,
He wanders enslaved and embittered
On the lonesome hills;

For he heard in a fairy moment,
When the moon had waned,
The cruelty of a music
Perfect and unattained.

—D. H. W.

These poems are copied from the Spring Literary Supplement of *Ulysses*, published by the Vancouver University students.

* * *

God is in everything, but everything is not God. There never was anything, there never will be anything, there is not, neither can there ever be anything in which God is not, yet is not anything or everything God. God transcends everything.—F.

BACK TO BLAVATSKY.

The slogan, "Back to Blavatsky," which has been so much in evidence in T. S. circles lately, is one having great and helpful possibilities, yet, owing to the fact that it means different things to different people, it has become a source of confusion and irritation rather than a power for good.

To some members it means a genuine call to a more careful study of the great masterpieces given to the world by H.P.B., and when used in this sense it cannot be too highly commended, for the earnest, sympathetic study of H.P.B.'s works, and especially of the "Secret Doctrine," should be one of the chief aims of every Theosophist.

There are others, however, who are not quite so altruistic in their use of the slogan, and to them "Back to Blavatsky" is a convenient means whereby a covert attack can be made on the present leaders of the Society.

It is to this perverted use of an otherwise noteworthy call that all Theosophists should object.

The harm is done in a twofold way, first by those over-zealous followers of H.P.B. who seek to exalt her teachings into a Dogma beyond dispute or critical analysis, and, second, by those who decry in H.P.B.'s name everything that is being done by her successors.

In regard to the first class, there must be no canonization of H.P.B., no elevation of her teachings into the region of infallible dogma. All crystalization of thought in religion or philosophy has taken place when some leader or his works has been set up as the final revelation or criterion of truth.

The Doctrine of "The faith once delivered to the Saints" has surely done enough harm in Western Christianity without having it duplicated in the Theosophical Society.

Anyone who is familiar with the early history of the Movement knows well that during H.P.B.'s lifetime she was by no means regarded as infallible, for she had many characteristics and failings which precluded any suggestion of Divinity.

That she made a number of mistakes should now make us thankful, if they serve no other purpose than to keep her more ardent followers from becoming worshippers.

Well may she pray to be delivered from some who call themselves her friends; from her enemies, if any still survive, she has nothing to fear, but her friends by persisting in such a course as some have embarked upon would completely destroy the work which she devoted her whole life to accomplish.

There are several publications, Occult and Theosophical, which are engaged just now in an attempt to belittle and nullify the work that is being done by the present leaders in the Movement and to impute to them dishonourable and unworthy motives, all under cover of allegiance to the memory and works of H.P.B.

There is also an attempt being made to set up one leader against another, as if in some way they are opponents and represent different factions antagonistic to each other.

Now anything of this nature is hurtful in the extreme and all such attempts to use the names of leaders in the Movement as rivals instead of as co-workers should be severely discountenanced by every member.

We can surely all recognize that each of our leaders, past and present, has rendered distinctive services to the cause, that they have adapted their methods to meet changing conditions, and that each one in his or her own time and place has done work which no other one could have done quite so well.

One of the favourite arguments is that there is a growing tendency to psychism in the Society, and that some recent teachings do not exactly coincide with the teachings of H.P.B., that therefore they are misleading and pernicious, and, furthermore, that all such psychical tendencies are dangerous and should be discouraged.

Every Theosophist is aware that there are great dangers attached to psychism,

(Continued on Page 46, Column 2)

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GENERAL SECRETARY:

Albert E. S. Smythe.

OFFICIAL NOTES

Accessions since February 28 till May 7 number exactly 50, of which 27 are reinstatements of members not formerly included in the rolls of the T. S. in Canada, and 23 are new members. Twenty-three of the members of the London Lodge have paid their dues for the current year, and it is hoped that the Lodge will soon be in full affiliation. Mrs. Besant's guarantee of full autonomy to every member, Lodge, Federation or Section is a definite inducement. The other Lodges are: Vancouver, 6; Toronto, 5; Winnipeg, 4; Calgary, 3; Hamilton, Ottawa and West End, Toronto, 2 each; Regina and Edmonton, 1 each, and one member-at-large.

* * *

The British members are reviving the old summer school scheme as a "Co-operative Holiday," to last for a fortnight at a seaside place in the last weeks of August. The programme will include: Morning, Discussion and Talk; Afternoon, Excursions, Motoring, etc.; Evening, Music, Games, Dancing.

The article by Mr. Wadia appearing elsewhere is appropriate to the Buddhist Festival, which takes place on the Full Moon Day of May 21. Mr. Wadia is himself a Parsee.

* * *

"My dear colleague," writes Major D. Graham Pole, under date of April 8, writing from the offices of the T. S. in England and Wales, 23 Bedford Square, London, "I have to intimate to you that at the meeting of the National Council, held on Saturday, April 2, I was elected General Secretary of this Society." We all wish Major Graham Pole in the heartiest manner the greatest possible success in his new position. The British sections are nearer kin to Canada in outlook and ideals than any others, and their thorough-going democracy has been a saving element in recent years. Major Graham Pole graduates from the General Secretaryship of the T. S. in Scotland, and has had much experience besides in other fields.

* * *

A London estimate of visiting Paris for the convention, July 22-26, covering second-class return fare between Paris and London, and hotel accommodation, including dinner, Continental breakfast and gratuities, is £8 8s. 0d. per head, or say \$50. Arrangements are made in England at 23 Bedford Square, London, W.C. 1, for visitors. Second-class on the railways, it may be said, is better than first-class on this side of the Atlantic.

* * *

The Theosophical Society in England and Wales at its general annual meeting elected Major D. Graham Pole, General Secretary; Captain R. W. Ensor, Treasurer; and the Executive Committee, C. S. Best, J. Bibby, Commander J. L. Cather, Miss J. B. Chambres, Mrs. A. C. Duckworth, D. N. Dunlop, Mrs. Beatrice Ensor, P. Freeman, E. L. Gardner, J. Krishnamurti, Mrs. Hilda M. Powell, Mrs. Josephine Ransom, Captain S. Ransom. The convention of the National Society will be held on June 25, 26 and 27 to coincide with Mrs. Besant's visit.

The following letter gives information about the Paris Conference:

"May I beg you, as Secretary in your country of the Theosophical Congress, to inform me to the best of your ability as to the number of members in your Section who wish to attend the Congress in Paris.

"I am now in a position to give you the following information as to the expenses to be incurred. We have ascertained that a room, without food, in a hotel can be obtained for from 12 to 20 francs a day; the three meals would cost from 16 to 20 francs a day. The charge for room and board inclusive in a hotel would be from 35 to 50 francs a day. Tips are not included in any of these charges.

"Should you wish for different accommodation, you might apply to Messrs. Cook & Son, or some other agent, and make your own terms with them.

"We are endeavouring to arrange with restaurants in the near vicinity of our Headquarters to provide meals—if possible vegetarian—for large numbers of members, in order to avoid fatigue and loss of time between the meetings.

"The Committee has decided to fix the price for the ticket of admission at 20 francs per member. In order to prevent any injustice, the pre-war rate of change will be counted; i.e., each members will pay for the ticket in the coin of his own country: 16 shillings, 16 marks, 9 florins, 4 dollars, 20 lires, etc.

"I am asked to inform you that the programme of the Congress will not give time for private members to read any papers.

"Yours very fraternally,
"M. Weyer."

* * *

A special appeal to the Lodges, and especially to the Lodges Secretaries, is directed to the end that an effort be made to collect and send in all unpaid dues. On July 1 last we had 794 members in good standing. On May 9 we had only 801, in spite of the fact that 172 accessions had been added to the rolls in the meantime. Deducting deaths, demits to other sections and resignations, this means a lapse of at least 150 members. Many of these could surely be induced to pay up their dues

and put themselves in good standing so as to be able to vote in the election for the General Executive and Secretary. Ballots will only be sent out for those in good standing.

MRS. BESANT TO THE AMERICAN SECTION

Mrs. Besant, President of the Theosophical Society, has addressed a letter to the members of the American Section, T.S., in reply to the memorial addressed to her asking for an examination of the affairs of the section by her and the General Council. She declares that the matter "is one for the National Society to decide."

A most important constitutional statement is made by Mrs. Besant, which all members of the Theosophical Society are directly interested in. These are the paragraphs:

"To come to the bed-rock of principle on which my answer to the Petition is based.

"A National Society, or Section, is autonomous, and no appeal lies to the General Council. An appeal to the President only lies if a member has been expelled from the T.S. by his National Society, or if a rule has been passed contrary to the Constitution of the T.S.; the member can be reinstated in the T.S., or his expulsion confirmed by the President; or the President can declare invalid a rule which contravenes the Constitution.

"I find nothing in the Constitution which permits an appeal to the General Council by a dissident minority within a National Society, and the by-laws of the T.S. in America cannot give to the General Council a power of interference with an autonomous National Society, the freedom of which is guaranteed by the Constitution. And this is surely reasonable. What can the General Secretaries of the various National Societies know of the circumstances and troubles of a National Society comparable to the knowledge of its own members? Apart from this, are the General Secretaries to decide a cause on hearing only one side, taking its presentations of facts as necessarily accurate? A minority fighting against a majority in a democratic-

ally governed Society has only the alternatives of converting itself into a majority, or, if it finds the majority intolerable, of seceding. It cannot call on an outside body to override the decision of the majority in its internal arrangements."

Mrs. Besant suggests the abolition of proxy voting. It is "a fertile source of trouble," but adds, "I am only offering advice unasked—a dangerous proceeding."

She concludes: "And now may I say a final word to you, my Brethren, in virtue of my office, and of my thirty-two years of active work in the Theosophical Society? We have recognized the Universal Brotherhood of Humanity; ought the oldest, and the second largest National Society in the world to set an example of discord and hatred? Cannot you all throw the past behind you, clasp hands as Brothers, and so go forward together to the helping of the world? Most of us have worked together in the past. Most of us must work together in the future. Our Brothers all over the world, they who know not the Brotherhood, are in some need of help. We have knowledge to take to them; shall we waste our time in quarrelling? How petty, how miserable are these squabbles in the face of the clamant and giant needs of the world. The World-Teacher draws nigh to His coming. Has He not a right to ask you to help in the preparing of His way? The world needs rebuilding. Society needs reconstructing. Shall we not bring to the task, as materials for His building, our knowledge, our love and our strength? The Master Builder needs the toil of our 'prentice hands to make ready for His mighty Temple. Come to His help, ye who have seen the light; we of the East are getting ready to welcome Him; come, Brethren of the West, and work with us, side by side. In His service, your faithful servant, Annie Besant."

A LETTER FROM ADYAR

It was proposed to incorporate The Toronto Theosophical Society as a Lodge of the T. S. in Canada, and on application it was found that the Ontario laws required the consent of the parent body. A letter was addressed to the President stating the

circumstances, and that the Canadian Section would have an office in the building, which it had been decided to erect. This was not quite understood apparently, but the point is immaterial. The local desire was not to place any burden upon the Section for the building. The reply to the letter addressed to Mrs. Besant is dated from Adyar, 30 March, and is as follows:

"Dear Mr. Smythe,—I am directed by the President to acknowledge receipt of your letter of 18th January, and to congratulate you on your acquiring a property to build an Headquarters for the T. S. in Canada. She further desires me to say that any Section can incorporate itself according to national laws, and gives her full consent for it, though it is not needed, as each Section is autonomous.

"Please accept my hearty congratulations for the splendid propaganda work you and your colleagues are doing by co-operating with every Theosophist, irrespective of his views and opinions, and thus spread love and harmony in your national Society.

"With cordial greetings, yours sincerely and fraternally,

"J. R. Aria, Recording Secy., T. S."

OUR EXCHANGES

The O. E. Library Critic strongly supports Miss Isabel Holbrook in the United States election campaign.

* * *

Theosophy in Australia for March is, as usual, a record of extraordinary activity, due largely to the energy of Dr. J. Bean, the General Secretary. Sir Arthur Conan Doyle lectured in Brisbane under the joint auspices of Spiritualists and Theosophists, Theosophical books being sold at the lecture.

* * *

Theosophy in New Zealand tells a story of an East Indian who fought in France as illustrating the ignorance that people of one religion have about others. This soldier wrote home: "The people are very honest here in France. You can leave a rupee beside the road and come back the next day and find it where you left it. They

punish men who steal by nailing them to a tree. Everywhere we go in France we see wooden figures of a man who is punished this way. These figures are to remind the French people that they must not steal.”

* * *

Theosophy in India for January-February reports the first convention held at Adyar since 1914. The President's lectures on the plan of God in the universe held an entranced audience, who kept breathless silence till the last lecture, when her appeal to Theosophists in India brought tears to almost every one. The Society has increased from 6,356 members and 412 Lodges in India in 1917-18 to 7,051 members and 452 Lodges in 1919-20. The report gives an interesting view of the extent and complexity of organization and propaganda work in India. More scientific attention to the organizing work is suggested by Mr. Kunz. He thinks that new members are not made to feel that they are vital parts of the Brotherhood. Suggestions based on the United States method are made, sending tracts and books, corresponding systematically, etc. An astonishing number of Lodges maintain schools of different kinds for children, adults, labourers, etc.

* * *

“Theosophy in England and Wales” concludes the report of the retiring General Secretary, Mr. Baillie-Weaver, with a third instalment. He calls attention to John Wesley's view of the animal kingdom. “And what,” asked the great divine, “if it should please the All Gracious Creator to raise them higher in the scale of beings? What if it should please Him, when He makes us equal to the angels, to make them what we are now—creatures capable of God?” Mr. Baillie-Weaver longs “for the T. S. to initiate a campaign throughout the country on John Wesley's lines to carry that message to every town and village,” the “spirit-stirring, vision-creating message” of Theosophy. The articles in this magazine are of a highly practical order, dealing with live present-day topics. Mention is made of the great ruins on the Island of Ponape, of the Caroline group,

1,000 feet long, 100 feet wide, walls six feet thick, faced with basaltic rock hexagons.

* * *

The President takes occasion in the Adyar Bulletin once more to assert the liberty of individuals, the autonomy of Lodges and Sections in the T. S. It is in connection with the memorial meeting of “Action Lodge” in London for Terence McSwiney. The meeting was not to assert a political opinion, but to do homage to a man who sacrificed himself to an ideal. “He may have died for an error, he may have sacrificed to a false god, but his character has grown while his head has betrayed him.” Mrs. Besant adds: “I would earnestly pray members to help me to guard the liberty of the T. S., of its Sections, Lodges and individual members. Every Fellow of the Society has a right to his views and to his own expression of them. No one else is committed by a Fellow, a Lodge, or a National Society. We have among us every variety of conservative, liberal, moderate, extreme views on every religious, political and social opinion. ‘Let us stand fast in the Liberty’ we profess, for ‘where the spirit of the Lord is, there is Liberty.’” An interesting item in The Bulletin is the reprint of Mrs. Besant's original review in 1889 of “The Secret Doctrine.”

* * *

Mr. L. W. Rogers, General Secretary of the American Section, in The Messenger for May has stated his “platform” in his campaign for election as National President. Miss Isabel B. Holbrook is the other candidate, and the ballot closes on June 10. Mr. Rogers is in favour of abolishing the proxy system of voting and replacing it by delegates to conventions. He proposes to improve The Messenger; hopes to come to an amicable agreement with Mrs. Besant on the question of the book publishing business; will extend the propaganda and official lecturers' departments; would organize federations of lodges in states or districts; encourage the building of permanent lodge homes; and pay special attention to education and Theosophical schools. Miss Holbrook in the April Messenger favoured a reform of the by-laws, making appointed officers elective; avoiding proxy abuses;

reconsidering length of term and title of chief officer; formation of a Board of Trustees not representing a party but the whole Section; restoration of The Messenger to the status it held when she edited it formerly; neutrality of the T. S. towards other movements; support of Mrs. Besant in her plans.

* * *

The Twentieth Plane is described as "a magazine of psychic content," and certainly it needs a psychic to be content with it. On the cover is given as an inspired revelation "received in trance through L. B.," the following sentence: "I will never desire anything that I am not certain my brother can have by following the same path." One does not need to go into trance to read Walt Whitman:

"By God! I will accept nothing which all cannot have their counterpart of on the same terms."

Those who are content with the psychic version are welcome to it. Samuel Taylor Coleridge emits this highly original idea on page 49, "through L. B.": "There are no accidents in the universe." Besides Coleridge, there are "trance revelations" from Schopenhauer, Henry Ward Beecher, Percy Bysshe Shelley, F. G. Handel, Wm. James, Elbert Hubbard and others. Handel announces that within five years a composer now living in Moscow will give to this age an opera called "The Revolution" that for 10,000 years will be looked upon as one of the greatest productions in music of the genius of man. Handel also announces as an original idea that poetry is the best words in the best order, and also that "a thing is either poetry or it is not." Oh, you astral light!

* * *

Those who want to see a fake, made-in-Germany, misleading "philosophy" handled in professional style should read Ralph Shirley's analysis of the Freud dream theory in the Occult Review. It is dealt with in the editorials of February, March and April. "The fact is, the whole Freudian system is a pure mare's nest, and those who can swallow rubbish of this kind prove themselves by the very fact totally

unfitted to discriminate between truth and falsehood." Of Freud himself he says: "He belongs to the Thomson Jay Hudson class of thinker. Such people will explain to us that telepathy is the key to unlock all doors where psychical phenomena are concerned. The facts that tell against their theory are conveniently ignored. It is, after all, so simple to have one solution of all our difficulties. The only trouble is that this is not nature's way. If it had been, nature would not have kept her secrets so successfully as she has done for so many thousand years." Of "The Interpretation of Dreams," he says, "Personally I have not the slightest doubt that the audacious professor is deliberately 'pulling the legs' of his readers in the record in question. Unless one assumed this, one would be forced to doubt the professor's sanity."

* * *

In the Swiss Bulletin Theosophique for the Spring quarter the activities of the Section are interestingly set forth, among them addresses on Theosophy given on March 8 at the University of Neuchatel, and on the 9th and 10th in the College of La Chaux-de-Fonds, by the General Secretary. May we look forward to similar enterprise in our Canadian universities? A. Boudineau is quoted on the astrological future immediately predicted for the T. S. Extremely important and fortunate developments are foretold for this year and part of next. This was to be seen in the beginning of the present month, when the religious mission of the Society was to be emphasized and publicly recognized. In the beginning of June there is to be a notable revival of intellectual activity. New observations of an occult kind will be made. It is a chosen moment to spread by word or pen Theosophical principles. Many legacies will be left to the Society. The most favourable period is to begin in July. The Society will receive aid, comfort and inspiration from the Masters. It is a time full of promise and success of all kinds. A powerful influx of spiritual energy will be available about July 8, and a great opportunity will be afforded to the members to profit by it. A new bond is created with the most highly evolved Ones, and an occult school

is to be founded where the practical side of these arts will be specially studied. This is expected to be followed by a numerous accession of new members. On September 10 the important conjunction of Saturn and Jupiter will be felt profoundly in the T. S. Radical changes in the activities of the Society are foreseen, which would appear to be becoming distinctly religious (nettement religieuses), this, under the astrological indication of Pisces, meaning ceremonial religion. About the end of October pretty violent disturbances develop. Intellectual prejudices are aroused. A number of members will resign. October 19 this crisis attains its maximum intensity. There will be great sorrows to be mourned by the members from this date till November 22. Favourable influences will prevail during the spring of 1922, and May will mark the beginning of an era of great success. Let us not forget that "the wise man rules his stars; the fool obeys them."

* * *

Also received: The Message of Theosophy, Burma; Teosofiek Tidskrift, Sweden; Revista Teosofica, Cuba; Theosophia, Amsterdam; De Theosofische Beweging, Amsterdam; Bulletin Theosophique, Geneva; Theosophique, Brussels; Theosophia in Bulgaria; Theosophisches Streben, Weimar, Germany; Theosophy in South Africa, February and March; Teosofia en El Plata, Buenos Aires; Theosophy in Scotland; Divine Life.

AMONG THE LODGES

Winnipeg Lodge reports seven new members since New Year's. This Lodge and Blavatsky Lodge are co-operating for a course of lectures from Mr. Charles Lazenby, B.A., in the fall. One of the big stores in Winnipeg has sold 2,500 volumes of Theosophical literature in the last 18 months.

* * *

Vancouver Lodge has a notably interesting Sunday evening programme for April and May, beginning April 17 with "The Ladder of Humanity," Mrs. A. W. Dyson; "The Morality of Plants" (stereopticon), John Davidson, F.B.S.E.; "Occultism in

Fiction," Miss Isabel Griffiths; "The Four Beasts of Revelation and Karma," K. McKenzie; "The Mysticism of Francis Thompson," E. Court; "The Universal Language," Miss B. McLeod; "Jack London," W. G. Shepard. Mr. Shepard also is down for a special lecture on Saturday, May 28, on "God in the Infinite Atom."

FELLOWS AND FRIENDS

The death of Michael Whitty, editor of Azoth, and author of the excellent primary text book "A Simple Study in Theosophy," is announced from Los Angeles. He was the grandson of the founder and editor of the first penny paper in England, the Liverpool Daily Post, Michael James Whitty. This Michael was born in Ireland of a Cornish family. He was 6 feet 3 inches high. His son Alfred was 6 feet 2 inches, and he was the father of Michael, who was 6 feet 4 inches. Michael went to Australia when 17 and started dairy farming. In the Queensland bush, 17 years later, he was offered a collection of Theosophical books, and began his studies in this field. He went to New York, where he married Miss Mabel Elliott Lambley, who was also a student of occultism. Mr. Whitty was born in 1862.

CORRESPONDENCE

OLCOTT FREE SCHOOLS

Editor Canadian Theosophist: I take the liberty to ask you a great favour for the benefit of the Olcott Panchama Free Schools. I have sent to all the Lodges in America and to all the General Secretaries all over the world an appeal for White Lotus Day to take up a collection for those schools. I think that we could not find a better way of honouring Madam Blavatsky and Colonel Olcott than to try to swell that fund, which would make it possible for them to exist. The total in the treasury of the endowment fund amounts to \$8,250. The interest of \$25,000 would enable those Schools to meet their expenses without further anxiety.

I wonder if you could ask your Lodges through The Canadian Theosophist, or

through somebody who is willing to invite all the Canadian Lodges to help. Only combined will we win. Mrs. Dorothy A. Anderson, from Calgary, Alberta, is helping me already, and sent the collection taken there direct to Mr. Schwarz, the Treasurer, in Adyar, Madras, India.

Hoping that you will favour me with an answer, I am, yours very cordially and fraternally,

Agnes P. Kreisel.

Olive View Sanitorium, San Fernando, Cal.

April 18th, 1921

THE TRUE CHURCH

The "true Church of Christ" means the spiritual and divine aspect of humanity as a whole, and to whatever denomination, "Christian" or "un-Christian," a person may belong externally, if he has found the true light of the Christ, i.e., Divine Wisdom, within himself, then is he a member of the true Church of Christ, and a member of the inner circle, "an initiate" and "adept"; but if he has not found the Christ within himself, then all his titles and pretensions are worthless and ridiculous.

This light is the Atma-Buddhi, eternally shining into the Manas (mind). It is the light of Buddha, because without that light Gautama could not have become a "Buddha," i.e., "enlightened." It is the light of Jesus of Nazareth, for without that light the germ of divinity that sleeps within the peaceful corner, the mystic "Bethlehem" within the soul of man, that child could not become Christ. It is the light of every human being, for it is the centre and the sun of his own eternal life; the fountain of all his knowledge, for only in that light rests the recognition of eternal truth.

—From Dr. Franz Hartmann's book on Jacob Boehme.

* * *

Prayer means the intense direction of the will and desire towards the Highest; an unchanging intent to know nothing but the Highest.

When thou prayest thou invokest the God within thee; and from the God within thee thou receivest thy good things.—Anna Kingsford in "Clothed With the Sun."

BACK TO BLAVATSKY

(Continued from Page 39)

but there are dangers in the use of every power, even physical powers, but still we keep on using them, and surely it is obvious that anyone who decries super-physical investigation of phenomena decries H.P.B. and her methods, and ignores the third object for which the Society was founded:—"To investigate the unexplained laws of nature and the powers latent in man."

The T.S. has always emphasized that there are great powers latent in each man, and through the spiritualizing influences of sublime Ideals, Lofty Thought and Unselfish Action, these powers may be awakened from latency into activity and the Unseen Realms around come under the direct observation of the unfolding perceptions.

This is a fundamental teaching in our literature, and to belittle and discount this unfoldment in those who have achieved it, is to defeat and render valueless the teachings we have received regarding the higher principles in man and their manifestation.

Again, because Mrs. Besant has expressed her belief in the near coming of a world teacher, she is said to be at variance with the expressed opinion of H.P.B. (that no new statement of truth will be made until 1975), and, therefore, she is teaching something which is not Theosophy.

Now, just because H.P.B. said that no new revelation of Truth would be given out before 1975, are we blindly to sit down and accept this as an unalterable Decree of Fate, or are we to use our reason and common-sense about this statement, as about all others? Does the expression of such a belief on the part of H.P.B. bind down cosmic progress to that particular year?

If it be possible to believe that under no conceivable conditions will new truth be given to the world before 1975, then are we truly in the grip of an iron predestination—a condition of things which must stultify all progress of the human soul. Would it not be more reasonable to believe that just in so far as the purified and truth-seeking spirit in man advances

will it receive new truth and perceive wider spiritual horizons, and that no bounds can be set to any such progress and advance either before or after 1975?

There is no doubt that, judging from all the factors known to H.P.B., she certainly believed that the new impetus would not come sooner, but that does not finally close the matter; new factors are continually being introduced—spiritual evolution, though slow as a rule, sometimes goes forward with increased rapidity, and new truth will be given just when the race is ready for it, and will not be held back to some particular specified date whether referred to by H.P.B. or not.

If the race through the convulsions created by the war is ready to receive such a new statement of truths earlier than was hoped for—an assumption which is not altogether unreasonable—it should be a matter for rejoicing, at least it is a question on which we should keep an open mind rather than dogmatize on the certainty of its impossibility.

If we were cramped intellectually and forced to accept the teachings of any particular leader then there would be some reason for attack, but with the unbounded freedom and right of private judgment that we possess to accept or reject any of the teachings of any leader or leaders, we must surely concede to these leaders the same intellectual freedom and right of private judgment that we claim for ourselves.

As H.P.B. said in her message to the American Section in 1888:

“Orthodoxy in Theosophy is a thing neither possible nor desirable.”

Let us be just, then, and frankly recognize that each one is serving Theosophy according to his own lights, and that all are sincere in their work and professions, and with this viewpoint before them, Theosophists will accept from each what appears to be true and helpful in the light of their own highest ideals, and will not greatly worry over minor differences that may be observed among them.

We are told that in Humanity there are different rays, types and temperaments, and very naturally to different groups in the T.S. the writings of different leaders

will make widely varying appeals. But surely this is a matter for congratulation that Theosophy—the Divine Wisdom which is synonymous with all aspects of Truth—is being presented in so many different forms. If it were not so, we could not make the wide appeal we are now doing, nor could we hope to widen that appeal still further and make it universal, which is our ultimate mission.

It is in no spirit of carping or vindictive criticism that the writer takes up this subject, but solely with the hope that the members may obtain a truer perspective and that all may see the Movement as one great whole—a Unity in which all leaders and their teachings play a part and so get away from the narrowness which thinks only in terms of faction and strife.

Any call that leads back to a personality, however lofty, is limiting and separative, and contrary to the teachings of Theosophy. What we need to-day is a new slogan, a slogan that will take us back beyond personalities—Back to First Principles, Back to Unity, to Brotherliness, to Toleration, to Purity of Life, to Selflessness, to Unwearied Service for Others

On these broad grounds all Theosophists can unite and go forward with renewed strength and courage to proclaim our Message to every human being irrespective of race, creed, sex, caste or colour.

With the gigantic task before us of spreading the Wisdom Teaching throughout the world we should cease from this petty squabbling—it uses up a lot of valuable time and energy, and it certainly does not add favourably to an outsider's opinion of our sanity, our toleration, or our attempts at Brotherhood. James Taylor.

Vancouver, B.C., 25th February, 1921.

* * *

THE reason why the confession of the Roman Catholic and Greek Church is so great a sin is because the confessor interferes with the [causal body] of the penitent by means of his will-power, engrafting artificially emanations from his own [causal body] and casting seeds for germination into the [causal body] of his subject. It is on the same lines as hypnotic suggestion.

—S. D. III. 538.

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, C. A. Stones; 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, Charles Bardorf; 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. Lodge room, Thistle Building, Wellington St.

Regina Lodge.

President, Mrs. Stevens; Secretary, Miss Gwladys Griffiths, Earl Grey Hospital, Regina, Sask. Lodge meets Room 203, 1821 Searth 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, 651 Yonge St.

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.

Orpheus Lodge, Vancouver.

President, W. C. Clark; Secretary, A. L. Crampton Chalk, 759 9th Street East, North Vancouver, B.C.

Julian Lodge, Vancouver.

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

North Vancouver Lodge.

President, Mrs. A. W. Dyson; Secretary, Mrs. M. A. Keir, 5, 84 Lonsdale Ave., North Vancouver, B.C.

Victoria Lodge.

President, Will Griffiths; Secretary, Miss Ruth Fox, 1048 Collinson Street, Victoria, B.C. Lodge meets at 101 Union Bank Building.

Winnipeg Lodge.

President, Mrs. George Syme; Secretary, Laurance H. D. Roberts, 404 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; Mrs. W. A. Deacon, Secretary, 650 McDermot Ave., Winnipeg.