

THE CANADIAN THEOSOPHIST

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CHURCH UNION AND THE T. S.

It is a remarkable fact that the Theosophical Society stands nearer any of the Christian Churches than any one of these Churches does to any other. The reason is, of course that their creeds and dogmas, their ritual or tradition, keep them apart, while the T. S. has no creed nor dogma, nothing but the all-embracing principle of Brotherhood to advance. It is obvious also that the formation or introduction of any new Church only adds an additional element of discord to the prevailing inharmony.

The tendency of all creeds is separation. The object of the Theosophical Society is synthetic. A critic of Theosophy in a rather ill-informed little book, "Four Modern Religious Movements," expresses this view quite frankly. "Theosophists are the most tolerant of people, a natural result of their notion that the secret doctrine of all religions is the same," says the author, Arthur Haire Forster. "Christians, however, believing that Christianity is the crown and goal of other religions, must be intolerant. Christianity, in one single point, is like Pan-Germanism; it aims at world-dominion. Every missionary is a proof of the intolerance of Christianity, and so it is not surprising that Theosophists are unfavourable to Christian missions."

It is rarely that a churchman is so frank in print, but privately the more logical admit the truth. This teaching of the Churches, however, is not the Christianity of Him who said that "not every one that calleth Lord, Lord, but he that doeth the

will of the Father shall enter into the Kingdom"; who spoke the parables of the Good Samaritan, of the two sons called to work in the vineyard, and of the last judgment; whose whole teaching and philosophy was of action and not of belief.

Christians, fortunately, are not governed in action by their creeds. In Canada, which has been a pioneer in movements for Church union, bringing all the Methodist bodies into one, and all the Presbyterians into one assembly, the flow of opinion towards church union is very strong. For nearly twenty years a union among the Presbyterians, Methodists and Congregationalists has been advocated, and at the recent Assembly of the Presbyterian Church a resolution in favour of union was carried by a vote of 414 to 107. A noted Presbyterian divine told the Canadian Theosophist that if persisted in the effect would be to split the Church from end to end, "Co-operation, yes; but not union. We are willing for co-operation, but the people do not want union."

Co-operation means unity of action, and is quite compatible with diversity of opinion, though scarcely with dogmaticism and the fanaticism of creeds.

"The time shall come," was the message of the Master to the woman of Samaria, "that neither at this mountain nor at Jerusalem shall you worship God." This is a hard saying for those of Samaria or Jerusalem, of Rome or Canterbury, of Epworth or Geneva. But it is the true foundation of Christianity, of Theosophy. "God

is Spirit, and they that worship Him must worship in spirit and in truth."

The tendency of psychism is to reaffirm and reestablish old forms and doctrines, but the new wine of the spirit cannot be preserved in old bottles. Even such a hoary tradition as that of the apostolic succession is being abandoned by the leading authorities of the church. Dr. Headlam, Regius Professor of Divinity at Oxford, asserts that there is no evidence at all to show that the bishops, who were quite definitely held to be successors of the Apostles by the Church, were in this position because they had received grace by transmission from their predecessors, and "moreover, the idea of the transmission of the gift of the Holy Spirit for the work of the ministry, a gift which cannot be guaranteed except

through duly consecrated bishops, is a notion which has no justification in the teaching of the Church, and obtained currency in certain circles only in the nineteenth century."

Dr. Headlam's Bampton lectures on "The Doctrine of the Church and Christian Reunion" may not be intended for Theosophical propaganda, but they will assist to remove some of the obstacles that prevent the cooperation of men and women in the practical needs of humanity and the cause of human brotherhood. The Theosophical Society does not seek uniformity of belief or opinion. It labels no man with a creed or dogma. It asks no man to leave his church or religion. But it does ask for a life of brotherhood and co-operation in the tasks the Master has set.

LETTER TO OTTAWA LODGE

The president of the Ottawa Lodge requested the General Secretary to write a letter to the Lodge for its annual meeting in May, and in the hope that it may prove of interest to other Canadian Lodges, it is reproduced:

Dear Brothers and Sisters of the
Ottawa Lodge, T. S. in Canada:

Your president, Mrs. Cox, asked me to write you a letter for your annual meeting, and it was only after I consented that I began to realize what a task I had set myself. I could easily get out of it all by recommending you to read the books you admire most—some, "The Secret Doctrine"; some, "The Ancient Wisdom"; some, "Man: Whence, How and Whither?"; some, "The Growth of the Soul"; some, "In His Name"; some, "The Voice of the Silence"; some, "Light on the Path"; some, "The Ocean of Theosophy"; some, "The Science of the Emotions," and so forth and so on, for the books are endless and your favourites vary as yourselves. It is the essence of the situation that our Theosophical Society is made up of all kinds of people, and the only people that are not at home in it are those who look down

on their brethren or think they are not as orthodox or "loyal," as the new synonym is, as themselves. There is no orthodoxy in the Society, and there can be no question of loyalty, for that is a matter of judging one's neighbour and the stern law, much sterner than most are aware of, is to "judge not that ye be not judged." The Karma of Judgment (and we must not forget that judgment in Greek is Krima) is separation, and those who are separated from their brethren are no fit exponents of brotherhood. It is very frequently forgotten that to live a life of true brotherhood is of far more value to oneself and to the world than to be able to repeat the Secret Doctrine backwards, or to know all the thirty incarnations of Alcyone with all their affiliations from end to end. This is head learning. The other is soul wisdom.

I believe that the real spirit of Brotherhood in our members is what makes our movement strong and causes it to expand, attracting others as the influence, gracious and friendly, is felt in the community. Mrs. Besant has said that our Theosophical Societies should be known as places where help could always be had in any good action, in support of any

useful public policy. Only a real spirit of brotherhood in action can bring about that feeling.

This means that our Theosophy must be a reality to us. We may differ in details, for we have no creed and no dogma; we may know the Master by different names, but we know there is only one Supreme Person in the Universe, whatever we call Him, and He is seated in the heart of every creature. To fail to recognize Him in the least of His creatures is to bury Him in the cave of our own ignorance. My brother is my Master, and I am to sit at His feet. How often rather do we want Him to sit at our own feet! Memories of the past and dreams of the future, as one of our teachers has said, are of no avail. It is deeds in the present that count.

Since we began our work as the Theosophical Society in Canada, eighteen months ago, we have had some difficulty in finding our place, our duty, our ideal. Not a few of us are still hankering after the fleshpots of Krotona, forgetting that our promised land is not on that side of Jordan. We have a great Dharma in this young nation, and it is our business to find the native fountains of healing and to suit our ministrations to the needs of our own people. Your branch in the capital city of our country has a peculiar importance which no doubt many of you appreciate, but it requires a united effort and the "ardent impetuosity" of which Patanjali advised us, to set up the standard we should. I observe from our records that at 30th June last you had 51 members. We should have at least a ten per cent. growth annually. I am not concerned about large numbers, but growth means life, and unless we are growing we are dying. The 35,000 members of the T. S. throughout the world have an influence out of all proportion to their numbers, but it rests upon us in Canada to have our influence felt at its whole strength, so that none in the future will rise up in judgment against us and denounce us as having failed to carry the message.

What is that message? I was interested in reading the indictment of a local

mystic. He declared: Mental scientists look to dominate matter and riot over the conquered earth. Christian Scientists deny the reality of matter, yet things materially they energetically seek. Theosophists, with their mass of intellectual detail, are fast choking the strait and narrow path. Spiritualists, generally, are blindly putting the spirits in the place of Christ, and the innumerable branches of Orthodoxy are teaching doctrine and spiritual sensation instead of a guileless and self-less heart." It is by outside opinion that we can best see ourselves. Are we choking the small, old path with intellectual detail? It is worth consideration in our Lodges, and we should be sure that we always have a simple word for the stranger and the unlearned, to make them feel in their hearts that they are one with us. There is no doubt that the blatant materialism and sensuousness of our post-war reactions forbode no great spiritual awakening, but the evil days will pass away and the darkness be dispelled just to the extent that the earnest few give themselves up to living for the Light. It is our mission to make this new, young nation one-pointed in its aims towards the highest ideals. The broad philosophy of the three postulates of the Secret Doctrine ought to be familiar in our mouths as household words. We should know what those three foundation stones mean to ourselves, so that we can tell our children about them, and the stranger within our gates. A theoretical Theosophy will never get us anywhere. We must be practical, and to be practical we must have tried these principles out to a settlement in our own experience.

Humanly speaking, we must count on our country having a vastly important part to play in the future of the world. If we can permeate our national consciousness with the knowledge, or with the sense, in any degree, of the solidarity of humanity, of the certain ebb and flow of life in its great currents of birth and death, of the identity of all souls with the One Person, the Over-Soul, we shall have achieved much in restoring the Lost Wisdom of the Ages once more to mankind. The minds of men are ready

for the message. The statements of great divines in Britain, both of the Established and the Free Churches, indicate that old things are passing away. The revolt of labour against the principle upon which the conditions of industry at present rest, threatens an overturn of our whole social and economic fabric. Science has done much to emancipate the lay mind from the domination of clerical fanaticism and superstition, but science is unable at this stage to surmount her own selfimposed limitation. We have to go back to the old Bibles of the world to learn how to live even when all wealth and all knowledge have been delivered to us.

We have had a generation and a half of Theosophy and we are just beginning to understand that unless our children are trained in Theosophy there can be no general diffusion of our ideas. One Theosophical child is equal to a whole Lodge of adults. He knows, and he can explain all the puzzles that confound his elders. His playmates seek him eagerly and, with the singular common sense of childhood, they adopt at once what they need and discard what is useless to them. Our Society is concerning itself with Education to an important extent. The Theosophical Educational Trust is conducting a number of schools and with the most satisfactory results. I have received a letter from New Zealand, where Vasanta College is in its third year. The matron last year was Miss Stephenson, of the Calgary Lodge. They began in February, 1919, with a roll of 26, 11 boarders and 15 day pupils, and now have 62—25 boarders. They are looking for a new Principal in England and Canada, and great difficulty is reported in finding teachers in England for the schools of the Trust there. They have an investment of \$35,000, with an income of about \$8,000. A salary of \$1,000 a year is all that could be promised at first, and this means self-denial. There can be no Theosophy without self-denial, however, and I have mentioned this successful school effort in New Zealand as an example of what is possible when devotion is aflame. We have nothing like it yet in Canada.

Dean Inge has recently been speaking of the British idea of a gentleman, and he quotes George Bernard Shaw's definition with approval. "A gentleman is a man who always tries to put in a little more than he takes out."

The Dean also tells of a U. S. Rhodes scholar who was asked what struck him most about the Oxford undergraduates. He replied: "What strikes me most is that here are three or four thousand young men, every one of whom would rather lose a game than play it unfairly." This is an ideal that we need in Canada, and even in our Canadian Theosophical Lodges. Theosophy does not change the old principles. It merely throws a new light upon them.

"Still stands Thine ancient sacrifice
A humble and a contrite heart!"

We are so familiar with the old landmarks that we are often inclined to neglect them or to ignore the indications that, properly interpreted, would lead us to new fields of experience and wisdom. What is true humility and humbleness of heart? It does not always mean being a door-mat, although that is a useful article at times, if only to keep out draughts. The humble man is meek and lowly in spirit, and the meek are blessed and shall inherit the earth. Great things are possible to the meek and humble. "Now the man Moses was very meek above all the men that were upon the face of the earth." Yet it is recorded that "Jehovah spake unto Moses face to face, as a man speaketh unto his friend." Evidently humility and meekness is not what some people think it is. Meekness is rather the opposite of hardness than of pride. It is the characteristic of the gentleman of whom we have already spoken—resilience, and therefore vitality. And what is contrition? The word is applied to one who has been thoroughly bruised, who has been rubbed the wrong way, and had all the hard knocks of life; who has had experience in part, and has learned that it was all his own fault, his own ignorance. Such a man is ready and willing to learn, meek in the high sense, and prepared to speak face to face with those who can instruct. So may our hearts be meek and contrite, and may the Mind of

the Master be in us all to make life sweeter and nobler for our fellows, and for ourselves that in all the incarnations that may follow we shall never fail to recognize our brethren nor be deaf to the voice of the Master in the words of our Comrades.

With cordial and affectionate greetings to you all,

Fraternally,

Albert E. S. Smythe.

FROM HEADQUARTERS

(By Our Adyar Correspondent).

The scope and variety of Mrs. Besant's work is a never-ending source of wonder to those around her. In April she decided to make her long-promised visit to Sind, and timed it so as to be there with Sir George Lloyd, the Governor of Bombay, who was visiting Sind, on his tour, officially. Her counsel is now being sought with regard to many matters of State in which her knowledge is of great value, owing to her many years of experience in India's service. On this occasion she took Mr. Arundale with her and they accomplished a great deal in connection with Scout Work, in addition to Theosophical Lectures and other work. During her eighteen days' absence, every night but one was spent on the train. After but four days in Adyar she was recalled to Bombay on matters of State importance.

Owing to various changes taking place among the workers here on account of the summer holidays, last month's letter has to be incorporated in this. Mrs. Besant has just returned from another very important visit to Malabar, where she has been to give Theosophical Lectures and to fight the non-co-operation movement in its own camp, where the moplabs were being stirred up to a dangerously high pitch of excitement, as Mohammedans are wont to be. The moral code of Islam is somewhat elastic in regard to the taking of human life, for the Koran says: "The Sword is the key of Paradise and Hell, a drop of blood shed in the cause of God, a night spent in arms, is of more avail to the Faithful than two months of fasting and prayer." At the Malabar

Reform Conference, over which she presided, there were 500 delegates and 1,000 visitors. The Conference extended over three days and ended most satisfactorily. It was decided to work for the reforms in co-operation with the Government. The Rajah of Kollengode moved a resolution that the Non-co-operation Movement was a menace to peaceful progress and the orderly evolution of the Indo-British Commonwealth; and the Conference appointed a strong and influential committee to devise means of combatting non-co-operation and to carry on an educative propaganda throughout the district. A most gratifying result. Mrs. Besant also held a short meeting to form a District Scout Organization in the Malabar district. She attaches much importance to the influence of the Scout Movement in strengthening international ties among the youth of all nations. These are the more conspicuous evidences of her labour, but there are countless other duties which engage her attention, and there has been such a demand upon her time recently that some nights she was writing up till two o'clock in the morning.

Letters from Mr. Wadia also bring news of strenuous activity. Even when having what he calls a quiet time, he seems to us to be going at a breathless pace—lecturing, writing and interviewing, filling up the intervals between with a voluminous correspondence and the preparatory work for the Paris Convention. Planning to spend some quiet weeks at Tamaris, he was doomed to disappointment, for the Lodges in the vicinity decided to hold a Federation there in order to get him to preside. He also presided at the Theosophical Society of France Convention at Paris. Invitations have been sent to him to lecture in Holland, Belgium, Scotland and England. So far he had only accepted one, for this month, in England. We hear that three cablegrams were sent to him from America asking him to return there, but were for the present declined.

April and May are always months of exodus from Adyar. Our casual visitors leave us frightened away by the too em-

phatic pronouncement of the coming heat of the summer. Our "Permanent atoms" flee to the mountains or some other country for a few months' holiday. This year several of our oldest residents have gone, either for a prolonged holiday or for good. Miss Kofel, who, as every informed Theosophist knows, has been associated with the Olcott Panchama schools from the days of the Colonel till now, has left us to spend her remaining days in her beloved homeland, Switzerland. May she be truly happy and enjoy to the full her richly deserved rest is the wish of the many warm friends she leaves in India. Mr. Schwarz, our Treasurer, also goes to Europe to attend the Paris Conference and to take a holiday at the same time. Miss Bell goes to Paris to represent the Star in the East Order in India. The latest to depart will, no doubt, be our President, who leaves some time in June—no holiday for her, however, only change of work, though some of us hope that she is benefited, as it were, in spite of herself—mere human foolishness, of course, but loving withal. We hope to have her with us again in the early autumn and also her colleague, Mr. Leadbeater, to whose return to Adyar we are looking with much happiness, even though it be but for a short time.

On account of this annual coming and going here, we very soon acquire a feeling that all partings are but temporary, and so the pain goes out of all good-byes. Especially to those of us who have lived at Adyar for several years there is a growing sense of an indisseverable tie. In the same breath in which we say good-bye we are thinking of the return in October, which is a particularly happy time, for it seldom fails to bring us some new friends from outside, and among them are sometimes old ties, meeting, perhaps for the first time, in this life. We shall be a very small European community for some months of this year, the number of Indians does not appreciably decrease; but whether there are many or few, Adyar is always Adyar, the home of Beauty and of Peace.

A new movement has recently been born here, a movement which aims at the lib-

eralizing of Hinduism, and the modification of the rigidity of the Caste system, which is especially accentuated in Southern India. The movement is called the Bharata Samaj, or translated, the Order of the Children of India. It includes in its membership, men and women of all nations who are desirous of becoming Hindus, provided they express themselves willing to obey the rules of the order. These rules are based on the broadest principles of Hinduism. There is an inner circle belonging to it which pledges itself to certain definite lines of conduct and of work, but the outer body is neither bound to it nor responsible to it, while on the other hand, the inner circle is pledged to do nothing that will be inconsistent with the Objects and Rules of the Samaja. It is hoped that the order may have a great future before it. At present it is just preparing the ground.

An item of interest in the circles of the educational fraternity among Theosophists in India is the fact that the National University has this year completed its first session and its students may therefore put in for degrees. Several have "gone up," it is not yet known how many have "gone down." The journal "To-morrow," edited by Mr. Arundale, is now to be published by the Society for the Promotion of National Education, a happy augury, judging by their publications in the past.

Adyar, 27 April, 1921.

APHORISMS.

1. As for self, the thing of most importance to The Self is "ATTITUDE."
2. The proper attitude for The Self is ABSOLUTE RIGHTNESS.
3. The Absolute Right-ness of The Self is not perfect. At first it is vague, intangible, wavering; but with persevering practice it will grow towards perfection.
4. The Absolute Right-ness of The Self is not necessarily the Absolute Right-ness of another. (The standard of another.)

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There is no substitute for first-hand experience in the spiritual life.—Dr. Inge, Dean of St. Paul's.

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 37)

THE TEACHINGS OF THE ROSICRUCIANS

Many have experienced this soul-bliss in their lives for a few short moments, not originating in their fancy, but coming from their hearts. Presently, however, other thoughts and desires enter. To the Master of Love such exaltation is not an empty fire of snow. The true Rosicrucian knows how to maintain this fire, so that it never either gets low nor flares up only to expire. The soul is the perceiver. From this manifests thought, and thought manifests as the word. Everything in nature is a word in the language of nature and testifies by the manifestation of its essence. If truth is felt in the heart, understanding will be the consequence, and expression by deed within and without is its revelation. The deed within is the inner revelation of the truth, which is incomparably better than all theoretical knowledge.

God is also manifest everywhere in the external. It is only a matter of the recognition of His revelation. Everything we observe in nature is truth; to recognize it we must learn to distinguish appearances from the real and the essential. In all things God speaks to us. We only need to understand His language. In the bottom of our hearts God says: "I am the eternal source; eternal tranquility throughout the whole universe." We recognize Him as the One Life which animates everything. In each force He bears testimony as the Eternal Source out of which all forces originate. In the material world He manifests as the foundation principle of all material appearances. God's greatness we recognize in the infinity of the Universe whose limits are unthinkable; His justice in His Law; and His power in His revelation of the

whole of Nature. We find God as an indivisible unity in being omnipresent by His Word as the Eternal Truth; in His purity as the Light within and without ourselves; as the Lord of heaven and earth in His goodness, the source of all good; in His love as the Absolute Love itself descending without distinction of person to all of us; in faith as the power which draws us to Him; in hope, the final goal of all existence; in patience, as the tranquility which permeates the soul. This Absolute and unattached Deity reveals itself as God and manifests itself as God in the most diverse attributes, according to the angle from which we contemplate Him: as to creation, as the Creator of all things, Who has its source in Himself and forms it by His spirit; as to ourselves, as the Saviour; as to time, as eternity; as to form, as space; as to knowledge, as wisdom; and, after all, as God is the quintessence of all things, nothing else but our own true Self. He is, as it were, the Only One, nothing existing outside of Him, the Alpha and Omega; the beginning, the middle, and the end of everything. He is incomprehensible and unapproachable, nevertheless everyone can find Him if he does not separate himself from Him. He is forever far, though eternally near. Who seeks Him earnestly finds His greatness in self-consciousness, His tranquility in his love, His light in the knowledge, of self; His goodness in revelation; His kingdom in manfulness; His power in the will, etc.

All these are not theories or opinions just to be believed out of confidence and trust in a teacher, but doctrines of wisdom which has its source in one's own self-knowledge, open to everyone, and consequently for everyone's discovery and verification.

If one desires to convince himself about the top of the mountain heights he must ascend to the top and not remain in the dark valley. He who wants to reach the mountain peaks of faith must ascend in the power of spiritual faith to the light, for down in the valley reigns darkness, and only the fire of passion glows.

(Continued on Page 60)

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OFFICERS OF THE T. S. IN CANADA.

GENERAL EXECUTIVE:

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Mrs. George Syme, Winnipeg.

GENERAL SECRETARY:

Albert E. S. Smythe.

OFFICIAL NOTES

Last month we did not receive any letter from Adyar, and we are glad to have this interesting budget once more.

Will members in addressing the General Secretary kindly write the address in full. Toronto is a city of 600,000 people, and without the street and number delays and miscarriages are frequent.

Members have been very tardy in sending in their ballots, and an astonishing number have neglected to follow the instructions printed at the top of the ballot. Many voted for only seven names, some for only two or three. These all practically lose their votes.

Attention is called to clause 5, Article V. of our Constitution. It reads: All Lodges shall be liable for the payment of the dues of their members to the General Secretary on July 1st of each year, for the following twelve months. Members-at-large will send their dues to the General Secretary on or before July 1st.' No member is in good standing or en-

titled to take part in the business of his Lodge or to vote in the Lodge or the Section whose dues are not paid for the current term.

Mr. J. Hunt Stanford, Mr. Herbert Tweedie, and Mr. Alfred Cornwell have been duly elected and legally appointed trustees for the Toronto Theosophical Society to hold the property at 52 Isabella Street, forming the new hall and headquarters of the Society. The hall will be occupied in July, but the formal opening will be deferred till such time as Mrs. Besant or some other prominent Theosophist is available. The T. S. in Canada will occupy a room in the Headquarters.

Dr. Weller Van Hook desires co-operation in a movement for the diminution of prostitution, and the abolition of the white slave traffic. "It is desirable to have helpers in all parts of the world, especially in all the large cities, in all lands. "If you wish to help will you not, please," he asks, "send your name, and a brief, clearly-worded statement, giving some preliminary information as to the means now being made use of by the government under which you are living to accomplish the two purposes named. Please send information as to any printed matter accessible, dealing with the subject." This work is to be done under the auspices of "The Karma and Reincarnation Legion." Dr. Van Hook's address is 7124 Coles Avenue, Chicago, Ill.

Mrs. Besant writes in the April "Adyar Bulletin": "It is pleasant to hear good news of our travelling Theosophist. I ought to say that I did not 'send' Mr. Wadia to Europe. He went principally on Labour work, but I am sure that he will be ready, as he always has been, to share with his fellow-Theosophists the results of his long years of study and of devotion to the work of the Society. Our members must try and realize that all of us, who are old students, do not echo each other, but each thinks out problems for himself and presents them in his own way. People grow intellectually by list-

ening to, discussing, and weighing the different presentations of great truths, by students who have their own angle of vision. We do not seek uniformity but diversity of thought, for truth is many-sided, and each thinker has his own point of view. Theosophists ought not to be parrots, repeating set phrases, but *thinkers*, each adding his own quota to the vision of a great Truth. If each would let his brother be himself, and not the copy, or messenger, or agent, of somebody else, we should become much more liberal, and more successful in the search for truth."

* * *

The report of the vote on the re-election of Mrs. Besant as President was sent to India on June 1 as practically unanimous in her favour, the exception being in the case of eight members of a western Lodge. "The protest of the objecting members was against the unanimous nomination of A. B., and so leaving no room for expression of approval by the membership. Had there been an election, these objecting members might have voted for A. B., but they would have liked to see other candidates in the field and a chance given for some measure of choice. That is all." In connection with the election, some objection has been raised to the method adopted in the T. S. in Canada for taking the vote, by asking for the nays. It was known from prior correspondence that the Section was practically unanimous, and as it would have cost considerably to appeal to each member with an individual ballot, and as these ballots are ignored in a very large proportion of cases, as the present election for the Executive evidences, it was thought that a negative vote was more likely to get an expression of opinion, inasmuch as no opponent would be likely to permit himself to be counted in the affirmative.

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Mrs. Lambart-Taylor writes that she feels sufficiently recovered to be able to devote two months to the T. S. in Canada, the first of which is bespoken by Ottawa. Mrs. Lambart-Taylor would not be able to visit more than the Montreal, Toronto,

Hamilton, London, and St. Thomas Lodges in the remaining time. Toronto has asked for some time, part of which may be spent in pioneer work in neighbouring cities. Mrs. Lambart Taylor supplies two lists of lectures, the advanced course being: 1. The Education of the Human race; 2, The Occultist and the Mystic;; 3, The Relation of Plato's Philosophy to Theosophy; 4, A Theosophical Study of the Greek Dionysius; 5, Theosophical Interpretation of the Wagnerian Drama; 6, Is God Knowable?; 7, The Secret Doctrine and Modern Science; 8, The Seven Spirits Before God's Throne. The introductory course includes: 1, The Way of Theosophy; 2, Reincarnation and Karma; 3, The Manifold Seven; 4, The Relation between Brotherhood and Intuition; 5, The Meaning of Immortality; 6, The Three Paths; 7, The Continuity of Religion. The Lodges mentioned are requested to express their wishes in the matter to the General Secretary.

A COMRADE PASSES

In the death of Flora Macdonald Denison about 3.30 in the morning of Monday, May 23, the Theosophical Society lost one of its most distinguished members. As a writer on advanced social subjects she was widely known, and her book, "Mary Melville, the Psychic," is a remarkable record of the phenomenal powers of her sister Mary Merrill, who died many years ago. Mrs. Denison entered public life in the cause of women's suffrage and the lead taken by Canada in that matter was largely due to her interest and energy. She was the first president of the Canadian Suffrage Association, and through her instrumentality Mrs. Pankhurst first visited Canada. She represented the Dominion at the International Women's Council held at Vienna and again at Copenhagen prior to the war. For two years she lectured in the United States on behalf of women's suffrage for the New York State Suffrage Association. Coming into possession of the marvellously impressive scenic property of Bon Echo, covering 1,400 acres on Lake Massanoga, near Kaladar, on the

C.P.R., she made it a centre of high thinking and noble purpose, and dedicated the great rock cliff by the lake, a geological wonder of inverted strata, to the memory of Walt Whitman, of whom she had become an intense admirer and student. She founded the Walt Whitman Fellowship of Toronto, and the rock, known as "Old Walt," was jointly dedicated to Whitman's memory by her and Horace Traubel on August 25, 1919. Traubel died at Bon Echo, September 8, following. Mrs. Denison published intermittently a magazine, "The Sunset of Bon Echo," which fully chronicles all these Whitman episodes and will become a bibliographical treasure in days to come. A memorial service was held by the Whitman Fellowship on May 31, at the residence of Mrs. Wright, 278 Jarvis Street, when a large number of Mrs. Denison's friends assembled. Mr. Smythe, president of the Fellowship, occupied the chair. He described Mrs. Denison's appreciation of the freedom of the Theosophical Society, the absence of dogma or labels of any kind from its constitution, and her resolution to join a body which placed Brotherhood alone as its standard of membership. Mrs. Denison had been long a member of the Society and last spoke on its platform on April 10 on "The Theosophy of Walt Whitman." Many tributes were paid to Mrs. Denison at the memorial meeting, Dr. Margaret Gordon, Roy M. Mitchell, Mrs. Mildred Bain, Mrs. Joshua Smith, Col. Cosgrove, Mrs. Wynyard, and her son, Merrill Denison, being among those who spoke. No one in the present generation of Canadians has done more for "the institution of the dear love of Comrades" than Flora Macdonald Denison.

AMONG THE LODGES

White Lotus Day (May 8th) was celebrated in Vancouver this year as formerly, by a joint meeting of the local Lodges—the Vancouver, Orpheus, North Vancouver and Julian—in the rooms of the former. Brief addresses dealing with the work and times of Madame Blavatsky were given by Miss Menzies, Mr. Cramp-

ton Chalk and Mr. A. M. Stephen. Each surveyed his subject from a different angle, well illustrating the necessity, touched upon by one of the speakers, of the various Lodges maintaining their individual keynotes while actuated in common by the main principles of the Society. Harmony, it was pointed out, does not necessitate unity of method, but rather implies the existence of factors which differ one from another. Several events of a social character have been held by Vancouver Lodge in the last month or two, and a Whist Drive on May 20th. These occasions are found doubly useful to a rapidly expanding Lodge, as they assist the various funds of the Lodge, and in addition enable the older and newer members to become acquainted more easily in official activities.

Public lectures include two from Mr. W. G. Shepard, of Seattle, Wash., a well-known visitor who never fails to fill the hall to capacity. The Study Group which has been established by the Lodge at Chilliwack continues to progress, and is assisted every second week by a lecturer from Vancouver. It is hoped that the work in this section will lead to the establishment of a new Lodge in the latter part of the year. New members for April, 3.

OUR EXCHANGES

The Onlooker for April copied Mr. Wilson MacDonald's poem, "Ylette and Yvonne," from our March issue, omitting, however, to give us any credit for it. We are pleased none the less to reproduce our contemporary's editorial comment. "There is room for the ideal magazine he has in view, and never more so than at this hour," he observes, doubtless thinking of the Canadian Theosophist. Then he proceeds, "In conclusion, may we draw the attention of his readers to the incomparable lovely poem by Mr. Wilson MacDonald, entitled 'Ylette and Yvonne,' in this number. Just to be in a position to give publicity to such a masterpiece of verse is compensation enough for many hours of strenuous thought and toil. He herewith returns hearty thanks

to the author for permission to republish. We will even venture to say that Mr. MacDonald has achieved immortality at one stroke. He has given the heart a permanently beautiful memory."

* * *

Papyrus, the Egyptian quarterly for March, pleads for support, without which it must suspend publication. The subscription is \$2 a year. Among the excellent articles are one on "The Enigma of Human Origins," "Some Notes on the Lost Atlantis," giving recent scientific corroborations; "Hermes Trismegistus"; Mr. Wadia's article "The Inner Ruler," and a long selection from Rev. G. Vale Owen's revelations on "The Life Beyond the Veil," much the most readable and best written of these psychifications. Following a score or so of pages in French comes a review of the Lambeth report on Theosophy by the S. P. C. K. organ, "Theology," which has no difficulty in finding the vulnerable points in neotheosophy.

* * *

Theosophy in Australia heads its April issue with a notice captioned "Important." "The Theosophical Society cannot identify itself with any particular Religion, nor with any Sect which is part of any Religion. It has, therefore, no connection officially or unofficially with any Church or Sect of Christendom. In Australia, as elsewhere, some of its members ally themselves with various Churches, but there is no Theosophical Society Church. The tendency to-day is for some divisions of the Christian Church to adopt wholly or in part the main teachings, but that, though it may account for certain misconceptions which are apt to arise in the minds of the public, in no manner affects the relation of the Society to any religious organization. The Theosophical Society offers its teachings to all, it is allied with none, it belongs to all mankind, to those who follow Hinduism, Buddhism, Mahomedanism, etc., as fully as to those who profess Christianity or adopt no creed at all."

* * *

The Messenger (Chicago, June) has more reading matter than usual. In a letter from Australia, dated 30 March,

Mr. A. P. Warrington discusses the coming of a world teacher and differentiates between the Light Bringer who is to come every century and the world teacher who comes, a la East Aurora, every little while. Then Mr. Warrington makes this very remarkable statement, "As I see it, the issue is a clear one as between the respective viewpoints of Mrs. Besant and Mrs. Tingley. I don't care which of the many Theosophical Societies and orders outside our own in America is under consideration, in this matter they practically all adhere to the Tingley idea and to that extent array themselves under her banner, whether they are within or without her particular party or society. It is in reality the Tingley assertion that has been brought to Australia, and it is that same claim that is being insidiously and openly propagated with great industry in many quarters of the Theosophical Society. People have their choice of the Tingley idea or the Besant, and the situation is not to be glossed over, but should be faced with frankness." In other words, Mr. Warrington suggests that all the "Back-to-Blavatsky" zealots are Tingleyites. Perhaps Mr. Warrington does not know as much about Mrs. Tingley as some of us. It was Mrs. Tingley who first diverged from the Blavatsky tradition. It was she who first heralded a World Teacher, styled the "Master of Vibrations," and held a round-the-world-crusade to prepare for his coming. It was Mrs. Tingley who first established a California settlement with a theatre and esoteric headquarters. It was her policy in these matters that disrupted and destroyed the 125 Theosophical Lodges over which she had obtained control. The disruption which has gone so far in the American section twenty years later than Mrs. Tingley's destructive work, has followed the execution of a programme in California similar to that of Mrs. Tingley. Similar causes produce similar results. Knowing this, it is difficult to see how Mr. Warrington classes the students of Madam Blavatsky with the blind slaves of Katharine Tingley. It is a pity that Mr. Warrington obscured his explanations about the World Teacher with this

wholly gratuitous allusion to Mrs. Tingley, who has no more to do with the spirit of H. P. B. than she has with Mrs. Besant herself. * * *

Also received: *Divine Life*, May; *The Social Republic*, May; *Blue and Gold*, Morven, March; *Gnosi*, Turin, March-April; *Theosofisk Tidskrift*, Sweden, May; *Theosophy in Scotland*, May; *Theosophy in England and Wales*, May; *Theosophia*, Amsterdam, May; *De Theosofische Beweging*, May; *Theosophia in Bulgaria*, May; *Teosofia*, Buenos Aires, April; *Theosophy*, Los Angeles, May; *O. E. Library Critic*.

AMONG THE ADEPTS

(Continued from Page 55)

Moses (Wisdom) perceived God in the burning thorn-bush, constituted of errors and passions. If this "thorn-bush" burns up, stupidity (Tamas) and passion (Rajas) perish, and the true recognizes itself in its own essence.

In Matthew xiii., 58, it is pointed out that Jesus (the light of the Soul) in a certain place where He taught, "did not many mighty works there because of their unbelief." He could accomplish nothing because the people did not want to hear the truth, but only interesting information. So He departed sorrowful. Such places exist everywhere in the hearts and the heads of people.

The whole of Theosophy consists in nothing but the understanding of the Divine Self existing in each of us. Everything else is secondary and only a means to an end, only too often misleading, as all enthusiasm without reason is fanaticism. Whoever can understand the essence of things within himself, in the light of that knowledge all secrets attain lucidity.

The reign of knowledge without experience is the reign of probabilities, but not of truth. If I found in ten thousand volumes logical proof of the immortality of the soul, they would only explain the possibility, but could not awaken the consciousness of immortal existence within. The material of a stone or tree is also immortal, as nothing in the Universe is lost, but the stone does not know it. An

unconscious existence, one which I cannot feel or perceive, is not an existence for me, and immortality without consciousness would be a life without living, a word without meaning.

(TO BE CONTINUED)

WONDER

The world is full of wonder
For those who understand,
For simple folk and children,
And they, who, hand in hand,
Go with our mother Nature
And list to her command.

The wonder that is kindled
On altars of the dawn,
As over sea and mountain,
By wooded vale and lawn,
By all the hours attended,
The car of day is drawn.

The wonder of the pageantries
Ere night is ushered in—
Far flaming to the zenith
The gorgeous colours win—
The primrose sky of twilight,
And one clear star therein.

The sparkling stars and friendly,
That greet us everywhere,
The flower-red Antares,
Capella and Altair;
And all the jewelled clusters
That Night braids in her hair.

The wonder of the seasons
That march with steady tread,
That bring us snow and sunshine
And Autumn's glowing red;
That, faithful and unfailing,
Give us our daily bread.

The comrades and the lovers
Who come to us unsought,
And bring us priceless treasures
That never could be bought;
The wonder of the scheme of things
By which all this is wrought.

We are ourselves a wonder,
Such things of fleeting breath,
Of dust and quenchless flame composed
The lords of Life and Death,
And brethren to the Elder Gods
As one old poet saith. —G. P. W.

THE MYSTERIES OF THE DRUIDS

A LECTURE, BY MRS. MAUDE LAMBART-TAYLOR

In the original language the word mistletoe means unmeasurable infinite space, without limits. As the symbol of manifest life in the universality of beings, the world was the living image of the force which animates and governs the world, and by means of this plant man communicated with God.

The Druids made from the plant a mystical potion which had the property of producing a particular psychological state of the body; of temporarily effacing all impurities of the soul, of placing the soul and spirit en rapport, and of curing many evils. The mistletoe is a sublime image of the purity of hearts when they have spiritually communicated with Him who has always been, who is, and who ever will be. The worship in which the mistletoe was a part was the ceremony of communion or the Eucharist for the Druid.

Pliny states that the mistletoe was considered a "present from heaven", and that the priests who celebrated the consecration of it were regarded as the mediums of the Deity. He then relates the solemnities of the sacrifice.

"It is at the sixth hour that the ceremony takes place. They commence by searching for an oak which bears the mistletoe, for this plant is rare. After sacramentally distributing the bread and wine, an altar of rough stone was erected under the oak and then the sacrificing priest clothed in white ascends the tree and cuts with a golden scythe the plant, which they take care to gather in a white mantle before they prepare the sacrifice and banquet." The occultist knows that this sacrifice, banquet and mystic beverage is the communion of God with humanity, and of humanity with God.

It is the precursor of the Essenian, Mazdean, and Orphic Eucharist.

The sleep of the initiate in all mysteries has been produced by certain magical operations supplemented by draughts of soma juice.

The body remains in a condition of trance, and being temporarily purified from its earthliness, becomes for a time the receptacle of the Brightness of the Immortal God of man—his Higher Self or Divine Spirit.

The initiate now becomes an oracle ten times more infallible than all the Vestal Virgins and astral mediums, for it is the spirit which directs his speech, and Divine Truth can only be the result, such truths being given to those who have become worthy of being admitted into the Presence of the sacred Adonai.

The mistletoe beverage was the same as the Greek ambrosia, the nectar of the gods of Olympus, the Kykeon which was quaffed at the Eleusinian mysteries, the Hom or tree of Immortality of the Iranians, the juice of which conferred eternal life as described by Zoroaster, and the Christ tells His disciples that He will not drink henceforth of the fruit of the vine, until the day when He will drink it with them in His Father's kingdom.

These sacred drinks make a new man of the Initiate, he is reborn, transformed, his spiritual nature overcomes the physical, they give him the power of inspiration, the clairvoyant faculty; these sacred beverages connect the Inner or Higher Spirit in man with his astral body, and by this union with divinity, the Initiate participates during physical life in the beatitudes and glories of heaven.

The mistletoe is also the symbolic sign of incarnate wisdom and signifies the life manifested in humanity. It means wisdom, chastity, purity, that which is sacred, blessed or consecrated.

When it is applied in the life in the Individual, it is the symbol of social institutions. It is also that which becomes the careful guardian in man, that which enlightens him, and directs his fellowmen towards the Path of Renunciation. The word for mistletoe in the original also means the Universal Being or God.

The orchid which grows upon the oak is the earthly expression.

It is not surprising that the people whom the Druids governed considered it as a sovereign remedy for sterility, and that it possessed all healing virtues. By its mystical virtue it cured the greatest evil, death. Life is eternal. Death exists not. Man only passes alternately from the latent to the manifest state. It is the latent state, which in ordinary language, we call death, and it is the state of manifestation we call life. This was the basic doctrine of the Druids.

The mistletoe is also symbolical of our Divine Egos. They are like light vapours on the Divine Sphere, happy, without anxiety, and knowing nothing but happiness. But in descending from sphere to sphere they clothe themselves in veils always more material. In every incarnation they acquire a new development of sense, conforming to the sphere which they inhabit. Their vitality augments in proportion to their entrance into more material bodies, and they lose the remembrance of celestial regions. Thus is accomplished the fall of Souls.

The Druids had the teachings of the Mystic Sons of Light, the Primeval Seven Rays, who stand before the throne of God. They understood the virtue, perfection and beatitude of the Sephiroth which consisted in continually receiving and rendering back the rays which flamed from the Infinite Centre.

Amnianus of Marseilles describes the Druids in the following words: "The Druids, men of polished parts, as the authority of Pythagoras has decreed affected formed Societies and Sodalities, gave themselves wholly to the contemplation of divine and hidden things, despising all worldly enjoyments and confidently affirmed the souls of men to be immortal."

The period of Novitiate lasted 28 years. The ceremony of initiation was both severe and solemn. The candidate first took an oath not to reveal the mysteries into which he was about to be initiated. He was then divested of his secular clothing, and vested with a tricolored robe of white, blue and green as emblematic of light, truth and hope. Over this was plac-

ed a white tunic. The hair was cut to the form of a tonsure. The tonsure is undoubtedly a Druidical survival. In Ireland it was known as the tonsure of Simon, the Druid. The tonsure was also known in Wales as an initiatory rite; and when we understand the connection the pineal gland has in the development of spiritual or inner initiation, we can readily understand the reason of the ceremony.

The initiation took place in a cave. There is still to be seen in Denbighshire, in Wales, one of the caves in which Druidical Initiations took place. The candidate had first to pass through the Tollman, or perforated stone, an act held to be the means of conveying purity. The candidate was then given the mystic mistletoe potion and placed in a chest or coffin for three days to represent death. He was liberated the third day, representing the resurrection to life. He was then led blindfolded through the winding alleys of the cave. This was intended to represent the toilsome wanderings of the soul in the mazes of ignorance and vice. He was taken round the sanctuary in circles nine times from east to west, starting at the south. The procession was made to loud music, shouting and screaming. Thunder clashed upon him, flashes of green lightning flickered through the cave, displaying hideous spectres, arrayed against the walls.

Then lighted by only these fearful fires, a strange procession marched past him and a hymn in honour of the Eternal Truth was sung.

Then the profounder mysteries began. He was admitted through the North Gate, or that of Cancer, where he was forced to pass through a fierce fire.

Thence he was hurried to the Southern Gate, that of Capricorn, where he was plunged into a flood and from which he was only released when life was at its last gasp.

Then he was beaten with rods for two days, and buried up to his neck in snow. This was the baptism of fire, water, and blood. Now almost in a dying condition he is about to faint when a strain of music is heard, sweet as the distant murmur of a running brook, consoling as an angel's

voice, and bids him rise and live to the honour of his God. Two doors are thrown open, a Divine Light bursts upon him, he sees plains shining with flowers open around him. He was then presented to the Arch-Druid, who explained to him the ceremonies through which he had passed. A golden serpent is placed on his bosom as a sign of his regeneration, and he is adorned with a mystic zone upon which are engraved twelve mysterious signs; a tiara is placed on his head, his form naked and shivering is clothed in a purple tunic studded with innumerable stars, a crozier is placed in his hand. He is Initiated. He retires into a forest, where he spends his time in study and gymnastic exercises, to come forth to the people as a Druid.

Before the conferring of each of the six degrees, the candidate was confined in cromlechs, without food, for thirty-six hours.

Druidism was a religion of philosophy, the high priests were men of learning and science. There can be no doubt that they were even profoundly learned. They were skilled in all the arts, and in foreign languages. We are told of Abares, a Druid, and a native of the Shetland Islands, who travelled in Greece, where he formed a friendship with Pythagoras, and where his learning, his politeness, his shrewdness and expedition in business, and above all else, the ease and elegance with which he spoke the Athenian tongue, created for him as great a sensation, as a great scholar amongst the learned Doctors of Paris.

TO BE CONTINUED

I CONQUER BY FEARLESSNESS

I conquer by fearlessness. How else can I conquer? Without fearlessness strength crumbles away. What occultism is hidden in the commonplace sayings of every day life. "I was paralyzed by fear." "My heart stopped beating with fright." "Fear got hold of me." Fearlessness hews out the channel to the source of strength whence I can get all power, all strength, dependent only on my ability to take, my capacity to receive it. Fear—Oh the bane, the astringency of fear—fear closes the channel.

CORRESPONDENCE

A THEOSOPHICAL COLONY

Editor, Canadian Theosophist:

For several years there has been forming in the mind of the writer a desire to join with other people of similar ideals in the establishment of a self-sustaining rural society, colony or community in the heart of old Ontario, with objects in view, roughly, as follows:

1. To get away from the fiddle-daddle and the sordidness of our city, town and country life, as it exists to-day.
2. To create an environment favorable to individual and collective development along independent lines.
3. To create in Canada a centre of one of the industrial arts, such as china or other useful commodity which may be the medium for artistic expression.
4. To provide hospitality, temporary or permanent, for a limited number of unfortunate ones of a certain class who have been overcome by strenuous circumstances.
5. To build up a generator of Theosophic thought which would radiate Truth in a far-reaching manner.

All of these would take time to attain. The writer believes that there is a real need for such a work as could be done if gone about in the proper manner, apart from the individual opportunities for development for the members, and now is the propitious time.

Ultimate success could only be attained by laying broad and deep foundations, and there is no doubt that it is a work for Theosophical students who are workers rather than dreamers, practical people rather than sentimentalists.

Those to whom this undertaking makes an appeal are invited to communicate with the writer direct, or through the general secretary.

STANLEY H. MOORE,

P.O. Box 653, Brampton, Ont.

May 20, 1921.

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 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, 651 Yonge St.

Toronto West End Lodge.

President, Frank E. Clarke; Secretary, Walter Cotton, 29 Bird Ave., Toronto.

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.

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, W. B. Pease, 2540 Cadboro Bay Road, 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.