

THE CANADIAN THEOSOPHIST

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document.

VOL. II. No. 5.

TORONTO, JULY 15, 1921.

Price 10 Cents

SEX AND PSYCHISM

There is nothing about which Madame Blavatsky has been more definite in warning, in denunciation, and in reprobation than the desires of the flesh. She has pointed out that psychism and lust go hand in hand, and when people ask why it is that there is so much sexual laxity they may be sure that the solution is in the influence of psychic forces and astralism to which so many willingly submit. Psychism is the way of death, and their feet take hold on hell who tread that path. It matters not how beautiful the professions, how charming the presentation, how alluring the doctrine, the trail of the destroyer is apparent to those who do not give way entirely to the kamic sensual nature.

The scriptures of the world are all in agreement on this point. St. James denominates the lower influences as not coming down from above, but earthly, psychic, devilish. "The Voice of the Silence" is particularly definite. The first Hall is Ignorance. Many awakening here think that they have achieved an initiation, when they have only stumbled into the Hall of Learning. "In it thy Soul will find the blossom of Life, but under every flower a serpent coiled." In the first Hall we have a warning for those who, still ignorant, think they are wise. "If thou wouldst cross the first Hall safely, let not thy mind mistake the fires of lust that burn therein for the sunlight of life." Again and again the warning is repeated. "Stifle the voice of flesh, allow no image of the senses to get between its light and thine, that thus the twain may blend in one. And having learnt

thine own non-wisdom, flee from the Hall of Learning."

"Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well these thoughts will overpower thee."

"Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara."

This is strong enough language, surely, yet we have innumerable "teachers" telling people to "give themselves expression," a most pernicious perversion of the truth. The forces of life operate downwards or upwards as the man wills, for the flesh or for the Spirit. He that sows to the flesh reaps corruption. He that sows to the spirit reaps life everlasting.

The great test in all these matters is consideration of others. As a rule the most intense selfishness accompanies the actions of those who give way to these baser desires. Existing ties and duties are ignored and a burden of karmic debt is amassed in this way. The extraordinarily fallacious suggestions of the kama-manasic mind in supplying excuses for such conduct are only acceptable under the glamour of Mara, and reason and remonstrance are rarely effective with those led by blind passion. Egotism, which is at the base of the whole business, prevents the hearing of wise counsel.

When the fever is over, as in all fevers, there is great mental lassitude and weakness, but the strong soul can recover itself and find relief in the only true remedy for such maladies—hard work.

DEATH OF MR. SINNETT

The death is announced of Alfred Percy Sinnett, at London, on June 27. Mr. Sinnett was born January 18, 1840. He was vice-president of the Theosophical Society since 1911, when the London Lodge, which had been an independent body up till that time, was chartered under the T. S. The London Lodge Transactions are among the most interesting contributions to modern Theosophical literature. His best-known books are "The Occult World," published in 1881, and "Esoteric Buddhism," in 1883. He also wrote two Theosophical novels, "Karma" and "United." The first of these is an excellent introductory book, and contains portraits of some of his Theosophical contemporaries, including in Mrs. Lakesby the chela who, with Mohini Chatterji, wrote "Man: Fragments of Forgotten History." In 1896 Mr. Sinnett published "The Growth of the Soul" in which he introduced various new theories which he continued to elaborate into a cosmology which differs in important respects from the hypotheses of the Secret Doctrine. In his latest book, "Collected Fruits of Occult Teaching," published in 1919, in which the charm and attraction of his fascinating literary gifts are as potent as ever, he develops his theories of the "Sirian Cosmos" and collects many earlier articles.

During his recent visit to London Mr. L. W. Rogers met Mr. Sinnett and reports that Sir William Crookes and Mr. Sinnett "worked together probing into nature's secrets before the T. S. was founded." Sir William Crookes was a member of the Society from the first till the day of his death. Mr. Sinnett was intimate with Lord Tennyson, who was also a student of Theosophy as "The Ancient Sage" and other poems indicate, and as Mr. Sinnett shows in his book about and articles on the poet.

Mr. Sinnett was the son of a journalist and a great journalist himself. He was educated at London University School; assistant sub-editor of *The Globe*, 1859; afterwards sub-editor and leader-writer on various London papers; appointed editor of the *Hong Kong Daily Press*, 1865; returned to London, 1868; leader-writer on

The Standard; appointed editor of *The Pioneer of India*, 1872. Subsequently to this he came into touch with Madame Blavatsky. During the recent war he published two articles in "The Nineteenth Century and After," to which he was a contributor, wherein he explained the peculiar devilry of German militarism as an irruption from outside our world, and not to be accounted for as an ordinary karmic result.

Mr. Sinnett's wife, Patience Edensor, who died many years ago, is to be remembered by her highly valued little book, "The Purpose of Theosophy," published in 1885.

Mr. Sinnett is practically the last of the original group of workers of the late seventies. It is in "The Occult World" that are embodied those letters of the Masters which made such a deep and lasting impression on many readers. Another excellent book of his is "The Rationale of Mesmerism." "Occult Essays" and "Nature's Mysteries" include some of his articles from the periodical "Broad Views," which he conducted 1904-7.

The dispute which he originated over the proper understanding of the teaching concerning the relation of Mercury and Mars to the Earth is not to be settled in our generation. He wrote in 1893: "That Madame Blavatsky was capable of making mistakes when endeavouring to amplify and expand the occult teaching of the Masters is the all-important conclusion to which I think all unbiased minds in the Theosophical Society must be brought by a consideration of the matter under discussion."

As against this there is the letter from the Master K. H. recently republished in the volume "Letters from the Masters of the Wisdom," where he says: "I have also noted your thoughts about the 'Secret Doctrine.' Be assured that what she has not *annotated* from scientific and other works, we have given or *suggested* to her. Every mistake or erroneous notion, corrected and explained by her from the works of other Theosophists, was *corrected by me, or under my instruction*. It is a more valuable work than its predecessor,

an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come."

This letter was written in 1888 and was received by Col. Olcott in his cabin at sea on the steamer Shannon, where its phenomenal appearance could not be impugned. Those who adhere to the principle of analogy will follow Madame Blavatsky's interpretation of the Mars and Mercury problem. Others have an opportunity to test their intuition on its solution.

FROM HEADQUARTERS

By Our Adyar Correspondent.

This month four interesting ceremonies have taken place at Adyar. Mayday morning saw many of the residents making their way to the picturesque corner of the compound called Jinarajadasa Puram, at the entrance to which stands one of the noble stone arches brought to Adyar by Colonel Olcott. The morning was lovely and the day auspicious, since it was the day of the sun, a sacred symbol of Hinduism. The area for the new structure had been marked out according to the science of true measurements by our learned pandit and the hole where the foundation stone was to be laid dug out. Round this space streamers of bamboo hung as decoration. Punctual to the moment, as always, the President, Mrs. Besant, arrived and the ceremony began. The President of the Bharata Samaja then read a short speech, explaining the wishes of the Samaja in erecting a Hindu Temple at Adyar, and thanking Mrs. Besant for her sympathy and support. Then Mrs. Besant made out of brick and mortar a square formation, in the middle of which was placed a copy of "New India" and some coins and jewelry. She closed up the space containing these relics with more bricks, laying them well and truly, and then, turning to the North, with uplifted hands consecrated the spot thus: "To the Glory of the ONE without a Second worshipped in Hinduism in His Triple Aspect of Creator, Preserver and Regenerator, to the service of the Rishis, who are the revealers of that Glory,

and particularly to the service of the Rishi Agastya, the Guardian of this ancient land, for the purification of Hinduism so that it may spiritualize the whole world, so that India may take her place among the nations as their spiritual teacher."

Flowers were then thrown on the spot and the little ceremony closed with the distribution of sandal paste and *pan supari*.

Some years ago Mrs. Besant remarked that it would be a good thing if there were places of worship for members of all the different faiths built in the grounds of Adyar, as the Theosophical Society has members of all faiths within it. Appropriately enough, a Hindu Temple is the first thought-form to materialize. It is proposed to spend Rs. 10,000 in erecting a suitable building. All lovers of Hinduism as a UNIVERSAL RELIGION, open to all and rejecting none, are invited to aid in the raising of this INTERNATIONAL TEMPLE by donation.

The next ceremony was White Lotus Day. The form which this takes everywhere is so well known that there is no need for a detailed description. Decorations, readings, these take place all over the world on that day, the only way in which they differ at Adyar is in the facts that we have as decoration real white lotuses to typify the day, and with us it is possible to have the Scriptures of the East read in the original language in which they were written. The President in her speech referred with gratification to the existence now of Lodges in the Far East, saying that Adyar used to be, but is no longer the first place upon which the sun rises on this day of celebration for Theosophists all the world over. She said it gave her pleasure thus to think of the passage of the sun round the world, and as it travelled so did the message of love and remembrance on White Lotus Day find recognition in each country in turn. Mrs. Besant also spoke of the passing away of valued workers, and of the incoming of others to replace them; of the widening and deepening of the work of the Society in preparation for the Coming Teacher. She read H. P. Blavatsky's message to the Sydney Lodge a few years ago as applicable at the present time and impressed upon us the importance of keeping a balanced

position, our feet always firmly on the ground with regard to fundamental principles, but readily adaptable to the conditions arising out of the changing world around us. "This day," she said, "is a day of remembrance for all past workers, whether in incarnation or out of incarnation."

For the third and fourth ceremonies we were again indebted to the Bharata Samaja, which has not been allowing the grass to grow beneath its feet since its inauguration. Both these ceremonies took place on the same morning, 26th May. The one was the consecration of the platform for ceremonial purposes in the Hindu Temple, which had been built since the 1st of May. The procedure was the same with slight variations as on the previous occasion. Half an hour after this consecration itself a real temple ceremony took place upon the platform. Descriptions of that ceremony will appear in print later. The point of great interest in it, apart from the reformed ritual, is that, on this occasion, five Hindu boys, one Hindu girl, and two Western women were invested with the sacred thread, indication surely sufficient of the liberal tendencies, good will and good faith of the Samaja.

Entrance into the Samaja does not follow the mere asking, nor does it go by favour; it depends upon the readiness of the applicant to put into practice the Essential truths of Hinduism, and certain qualifications.

Our President has left us and there is a big gap. When others leave us we do not feel it so badly, but none can take her place. She promises to return about the middle of August, so we go about our work cheerfully, despite the heat, buoyed up by that anticipation.

Adyar, May 30, 1921.

* * *

All the sun-gods, with their symbol, the visible sun, are the creators of physical nature only. The spiritual is the work of the Highest God—the Concealed, the Central, Spiritual SUN, and of His Demiurge—the Divine Mind of Plato, and the Divine Wisdom of Hermes Trismegistus—the wisdom effused from Oulom or Kronos.

—Isis Unveiled, I. 132.

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

THE TEACHINGS OF THE ROSICRUCIANS

(Continued from page 60)

Self-knowledge of truth is not derived through exterior revelations by ghosts, gods nor spooks. Even if an angel descended from heaven and told the most astonishing tales I could not be sure of the truth of his narrative as long as I did not recognize it within myself. Blind faith in theories and false belief in authorities are as greatly obstructive as a forever-doubting scepticism. Only that which I really am and that which I actually know of myself, am I sure of. True religion, according to Goethe, rests on the respect a man has for himself; and true Theosophy consists in the knowledge of our own divine Self. This is the direct or "occult" knowledge, which does not originate in the brain, but comes from the profound depth of the heart; it does not embrace our personality only, but also heaven and earth.

In what otherwise fashion could man reach this self-knowledge but through inner tranquility of mind, sublimity of soul, and ennoblement of his mode of thinking. How could he attain consciousness of the higher aspect of his self except he love the higher and eliminate the lower? How could the Spirit of God take root and become a power, unless he remain permanently in the spirit, perceive it, think of it, work with it? Only there where all voices cease; when all selfish desires disappear; no egotistical appetites, prejudice, avarice nor envy rule; when no personal likes or dislikes of this or that bind the soul; then the soul becomes free and at one with the spirit of truth. Not before will you hear the Voice of the Silence. Then the liberated ego will discern his own true nature and realize that it is not the apparent ego of personality. The

man ascended to the higher existence perceives that the life of his mortal form is only like a dream-life.

What does the man reborn in spirit trouble himself about passions originating in his body, conditions in which he dwells, weakness to which he is subject, or ignorance which oppresses him! He is conscious that he is not this body. He is not bound any more to this personal existence. He regards this form self as a doctor his patient, a master his pupil, or a builder his house. The doings of his house are no more his own. The doctor is not the patient, the builder not the house. He himself has become the master of his Selfhood, not in imagination, but through will, and in the recognition of his very Self.

The seed out of which grows this knowledge, power and freedom is the love for the Highest. It is rooted far down in the depths of the soul and therefore called "occult." It is not a product of the imagination and human science cannot know anything about it as long as science concerns itself only with external things. It is the secret fire of the Rosicrucians, the divine spark of the Mystics, the "precious pearl" whose heavenly splendour penetrates to us as intuition and speaks to us as "conscience." It is the task of every Christian to take care of the divine spark in his heart, so as to become, by the warmth of love for the Highest, a flame which illuminates the soul and understanding, revealing by this light the truth in its full glory. This alone is the real "Occultism," the true religious and practical Theosophy.

THE CHRISTIAN AND HINDU FORM OF MYSTICISM

True Religion consists in a man respecting himself. —Goethe.

True Magic is such knowledge as results from the inner understanding of the inward being of things. Mysticism, on the contrary, has two different causes and originates either from stupidity (Tamas) or from passion (Rajas). The first sort has superstition for a basis; the other the passion to acquire occult forces and snatch forbidden fruit. True Magic has for a foundation the ability and power to dis-

tinguish the substance of things from the forms in which they manifest themselves. Magic is only secret or "occult" for those who have not developed it, and the lack of it cannot be provided for by any substitute external interpretation. Lucid is for man only that which is clear to him within. So, for instance, the canvas of a painting, the colour thereon, and the frame—the exterior; the essential and "occult," the meaning of the painting. It is open to everybody and nothing is secreted, but he who has no understanding of it cannot comprehend the meaning of a work of art, a poetic work, or a musical composition. Life, sight and feeling are necessary to see and to comprehend; spiritual life, inner feeling and vision, the ability to comprehend the spiritual. Whoever wishes to understand the Spirit of Truth which is hidden in the Holy Scriptures and Symbols, must have the Spirit within himself as only like can comprehend like. No creature can have self-knowledge from anything which does not belong to his Self, to his very own being.

If we consider humanity in general in her present stage of evolution, we will find it consists of unbelievers and the superstitious. Unbelief and superstition form the shell; but truth is the kernel in the centre. The same is true of the individual. He vacillates between unbelief and superstition till he finds within himself the kernel, the True, his own Self, his Soul. The unbeliever takes everything for superstition which he cannot pluck to pieces with his fingers or crush with his feet. The superstitious man regards everyone as an unbeliever who does not share his fanaticism and worship his fantasies. In the great kindergarten of humanity everyone rides his own hobby-horse and wants others to ride it also, or at least admire his horsemanship. Independent alone are the few who have outgrown leading-strings and found themselves in the Truth.

There exists only one absolute and eternal Truth, and consequently only one single Wisdom, which consists in self-knowledge of Eternal Truth, and which manifests in man. Therefore all the doctrines which result from this inner illumination and revelation are everywhere the

same, whether flowing from a European or an Asiatic pen. Truth in the Holy Scriptures is always inspired by God, since God is Truth itself, and the same One in all men. Truth is always the same no matter whether revealed to a Christian, a Buddhist, a Brahmin or any other man. But, like water poured into differently shaped vessels, manifesting itself outwardly in different forms and colours, so are the doctrines of Wisdom in their formal presentation in various systems of religion and their symbols. Different as to the character of the respective nations, at the bottom the substance is the same. To the one who understands the substance of it it is immaterial whether you speak about "Jesus" or about "Isvar." In either case the name designates the "Son of God," the Lord within and above us, who "looks down from above," the true divine Ego in every man, whose light illuminates all souls.

He who wants to get knowledge from words must understand the meaning of them. Learned blockheads quarrel about whether man has a soul. They cut up the human body, but did not find the soul in the pineal gland nor in the great toe, nor anywhere else, and therefore they concluded that belief in a soul is superstition. The superstitious, however, talk a lot about their souls, and want to have them redeemed and saved, but they do not know the soul, and regard it as an unknown strange thing. The soul of man is nothing else but his own true being, his individuality and inner spiritual individual self-consciousness, distinct from his personality, whose transient self-confidence and apparent self-consciousness are only the result of exterior sensations and sense-perceptions. There exists hardly anything more stupid than a man who looks for his individual self-consciousness somewhere outside of himself and not within his own innermost. No more can he find it in exterior sense-consciousness, as this is only a reflection of the unrevealed true light in the innermost of his soul. The great majority of mankind live only in the external sense-life and in fancy, not knowing anything about the inner self-consciousness of the soul.

The doctrines of mysticism and religion deal with the soul and the life of the soul. How can they be understood by those whose soul-consciousness—the consciousness of individual existence—is not awakened in them, the spiritual dead or sleeping who do not realize at all what they are, neither understand their origin nor their ultimate destiny? They constantly need exterior stimulants to feel that they are existing, and their total knowledge of higher things depends on probabilities and hearsay. Without this higher self-development, which is not attained by shallow intellectual brooding but by absolute resignation, it is not possible to reach the self-knowledge of a higher existence.

Therefore the kingdom of the soul for the soulless is surrounded with an impenetrable wall, and so it is provided that the secrets of the Gods do not become known to the faithless who would misuse them. But those who have the true faith aid the Spirit of Truth in this way that they are open to the Spirit, because faith itself is the effect of the Spirit of Self-knowledge in the soul of man.

(To be continued.)

THE SECOND DEATH

"After death," says Proclus, "the soul continueth in the aerial (astral) body, till it is entirely purified from all angry, sensual passions; then doth it put off by a second death (when arising to Devachan) the aerial body as it did the earthly one. Wherefore the ancients say that there is a celestial body always joined with the soul, which is immortal, luminous and star-like. It becomes natural, then, that the "aerial body" of an Adept should have no such second dying, since it has been cleansed of all its natural impurity before its separation from the physical body. The high Initiate is a "Son of the Resurrection," "being equal unto the angels," and cannot die any more. (See Luke xx. 36.)

—From Isis Unveiled.

* * *

The magician who would acquire supernatural powers must possess faith, hope and love.

—Cornelius Agrippa.

“MARY ROSE”

(After seeing Sir J. M. Barrie's play.)

Dust lying thickly on walls and floors, and an eerie stillness
Like returning quiet of consciousness after long bodily illness,
A something that clings, that frightens and draws the fancy,
A shiver that shudders with whispers of necromancy.
The shell of a room, with its soul now forever gone,
And creeping shadows where once the sun openly shone.
Nothing to welcome the morn, high noon, or the evening's close,
But a something softly seeking through a vigil without repose.

Then strong urgent life pulses into the room; with quickened shock
Old Memories leap, as Time turns the key in a rusted lock.
Swift, sweet were the days of a long-ago, happy youth,
Sheltered, with love the stronger because of its hidden ruth,
The frolics, the dreams, and then a glad, new birth-day
When love spread a wonderful Heaven over a dearest Earth day.
Glad mating, the crown of a father and motherhood's joy,
Sweet baby prattle, the laughter clear of a growing boy.
The ever-call of the island of dreams that are always fair,
But for those who dare not follow—dismay or a blank despair.

Ah! Mary Rose, in the heart of us all you frolic and play,
Till the soul of us all awakes to a Heaven-born day,
To mate with the Best that is in us, the All of Good that we know,
And the Love-Child born of such mating learns from our dreams to grow.
We nurture the flowers of Being; on the shores of Eternity's Now
Life flows to our feet; Mind, questioning, ponders the Why and the How,
Till we reach towards something we yearn for, for that which enralls the ALL,
And Mary Rose within us arises and answers its call.
On the Island that likes to be visited we find the youth that remains,
Our soul disclaims the holding power of all earthbinding chains:
And having borne the Love-Child—the same is forever sought,
For “Mary Rose” is echoing through the Highest zones of Thought.
“Mary” for all Divine mothering, pure “Rose” of the soul is Love,
And the Island that likes to be visited belongs to the Self above.
The call is for you and me then, him and her, for these and those—
And it's oh! that the World might glimpse the dream and the magic of Mary Rose!

Time shut the door upon a dream, turned the key in the lock once again,
So that only an old dismantled room and a wondering man remain.
Rough of speech, confident, war-bespattered from No-Man's Land,
How could he keep sweet Mary Rose—how could he understand!

—Jessie W. Lang.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA.

Published on the 15th of every month.



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

Entered at Toronto General Postoffice as second-class matter.

OFFICERS OF THE T. S. IN CANADA.

GENERAL EXECUTIVE:

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

GENERAL SECRETARY:

Albert E. S. Smythe.

OFFICIAL NOTES

The new reprint of The Secret Doctrine is announced as ready, and Mr. George McMurtrie, 65 Hogarth Avenue, Toronto, will be able to supply copies at \$17.50 post paid. The work is in three volumes, pp. 763, 859, 612, and an Index volume, and constitutes a sufficient Theosophical library in itself.

* * *

A charter was issued to Brotherhood Lodge with nine charter members on June 17. The Lodge is located in Victoria, B.C., with headquarters at 126 Pemberton Building, Victoria. In the election of officers Mr. O. A. Barry has been chosen as President and Mr. A. M. Boyden, Secretary.

* * *

The General Secretary will return to the local Secretaries for correction before they can be accepted all application forms not filled in according to instructions. These are given in full on the forms. First names must be signed in full and in ink. Dates of application and acceptance must be given and address in full. The fees

payable are stated on the back of the form.

* * *

Margareta Kamensky is the General Secretary of the T. S. in Germany, her address being 21 Luisenstrasse, Weimar. Miss Boyle, whose name has appeared in some lists, filled the place of Miss Kamensky's predecessor for some months until Miss Kamensky's election a year ago.

* * *

H. Demiorgian Bey was elected General Secretary of the T. S. in Egypt at the convention held in Alexandria last April, his address being 9, Rue de L'Eglise Capte, Alexandria. W. H. White is acting General Secretary at Cairo; P.O. Box 240. The change is due to the resignation of Mr. Egizio Veronesi, who will, however, "continue to give his valuable spiritual help" to the Society.

* * *

Mr. B. P. Wadia has been lecturing extensively in England. As we expect him to visit Canada next winter the following list of subjects he has spoken upon will be of interest: The Spiritual Life; Fundamentals of Theosophy; Individual Progress; Theosophy of the Far East; The Commonwealth of the Future; The Light of Ancient India; The Culture of India; Theosophy of Old Iran; The Service of the World; Indian Philosophy.

* * *

In accordance with the request of Mrs. Beatrice Ensor of the Theosophical Educational Trust that a representative be nominated on the International Council for Theosophical Education, and after consultation among the General Executive Mr. Cecil H. Arden, 17 Spadina Avenue, Ottawa, has been chosen. Mr. Arden is an Oxford man, a keen Theosophist, and has seen enough of the theological and ecclesiastical worlds to be able to recognize their blind alleys. The Educational Trust, as Mr. Arden himself has said, "is a worthy means to a very desirable end and one of those wider activities with which we should concern ourselves." The Trust is, of course, quite separate from The Theosophical Society, but it has not had the effect of diverting energy from the Society or involving its neutrality.

Mrs. Besant's private secretary writes from London under date June 23: "Mrs. Besant desires me to thank you for your kind letter of June 7th, but to say that she is sorry that as there is no chance of her going to America, a visit to Canada is out of the question. She left India with great difficulty, and has to return there as soon as possible. I am specially desired by Mrs. Besant to tell you how glad she is to know that Canada thinks so kindly of her." Later advices state that she sails for India again on August 6.

* * *

In order to place The Secret Doctrine within the reach of members who might otherwise be unable to obtain it, we will present a complete set of the four volumes to anyone who gets 35 subscribers to The Canadian Theosophist. The conditions are that the offer is only open to members of the T. S. in Canada, that subscribers, who will, of course, be persons outside the Society, must personally sign the order form for the magazine, and the whole sum of \$35 must be remitted in one amount to the General Secretary, with the order forms signed and addresses correctly given. Order forms may be obtained through the Secretary of any Lodge.

THE NEW EXECUTIVE

Miss C. M. Menzies
 Mr. Roy M. Mitchell
 Mr. H. R. Tallman
 Mrs. M. F. Cox
 Mr. James Taylor
 Mr. A. L. Crampton Chalk
 Mrs. Sarah Syme

A regrettable apathy was to be observed among the members in the election of the General Executive. It indicates that they have not risen to self-consciousness yet, and those who do not take the trouble to fulfil the functions of the Society which is to be a nucleus of brotherhood, cannot expect to be vitalized with the more active forces of that body. Only 472 ballots were available, with one spoiled and two unsigned in addition. A large number of the 472 lost their opportunity of influencing the election by num-

bering only one, two or a few more names. Those who did not number at least ten names frequently lost their votes. Plumping, as it is called, does no good to a candidate in voting by the transferable vote in proportional representation, but voters do not seem to get this in their minds.

On the first count it was found that 472 ballots were in order. Seven persons having to be elected, 472 divided by eight plus one gives the quota, 60, necessary for election. Miss Menzies had exactly 100 votes, Mr. Mitchell 89, and Mr. Tallman 72. They were consequently elected with votes to spare. The other candidates' first ballots were: Chalk 25, Cox 38, Davy 28, Deacon 16, Fyfe 11, W. A. Griffiths 6, W. H. Griffiths 16, Knechtel 23, Long 3, Syme 19, Taylor 26. On the distribution of the surpluses of the Menzies, Mitchell and Tallman ballots Mrs. Cox was elected fourth councilor. The lowest names on the list were then eliminated in succession and their ballots distributed, Long, W. A. Griffiths, Deacon, Fyfe and W. H. Griffiths falling in that order. The last mentioned had 21 votes; these elected Mr. Taylor fifth and Mr. Chalk sixth, leaving Mr. Knechtel with 33, Mrs. Syme with 35 and Mrs. Davy with 46 votes. Mr. Knechtel's ballots being largely western, favoured the Winnipeg candidate and elected her.

Mrs. May H. Sharples and Mr. Leslie H. Floyd, with the General Secretary, formed the scrutineers' committee and certified the election.

AMONG THE LODGES

Victoria Lodge has re-elected Wm. H. Griffiths as President. W. B. Pease, who has much improved in health, has been elected Secretary-Treasurer, with Miss Ruth Fox as assistant. Mrs. M. J. Reynolds is Vice-President; Mrs. H. Webster, Librarian; Mrs. Florence Harrison, Literature Secretary.

* * *

Edmonton Lodge held its annual meeting on June 21 with a good attendance and faces another year with renewed resolution in each to do his part. A class for beginners was organized recently with a

good attendance. A Welfare League is at work and doing well. This is the spirit of active sacrifice that gives a Lodge its influence. * * *

The General Secretary addressed an attentive meeting at the residence of Mr. Frank J. Brown, Meadowvale, on Sunday evening, 12th June, on "Reincarnation." The meeting was well organized by Mr. Brown, assisted by Mrs. Kee of Streetsville, both members of the Toronto Lodge. A good deal of interest in Theosophy has been generated by Mr. Brown in this beautiful rural district. * * *

Ottawa Lodge re-elected Mrs. Cox President at the annual meeting in May; Mrs. H. M. Davy and Cecil H. Arden, 1st and 2nd Vice-Presidents. D. H. Chambers continues as Secretary. A fine suite of rooms has been secured for the Lodge on the third floor of the Thistle Building, 26 Wellington Street. Last November the visit of Mrs. Maude Lambart-Taylor opened a new vein of interest for the members in the Secret Doctrine. This study was discontinued in March. A Bhagavad Gita class is conducted by Miss May Maxwell. A study of Mr. Leadbeater's Text Book of Theosophy and an elementary class by Mrs. Davy are other activities. The Lodge began the year with 50 active members and ended with the same number, ten new members replacing losses. * * *

Toronto Theosophical Society opened the new Theosophical Hall on Sunday evening, 10th July, and there was an excellent attendance. No special ceremony was observed, but short extracts from the scriptures or representative writings were read by fourteen members, from the latest to the more ancient, beginning with New Thought, Christian Science, Bahai, Sikh, Islam, Christianity, Roman, Greek, Buddhist, Hebrew, Chinese, Zoroastrian, Egyptian and Hindu. The President hoped that the highest ideals of all these might be realized in the work the Hall was intended to forward. Mr. Roy Mitchell spoke on "Theosophy." Miss Phyllis Stanford and Miss Virginia Coyne contributed piano solos. The piano has been provided by the

Ladies Committee, and is a splendid instrument, a Steinway concert grand. The Hall and Library are the only departments in working order yet, but in another month the building will be complete. The members who read were Herbert Tweedie, N. W. J. Haydon, Mrs. Sharples, Kartar Singh, H. R. Tallman, Mrs. MacKay, Martin Cole, J. Hunt Stanford, Mrs. Joyner, J. E. Dobbs, Robert Marks, Basil Morgan, J. L. Purdy and Ernest Jackson.

FELLOWS AND FRIENDS

Mr. Charles Lazenby, B.A., desires to thank those Lodges that have invited him to lecture. He will communicate with them as soon as his plans have been formulated. * * *

Some weddings have been reported in Theosophical circles. Miss Gertrude Stanley of the Ottawa Lodge has become Mrs. I. A. Scott. Miss Doris M. Williamson of Calgary is now Mrs. M. S. Samis of Eatonia, Sask. In Toronto Miss Florence Limon has recently become Mrs. J. R. Catterall. * * *

Some time ago the President of the Paisley Lodge, Scotland, wrote that Mr. and Mrs. W. A. Coward were coming to Canada and expected to join one of the Canadian Lodges. So far they have not linked up. Should this meet their eye we bid them cordial welcome. We hope our members will do what they can to give all Theosophical immigrants a hearty reception.

AT REST

W. R. G. Ross, 926 Logan Avenue, Toronto, 8th July, 1921.

TWO CLASSES

There have always been two classes of seekers after truth. The one go to and fro, seeking a sign, crying lo here! and lo there! Another class seek no sign but are content to *do the will of the Master*. These are calm and dispassionate in judgment, discriminating, charitable and helpful, and they never attack or denounce anyone: first, because it is useless and unnecessary; and second, because they work on an entirely different plane. — J. D. B.

A YEAR'S WORK

At the close of a year's work it is not unhelpful to glance over the state of affairs in the section. The table showing the statistics of membership in the Lodges is perhaps as fair an indication of what is being done as any other. A net increase of 69 members must be discounted, as the reinstatements amount to 86. This in itself, however, is stimulating, as it proves that the T. S. in Canada presents attractions to former members. The lapse of members, all of whom, however, must not be regarded as lost, amounts to 137. Many of these represent the spasmodic response to lectures heard for the first time. The seed falling among rocky places springs up, because it has no deepness of earth, is scorched, and having no root, withers away. There is no advantage in dragging members in by the neck. The largest lodge in the section makes a rule of never making a personal request to join. When people join because they want to they stick. Deep conviction is the soundest foundation on which to build a Lodge. Those who realize that the world needs Theosophy as they themselves found they needed it, will form Lodges that will be strong and vitally powerful centres of spiritual force in their communities. The things that endure, the eternal laws of nature and life, the simple but marvelously illuminating principles of Universal Unity and Causation, Human Solidarity, the law of Karma, and Reincarnation, constitute a new revelation for the average person who seeks to understand the maze of existence. Too many, instead of giving this wholesome bread of life to the masses, are content to tickle their curiosity with psychic speculations and emotional sentimentality. The movement cannot prosper by such means, and would be false to its trust did it concern itself overmuch with such matters. Let us remember the words of H. P. B., "No working member should set too great value on his personal progress or proficiency in Theosophical studies; but must be prepared, rather, to do as much altruistic work as lies in his power." There is a strong tendency in some quarters, characteristic

of psychic influences, to be anxious for that personal advance and development to which the true student is not indifferent but which he regards as a means and not an end. Devotion to the interests of others is the Way.

Two new Lodges have been chartered during the year and we are delighted to welcome our brethren of the London Lodge and the West End Lodge of Toronto into the circle of our Brotherhood. As against this there are three Lodges whose membership has fallen below the constitutional minimum. It is to be hoped they will make an effort to retain their charters.

A statement of the funds will be submitted next month after it has been audited. A balance of some \$1,500 remains after all expenses are paid, and this will be the basis of the tour which it is expected Mr. Wadfa will make in the early winter months, when he expects to visit all our Lodges.

It may be observed here that in spite of our Constitution requiring the payment of dues in advance, the remittances are somewhat tardy. It has been impossible, therefore, to arrange for any lecture tour involving expense until a sum had been accumulated. It is hoped that in future a sufficient sum can be kept in hand to provide for worthy lecturers. The co-operation of the Lodges is requested in this matter. It is the aim of the Executive to get the best lecturers available, but if Lodges spend their energies and their funds on everyone that comes along nothing is left for the preferred speaker when he arrives. One or two lecture courses in the season are usually quite enough for the average Lodge, which should endeavour to cultivate and develop its own speakers and make them available for the public and other Lodges.

The chief item of expense has been the magazine, the cost being \$630 over and above the amount subscribed for this purpose by the members. This has to be made good from the General Fund, but no complaints have been heard on this score. The Magazine plays a rather important part in a section like Canada, where dis-

THE CANADIAN THEOSOPHIST
STANDING OF THE LODGES:

NAME OF LODGE	New Members	Received on Demit	Reinstated	Left on Demit	Dead	Resigned	Inactive	TOTAL 1920	TOTAL 1921
Banff .....	.....	.....	1	.....	.....	.....	5	9	5
Calgary	6	.....	8	6	1	.....	16	53	44
Creelman .....	.....	.....	1	.....	.....	.....	3	5	3
Edmonton	6	1	.....	2	.....	1	1	18	21
Hamilton	5	.....	.....	.....	.....	.....	9	30	26
London .....	.....	.....	34	1	.....	.....	.....	.....	33
Medicine Hat	1	1	.....	3	.....	.....	1	13	11
Montreal	12	.....	1	2	.....	1	6	41	45
Nanaimo .....	.....	.....	6	.....	.....	.....	5	5	6
Ottawa	9	3	.....	1	.....	.....	10	51	52
Regina	10	1	1	1	.....	.....	4	9	16
St. Thomas .....	.....	.....	.....	.....	.....	.....	3	13	10
Summerland .....	.....	.....	.....	.....	.....	.....	.....	12	12
Toronto	45	4	16	17	2	2	23	219	240
do. West End	2	21	.....	.....	.....	.....	.....	.....	23
Vancouver	26	7	2	17	2	3	16	157	154
do. North Vancouver	1	9	.....	.....	.....	.....	.....	.....	10
do. Orpheus	3	4	7	3	.....	.....	5	18	24
Victoria	6	.....	.....	14	.....	3	9	52	32
do. Brotherhood .....	.....	9	.....	.....	.....	.....	.....	.....	9
Winnipeg	11	1	9	8	.....	2	17	65	59
do. Blavatsky	1	2	.....	.....	.....	.....	.....	9	12
Members at Large	2	3	.....	.....	.....	.....	4	15	16
TOTAL	146	66	86	75	5	12	137	794	863

tances are so great and conventions impracticable.

The autonomous nature of our constitution, which our honoured President recently emphasized, and which belongs equally to every Lodge, should serve to develop the greatest possible self-reliance and initiative in these local bodies. It is distinctive of our Canadian polity that this democratic method accords with the Theosophical hypothesis, that every man may find the Light within himself, provided he live a life of brotherhood and unselfish service.

I have to acknowledge much practical assistance and cheerfully devoted time

and labour given by Mr. H. R. Tallman, and prompt and wise counsel from the Executive generally throughout the year. We live in stormy times, but may hope, in this golden cycle of Canada, for such a happy issue out of all our afflictions as may provide us the opportunity to spread the truths of Theosophy far and wide.

Albert E. S. Smythe,
General Secretary.

* * *

Truth remains one, and there is not a religion, whether Christian or heathen, that is not firmly built upon the rock of ages—God and immortal spirit.

—Isis Unveiled.

THE MYSTERIES OF THE DRUIDS

A LECTURE, BY MRS. MAUDE LAMBART-TAYLOR

(Continued from Page 63)

The Druids understood the science of astronomy, for one of their temples in the Island of Lewis, one of the Hebrides, bears evident signs of their skill in that science. Every stone in the temple is placed astronomically. The circle consists of twelve equidistant obelisks, denoting the twelve signs of the Zodiac. The four cardinal points of the compass are marked by lines of obelisks running out from the circle, each point being subdivided into four more. A large stone in the centre of the circle, and the perfect shape of a ship's rudder, would seem to indicate their knowledge of astronomy being made subservient to navigation.

We have many wonderful proofs of their skill in mechanics. The rocking stones were spherical stones of enormous size and were raised upon other flat stones, into which they inserted a small prominence fitting the cavity so exactly and so concealed by loose stones lying round it that no one could discern the artifice.

In Stonehenge we find an example of the Oriental mechanism which is displayed so stupendously in the Pyramids of Egypt.

The Druids were acquainted with gunpowder. Lucan, in his description of a grove, writes: "There is a report that the grove is often shaken and strangely moved, and that dreadful sounds are heard from its cavern." And that it is sometimes in a blaze without being consumed. In Ossian's poem of Dargo, the son of the Druid of Bel, similar phenomena are mentioned, and while the Keltic word for lightning is "the flash or flame of God," they had another word, which meant the "flame of the Druid."

All this knowledge was carefully concealed, and the initiated were bound by a solemn oath never to reveal it.

Never before or since has such vast power as the Druids possessed been wielded with such purity, temperance, and discretion.

In medicine also, the Druids were no less skilled. They knew by this divine

art they would possess the hearts, as well as the minds of men.

The Serpent's Egg took a prominent place in druidical worship. Like all the descendants of Atlantean civilization, they represented the creation by the figure of an egg coming out of a serpent's mouth. Caithband, an Irish historian, speaks of the Druid Trosdan, who discovered an antidote for poisoned arrows, and there are many instances on record of the healing triumphs of the Druids. They were more anxious to prevent disease than to cure it, and they wrote many maxims relating to the care of the body, one of which would be well for us all to remember, cheerfulness, temperance, and early rising.

In the harp of the Bards there was mysterious regard given to the number 3. Their shape was triangular, their strings were three in number, and their tuning keys had three arms.

We are told that the Bards were peculiarly temperate, that they never debased their art, and that they always did their utmost to stay the civil wars which were the bane of Britain, that often they stepped between opposing armies, and touched their harps with such harmony, and sang such sweet thrilling verses that the soldiers dropped their arms and forgot the fierce resentment raging in their hearts.

We know how the teaching of Orpheus spread from Greece northwards, over France to Ireland, Scotland, and ancient Britain. This surely is an evidence that the Druids had absorbed the teaching of Orpheus, that harmony is in all things, and that when man can manifest himself in harmony, then God can manifest through him, making all nature glad and at peace.

It has been the belief of every age that women are more frequently blessed with the gifts of inspiration than men, Maeterlinck says: "Women are much nearer to God than men," and we find that the Druids admitted women to their secret

mysteries, which men could not do, except with the learning and struggles of a lifetime.

They were formed into three classes:

1. Those who performed the servile offices about the Temple, and the persons of the Druids, and who were not separated from their families.

2. Those who assisted the Druids in their religious services, and who, though separated from their husbands, were permitted to visit them occasionally.

3. A mysterious sisterhood who dwelt in strict chastity and seclusion, and who formed the Oracles of Britain. In all important events the Britons repaired to their dwellings.

When we remember that the later Lemurians claimed Norway and Sweden, it is possible that their psychic knowledge found its way to Britain, if not in the Lemurian age, at least by tradition from that time.

Then, the third sub-race of the Atlantean race made great astronomical records and constructed the Zodiac. We know that Ireland and Britain formed part of Atlantis, and so there is no doubt that the Druids learned science and astronomy at this time, and handed the knowledge down to their successors. The Bards in later years assimilated the teaching of Orpheus, the teacher sent to the fourth sub-race, (The Keltic) of the fifth root-race.

From our study we find that the Mysteries of the Druids are similar to the mysteries of all religions. These mysteries consisted in the training of the disciple, when he turned from the path of Pursuit to the path of Renunciation, when the Pilgrim, tired and weary of material joys, turns his face heavenward, and his one desire is spiritual development, a quicker and closer approach to God.

Theosophy is sending out the call to each and all to come and seek the truths underlying all religions, for every religion is a stepping-stone on the way to God, and has its inner and more sacred meaning for the man that has been prepared for what is prepared for him. The man who is not ready cannot accept these truths just yet. But to him who is ready, the path of the mysteries is ever open, the path of ser-

vice is here and now, so let us take the words of Tennyson to heart when he wrote:

“The chance of noble deeds will come
and go unchallenged

While ye follow wandering fires, lost
in the quagmire.”

And it is Browning who writes:

“We shall marvel why we grudged our
labour here, and idly judged of
heaven.”

OUR EXCHANGES

Theosophy in Australia for May is largely occupied with the report of the convention and contains President Martyn's retiring address and the reply of Bishop C. W. Leadbeater. Mr. Martyn asked “for a wider, a truer tolerance than we enjoy to-day; for the encouragement of the expression—not the suppression—of what is in the minds of our members. . . . In Australia there is a seething unhappiness which threatens disruption. Nor are things right in other centres. I beseech you not to be misled by an artificial silence, for the silence is artificial. We can refuse to heed the warning or we can pause and enquire by candid exchange of views whether or not we are failing before the inroads of sectarianism against which Madam Blavatsky so earnestly warned us. . . .” Bishop Leadbeater in reply said: “I happen to know that certain power does go along with the consecration of a bishop, but I value that power, not because it brings empty titles, but because it enables me to do more good than I could in any other way. . . . If by withholding the title they meant to imply that the orders of the Liberal Catholic Church are not equal to those of the Roman or Anglican Churches, then I think I must protest against it, because I know that the orders of that Church are in every way the equal to those others.” This is a frank declaration of sacerdotal authority which, if recognized by the Theosophical Society, would at once put it out of court with all the Free churches and other religious bodies. Madam Blavatsky and other leading Theosophists ridiculed the sacerdotal pretensions, but the Theosophical Society as such has not

opinion on the matter, being a strictly neutral body, committed only to the principle of brotherhood.

The Eastern Buddhist for May is the first issue of a new review handsomely printed at Kyoto, Japan, for The Eastern Buddhist Society, which is devoted to the study of Mahayana Buddhism. Among the articles, which are in English, is an epitome of the Avatamsaka Sutra, Zen Buddhism as Purifier and Liberator of Life, Philosophical Foundations of the Shin Sect, The Buddha, What is Mahayana Buddhism, and Wasan, or Buddhist Hymns, besides editorial matter, reviews, etc.

In the Adyar Bulletin for May Mrs. Besant cites Rabindranath Tagore's "splendid and philosophically spiritual protest against the disruptive and all-destroying movement, motivated by Hate, known as Mr. Gandhi's Non-Co-operation." An article by H. P. B. from an 1887 Lucifer asks "How is our great work to be done if we are to be impeded and harassed on every side by partisans and zealots?,"

In an article on Vivisection in The Epoch and Light of Reason for June Dr. Bertrand P. Allinson declares "if medicine and living continue as now the entire loss of that heritage of health which is ours by right can only be a matter of time, and very little time at that, and those races that we are apt to look upon as inferior because of the simplicity of their lives and ideas will thrive and multiply."

Theosophy in England and Wales has an excellent tennis story by George Seaver of a duel in Ireland which suggests reincarnation within a century.

The Messenger for July has an interesting article on Early Spiritualism and Materializations by Mabel Collins. She concludes: "These experiences were worth having and I am grateful for the lessons I learned from them. But these lessons led me far away from the Spiritualists' belief in the possibility of communication between those still on earth and disembodied human spirits. They are gone to something so much greater. We err deeply in trying to call them back. That con-

viction came to me. I left the Spiritualists altogether."

Also received: For April: Theosophy in South Africa; Reincarnation; The Message of Theosophy, Burma; Theosophia in Bulgaria. For May: Teosofia, Buenos Aires; Theosophy in New Zealand. For June: Theosophy; Revista Teosofica, Cuba; Bulletin Theosophique, Paris; Theosophy in Scotland; Divine Life; Theosophia, Amsterdam; De Theosofische Beweging, Holland. For July: Teosofisk Tidskrift, Stockholm, Sweden; Theosophy, Los Angeles; Theosophy in England and Wales; Bulletin Theosophique, Paris.

APHORISMS

1. As for self, the thing of most importance to self is "Attitude."

(The self referred to is not The Higher Self.)

2. The proper attitude for self is ABSOLUTE RIGHTNESS.

3. The Absolute Rightness of self is not perfect. At first it is vague, intangible, wavering; but with persevering practice it will *grow* towards perfection.

4. The Absolute Rightness of self is not necessarily the Absolute Rightness of another. (The standard for another.)

(Attitude is taken cognizance of and embodied in most of the religions of the world. In the Christian at conversion a change of attitude from sin towards righteousness. In Buddhism on "Entering the Path," a turning from the pursuit of material things to the acquirement of spirituality and holiness, etc.)

I am THAT; I was: I am: I will be; the Divine Spark incarnated in the earthy tenement to find out, to experience, to accrete, to expand, to grow. I am of God. I return thither. I go on—there are lions in the way, there are rough places—I go on. I will, I can, I must. My soul the enshriner of this precious thing weeps at the foot of the throne of God, the God within. Strength, strength, oh thou Radiant One.

Oh that I could think something, that I could do something, that I could say something, that I could write something, that would help others. What matters self if only some other were helped. —Student.

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, Richard H. Cronyn; 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, 19 Park Ave., 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, Suite 37 Englesea Lodge, Beach Avenue, 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.