

# THE CANADIAN THEOSOPHIST

---

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

---

VOL. III. No. 11.

TORONTO, JANUARY 15, 1923

Price 10 Cents

---

## THEOSOPHICAL HISTORY

Some people after reading what was said last month about infallibility have had the difficulty raised in their minds as to how they would know whether they were doing right if they could never be absolutely sure. We can only be right, as the lawyers phrase it in their probing of a witness, to the best of our knowledge and belief. But we may be absolutely sure of one thing, if we have been selfless in our decisions, impersonal, intending only the wisest and the best for all, that Karma, the immutable and just law, will bring about the end that we would have desired had we been endowed with the highest wisdom. All we can do, all that the wisest man can do, is to trust to the Great Law. That is the final faith of every finite human being.

Karma, it may be said, is not a law apart from or outside man. It is the law of his being. It is as much his nature as the magnetism of the compass needle is a quality of the compass. It is unerring, though it guides no man until it is consulted. But it brings about all consummations, it satisfies all aspirations, it restores all broken harmonies. It is the Law of Laws, Compassion Absolute.

If we trust the Great Law, and are true Theosophists in that sense, then we need not fear the result of our actions. Nor do we need to concern ourselves about the personalities of others, nor their errors, nor their weaknesses. We do not need to judge their actions, nor resent their interference with ourselves. It was in the strength of this Great Law that the say-

ing was uttered: "Thou couldest have no power at all against me, except it were given thee from above." It is this Law that lies behind the pledge that many took at one time, "to abstain from condemning others." Just as soon as the reign of recrimination and denunciation set in the Great Law came into operation, and the self-devastated ranks of the Theosophical Society displayed the result of egotism and selfishness.

Masters are men who live in perfect reliance on the law of Karma, and there should be no difficulty about understanding their nature, their disinterestedness, their wisdom. They live to benefit mankind. They are not concerned with individuals except as the Karma of the race dictates. We are told also: "Of Teachers there are many; the Master Soul is One." Moreover, all men possess that Soul. "Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that, possessing it, Alaya should so little avail them."

After Madam Blavatsky's death, when members of The Theosophical Society began to think of Masters, not as living men of supreme Wisdom and Love, but as beings only accessible through astral vision and other psychic means, and therefore in the case of most people, indirectly and without the possibility of personal confirmation, they fell away from their faith in Karma, from their Self-reliance, their trust in "That which in thee shall live for ever, that which in thee *knows*, for it is knowledge, is not of fleeting life: it is

the Man that was, that is, and will be, for whom the hour shall never strike."

All were at first put on probation who began to make trial of the Path. Those who made a special effort or desired to do so were given special conditions. Any who desired could acquaint themselves with these terms, and many did so who declined to accept them, finding them too arduous. Others accepted them, and made their effort. Some fell away altogether. Some stumbled, but kept on. Some took a course of their own and deceived themselves and others into thinking they were keeping the pledges that they and all now surviving leading members without exception had taken.

No man or woman was expected to do any more than his or her best. Each was expected to work to the extent of his ability and powers. The value of the instruction given to the individual was entirely dependent on the person's "power to assimilate the teachings and make them a part of his being, and upon the unselfishness of the motives with which he sought for his knowledge." No theatrical initiations or tests or anything of a special kind to prove their progress was to be given to these pledged ones. They were told that their "tests and trials" would "come in the affairs of life and relations with fellow-men." They were judged as the Great Law judges, "by the actual self-development and progress accomplished." Every member who took that pledge prior to the year 1895 was made acquainted also with another condition, and assented to it, before he received special instruction. It has been put aside by many and considered by others to be superseded by promulgations of various kinds. This was and is the important point.

"Let every member know, moreover, that the time for such priceless acquisition is limited: the writer of the present (H.P.B.) is old, her life is well-nigh worn out, and she may be summoned 'home' any day and almost any hour. And if her place is even filled up, perchance by another worthier and more learned than herself, still there remain but a few years to the last hour of the term—namely, till December the 31st, 1899. Those who will

not have profited by the opportunity (given to the world in every last quarter of a century), those who will not have reached a certain point of psychic and spiritual development, or that point from which begins the cycle of Adeptship by that day—those will advance no further than the knowledge already acquired. No Master of Wisdom will himself appear or send anyone to Europe or America after that period, and the sluggards will have to renounce every chance of advancement in their present incarnation—until the year 1975. Such is the law, for we are in Kali Yuga—the Black Age—and the restrictions in this cycle, the first 5,000 years of which will expire in 1897, are great and almost insuperable."

This was H.P.B.'s solemn affirmation, but she encouraged each one who believed in the existence of the Masters to "try to understand what Their nature and powers are, to reverence Them in his heart, to draw near to Them as much as in him lies, and to open up for himself conscious communication with the Guru to whose bidding he has devoted his life. THIS CAN ONLY BE DONE BY RISING TO THE SPIRITUAL PLANE WHERE THE MASTERS ARE, AND NOT BY ATTEMPTING TO DRAW THEM DOWN TO OURS. Inasmuch as spiritual life comes from within, members must not expect to receive any other communications than those through H.P.B. The additional help, instruction and enlightenment will come from inner planes of being, and will, as said, always be given when deserved."

One other important rule, more honoured in the breach than in the observance, may be mentioned. "No member shall pretend to the possession of psychic powers that he has not, nor speak of those which he may have developed. Envy, jealousy and vanity are insidious and powerful foes to progress, and it is known from long experience that, among beginners especially, the boasting of, or calling attention to, their psychic powers almost invariably causes the development of these faults and increases them when present."

The Theosophical Society has no dogma and no creed, but it is fairly clear from the foregoing that members of the Society were being brought into touch with a class

of men beyond the ordinary, whose instructions were given not to individuals, but through individuals to the race. The Karma of receiving that message and the responsibility of propagating it was left to those members who had digested the non-dogmatic policy of the society, so that the dissemination of these ideas would be accomplished in the light of pure reason and pure reason alone. Those who failed in the task would be judged by Karma, and no one had any right to take the law into his own hands. The violation of this principle has caused and is causing endless confusion. In the midst of this many fear that The Theosophical Society is in danger; some that its vitality is already spent.

On this point it is well to consider some other statements by H.P.B.

At a time when the storms and assaults directed against the Society were at least as violent as at present she declared her confidence in its stability and endurance, "knowing, as I do," she writes, "*that no earthly forces combined can destroy the T. S. and its Truths*, even if they can and do, in each case, hurt more or less my outward and visible personality, that shall that I am solemnly pledged to use as a buffer of the cause I serve." And in corroboration of this she quotes from a letter from a Master: "You have still to learn that *so long as there are three men worthy of the Lord's blessing in the Theosophical Society—it can never be destroyed.*"

This, to many, will be sufficient answer to many pessimistic utterances in recent times. In "The Key to Theosophy," page 299, first edition, H.P.B. says, "The Masters do not guide the Society, not even the Founders; and no one has ever asserted they did, they only watch over and protect it."

The Theosophical Society is then a body of students more or less devoted to the principle of Universal Brotherhood, which is the sole basis of the Society. A large number of the members have accepted more or less the ideas that are entailed in the conditions mentioned in these quotations. Such members above all others are committed to the principles of toleration and consideration for others. They

are not aiming at the acquirement of occult powers, but of service to humanity. As they discharge that service and prove themselves worthy, by the very nature of their service and the exercise of their faculties in unselfish work for the world, such powers develop in them automatically as they need and merit.

It need scarcely be said that these ideas claim a large amount of faith from those who accept them, but let it not be forgotten that the faith required is not faith in another, but faith in one's self, faith in one's own highest ideals, faith in the power of life and love and enlightenment. It requires patience, too, the patience of the saints, patience that wears out not with time, and is prepared to spend a life without a sign, and to labour without ceasing, satisfied with the opportunity as sufficient token and reward.

There is no room in the heart of those who hold this faith for the old intolerance, the old fanaticism, the old dogmatism. Brotherhood becomes a reality, the star-shine in the darkness of the world. It has no quarrel with the ethics or the faith of others, but credits them with sincerity of purpose, and loyalty to the ideal that has been disclosed to them. Though they seem less worthy, their loyalty will lead to a lovelier vision, a livelier understanding.

If students of the history of the Theosophical Movement of the last forty or fifty years will bear these things in mind much will become clear that at present appears unintelligible and beyond explanation. The Good Law provides for all. It is our part to bear with the world and the sins of the world—the great orphan. We must love the sinner while we leave the sin to the Great Law to bring its own retribution. That cannot be escaped. Those we despise may soon be far ahead of us, and we in our turn may be in need of the help we withheld when they needed it. The solidarity of humanity is a fact. Our interests are all knit together. Those who understand this are the leaders of the race. The problem of evil is the problem of limitation, darkness, ignorance. It will only yield to the Eternal Light. Behind the veil of desire we shall find that True Light. A.E.S.S.

# THE MYSTIC CITY

By MRS. WALTER TIBBITTS

Author of "The Voice of the Orient;" "Cities Seen;" "Pages from the Life of a Pagan: A Romance."

(Continued from page 150.)

Once more I take my leave of my readers in Kashmir and beside the world's loveliest lake, The Dahl. To reach it we skirt the base of the hill of the Takht-i-Suleiman and, winding always beneath the shadow of the Jyeshtheshvara, eventually reach the lake. The path passes beside flowery gardens, once floating, now fixed. The golden orioles flit among bunches of purple grapes whose vines sway from the poplars upon our heads. Ever the fluted columns of Shiv, crowning the fort-like hill, cast their austere shadows upon the giant boulders hurled by storm and tempest down the slope.

To-day is the Christian Sabbath and the Dahl has taken on subdued tones of violet in sympathy. Other mornings it vibrates in blue to Shri Krishna's flute. Three figures in copper-bronze are seated on a boulder beside the waters, each bather bearing the thread of a brahman upon the shoulders. Presently they ripple the water with the rites of that faith holding cleanliness is godliness. And, as ever on the Dahl, the shikaras slide, silent and splashless as serpents, into the misty, mysterious shadows drifting down from Mahadev's snow-crowned peak, guardian of the further side. And behind lies the mystic Thibetan country. The burnt-umber roofs of old Srinagar City are seen through a tumultuous cloud of lotus blooms, the blossoms on which Bramah was born. The gorgeous chalices of these cups for gods rise many feet from sacred tanks religiously preserved by that most orthodox of Hindus, the Maharajah of Kashmir. Their petals vary from deepest roseate hues to faintest blushes palpitating on the vibrating ether with its powder-blue hazes descending from the guardian heights around the Dahl. The blue-green discs of the leaves often lie edgeways on the water like fans, and are reversed in royal purple. No richer purple exists than the reverse of a lotus leaf. The wan pallor

of the water-lily, in its modest green calyx, is as miserably insignificant before the lotus as a school'ma'am before a *mondaine*.

Softest zephyrs scarce stir the *shikara awnings*. The face of the waters is only moved by the cardiac paddles of the crew. These synchronize with the call of aquatic birds whose grey wings scatter silver spray. The wide expanse of the Anchore Lake is watched by a giant sentinel pelican. Guardian of a lotus isle, he flaps noisily away from the advancing *shikara*. The weeds grow from unfathomed depths like a submarine forest in which undine maidens wander helpless and forlorn. When the water-forest is passed the clear currents take a shade of brightest jade on which floats a golden mesh of the singara. We enter the icy Sind River which flows from the throne of Shiv on Mount Haramouk. Warm billows from spicy plants wave from the tow-path.

This last day in Srinagar is spent with one who exemplifies the complete life of the senses. He is a gilded youth of Washington, a follower of Epicurus. Yet he claims to be a graduate of the greatest of universities, the world, for he has circled the globe six times. His specialty, however, is its material pleasures, dreaming of no higher ideal than the entremets of the Cafe Voisin, following an omelet around the world.

We return along the mysterious by-waterways of the city, beneath bridges as beautiful if less famous than the Bridge of Sighs.

Evening is always exquisite in India. It is nowhere more so than in the misty shadows of the Asiatic Venice. Nowhere is the twilight more mysterious than in the shaded depths of Kashmiri water-alleys piercing the silent, gloomy depths of what once were floating forests.

Evening in the West is the time for excitement, for forbidden pleasures, to "buck up." In the East it is the time for prayer and rest. So the Mussulman kneels on the steps of mosques where the last rays of sunlight gild quaint domes showing Buddhistic influences. The *maji log* lie wrapped in sleep in *shikaras*, moored beneath balconies with carved lat-

tices propped high on stakes above the water. The women, their hard day of punting and paddling over, pass peacefully to rest. The children in blue and claret and rose nightgowns wash samovars of strange chasings.

The Indian moon is very high tonight, very brilliant, very big, like a globe of phosphorus lying in fleece. The Shiv Temple which lights her is luminous, the red glow from the body of Mahadev is reflected in a huge red ring on the swan's-breast clouds. All things are transformed by this unearthly light. Only in India does the moon glow on Shiv's brow. Only in His homeland does the Great God shine so brightly in His Temple. Far away in the still depths one or two stars shimmer ceaselessly beside the planet's steady radiance. It transforms. Trees, which by day are stubbly, festoon as in a Gainsborough. Stucco arches become ghostly cloisters. The red trumpets of the hibiscus pour out vials of perfume to the Goddess. In her light they gleam like censer-pans of burnished copper. Orion waits upon Her Majesty. The Seven Rishis worship her.

Not only does the moon give light, but, in India, she oozes an essence, an electric fluid which sets our pulses vibrating, magnetic, galvanic. Her aura is a bath of pale flame of ethereal gas.

I have spent many years exploring the sacred land, a frail body not spared in heat or rains. Yet I have not with the outer eye seen a thousandth part of her marvels. I have spent many lives in the worship of Mahadev. Yet I have barely penetrated with the inner eye the outer films of the Veil of His temple.

No time to see the dim aisles of her cave cathedrals in the solitary mountain-ranges of the Ghauts, with their daghoba shrines revealing the history of the Buddha in the fading hues of hidden frescoes, the cunning of the carving of capiteled pillars; the unparalleled richness of the temple spires, whose cloisters in Madras cover many acres, spiking the inverted bowl, and concealing the lingam covered with exotic scarlets of tropical blooms and incensed with clouds of sandal-wood and perfumed gums; her mammoth domed

tombs looming on the horizon and glowering over the deserted plain with the solemn grandeur of an undecaying grief; her mosaicked mosques paved in marbles with patterns of geometrical intricacies unknown to Euclid, inlaid with the old roses Omar smelled, the reds and yellows of Baber's archwan flowers, the lilies Tamerlane trod beside the Tigris, tiled and glazed by Persian artists in glorious hues of tangerine and indigo and jade undimmed by the dust of three centuries, and curtained by screens of marble lace in patterns of feathery palms; her sacred tanks where the broad steps break down walls stained with the sins of myriad pilgrims, washed in dark waters pink-tipped with lotus blooms.

No time to see the replica of the Taj Mahal, a twin brother of similar construction and design, Aurungzeb's tomb in the far-away Deccan. No strength to cycle seventy miles in the hot sun to see the amazing details of Jain temples, hidden in morass and jungle, with white cupolas rising like wreaths of sea-foam in the dawn, whose shafts take many generations of infinitesimal pains to adorn, and shadowing cool, dark places where the Holiest dwells, symbolical of the rest of Nirvana. Nor to pass, seated on an elephant, the Palace of the Winds in the city of the Royal Astronomer (Jey Singh), *en route* to that other dead city of Amber, which sleeps too deep to stir to the shrill wail of the blue and white peacocks as they scatter the scarlet seeds of the pomegranate to stain marble floors once swept by shimmering skirts of queens. Nor to see the Nerbudda Palace of her whose bravery excelled her surpassing beauty, of the Queen of Ganore who, having defended five fortresses, defended the sanctuary of her own body from the conquering khan by giving him wedding garments poisoned to a death of torment, ere she sprang into the kindly Nerbudda floods to save pollution. Nor to muse in the mansion of Rupmati, the sweet lady of Malwa's dethroned lord, from windows, also on the Nerbudda, winding a thousand feet below. She likewise slept the sleep of death rather than of dishonour; the horror of her murder Akbar himself

avenged by hurling the assailant twice over from a lofty tower. The river of the Nerbudda flowing between the marble rocks is turgid with the corpses of women who have reached her pure rather than bear stained bodies. Nor to stand by that wondrous pyre of Marwar. In the dark fortnight of the moon seventeen hundred warriors marched for the last time before their lord. They were met by six queens of royal birth with faces radiant as the sun, and fifty-eight women bound only by the chains of love in gayest attire, who hailed the "day of joy," "the opportunity which never returns." "They laved their tender bodies in the flames, as do the celestials in the holy lake of Manasarowa, and found the flames of Agni (the God of Fire) as fragrant as the cool sandal-wood anointment of their happiest hours."

(To be concluded.)

### A REAL KSHATTRIYA

M. K. G. writes a letter to The British Weekly of July 6 as follows:

"I should like to add a few facts regarding the late Field Marshal Sir Henry Wilson. I was his car-driver during the later stages of the war. I, in the course of my duties, had to drive a number of the members of the British War Cabinet, members of the Army Council, etc., but no one extended to me more courtesy than did the late Field Marshal. I recollect, one cold winter's day, picking him up at the War Office, and then rushing down with him to Dover, from where he would cross to France in a destroyer. He was sitting by my side in the Rolls-Royce car that was at that time allocated to him. About two miles the other side of Ashford he turned to me suddenly and said, 'By Jove, I forgot to ask if you were cold.' I said, 'Yes, sir, I am rather.' He replied, 'Give me the wheel, and put your hands into your pockets for a bit.' This consideration of a Field Marshal of the British Army to his driver, a private, shows Sir Henry Wilson in a very lovable light. They say a gentleman is never a hero to his valet. This may be, but I would like to place on record that no one in the whole dark annals of death ever entered its portals who was more just, more honest, more sincere, save One."

### THE INSPIRATION OF YOUTH

It may be noticed that when a patient goes to be "psycho-analysed", the operator analyses the sub-conscious right back to the thoughts of the youthful days, and shows these to be the cause of future psychological derangements that bring about the bodily and mental, and even nervous, disorders. The patient is usually quite surprised to realize that he or she once thought that way, and if a return is made to these old ideas of youthful days, the above-mentioned disorders seem to melt away.

We touch here a proof of one of our theosophical ideas, and one that escapes the notice of many theosophists—that we come into this world for a definite and clear-cut spiritual idea, and if that is lived, bodily, nervous and mental health and harmony results. In other words, we do on a lower scale what the Logos does on a greater scale; we ideate, and from this Divine Idea, there streams forth the manifestation from the ego, which is the person on earth, and which is a personification of that Divine Idea, but not a personification of the ego. Who knows another person's ego? We cannot, without losing our own personalities, but we can know possibly this Divine Idea from which the person has come forth to embody. Many an organization for healing the sick obtains its success by a system of putting the adherent *en rapport* with this Divine Idea within the person.

As soon as nature has completed the physical, astral and other bodies, and the person has arrived at what is called "maturity," a concrete form of the divine idea surges up in the youth, male or female, and he is filled with yearnings and thoughts of what he is going to do in this world if given a chance. He is going to make a mark in the world in a given line, or he is going to change the world in a certain direction, or he is going to get rid of certain ills in the world, or he is going to head tremendous organizations, or to produce great works of art, or some other great piece of work that will make the world a better place; he is going to be a pioneer in the world in some way, or open up a path for others to follow, or he is

going to be a saint, or he is going to raise a wonderful family. There is no end to the wonderful inspirations of youth, and at that moment he is conscious of his divine omnipotence and omniscience, and he feels God within.

It does not take much to bring a fall to earth. A few disappointments, a few bad knocks, or a realization of the drudgery involved, and the inspirations fade into the background, and are forgotten by the outer man. But the inner man does not forget, and the pressure from within is continuous, and the outer man is in a continual state of disharmony, from which he cannot extricate himself. No sooner is one disorder cured, than another appears, or another misfortune happens. It is most disheartening, and only in a feeble way is any small portion of the divine idea of this life ever carried out under such conditions.

The restoration of harmony is a return to these inspirations of youth. They will not return with the tremendous strength of the youthful surge, and the God-like feelings of omnipotence and omniscience will not be there again with the same force, but the man or woman will have a clearer view of what can be done in a humbler way, and on a more practical scale, and the drudgery will not appear so hopeless or impossible. However small may be the work done, it must be attempted, even if only half an hour a week can be devoted to it. Karma will or will not provide the means of greater or less devotion to the divine idea, but without a small beginning and an effort to start on the right path, karma will not provide the greater opening.

It may be difficult for those whose youth is a good way behind to remember these inspirations, and it is not entirely necessary to go to a psycho-analyst to find out. Take stock of yourself, and find out what it is you really want to do if given the chance, without any thought of gain or fame personally. If you could, what would you do *gratis* for anybody or anything, to satisfy your inner ideals? That is your own divine idea for which you started on the adventure of personal life, and a beginning must be made at once. It may be too late for success, but the ego is not concerned with the fruits of

work, but with the work, so age signifies nothing. Alice Warren Hamaker.

### THE ARYAN MIGRATIONS

The following extract from "Men of the Old Stone Age," by H. F. Osborn, will be of interest to Theosophical students:

"It would appear that five out of these six great racial types had entered Europe before the close of the Upper Palaeolithic times. \* \* \* \* How about the sixth type? the narrow-headed, light-haired people of the north, the modern Teutonic type. \* \* \* \* We have, however, high authority for the invasion of a new northern race which may have been the Teutonic type, as occurring before the close of Palaeolithic times. These were the people described above, migrating along the shores of the Baltic, with a new northern Maglemose culture and crude naturalistic art. \* \* \* \* The sudden appearance in Europe at least 25,000 years ago of a human race with a high order of brain power and ability, was not a leap forward, but the effect of a long process of evolution elsewhere. When the prehistoric archaeology of Eastern Europe and Asia has been investigated, we may obtain some light on this antecedent development."

The Iranian Sub-race settled in Western Asia and Asia Minor about 30,000 B.C. and scattered tribes probably travelled further into Europe. The Keltic migration into Europe did not occur until much later. S. C.

\* \* \*

The Blavatsky Lecture for 1922 was delivered by Mr. Bertram A. Tomes, and has been issued at one shilling by the Theosophical Publishing House, Ltd., London, England. The subject is the fascinating one of "The Secret Doctrine and Modern Science." Since "The Secret Doctrine" was published in 1888, western science has practically reconstituted itself, built itself on new foundations. It has been "moved from Matter to the Aether or to that geometrical World Continuum of which the Relativists speak." In the evolutionary theory, the scientific world is now accepting the principles Madam Blavatsky laid down, and Mr. Tomes is happy in his quotations and comparisons.

## 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:

H. R. Tallman, 71 Ellerbeck Ave., Toronto.  
Miss C. M. Menzies, 1242 Nelson St., Vancouver.  
J. Hunt Stanford, 17 Westmoreland Ave., Toronto.  
F. E. Titus, 80 Grosvenor St., Toronto.  
A. L. Crampton Chalk, Gifford Court, Vancouver.  
Richard H. Cronyn, P.O. Box 585, London.  
James Taylor, 789 West 18th Avenue, Vancouver.

## GENERAL SECRETARY:

Albert E. S. Smythe.

## OFFICIAL NOTES

As we go to press intelligence has reached us of the death by drowning in Nicaragua of Mr. Claude Falls Wright, the last secretary that Madam Blavatsky had during the last three years of her life. He had been intending to speak in Toronto during the week of January 22, but was called away to Central America on business. There are no details of the accident. Mr. Wright had been preparing a series of articles on Madam Blavatsky's life and work, which The Canadian Theosophist had hoped to have had the distinction of printing. It is not known what progress he had made with this project, but when in Toronto during the fall he complained of his papers having been handed over to the Point Loma authorities while he was absent on the celebrated Crusade. Mr. Wright leaves a widow (formerly Leoline Leonard) and one son.

\* \* \*

The portrait of Madam Blavatsky which we published last month is still available, size 9 x 11 inches, price 75 cents, from Mr.

George McMurtrie, 65 Hogarth Avenue, Toronto.

\* \* \*

Espero Teozofia, the organ of the Theosophical Esperanto League, has issued a translation of Light on the Path—Lumo sur la Vojon kaj Karmo. It comes from Krakovska 17, Praha, Czechoslovakia.

\* \* \*

The General Secretary of the T. S. in Argentina, in requesting the back numbers of the Canadian Theosophist containing The Mystic City, remarks: "You will be glad to hear that the Society in the Argentina, though very young, is steadily growing. New members are being enrolled, and many people are interested. We would be very glad if you would remember our little Society and help us by thought. With greetings and good wishes from all our members."

\* \* \*

Mr. Fred. W. Hall, secretary of Garden City Lodge, T.S., writes from Vasanta Hall, Commerce Avenue, Letchworth, Herts., England, describing some of the activities carried on by the Lodge. One is correspondence with Foreign and Colonial Lodges in order to obtain new points of view on matters of Theosophical and general interest. "It would be of very great interest to the members of our Lodge to learn somewhat of the work of some of your Lodges in Canada," he remarks, and asks for a response in this field from any who have the time and inclination. Captain Sidney Ransom is president of the Garden City Lodge.

\* \* \*

The Theosophical Order of Service reports subscriptions to the amount of £1,240 4s. 7d., contributed by various national societies or their members, including Canada, for the relief of the sick and famine-stricken in Russia. Sophia Guerrier, president of the council of the T.S. in Russia, writes: Many are perhaps the old karmic ties removed silently in this loving giving and taking from soul to soul unknown to each other in this incarnation, many the sweet ties of gratitude created anew, weaving this wonderful web of unity in preparation of the New Life.



And it is for this beautiful experience of realized unity above all that we bring from the depth of our hearts our never dying gratitude to all our brothers and sisters of the T.S.

## AMONG THE LODGES

Regina Lodge is carrying on public work once more and attracting satisfactory attendance. The Secretary, Mr. George A. Palmer, is a member of the Canadian Authors' Association, and is Secretary of Saskatchewan Branch, which carries on Literary Nights every Thursday, and he is also president of the People's Forum on Sunday afternoons. This is realizing the old objective, that when the public wants a good man they should go to the Theosophical Society for him.

\* \* \*

A sample of the activities of the Summerland Lodge is to be found in the following musical programme rendered by the Anglican Quartette at West Summerland, B.C., in the Rialto Theatre, on Sunday, December 3rd, 1922, at 3.00 p.m.: "Hymn to St. Cecilia," from an ancient manuscript; "God is a Spirit," Sterndale Bennett; "Lo, How a Rose E'er Blooming," Praetorius (15th century); "Crossing the Bar" (Tennyson), J. F. Bridge; tenor solo, "A Swan," Grief. An address by Mr. Geo. W. Weaver of Penticton was given on "Music—the Universal Solvent."

\* \* \*

Winnipeg Lodge reports a welcome increase of interest in the public meetings, a feature being the large proportion of strangers in attendance. December 6 to 10 Mr. Ernest Wood lectured and held Lodge talks for members and friends, and his visit was much appreciated. The return of Mr. W. H. A. Long to the city for a short visit was hailed with pleasure. Mr. Long during the past eleven years had held most offices in the Lodge from president to librarian. His visit was only en route from the Maritime Provinces, where he had been invalided to Victoria, B.C., where he intends to make his home. Victoria is in luck and Toronto regrets an unfulfilled prospect.

Ottawa Lodge reports 39 meetings held during the year, 23 of which were devoted to the study of the Secret Doctrine, 13 to business, and three, Jan. 31, Feb. and Nov. 16, to the pleasure of hearing Mr. Wood, the first two being public meetings. The Sunday meetings commenced in November, 1921, were continued into February, most of the lectures being given by Lodge members. On the evenings of April 23 and 30 lectures under the auspices of the Lodge were given in the Chateau Laurier by Rev. Mr. Irvine, M.P., and Rev. Mr. Woodsworth, M.P. The year began with 45 members and ends with 29. The loss of members, mainly due to the formation of a new Lodge in Ottawa, made it necessary to give up the quarters in the Thistle Building, and since May 1, by the kindness of Miss Maxwell, meetings have been held in Room 214, Booth Building. Mr. Cecil Arden has recently been elected president of the Ottawa Lodge.

## FELLOWS AND FRIENDS

Hans Otto Knispel, Vernon, B.C., is a contributor to the magazine, *Theosophisches Streben*, organ of the German and Austrian Theosophical Societies.

\* \* \*

Mr. B. P. Wadia is now located in New York, where he is carrying on active Theosophical propaganda. His address is 1 West 67th Street, New York City.

\* \* \*

In addition to Mr. Long, Victoria is to have another resident from Winnipeg, in the person of Mr. Charles H. Johnson, who, with his daughter, also an F.T.S., will make his home in the B.C. capital.

\* \* \*

The death of Mrs. Edith Stratholt of the Victoria Lodge has been reported. Mrs. Stratholt has been an invalid for years and had not been able to attend the Lodge for the past three. In sickness as in health she found Theosophy a stay and comfort.

\* \* \*

Mr. Thomas H. Riley, secretary of the Summerland Hospital Society, writes that no patient of the name of George R. Lawes had been received into the hospital, the

only one in Summerland or West Summerland. Mr. J. W. S. Logie also is unaware of Mr. Lawes having been in Summerland. The information came from Vancouver, and perhaps some of the Vancouver friends can state where Mr. Lawes' death occurred.

\* \* \*

Mr. Charles Lazenby, B.A., who has been staying in Toronto recently, gave his final public lecture in the Theosophical Hall, on January 7, on the subject, "The Way of the Servant." His little daughter, Petrovna, after the address, repeated the passages from Luke ii., 7-14 and I. Corinthians xiii., with a clear, sweet voice, and charming simplicity. Mr. Lazenby is to sail from San Francisco for Australia, where he is to remain two years engaged in lecturing. He is at present in California.

\* \* \*

Mr. Samuel Beckett, B.A., the second president of the Toronto Theosophical Society, and leader of the Secret Doctrine Class on Sunday morning for over twenty years, was presented by the members of the class and other friends with a gold watch on Sunday morning, January 7. Mr. Beckett has been a member of the Society since 1892, and has always been a most generous contributor and an earnest worker and student. He graduated from the University of Toronto in 1865, a class mate of Mr. W. F. Maclean, M.P. He is now the dean of the Society, but must be graded with the venerable young.

\* \* \*

Mr. Antli Aho, a member of the T. S. in Finland, in proceeding for his M.A. degree at the University of Helsingfors, wrote his thesis on Reincarnation and was awarded his M.A. in Philosophy. The thesis has been published as "Reincarnation as a Religious and Philosophical Doctrine," and discusses the subject under eight sections: The Prevalence of Reincarnation; The Premises of Reincarnation; Reincarnation in the Upanishads; Reincarnation in Buddhism; Reincarnation in the Philosophy of Plato; Reincarnation in Modern Theosophy; Reincarnation in Empiricism; The Philosophical Value of Reincarnation.

Miss Mabel Powers, Wahnedah Lodge, Chautauqua, N.Y., was the speaker for the Toronto Theosophical Society on Sunday evening, December 17. Miss Powers is an authority on the lore and history of the North American Indian, and is an adopted member of the Seneca tribe of the Six Nations. She spoke on "The High Places of Indian Spiritual Thinking," and in an eloquent and deeply impressive address gave an exalted conception of the lofty ideals and purely Theosophic conception of Indian religious thought, free from all sacerdotalism, communing direct with the Divine, nobly philanthropic and charitable, and governed by strict personal purity and reverence for nature.

\* \* \*

Mr. J. W. S. Logie has written Mrs. Besant proposing the institution of an organization for boys based on the Indian tradition, customs and folk-lore. He wishes to utilize the sentiment that prefers bow and arrows to guns, a feather in his hair to a cap and the woods to the streets. Woodcraft and outdoor life have a native appeal for Canadian-born boys, and a Theosophical view of it should be popular. Mr. Logie proposes a simple ritual based on Indian symbolism, an annual camp for instruction, the camp to be called Lolalita, meaning Silver Star, the eagle for totem, the Medicine Men to be born on the soil and each Council to have its own Chief and Princess. It will be difficult to dispossess the Boy Scouts of their realm, however.

## CORRESPONDENCE

### MR. WOOD TO THE MEMBERS

To the Members of the Canadian Section, T.S., Dear Friends: A story has gone abroad among you that I have made a move or plan to become General Secretary of your Section next year. No doubt it exists in many variations, which I cannot hope to refute in detail. Here is the simple history of the whole matter.

When I was in Toronto last month I spent an afternoon at Mr. Smythe's house. When Mr. Smythe was seeing me into the street car he said, "Why do not you stay

in Canada? We want a new General Secretary." Later, when I was taking leave of Mrs. Smythe, she said, "Do come back to Canada and be our General Secretary."

Now, I was staying with Mr. Titus in Toronto, and he said to me, also quite unexpectedly, "I wish you would stay in Canada, and we would propose your name for General Secretary." I made the same reply to all three, "I have urgent work in India, as well as invitations from other countries."

Later, in Duluth, Mrs. Wood and I talked the matter over again and came to the conclusion that if both sides, represented by Mr. Smythe and Mr. Titus, really wanted me it might be an opportunity to do very good work for a year or two and give Mr. Smythe the rest of which he has been saying he would be glad, and special efforts might be made to find a substitute for my Indian work.

In view of the above I think Mrs. Wood did wisely in suggesting that Mr. Titus and Mr. Smythe should meet and discuss the matter privately, as I could only consent to stand if they were really of one mind in their wish that I should do so.

Mr. Smythe knows my views upon T. S. policy. We have discussed it at length in both conversation and writing, and are agreed in our understanding of the fundamental ideals of our movement, and in our adherence to them. I believe that Mr. Smythe has been following the lead of our great President, Dr. Besant, in striving to use his official powers with perfect impartiality, while in his individual capacity claiming for himself the independence of judgment and expression that he gives to others.

In a recent letter to me Mr. Smythe mentions that he made the suggestion to me, so my memory was not at fault, but adds that he thinks it would be necessary for me to be "known to the membership before I could honestly encourage you to appeal to their suffrages." Here I incline to disagree with him. I am known, through my books, articles and lectures in the Section, probably better than any one within the Section, excepting Mr. Smythe him-

self. But I could not think of standing for election in opposition to Mr. Smythe—and I desire it to be known that the whole matter has arisen out of his desire to take a rest and the suggestion he made to me.

Ever sincerely yours,

Ernest Wood.

St. Paul, Minn., Dec. 27.

Present address:

c/o The American Section, T.S.,  
826 Oakdale Avenue,  
Chicago, Ill.

Apart from certain details about which it is unnecessary to trouble, the above letter may be accepted as correct; at all events it represents the impression made upon Mr. Wood's mind. It is perfectly obvious, as I have pointed out in correspondence with Mr. Wood, that no one could hand over the Section to any one else. That is a matter for the independent choice of the members. But we all desire to have capable workers visit and if possible remain in Canada. I made the same suggestion to Mr. Wadia and to Mr. Claude Wright when they were in Toronto, and I have no doubt that any of these or anyone of similar character and capacity who settled in Canada and exhibited harmony with the views of the members would be approved as a candidate for the General Secretaryship. Mr. and Mrs. Wood's expressed desire not to return to India was the immediate occasion of the suggestion to remain in Canada.

A. E. S. S.

## THEOSOPHICAL LITERATURE

Editor Canadian Theosophist:—

"To the mentally lazy and obtuse Theosophy must always remain a riddle," wrote H. P. B., and those who have made a really serious effort to comprehend it can appreciate the significance of her statement.

For the last four years I have read much Theosophical literature. I have pondered over what was expressed therein and have at least tried to profit from the fundamentals by dwelling especially on the importance of the first principle for which the T.S. was brought into existence.

My introduction to Theosophy was through the channel of the American section, and I followed the suggestions offered in their pamphlets, as to the books to be read and studied. The advice given was to leave the "Secret Doctrine" till the last.

I have therefore an acquaintance with the books of the writers recommended and contacted them in about this order: Rogers' Elementary Theosophy, Leadbeater's Outline of Theosophy and his text book of Theosophy; then Mrs. Besant's Popular Lectures and the several manuals of Theosophy. This was followed by Mrs. Besant's Ancient Wisdom.

Interspersed with these were books by writers dealing with the subject in an elementary way. Then I read Man Visible and Invisible, Invisible Helpers, and Man Whence, How and Whither, and perhaps a score of other works dealing with various phases of Theosophy, such as Walker's Re-Incarnation, Kingsland's Esoteric Christianity, etc.

About this period in my experience, I was in Eaton's store one day and bought a copy of the Theosophical Quarterly, a magazine new to me, who had up to this seen only one Theosophical magazine, The Messenger, published by the American Section. I was shocked to read in its pages a reference to Mrs. Besant and Mr. Leadbeater as being "insane imitators of Theosophy." On seeking explanation, I learned for the first time that there was a difference in the interpretation of Theosophy, and on essential, even vital phases, that there were schools and leaders not in accord; wide divergences in understanding and factions that had outdistanced the original outgiving by the messenger, H.P.B.

Naturally I was discouraged, dejected even, for where there was disharmony among leaders and variance of interpretations by students so widely known and recognized as authorities, where was I to seek the criterion?

I believe I have at last solved the problem, and I can heartily and enthusiastically acclaim the advice of the writer of the article, Theosophical Literature, in the

Canadian Theosophist for December, when he recommends the impartial student to examine everything and compare the message of the Secret Doctrine with "revelations" since received. Let us take the advice of Mr. Wood, who, while averring that inaccuracies in the Secret Doctrine have been proven by "revelations" since it was written, yet, urges us "to study H.P.B.: to read, to understand even the obscure and different sentences with confidence that they contain a marvellously clear vision of the truth."

Perhaps when Mr. Wood has thus studied further his reward may be in discovering that his present conclusions of difference may be after all but misconceptions.

I commend Mr. Smythe's article to the consideration of every student. It is written by one who has been a student for more than forty years, and whose objective I believe to be the promulgation of a clean wholesome and sane conception of The Wisdom Religion.

Infallibility is but a name; a word; it is not a condition for any in this present stage of human experience and development, but by study and comparison, the elimination of predilection and of prejudice, much of the miasma that obscures the Truth may be dispelled.

Seek and ye shall find, and we find just what we seek and nothing more.

But for all I feel that some advanced student might indicate to those whose experience has been similar to mine just what had better be scrapped and what can safely be retained in their Theosophical store-room when they begin to discover that some of their idols have feet of clay.

Who has the courage to offer himself to the thumbscrew and the stake for the glory of such service?

W. M. W.

Dundas County.

\* \* \*

"The Universe and everything in it is called Maya because all is temporary therein from the ephemeral life of a fire-fly to that of the sun—a will o' the wisp compared with the immutability of the One."

## THE CENTRE OF MY CIRCLE

Of all the many obstacles that stand in the way of the aspirant who wishes to enter upon the Path the most serious, because the most far-reaching and fundamental, is self-centredness. Note that by this I do not mean the crude and ugly selfishness, which definitely seeks every thing for itself even at the cost of others. I am, of course, supposing that that at least has been left behind long ago. But in those who have left it behind there still lingers this other evil—so subtle and so deeply rooted that they do not recognize it as an evil at all—indeed they are not even aware of its existence. But let a man examine himself honestly and impartially, and he will find that all his thought is self-centred; he thinks often of other people and of other things, but always in their relation to himself; he weaves many imaginary dramas, but he, himself, occupies always a prominent role in them. To change so fundamental a quality is to change for him the root of all things, to make himself into an altogether different man. Most people cannot for a moment face the possibility of such a radical change, because they do not even know that the condition exists.

Now this condition is absolutely fatal to any kind of progress. It must be utterly changed, and yet so few are making any attempt to change it. There is one way out of this vicious circle, and only one, and that is the way of love. That is the only thing in the life of the ordinary man which ever alters this condition for him, which seizes upon him with a strong hand and for the time being alters his whole attitude. For a time at least when he falls in love, as it is called, some other person occupies the centre of this circle, and he thinks of everything in all the world in its relation to her, and not in its relation to himself. The divinity at whose shrine he offers his worship may in truth seem to the rest of the world to be but a very ordinary person, but for him at least she is temporarily the incarnation of grace and beauty; he sees in her the divinity which is in truth hers, because it lies latent in all of us, though normally

we do not see it. It is true that in many cases after a time his enthusiasm fades and he transfers it to another object, but nevertheless, for the time he has ceased to be self-centred, for the time he has had a wider outlook.

Now, this which the ordinary man thus does unconsciously, the student of occultism must do consciously. He must deliberately dethrone himself from the centre of the circle of his life and he must enthrone the Master there instead. He has been in the habit of thinking instinctively how everything will affect him, or what he can make of it, how he can turn it to his profit and pleasure. Instead of that he must now learn to think of everything as it affects the Master, and since the Master lives only to help the evolution of humanity, that means that he must regard everything from the standpoint of its helpfulness or hindrance to the cause of evolution. And though at first he will have to do this consciously and with a certain effort, he must persevere until he does it just as unconsciously, just as instinctively as heretofore he centred everything around himself. To use the words of a Master, he must forget himself utterly, only to remember the good of others.

But even when he has dethroned himself and enthroned the work which he has to do, he must be exceedingly careful that he does not delude himself, that he does not return to the old self-centredness in a subtler form. Many a good and earnest Theosophical worker have I known who committed this very mistake, who identified Theosophical work with himself and felt that anyone who did not exactly agree with his ideas and his methods was an enemy of Theosophy. So often the worker thinks that his way is the only way, and that to differ from him in opinion is to be a traitor to the cause, and this means only that the self has crept skilfully back into its old place in the centre of the circle and that the work of dislodging it must be begun all over again. The only power which the disciple should desire is that which makes him seem as nothing in the eyes of men. When he is the centre of his circle he may do good work, but it is always with the feeling

that he is doing it, even largely with the object that it may be he that does it, but when the Master is the centre of his circle he will do the work simply in order that it may be done. The work is done for the sake of the work, and not for the sake of the doer. And he must learn to look upon his own work precisely as though it were that of someone else, and upon the work of someone else precisely as though it were his own. The one thing that is important is that the work should be done. It matters not who does it. Therefore he ought neither to be prejudiced in favour of his own work and unduly critical of that of another, nor be hypocritically depreciatory of his own work in order that others may praise it. To quote the words of Ruskin with regard to art, he ought to be able to say serenely, "Be it mine or yours or whose else it may, this also is well."

Another danger there is too, which is special to the Theosophical worker—the danger of congratulating himself too soon that he differs from the rest of the world. Theosophical teaching puts a new complexion on everything, so naturally we feel that our attitude is quite different from that of most other people. There is no harm in thinking this obvious truth, but I have found that some of our members are apt to pride themselves upon the fact that they are able to recognize these things. It does not in the least follow that we, who find ourselves able to recognize them, are therefore better than others. Other men have developed themselves along other lines, and along those lines they may be very far in advance of us, though along our own line they lack something which we already have. Remember, the adept is the perfect man who is fully developed along all possible lines, and so while we have something to teach these others, we also have much to learn from them, and it would be the height of folly to despise a man because he has not yet acquired Theosophical knowledge, nor even perhaps the qualities which enable him to appreciate it. Therefore, in this sense also, we must take care not to be the centre of our own circle.

A good plan that you may adopt in order to keep yourself from slipping back into the centre may be to remember, as I have before explained to you with regard to the occult view of the course and influence of the planets. You remember how I explained to you that each planet was a minor focus in an ellipse, the major focus of which was within the body of the sun. You are like that minor focus. You are going upon your own course and doing the work appointed to you, and yet all the time you are but a reflection of the major focus and your consciousness is centred within the sun, for the Master of whom you are a part, is a member of the Great Hierarchy which is ever doing the work of The Logos.

While a man is the centre of his own circle, he is perpetually making the mistake of thinking that he is the centre of everybody else's. He constantly supposes that in everything which other people say or do they are somehow thinking of him, or aiming their remarks at him, and with many this becomes a kind of obsession, and they seem totally unable to realize that each of their neighbours is as a rule, also entirely wrapped up in himself and not thinking of them at all. So the man makes for himself a great deal of totally unnecessary trouble and worry, all of which might be avoided if he would but see things in a sane and rational perspective. Again it is because he is the centre of his own circle that he is liable to depression, for that comes only to one who is thinking of himself. If the Master be the centre of his circle, and all his energies are centred upon serving Him, he has no time for depression, nor has he the slightest inclination towards it. He is far too eagerly wishing for work that he can do.

His attitude should be that indicated by our president in her autobiography—that when a man sees a piece of work waiting to be done he should say, not as the ordinary man usually does, "Yes, it would be a good thing, and somebody ought to do it. But why should I?"—but rather he should say, "Somebody ought to do this. Why should it not be I?"

As he evolves, his circle will widen and in the end there will come a time when his circle will be infinite in extent, and then in a sense he, himself, will again be its centre, because he has identified himself with the Logos, who is the centre of all possible circles, since every point is equally the centre of a circle whose radius is infinite.—C. W. Leadbeater, in "Theosophy in New Zealand," 1912.

### SEX AND PSYCHISM

A correspondent writes:—I know sex relations could not very well be worse than they are, and so long as marriage is simply a commercial transaction they are not likely to improve, as the chances of the more sensitive knocking up against a spiritual tie or affinity is always possible and there will be trouble even though it is kept within bounds. But to give way to the flesh and saddle it on to the spirit, is blindness indeed. I won't criticize these people as I haven't been up against any Cleopatra stuff, so can't say. But if I am caught—and it is quite possible, it would be impossible for me to hypnotize this thinking machine of mine, by any nonsense of affinity, etc., etc. Logically, since Love is the Will to Help, or Compassion, or Reverence, these being but degrees of the same thing, how can these apply to the abandonment of the contracted bond, and its possible materialized progeny? There is no problem. Occultism is simple and sharp. The deviations belong to the left hand road. Don't mistake: I am as liable to heed this road as the rest, but never with my eyes shut.

### THE HERESY OF SEPARATENESS

*What is the distinction between these Hierarchies?* In reality these Fires are not separate, any more than are the Souls and Monads to him who sees beyond the Veil of Matter or Illusion. He who would be an occultist must not separate either himself or anything else from the rest of creation or non-creation. For the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual

atom, but as a part of the world-atoms, as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind. As illusions, we are separate, distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. There is a series of vehicles which become more and more gross, from spirit to densest matter, so that with each step downward and outward, we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way.—From H. P. B.'s Notes to Pistis Sophia, Lucifer, viii. 46.

### THE SECRET OF THE CROSS

Salvation through suffering is not a single incident at a certain date in human history, but is the ground plan of the universe. The Rig Veda declares that the whole world rests on the sacrifice of God. This is what the apocalyptic writers mean by that curious phrase, "the Lamb slain from the foundation of the world." Though the idea of victory through suffering attracted the religious consciousness of the west through the crucifixion of Jesus, it has not yet captured it. The Indian knows the significance of the Cross. The Jew may not understand it, the Greek may laugh it away, the Bishops may explain it away, but the Indian knows that the path to the joy of heaven is as "the sharp edge of a razor." In spite of the folly and the vulgarity of our degenerate days, we have not as yet sunk so low as to drown the truth consecrated by our legends and traditions, cults and mysteries. Suffering is not an incident, but the inevitable lot of all who enter into the kingdom of God. . . . The Cross is no accident in the life of Jesus or an afterthought of God designed to meet an emergency. It is the cornerstone of all creation, the law of the Kingdom. No son of God can be brought to glory except he be crucified.—The Indian Social Reformer.

## THE CANADIAN LODGES

### BANFF LODGE.

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

### CALGARY LODGE.

President, W. J. Hoskyn; Secretary, James Rogers, 927 Fifth Ave., Calgary, Alta.

### CREELMAN, SASK.

Address Frederick C. Williams.

### EDMONTON LODGE.

President, Reginald D. Taylor; Secretary, Miss Alice M. Daley, 2 McLean Block. Rooms, 204 Empire Building.

### HALIFAX LODGE.

Dormant. Address Mrs. Moore, 60 Larch St.

### HAMILTON LODGE.

President, C. Dumbray; 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 St.

### MEDICINE HAT LODGE.

President, Oswald A. Rimmer; Secretary, C. Barton Browne, P.O. Drawer 800, Medicine Hat, Alberta.

### MONTREAL LODGE.

President, Charles Fyfe; Secretary, E. E. Bridgen, 86 Decarie Boulevard, Notre Dame de Grace, P.Q. Meetings at Room 12, Tooke Building, St. Catherine and Peele Streets.

### NANAIMO LODGE.

President, Dr. W. E. Wilks; Secretary, Mrs. Norah Reynolds, 31 Kennedy St., Nanaimo, B.C.

### OTTAWA LODGE.

President, Cecil H. Arden; Secretary, David H. Chambers, 515 Bronson Ave., Ottawa, Ont.

### FELLOWSHIP LODGE, OTTAWA.

President, Alfred James Franklin; Secretary, H. M. Bradley, 4 Rockcliffe Way, Ottawa, Ont.

### REGINA LODGE.

President, Mrs. Stevens; Secretary, George A. Palmer, 2850 Garnet Street. Lodge meets Success Business College, cor. Cornwall and 11th, Sunday, 7.30 p.m.

### ALCYONE LODGE, REGINA.

President, H. G. Smith; Secretary, Mrs. Clara Forler, 1304 Cameron St., Regina, Sask.

### 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 Ave., Toronto, Ont. Lodge rooms, 52 Isabella Street.

### TORONTO WEST END LODGE.

President, Walter Cotton; Secretary, Mrs. Elizabeth Belcher, 250 North Lisgar Street, Toronto.

### ANNIE BESANT LODGE.

President, Ernest Jackson; Secretary, James A. Wallace, 93 St. Joseph St., Toronto.

### VANCOUVER LODGE.

President, James Taylor; Secretary, Miss Catherine M. Menzies, 1242 Nelson St., Vancouver, B.C. The Lodge rooms are at 221-5 Duncan Building.

### ORPHEUS LODGE, VANCOUVER.

President, W. C. Clark; Secretary, A. L. Crampton Chalk, Gilford Court, Pendrell St., Vancouver, B.C.

### NORTH VANCOUVER LODGE.

President, Mrs. Edith Fielding; Secretary, Mrs. M. A. Keir, Osborne Road W., North Vancouver, B.C.

### JULIAN LODGE, VANCOUVER.

President, A. M. Stephen; Secretary, Mrs. Grace Fewster, 2590 Fifth Avenue West, Vancouver, B.C.

### VULCAN LODGE.

President, Guy Denbigh; Secretary, Robert Greacen, Vulcan, Alta.

### VICTORIA LODGE.

President, Will Griffiths; Secretary, W. B. Pease, 2840 Cadboro Bay Road, Victoria, B.C. Lodge meets at 101 Union Bank Building.

### BROTHERHOOD LODGE, VICTORIA, B.C.

President, Odo A. Barry; Secretary, Ashley Wilfred Boyden, 126 Pemberton Building, Victoria, B.C.

### WINNIPEG LODGE.

President, Laurance H. D. Roberts; Secretary, Fred. W. Hall, 67 Oak Street, Norwood, Man. Lodge room, No. 33, Music and Arts Building, Broadway and Hargrave Sts. Public meeting, Sunday at 7.30 p.m.