

THE CANADIAN THEOSOPHIST

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THEOSOPHICAL POLICY

For one like myself who has no doubt about the authenticity of Madam Blavatsky's work and message the clamours and conspiracies of recent or any years since she began her work, have only a curious interest. It is easy to accept people in good faith when one knows that Karma will settle all accounts. It is a simple principle

To set the cause above renown,

To love the game beyond the prize,

and with the traditions of the noble army of martyrs, the glorious company of the apostles, and the goodly fellowship of the prophets to hearten one, it should not be difficult to follow the straight course of honour.

If it were not for the facts that have come to light again and again it would be inconceivable that people could ally themselves with the Theosophical Movement and then permit themselves to be led away from the standards of ordinary decent living and just dealing, not to mention those loftier aspects of conduct which we associate with the ideals of those who are supposed to be anxious to reach the companionship of the Masters—Masters of whom it has been said that They will not come to us, but that we must raise ourselves to Them.

It is written in the Koran that among those who plot, God is the greatest of plotters. It is another way of saying that no one can over-reach the law of Karma. Those who think they may dare to do so do not really believe in the Law. They

cannot really believe in Masters who are Truth itself. We may deceive ourselves, but the Law cannot be deceived. We may deceive others, but the Law is in our own hearts to reveal our treachery. Truth always wins.

Yet the fact remains to us that people make mistakes, and still worse, we have too much evidence that there are some who deliberately mislead and overthrow the efforts of others who would follow the Path. We know that there are two ways of life, an upward and a downward, the right and the left-hand paths, constructive and destructive forces, and their inter-play and incessant conflict give us all the opportunities for discrimination and the development of our faculties that we need. The Theosophical Movement founded by Madam Blavatsky was a great constructive effort to rally the spiritual forces of the world under one banner and to unite all those who desired to know the truth underlying all religions in one company of tolerant enquirers. Frederick Harrison had a similar idea when he described his group. "We were simply a group of men who aimed at guiding public opinion—attacking none, never disturbing any genuine faith, not seeking any personal power or privilege."

Leaders spring up with quite other aims. I was very familiar with the beginning of The Theosophical Society in America, when, after Mr. Judge's death so many joined in perfect good faith in

an effort, as they believed, to establish the Theosophical Movement on a wider and freer basis than ever before, only to find that the guidance was away from Theosophical ideals towards personal leadership, sacerdotal authority, and the spoliation and destruction of all local organization and public work. This was accomplished in the first place by gathering from the local membership everything they possessed to support all manner of wild-goose schemes. When this had been done till they were bled white all the strength was withdrawn from local work by concentrating all the chief workers, or as many as could be induced to go, in a central Paradise, residence at which was supposed to endow the favoured denizens with superior chances of development. Inner groups were formed and everybody was warned about the black magicians who would get them if they were not very careful. Nearly everybody was pointed out to nearly everybody else as a black magician, and the closest friends, husband and wife, brother and sister, were imbued with the seeds of suspicion and hatred. Appeals were made to the basest elements of human nature. Flattery, ambition, desire for power, jealousy, threats of awful things that should befall them for the weak-minded, weighed with many. The stronger escaped with their lives, but few altogether escaped the taint. Visionary hopes of wonderful things to be done by a great one who was to come were held out to the credulous. He was to be known as the Master of Vibration, and would out-rank all other leaders and Saviours. A theatre was established. Fine literature was printed. Money was attracted, and lavish expenditures made. But the soul had departed and the world was untouched. People asked for bread and were given a stone. The kingdom not of this world was lost sight of, and the injunction forgotten to "seek out him who knows still less than thou, and let him hear the Law."

It was an enlightening experience, and those who accepted the situation in good faith have nothing to regret and nothing

to fear. According to their faith shall it be unto them. But what of those by whom the evil came? That is not our concern. We must look to ourselves. The Law provides for all.

What does the Master say? "The age is revelling at a debauch of phenomena. The same marvels that the spiritualists quote in opposition to the dogmas of eternal perdition and atonement, the Catholics swarm to witness as proof of their faith in miracles. The skeptics make game of both. All are blind and there is no one to lead them. You and your colleagues may help to furnish the materials for a needed universal religious philosophy; one impregnable to scientific assault, because itself the finality of absolute science, and a religion that is indeed worthy of the name, since it includes the relations of man physical to man psychical, of the two to all that is above and below them. Is not this worth a slight sacrifice? And if, after reflection, you should decide to enter this new career, let it be known that your society is no miracle-mongering or banqueting club, nor specially given to the study of phenomenalism. Its chief aim is to extirpate current superstitions and skepticism, and from long-sealed ancient fountains to draw the proof that man may shape his own future destiny, and know for a certainty that he can live hereafter, if he only wills, and that all 'phenomena' are but manifestations of natural law, to try to comprehend which is the duty of every intelligent being." (Occult World, pp. 138-9.)

Many things occur to one to say, but if people will not think for themselves all the saying in the world will avail nothing. If people think, they will find in themselves the standards of reason and common sense by which they can discriminate as between thorns and thistles, figs and grapes. By their fruits ye shall know them. Those who are only earnest about themselves and their own souls are not of the elect band of the Masters. "You can only save others when you have ceased to think of saving your own soul," says a great preacher with whom

Madam Blavatsky probably came in contact in 1851 when she first came to London. Robertson, of Brighton, preached a true Theosophy, and he detected that weakness which pretends to be following the Master when the Master is the last thought in the mind. This is the hypocrisy which Jesus denounced above everything. It is the insincerity which cankers the whole nature. Robertson says of it: "There are faults more heinous, but none more ruinous than insincerity. Subtle minds, which have no broad, firm footing in reality, lose everything by degrees, and may be transformed into any shape of evil; may become guilty of anything, and excuse it to themselves." Does not this explain a thousand things?

It is often a matter of enquiry why the early members of the Society did not remain with it. We have just heard of the death of Herbert Burrows on December 14th last. He was one of the most earnest of members, but after Madam Blavatsky's death barriers were raised which excluded him and many more. Of the fourteen who signed the declaration of the Inner Group after Madam Blavatsky's death, nine now survive, and of these not one is associated with Mrs. Besant. Among them are loyal Theosophists and followers of Madam Blavatsky like Mrs. Alice Leighton Cleather, Mr. and Mrs. G. R. S. Mead, Dr. H. A. W. Coryn, Dr. Archibald Keightley, William Kingsland. The two lines of teaching, for one of which Mr. Sinnett, according to his posthumous volume, was responsible, are distinctly divergent. Those who followed Madam Blavatsky's teaching in the Secret Doctrine did not find it pleasant to remain in the Society in which that teaching has largely been replaced by the later promulgations. There should be room for those who follow Madam Blavatsky's views in the Society she founded if it were operated on the basis originally proposed. It is believed that there is room, as we understand it in Canada, for all who accept the three objects of the Society, whatever leader or line of teaching they follow. There are a few who will not admit this, and insist that all that

they consider undesirable should be suppressed. Such an attitude must eventually lead Karmically to their own suppression. It is an attitude entirely destitute of the scientific spirit, wholly lacking in the toleration and brotherhood which the Society is expected to embody.

Mr. Sinnett's posthumous volume makes it clear that his divergence from The Secret Doctrine as Madam Blavatsky transmitted it was the result of his acceptance of another source of information—"a very efficient channel of communication," as he describes it. As that change in his relations with Madam Blavatsky appears to synchronize with his engagement of Mr. Leadbeater as tutor of his son, there is some justification for supposing that the harmony among those who diverged from Madam Blavatsky's teaching was not accidental.

The publication of Mr. Sinnett's volume with its repudiation of Madam Blavatsky as a reliable teacher makes it necessary, as I see it, to make my own position clear. It is to Madam Blavatsky that I owe all the teaching I have received. I do not regard phenomena or the corroborations of phenomena as of any importance. My own chief test of the truth of Theosophy was one of comparative religion. If the theories of primitive revelation propounded in the Secret Doctrine are correct, then they should be applicable to all Scriptures. Applying the test to the Bible and particularly to the New Testament, I found that the teachings of The Secret Doctrine were implicitly and definitely embodied there in symbol and parable, in technical language, with express acquaintance with the ancient teachings, and with opposition to all those doctrines of sacerdotalism, psychism, and special favour which have distinguished the supplanters of The Secret Doctrine.

I perceive also that, as the New Testament suggests, all these things, good, bad and indifferent, must grow together till the harvest, and I have tried to show that impartiality as editor of The Canadian Theosophist which would enable every reader to exercise his own discrimination

and form his own judgments. But it seems necessary, now that I have been asked to undertake another year of the General Secretaryship, that I should make my position plain.

I have been accused of leaning too much to the side to which I am opposed and giving my own side less than justice. I have that confidence in justice and fair play and in the innate quality of truth to establish itself in the minds of the honest and reasonable that I have not been afraid to allow all sides a free expression of opinion. I feel, however, that if I am to go on it must be with the understanding that in future the magazine will give more definite expression to the teachings of The Secret Doctrine and less prominence to views which Mr. Sinnett's book frankly indicates are intended to subvert Madam Blavatsky's statement of it.

There are some who wish to suppress the Magazine altogether. I have no feelings in the matter one way or other. I have not sought the position in which the members have done me the honour to place me. But I have not shirked the responsibility of that position. If it be the wish of the members that I continue to endeavour to serve them and the Society it will be with this frank understanding.

If any one can be found that will more completely harmonize the Society than at present I shall be most happy to abandon what has been a somewhat thankless task. Not that one expects much thanks, and not that I have not received very warm and cordial approval from all over the Dominion—enough, indeed, to fill all these pages if it were printed—but it is more to the point that every member be persuaded in his own mind, that he should practice toleration and breadth of view, that he should set his ideals not in earthly organizations and external help, but look for that interior union, and that Master who is seated in the heart of every creature, who alone can unite us in Brotherhood.

A. E. S. S.

MR. SINNETT'S POSTHUMOUS BOOK

History is being written at an astonishing rate in The Theosophical Society these days, and in a not less astonishing manner. The students who are interested in historical studies will have their hands full when they begin to compare the records left by Col. Olcott, by Countess Wachtmeister, by Edward Maitland, by Franz Hartmann, and others of the early days of the Society. A history has been published during the last two years in the magazine "Theosophy," but it cannot be said to be entirely free from bias, and the refusal in a recent instance to publish letters of Mr. Judge that did not agree with the general argument of the history rather inclines the reader to doubt—though what or whom may be a question. Mrs. Cleather, who has been one of the most devoted of Madam Blavatsky's pupils, has published two works, "H. P. Blavatsky: A Great Betrayal" and "H. P. Blavatsky: Her Life and Work for Humanity." Now comes a volume in a wholly different strain, from the late Mr. A. P. Sinnett, vice-president of the Society, entitled "The Early Days of Theosophy in Europe." It is written in Mr. Sinnett's well-known easy and distinguished style, and is to be regarded, perhaps, as a tribute to the late Mrs. Sinnett, author of "The Purpose of Theosophy," as much as anything. At least it is pleasant to think of the book as having been written for the purpose of emphasizing Mrs. Sinnett's services. Mr. Sinnett has already made us acquainted with his claim to having been the real founder of the Theosophical Movement (Preface, "Collected Fruits of Occult Teaching"), and he urges this in the present volume. "The story I have had to tell will show how we together—my wife and I—had the privilege of launching the theosophical movement in Europe, for nothing done before 1883 bore any promise of permanent vitality." Another reference on page 86 says, "all through the spring of 1886 my wife and I continued to keep the Society alive."

Madam Blavatsky is discredited constantly in these pages, though some notable

admissions are made. "The person needed to be personally acquainted with some of the Masters in order to be a link between them and the outer world. He or she had to be possessed of psychic faculties that would keep him or her in touch with the Masters wherever he or she might be in the outer world. And absolute loyalty to the Divine Hierarchy was a *sine qua non*. Furthermore, the person required must have powers, as well as faculty, that would meet the emergencies foreseen. To find all these qualifications united was no easy task. I have learned in later years that a search all over the world failed to find them combined in any Ego willing to undertake the task—except in the case of the Ego known to us as Madam Blavatsky." Mr. Sinnett discounts this tribute by accusing her of "deplorable blundering" (page 72) and "simple cheating" (page 67). He also accuses her of ignorance of the teachings, although he admits "she picked it up as the letters from the Masters addressed to me passed through her hands and was able to expand it a good deal in the light of her general occult knowledge."

His relations with the Masters were not confined to Madam Blavatsky, he alleges. He admits having resorted to "other channels." When at first he had protested at what he disliked—"I did so in the letter addressed to the Master K. H. (which of course had to pass through Madame Blavatsky's hands) and I got back an answer which later experience makes me now feel pretty sure was Madame's own composition." This doubt scarcely accords with "absolute loyalty to the Divine Hierarchy," and we need not be surprised to hear that he sought other channels of communication. This was after the publication of the Secret Doctrine, and he states (page 93)—"at this period and for many later years we were enjoying opportunities of frequent conversation with the Master K.H. in a way carefully concealed from Madame Blavatsky's knowledge, as well on the higher plane by the Master's arrangements as on the lower by our own scrupulous secrecy on the subject. We had been told if she came to know of our private privilege her occult powers would enable her to interfere in a way which would im-

peril its continuance." Again on page 110 he states—"During the period of Mrs. Besant's residence with her—the last two years of her life—neither my wife nor I saw anything of her. We were in close touch with the Master K.H. himself by our own private arrangements and, as I have already explained, were emphatically warned by him to guard them from any possible interference by Madam Blavatsky." One has to choose therefore between Madam Blavatsky and Mr. Sinnett's communications through a medium unnamed. One cannot help wondering was it Mr. Leadbeater.

Mr. Sinnett also takes credit for having introduced to the Society, in addition to Mr. Leadbeater, Miss Francesca Arundale, Mabel Collins and many other prominent members, and Mrs. Besant, "long before becoming acquainted with Madame Blavatsky," acknowledged that "into the darkness shot a ray of light" for her from Mr. Sinnett's "Occult World." Mr. Jinarajadasa was brought to England when Mr. Sinnett hired Mr. Leadbeater in 1889 to be a tutor to his son, and through Mr. Sinnett's friends "Raja" was educated in England and so "regarded the notion of going back to live the ordinary native life in Ceylon with unconquerable reluctance," though in this, Mr. Sinnett observes, "in my belief he failed to carry out the astral plan the Master had in view." His treatment of "the Leadbeater scandal" will be somewhat disconcerting to that gentleman's friends, but the book is very frank in its iconoclasm and neither Col. Olcott nor Madame Blavatsky are spared. Mr. Judge's name is not mentioned except as editor of *The Path*.

For the student it will be interesting to note how Mr. Sinnett explains his difference with Madame Blavatsky on the teaching about Mars and Mercury. "Privately," he states, "the Master assured us that I had not made any 'mistake' in the matter dealt with, and although the attack directed against me was annoying, we must be content with knowing we were really in the right. Thus, while sorely tempted to create an open scandal by disclosing the true facts about the alleged letter as given in the 'Secret Doctrine,' I did not do so, and even

now am passing lightly over the details of the episode." He waited till Madame Blavatsky was dead, he explains, before making his statement.

The book makes it clear that Mr. Sinnett never accepted Madame Blavatsky's work or word in good faith; that he sought out another channel by which to reach the Masters who had been introduced to him through her; and that these Masters betrayed her to him, as he alleges, and taught him a different science and philosophy than they had been teaching and continued to teach her. It appears clear that the medium through which Mr. Sinnett received this different teaching must be credited with the difference, and as we have no evidence given as to the medium except the reference to "a very efficient channel of communication," the doubt that attaches to all mediumistic teaching reinforces the doubt that arises to begin with about a direct contradiction of The Secret Doctrine and a violation of the principle of analogy which is offered as a fundamental guide in its study.

These considerations are not personal and should not be regarded from any personal standpoint. They touch the history of a great movement and the principles involved in a great reformation of religious thought. They must be studied from a level far above the clash and bitterness of personal feeling. Death has removed many of the chief actors in the story, and death in a little while shall have removed all of us from this plane, and left our deeds to be estimated by those who may follow. Our successors will probably know better than we the truth of matters that perplex many among us, and they not the least earnest. But they will know certainly what we have done to be worthy of the professions we make and the stand we take in relation to the highest teachings and the loftiest ideals that have made the Theosophical Movement a power on the earth. We shall not be judged by the Leaders we follow, but by the record we have left in our own words and actions. And beyond that the Great Law will follow us through life and death to the uttermost limit of our thought. All these who have spoken to us have done as

they deemed wise. It is for us to search our hearts and choose that Path that leads to the Master, who is only to be met when we have made ourselves worthy to stand before Him.

A. E. S. S.

THE T. S. AND CREEDS

In the September issue of the Canadian Theosophist the following appears, written by Mr. B. P. Wadia—"And on what sandbank of thought has the T. S. stranded? In that of a ready-made programme of spiritual advancement, which has become a creed, with its saviour-initiates, and eternal hell of lost opportunities, and the devil of jesuitical black magicians, and the permanent Garden of Eden 750 years hence in Southern California for the faithful who obey and follow like soldiers of a fanatical army, zealously if not too wisely." Obviously this charge is very much overstated, but it must be admitted that it cleverly indicates a possible development of the T. S. With many of us the terms ritual and creed bring up unpleasant thoughts—probably due to unpleasant associations with them in the past. But examined impartially creeds have their place and purpose in religions. Method, order, harmony and peace are fundamental instincts in humanity, and creeds are merely an extension of these instincts. Creeds in religion are parallel to constitutions in societies and organizations, and it is hard to imagine a society of men and women without a constitution of some sort. Similarly a religious organization could not exist without a creed in some form. Our fight is not so much against creeds as the form these creeds take.

Of course creeds limit—their function is to exclude matter other than that defined in the creed. This is how they work for order and harmony. But it is an error to think that creeds can limit individual progress. No power in the universe would turn back the tide of evolution and reduce the pupil back to live over again some condition he had outgrown—that is if the condition had really been outgrown.

Religions may retrogress, just as universities may go into decay. But human-

ity passing through these religions neither retrogresses nor decays. Emanating from the Great Masters, religions are simpler and purer at starting than after a lapse of years, for as time goes on they become encumbered with creeds. We cannot think this is any disappointment to the Masters. They surely must anticipate the future developments of the religion they give to the world. Creeds come because human nature demands them. And even should a religion become so creed-bound as to extinguish itself, no great harm is done, for when necessary the Masters can and will give forth another religion. Then, again, at each stage, the religion may still be the "higher-than-self" to its devotees. Egoes who could not assimilate its teachings in their original simplicity, may welcome them in a more materialized form. The administrators of the religion who introduce creeds are face to face with the practical difficulties of life, and in fairness we must admit—except possibly in rare exceptions—that the creeds they formulate are genuine attempts to meet the practical needs of humanity. The universal existence of creeds is proof of their necessity.

When the pupil takes in hand his own spiritual development, creeds appear in a different light. No longer can they help. Instead of guides, they become fetters. But with the wisdom that also comes to him, the pupil can afford to be generous to his younger brother who still requires creeds. The T. S. was given to the world openly. It is not an exclusive society of initiates. Its appeal is for all, it is universal. Its teachings are for everybody who can accept them, and the universality of its appeal makes it inevitable that some drawn to it still have a tendency to creeds. And if they have, what does it matter so long as the cardinal truths of the T. S. are kept foremost? Are we to stop in the great work of giving to the Western World the liberating doctrines of reincarnation, karma and brotherhood because a member here and there formulates the innocent belief of a "permanent Garden of Eden 750 years hence in South-

ern California"? Even this heaven is in advance of the orthodox heaven.

But possibly Mr. Wadia's warning is not altogether ill-timed. Just as individually we must ever keep vigilant watch over ourselves, so collectively we must ever keep a vigilant watch over our society. We must leave behind everything that would mar the work of the T. S., or keep it from being the highest and best. And most of all will we keep the society pure by example, by living our own ideals and being ourselves that which is our highest conception of what the T. S. should be.

S. C.

Edmonton.

IN ALL THINGS

I see Him everywhere. . . His beauty lies
Quiet in fiery, unencompassed space
Of moon and star, and in the dust I trace
His being broken to a million dyes
And mellowed to warm fruit. I hear His
cries

Eternally resound from place to place,
Yea! and I see Him in the harlot's face
And hear Him laughing in a leper's eyes.
Deep-hidden in all things He sits and
weaves

Immortal beauty to His own desire.
I see Him equal-hearted in the sage
And the dead sceptic-heart that disbelieves
The flowering and inextinguishable fire
Which burns, unflickering, from age to
age.

—H. Chattopadhyaya, in the *Calcutta
Modern Review* for November.

* * *

After death—in the interval between one life and the next—the specific memories of the personality fade out as in sleep, or rather, become latent, leaving the soul, the permanent life-centre, clear and colourless, a mysterious focus of spiritual forces and affinities (the seeds of karma) ready for another sowing in the world of men.

—*Claude Bragdon's Four-Dimensional
Vistas.*

* * *

Men of age object too much, consult too long, adventure too little, repent too much.

—*Bacon.*

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Albert E. S. Smythe.

OFFICIAL NOTES

Officials of the Lodges are earnestly requested to make a special effort to place their members in good standing. Secretaries should refer to their Dues Slips and endeavour to report at once to the General Secretary what their intentions are about members not in good standing.

THE ANNUAL ELECTIONS

Nominations for the office of General Secretary and seven members of the General Executive should be made by Lodges during the month of March so that returns may all be in by the 9th of April. Experience has shown that it is impossible to issue voting papers, carry on the election, make returns and scrutinize the ballots in time for a declaration in the June magazine. Secretaries of Lodges will please see that the matter is brought before their respective Lodges, and when nominations are made have them sent at once to the General Secretary. Nominations must be made through a Lodge and reach the General Secretary by April 9, when the nominations will close. This will enable ballots

to be sent out on or before May 1, and the voting to close on June 1. Nomination returns should be sent in a separate letter.

MR. CLAUDE FALLS WRIGHT

Last month it was announced that Mr. Wright, who had been expected to speak in Toronto for a week in January, had been called away on a business engagement to Nicaragua. Almost on top of this came news from Nicaragua that he had been drowned.

The following letter was received from the United States Consul at Bluefields:—

American Consular Service.
Bluefields, Nicaragua, Jan. 16, 1923.

Toronto Theosophical Society,
52 Isabella Street,
Toronto, Ontario.

Gentlemen:

I regret to inform you of the death of Mr. Claude Falls Wright, who was accidentally drowned in Pearl Lagoon, Nicaragua, at 9.10 p.m., January 8, 1923, while on a trip from Bluefields to Pearl Lagoon for the purpose of investigating some banana properties. Mr. Wright, in attempting to step on to the deck of the launch in which he was riding, slipped in some manner and fell overboard. Every effort to rescue him was made by the other occupants of the launch, but their efforts were unavailing because of the darkness.

The body was washed upon the shore about 12 miles north of Bluefields, at a point known as "False Bluff," where it was found and buried on Friday morning, January 12, 1923, Rev. G. I. Haeglund officiating.

Very respectfully yours,
(Signed) William W. Heard,
American Consul.

Mr. Wright had been very prominent in Theosophical work during the last year in New York, where he and Mr. Roy Mitchell had co-operated in carrying on an active propaganda with the Theosophical Association, the aim of which was to gather all Theosophists together, whatever organization they might belong to, in an effort to reach the public with fundamental Theosophical principles about which all were agreed. Mr. Wright visited Toronto last

August and spoke on the evening of the 13th on "The Theosophical Movement," when all were impressed with the impartiality and breadth of his views, and the impersonal character of his address.

Mr. Wright had a considerable amount of correspondence, manuscript and literary material which he was preparing for publication, and he had intended publishing a life of Madam Blavatsky, for whom he had acted as secretary during the last three years of her life. The greater part of his papers, however, he stated, had been left in charge of a friend in New York when he left on the World Crusade with Mrs. Tingley in 1897. When he returned, after breaking off with Mrs. Tingley, he found that his papers had been handed over to the Point Loma authorities, from whom he was unable to get them back.

Mr. Wright first came to Toronto in August, 1894, when he carried on a lecture campaign for some weeks and set the Toronto Theosophical Society on the path of the Secret Doctrine to which it has been faithful. He was born in Dublin, 18th September, 1867, and was therefore 55 years of age. At the age of 18 he entered the Royal College of Surgeons to study medicine, and during his first year there he heard of Theosophy from Mr. Charles Johnston, now of New York, and still one of the most distinguished Theosophists living. Mr. Wright's book, "Modern Theosophy," is one of the best text-books for beginners. He was preparing a new edition for the press when he left New York on his fatal journey.

AMONG THE LODGES

Mr. Roy Mitchell took the Sunday evening lectures in the Vancouver Lodge during January. The subjects were "The Theatre and the Mysteries," "The Cycle of Necessity," "The Three Qualities," and "The Law of Karma."

* * *

At the regular monthly business meeting of the Toronto West End Lodge, the following resolution was unanimously adopted: "This Lodge learns with profound regret that the opportunity to have Mr. and Mrs. Ernest Wood stay in Canada was not

embraced; and especially that an apparently bona fide offer, which offer was in good faith accepted, that Mr. Wood become the General Secretary of the Canadian Section was not implemented. We feel sure that the Canadian Section would have hailed with enthusiasm the privilege of endorsing his nomination by Mr. Smythe for that position, and would have been glad to bury its various differences under his patient and able guidance. Mrs. E. J. Belcher, Secretary, Feb. 6, 1923."

* * *

At the urgent request of Mr. F. E. Titus, who came during the meeting on Saturday evening, Dec. 16, 1922, a private letter from Mrs. Ernest Wood to Mr. Titus was submitted to the Executive of the Toronto Theosophical Society, regarding the nomination of Mr. Wood as General Secretary. Mr. Smythe signified his readiness to retire in favour of Mr. Wood or of any other who would more completely harmonize the members of the T. S. in Canada. The Executive recommended to the Society, on the motion of Mr. S. L. Beckett, a resolution of confidence in Mr. Smythe, and it was accordingly unanimously adopted at the regular business meeting on the following Wednesday, December 20. The resolution appears elsewhere. According to the Constitution nominations must be made through a Lodge and not by individuals.

* * *

The annual report of the Vancouver Lodge was presented on January 4 by the president, Mr. James Taylor, and outlined an active and highly satisfactory year's work. The opening paragraphs are of importance. "First of all let me say that the year through which we have passed has been a difficult and harassing one for all sections of the community, and the severe economic conditions and continued unemployment have not given people the leisure nor tranquillity necessary to turn their minds to spiritual and philosophic subjects. The bare struggle for existence in many cases has been unusually hard, and this is reflected in our membership and finances, for many members who are really Theosophists at heart, and who accept our

teachings as guiding principles in their lives, have found it exceedingly difficult to pay their section and Lodge dues, and others who would have joined us have been debarred from so doing. We have also had some unusual difficulties to contend with arising from dissension within the Society, though happily not within our own Lodge. These difficulties have now been triumphantly overcome and I do not anticipate any more trouble from the same quarter, but it speaks well for our membership that they stood the test so well, that they were so rooted and grounded in the Theosophical principles of Brotherhood and Toleration that we came through the testing period without a single seceder from our ranks." The coming and going of members has left the Lodge eight members stronger during the year. At the end of the year 118 members had paid their dues and 27 had still to pay, but were expected to make good before the end of the term. The Library had two notable additions in the first 17 volumes of Lucifer and a set of the last edition of the Encyclopedia Britannica, and 2,558 books were loaned through the year. The book sales department turned over \$638, a slight increase over the previous year. A stock of books on hand at wholesale value is held at \$550, and the bank balance is \$150. Four thousand pieces of propaganda literature were sent out during the year, besides much correspondence. A credit balance of \$1,888 is shown in the Building Fund, a gain of \$710, for which those who took part in a sale of work are thanked. The Lotus Circle reports a membership of 42. The children staged their play of "Maid Marian" with great success, and these dramatic performances have become a feature of the work, giving training to the children and serving to draw attention from outside organizations which were assisted. The Beginners' Class, the H.P.B. Class, and the Esoteric Christianity Class were other features of the Lodge work. Public meetings were carried on at Chilliwack. "The Sprite" has been one of the successful activities, and it is intended to print the syllabus on the multigraph which has been purchased for "The Sprite" and thus economize. The Lodge orchestra of 17 pieces is another

new feature. Special mention is made of two lectures given on the E. R. A. treatment of Dr. Abrams, being the first public information given in Vancouver concerning this remarkable discovery. The lease of the Lodge Room expires at the end of February, and new quarters are under consideration. Mr. Taylor concludes his report with a reference to "the progress being made by individual members. The T. S. is not only a centre for spreading certain valuable teachings and ideals, but also a school wherein each member is helped to incorporate these ideals into daily life," and he hopes that "the willingness for service shown in all phases of the Lodge work may be an outward and visible sign of that inward development."

FELLOWS AND FRIENDS

Miss Vera Shore and Mr. Hector McLean were married in Vancouver on 9th December, 1922. They are both members of the Vancouver Lodge.

* * *

Mrs. Celestia Root Lang, editor of Divine Life, has been in failing health and had to go south to recuperate, having to suspend publication of her magazine from September till January. She has now returned to Chicago improved in health.

* * *

James H. Cousins, the Irish writer, has been appointed director of the new Brahnavidyashrama at Adyar, and Director of Studies. A two years' course can be taken for about \$1,500, including second-class fare to India and back. Before going one has to be accepted as a "clubbable" person, and capable of living on very plain fare; with health suitable for a hot climate; in circumstances that will make a two years' absence no burden to anyone; and with sufficient funds to cover the two years and return journey. Frank Gerard gives a full account of the scheme in the February Messenger.

* * *

On Christmas Day last a little baby was born to Mr. and Mrs. Herbert Rann of the Toronto Lodge, and the happiest expectations opened up for a devoted couple. In

a week Mrs. Rann had passed away. In three weeks more the little snow blossom for whom she gave her life had also withered away. Rose Rann was one of the truly devoted members of the Society. At the recent bazaar she worked indefatigably, and her quiet and sunny influence was a heartsome and wholesome one among her circle of friends. Very deep and sincere sympathy has been extended to Mr. Rann and his son, Raymond, on their fateful bereavement.

CORRESPONDENCE

RUSSIAN F. T. S. EMERGENCY FUND

General Secretary of the T. S. in Canada: By this time you will have received the audited report of the Russian F. T. S. Emergency Fund, with the copy of the letter we have had from the Council of the T. S. in Russia and our reply to it.

We should like, however, to thank you also, less formally, for the support your National Society has given to the Fund, and to inform you at the same time that the Fund is practically exhausted at present, so that we see ourselves obliged to turn again to the assistance of F. T. S. all over the world for its revival.

This Fund continues to be of vital importance for Russian F. T. S., for the position of intellectuals in Russia is growing worse if anything, as there is ever less possibility for the educated classes to earn their living, besides no amount of work could cover the enormous prices for food products, reaching several million roubles for a pound of bread.

The assistance from this Fund has literally saved the life and restored the health of many Theosophists and, as we see from the numerous letters that we get, the Master's hand has directed the help towards the exact person at the exact moment when it was most needed. One instance from a recent letter: A young girl had become suddenly insane from starvation and overwork, and her mother, a Theosophist, whose other daughter has lately died from the same reasons, passed all the night in prayer for help. Two days later came our food package.

It is clear that the contributors to the Fund have made themselves channels for the Master's help. They would assuredly wish to continue to do so, if they knew all the circumstances attached to this relief work.

Would you kindly insert this letter in the magazine of your National Society and thus give us the possibility of appealing to the members of your National Society for more help, which should be addressed to the Russian F. T. S. Emergency Fund, 3 Upper Woburn Place, London, W.C.I.

Yours sincerely,

Arthur Burgess, Organizing Secretary.

A. E. Powell, Treasurer.

B. Poushkin, Secretary.

January 10, 1923.

THE GENERAL SECRETARYSHIP

Editor Canadian Theosophist: During the past year or two a number of the Lodges in Canada have expressed opinions regarding the management of the Section, also on the editorial policy adopted by the General Secretary. Toronto Lodge has always avoided going into print on these questions, but as an attempt to air the Wood affair in the Section has been undertaken, Toronto Lodge, which is the largest in the Canadian Section and represents about one-third of the membership for Canada, wishes to put itself on record.

At the monthly business meeting of Toronto Theosophical Society held on December 20th last the question of Mr. Ernest Wood being offered the nomination as General Secretary for the Section was brought up and the following resolution was passed by the Lodge:

“Resolved, That this Society wishes to record its confidence in Mr. Albert E. S. Smythe and its approval of Mr. Smythe's activities as General Secretary of the Canadian Section; also that it is opposed to any such change in the said Secretaryship.”

When this resolution was passed it was not our intention to make same public in the Section, but considering the publicity that is being given to Mr. Wood's nomination in certain quarters and to an attempt to get Mr. Smythe to turn in his resignation as General Secretary as per a letter

sent in by one member two or three months ago, the Toronto Lodge members feel it incumbent upon them to let their Fellows in the Canadian Lodges know just where Canada's banner Lodge stands regarding these matters.

Fraternally yours,
Toronto Theosophical Society,
H. R. Tallman, Secretary.

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."

(Concluded from page 166.)

To some the foregoing will appear naught but the imaginings of an unbalanced mind. But what matters that? To others it will bring the solace of a renewed hope.

To the Man in the Street. Note the transformation worked by the Eastern Wisdom. Bernard Shaw once wrote me, "A grievance is a terrible thing, mentally, morally, physically." But you can never have a grievance if you listen to its voice. The stream still swells on its flood. The wheels still grind; the whips still crack. You must be driven in to the walls of damnation that your neighbour's coach may pass by unscathed. But what is that to you? There is a voice that answers out of the East, "It is the law." Your ill-health causes you pain? You hurt the bodies of others. You suffer from the manias of those around you? They are curing you of those same past delusions. Your work is a hateful grind? your poverty a hideous chain? You forged those bonds yourself; you can smash them now by love for others. You are a slave to sex or drink? You bartered your birthright before. Buy back your freedom. You are a millionaire? You were the Dr. Barnardo of a past age. Give freely or you will be a beggar in the next.

To the women who have given their confidences all over the world, the women who have whispered in boudoir, tent, and cabin, histories of misplaced loves and sorrowful devotions. How pitiful to the looker-on the playing of the great game of life. A woman's affection has a terrible power be-

cause of that Law of God who intends it to lead her to His Throne. How often it takes her to the Devil.

Practise spiritual alchemy. Turn away from men mortal to the Divine Man. Try the love of the Guru. He will never disappoint you. He *must* repay. It is His Law.

Witness the case of an aspirant who sought the Guru not wisely. He was working as a clerk in a Theosophical office in India. He prayed and prayed and prayed that he might see the Mahatma in the flesh, not having earned the guerdon. One day the summons in answer to this unwise prayer came. He threw up his work, left the office in confusion, set out post-haste for Himavat. One day toiling, toiling up a rocky slope and about to fall, the Master appeared suddenly, caught him in His arms and saved him. He saw Him for that one moment. He returned to the office retarded in development. He had sought the Guru in his own way, not in His.

To the Brahman Caste. To that most exclusive aristocracy which does not wish to mix or to hold intercourse with any other. Yet it has not met me as the hated *mlenchcha*, but all over the Sacred Land, and especially in Kashi, the Brahman's home, has recognized its own. The bright eyes have pierced the pale disguise, the astute intuitions have rent the veil of time, the long memories which look over lives as days have minded the brahmani of the old time, whose bitter orthodoxy and hatred of the English gave birth to the outcaste of to-day.

He who fell from yoga . . .
Recovereth the characteristics of his former body.

By that former practice he is irresistibly swept away.

To the Kshattriyas and Vaisyas who have looked for spiritual help. Would that it could have been better given. Listen to the solace of the Sacred Page! Is there not magic in the very lilt of the lines?

Never doth any who worketh righteousness,
O beloved, tread the path of woe.

To Hindus. To Patriots. It is only natural to regret that the Sacred Land has

passed beneath a foreign yoke. There are some who would remove that yoke by blood, calling themselves rightly Sons of Kali. They are on the left-hand path of the Shiv worship, on the shadow side, agents of obstruction and destruction. They work against the Good Law, by which, in a surer sense, than with guns and soldiers, the East has conquered the whole earth.

Still more poignant is the anguish of the Hindu, with clearer vision, who looks back to the days of Mahabharata. He sees that once the Gods appeared in the temples to their worshippers. Once avatars trod the plains of India. Once great Rishis lived in hermitages accessible to men.

The apparent change is all a maya, an illusion only! As it was in the beginning, so it is now, and ever shall be so long as the Aryan Race lasts. The fast days are as binding, the pilgrimages as sacred, Kashi is as holy, the Bisheshwar Temple as living as they ever were. There are brahmans here with us as full of occult power as in the ancient day. The Gurus exist the same as when Their ashrams powdered the Aryavarta. Some have withdrawn to Himavat. Others are among us in the flesh, and the fleshly veil is thin. May not the office be an ashram?

To Shivites. To those who hold that Mahadev sits still in contemplation on Mount Meru, where even the worldly man would see Him, could he approach. Oh my brothers, you are worshippers of the Mightiest Power of the Universe! You wish to succeed in everyday undertakings? Try saying mantras to Shiv. If there is anything in this poor book which helps, assign it to the millions of mantras said to Mahadev in many years. If there is anything that hurts, ascribe it to His dark forces. Invoke the name of Shiv and you will be all-conquering: your obstacles fall like Jericho's walls.

To Worshippers of Him who sent H. P. B. To those who have not seen and yet have believed. Their faith has been sorely tried. Bitter blasts of so-called *exposes*, storms of controversy, whirlwinds of scandal have engulfed this movement from its earliest days. Four great cataclysms have shaken it to the root. Terrified by shadows, some have succumbed. Others have toiled

on through the long, dark night. Yet no Master has appeared walking on the waves. They have been the faithful servants of the Great Ones through years of trial. Yet direct knowledge has been denied.

Wherever there has been a decay of dharma and exaltation of adharma

Then I manifest.

Never has the exaltation of adharma been so monstrous as in the spiritual history of the last decade. Never have the powers of darkness been so victorious all along the line. Hell has triumphed for an hour. (*Published in 1912.*) Now therefore we ascend the watch-tower and scan the horizon for a leader, for a Mighty Son of the Mother's womb. He may be even now in incarnation. He will appear in the Aryavarta. His birthplace will have been Holy Kashi. Try the spirits. Discern Him when He comes. How pertinent the words of Jesus, as applicable to the present moment, "If any man shall say unto you, Lo, here is Christ; or lo, He is there, believe it not." A new "Christ" is being heralded to a gaping world. We are told that the Himalayas are already re-echoing to the tramp of his footsteps! We Hindus pride ourselves on our conservatism. We want no modern departures in somajes, sages, or otherwise. Looking back over the history of Hinduism, has there ever been a teacher trumpeted by heralds? Did Sankara, or Gautama, or Chaitanya, or any of the ten Sikh Gurus employ a John the Baptist to prepare the way before them? No, never. *The teacher's own words and works alone proclaimed Him.* As it was of old, so it will be again in our time. When your "hearts burn within you as He talks with you by the way," know *there is He that shall soon come.*

Many have expressed wonder that some renounce the cream of Europe to "pig it" in India on chapattis and string beds. For us no other course is possible. The world and its contents, the best of them, produce sickness to nausea, bore to tears. For us the life of India is the only one, its mysterious civilization, its hidden cities, its magical temples, its secret lore. Our eyes close for the clairvoyant vision. Our ears have heard the Master's voice. Is it not

in itself enough evidence for the cardinal doctrine of Hinduism, reincarnation, that none of the rewards of Mahadev are withheld from the profound Hindu of past births because King Karma has given him or her a pale skin in this one?

Sibyl Lady Westmorland willed to be buried beneath the sundial which had marked the zenith of the hours of her body's beauty. In India the Marechal Niel guards the last sleep so often that his yellow petals seem to waft the wax of corpses. Others have yearned to rest watched by the iris sentinels of Kashmir's graves.

Let those who love me burn my bones at Kashi and let Bisheshwar hourly ring my knell.

PEACE TO ALL BEINGS.

(The End.)

Now that "The Mystic City" has been concluded it may be well to mention the immense differences of opinion with which it has been received. At all events it has been read, and as the chief object of writing is to arouse interest, it cannot be said to have been unsuccessful. But there is a pitiful lack of the student quality about many readers. They read too often merely to be pleased; to be tickled; to have their own views confirmed. We should read for information and for inspiration. The study of comparative religion is of course the main reason for the publication of "The Mystic City," and we have to thank Mrs. Tibbitts for a vivid and graphic account of certain phases of Hindu religious life and thought. Some have thought it was presented as a phase of Theosophy. Theosophy is that to which the Higher Manas illuminated by Buddhi gives its assent. It is not entirely absent even from the daily newspapers. Those who could see nothing of the influence of the Divine Wisdom in what Mrs. Tibbitts relates must surely be influenced by the old sectarian prejudice or the personal factor which interferes in so many of our judgments. It has been denounced as "rubbish" by those who quote "Man, Whence, How and Whither" as a semi-divine revelation. It has been hailed by others who have never read anything of comparative religion before as most helpful and enlightening. The Self knows

what is true and we must finally rely upon It. There is no authority in any book except that which the reason and conscience bestow. Mrs. Tibbitts has read the Secret Doctrine and accepted Madam Blavatsky as a true teacher. If she has not pleased everyone in the way she has applied those teachings she is not an exception in this respect.

MRS. CLEATHER'S BOOK ON H.P.B.

A valuable little book has just been given to the world, and given more particularly to members of the Theosophical Society, and those who watch the workings of the great Theosophical Movement. As the present is only understandable by a knowledge of the past; as a given condition is dependent upon its antecedents; as cause and effect are demonstrated to be one, so a knowledge of causes is of value in seeking to understand a present condition. The present condition of the T. S. is the sum of past causes, and a debt of gratitude is due from every lover of truth to Mrs. A. L. Cleather for her book, "H. P. Blavatsky—A Great Betrayal," in which book these causes are clearly set forth for the critical and deliberate examination of every student. In this small book of one hundred pages we have one of the biggest contributions to Theosophical literature since the passing of H. P. B. It deals principally with the history of the T. S.—its founders, its aim and purposes—and of those who have led or misled it since 1891, when H. P. B. died. It is replete with stern, undeniable facts taken from undisputable documents, and its whole evidence is clear as crystal, though its lens has had to penetrate to dark depths indeed. Much that is given we knew before; much we did not. Mrs. Cleather, who would be the last to pose as authority, is well qualified to speak. She was a member of H. P. B.'s "Inner Group" of twelve members, and in all her life and work has remained true to the spiritual teachings she received from the hands of her teacher. One of H. P. B.'s oldest and closest, personal students, the spiritual inspiration she received has been sustained to this day, and

it shines brightly throughout the pages of her little book. Moreover, Mrs. Cleather is fearless, and in this shows the warrior, the type of the true Theosophist who knows of the foes he must meet. Her book is a challenge to the enslavers of the race and will undoubtedly be banned and fought against by those who seek to bind men spiritually. On the other hand, it will be welcomed by all who love the light and who regard truth as the highest religion. In the service of man this book is truly given, and its spiritual urge is bound to be felt in the hearts of those who serve their fellows in the holiness of truth. Messrs. Thacker, Spink & Co., of Calcutta, publish the book, which can be had in paper covers at the modest price of fifty cents.

William H. Griffiths.

Victoria, B.C.

HERBERT BURROWS ON H. P. B.

After a few visits, I began to see light. I caught glimpses of a lofty morality, of a self-sacrificing zeal, of a coherent philosophy of life, of a clear and definite science of man and his relation to a spiritual universe. These it was which attracted me—not phenomena, for I saw none. For the first time in my mental history I had found a teacher who could pick up the loose threads of my thought and satisfactorily weave them together, and the unerring skill, the vast knowledge, the loving patience of that teacher grew on me hour by hour. Quickly I learned that the so-called charlatan and trickster was a noble soul, whose every day was spent in unselfish work, whose whole life was pure and simple as a child's, who counted never the cost of pain or toil if these could advance the great cause to which her every energy was consecrated. Open as the day to a certain point, she was the incarnation of kindness—silent as the grave if need be, she was sternness personified at the least sign of faithlessness to the work which was her life. Grateful, so grateful for every affectionate attention, careless, so careless of all that concerned herself, she bound us to her, not simply as wise teacher, but as loving friend.

CHRESTO RAM MARU

Oh, who has seen him sleeping in the cave
beneath the hill?

The Chresto Ram Maru.

Seen the form so fair and pearly lie on
Mara's knee so still,
White and innocent and holy, come to do
the Father's will,
Spread your hands and worship here.

Oh, who has seen him dancing in the meadow
and the wood?

The Chresto Ram Maru.

Who has heard his pipe at morning when
the world is feeling good,
And the lambs and goats trip after and
the birds in gratitude
Break their hearts in singing here?

Who has seen him in the gardens when the
roses flame at noon?

The Chresto Ram Maru.

Who hath sought him where the shadow
leaveth late and falleth soon?
Who has found him, seen him, crowned
him, with the sun's disk and the moon?
Lift your eyes and wonder here.

Oh, who hath seen him fighting while the
thunder pealed afar?

The Chresto Ram Maru.

Known the pity of his struggle and the
majesty of war,
Seen all heaven and earth in darkness
with no Surya and no star?
Break your hearts in worship here.

Oh, who has felt the blessing of the
golden eyes of him?

The Chresto Ram Maru.

Heard his whisper, wordless, soundless,
felt existence far and dim?
Wrapt him, taken him in anguish and in
ecstasy supreme?
What is there in worship here?

Flash of diamond in darkness. Is this
Love or is this Death?

The Chresto Ram Maru.

Worlds move on, but this is changeless,
wordless, closer than my breath.
I am not, yet I am of, it. Through all life
it filtereth.
"Wake! Arise! For Day is born!"

Margaret Swan Lazenby.

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, Mrs. Evelyn M. Bate; Secretary, Mrs. Norah Reynolds, 31 Kennedy St., Nanaimo, B.C.

OTTAWA LODGE.

President, Cecil H. Arden; Secretary, David H. Chambers, 531 Bay Street, 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, Cecil Williams; 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, Dr. W. E. Wilks, F.R.C.S., 604 Vancouver Block, 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.