

THE CANADIAN THEOSOPHIST

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TOLERANCE IN ORGANIZATIONS

Intolerance within organizations is by no means uncommon, though by no means desirable. Particularly noticeable when it shows itself within those organizations devoted to altruistic work and those that exist for the purpose of propagating an ideal entirely incompatible with intolerance, it seems to the writer that its appearance is nevertheless, in a sense, a perfectly natural phenomenon, the necessary indicating of a condition that requires correction. It is like the squeak of an engine which warns the mechanic to get busy with an oil can. In fact, so common is the appearance of this "vice" of intolerance in such organizations that it would seem to be the expression of some phase of growth, and therefore inevitable. And if we can understand its real nature and place in the process of growth, and make use of it, as a phenomenon, as we make use of the squeak in the engine, it should be possible for us to rise above it and live and do our real work harmoniously together under the precise conditions that give rise to its birth in the general case.

Organizations of the type mentioned exist for the purpose of giving expression to some particular ideal, some ideal which has to become part of the normal expression of every man in the future. The organization itself consists of its form—the aggregate of membership with all the equipment and appurtenances, etc.—through which the life—the ideal—gains expression. The ideal is the real part of the organization. It is an aspect of the

One Life, and its expression is infinitely important in the whole scheme of things. The form of the organization exists wholly and simply to give expression to the ideal. It is useless for anyone to worry about the form of any particular organization. If the life is there, that life will build a form for itself. If there is no life, then no simple aggregating of parts will ever build up an organization. And no amount of patching will ever hold together a dying form. If we are concerned about the apparent failure of any organization, we must look to the life side of it. Get the life circulating, the ideal expressed, and nature will take care of the form. That is nature's province.

The life of the organization is made up of the lives of its members, or, more correctly, of that part of their whole lives expressed through this ideal. And just as the great Life comes to expression through many ideals, so each ideal has many aspects of itself, each requiring a medium of expression. That is why there are many different types of people drawn together in an organization by a common ideal. The self-expression of each individual member is therefore utterly necessary to the complete expression of the whole ideal. And yet it is when two different types express themselves strongly that we have the conditions that make for intolerance. Right here is our problem. The self-expression of one type tends naturally to draw its opposite type to expression. The expression of each is necessary to the whole and a duty of each

to the whole, yet inevitably leads to a clash of opinion and sometimes to a splitting of the organization into two parts. How, then, can harmony reign in an organization if different and opposing opinions must be freely expressed? Can an atmosphere of real and sincere tolerance and brotherhood be maintained?

Seeking to solve this problem, we see that the ideal of an organization can come to perfect expression only when each individual member has brought it to perfect expression within himself, and that is not yet. We are in the midst of a process of growth, and it is the purpose of growth that is being served both within the individual and within the organization, and in the relationship of the organization to mankind in general. And it is in understanding and remembering this process of growth that we will find it possible to generate and maintain that atmosphere of tolerance even in the midst of our differences.

Growth is but an interaction between life and the form through which it is expressed. Life expresses itself at any time as well as it can through an imperfect form. The form limits the life expression. We act, let us say, according to an imperfect understanding, which is just that degree of the perfect Wisdom which gains expression through our minds at any particular stage in their development. Action, when taken, builds conditions which in turn are imperfect, showing the incompleteness of the understanding. We thus objectify ourselves, as it were, build up conditions that reflect the limited understanding, so that we can examine ourselves at our leisure, just as we stand before a mirror and examine the reflection of ourselves cast in it. More. We force ourselves upon ourselves in this way, for we cannot turn away from the mirror, and thus we are forced to learn of our own imperfections. When we complain of the limitations under which we labour, we are but criticizing ourselves as the builders of the conditions under which they are shown. We learn thus that certain modes of expression that built particular conditions are wrong and our ideas are revised accordingly. We

have unfolded a little further and can show a little more of the wisdom, and we proceed to do so, acting according to the deeper understanding, building new and better conditions, though yet, perhaps, far from perfect. And so the opening of the blossom of Self goes on. But note how necessary self-expression is to the deepening of the understanding and to the unfolding of perfection. It is one side of the process by which perfection emerges. This is true as regards both individuals and groups of individuals.

When we consider the interplay between individuals in an organization, we see the same process being carried out; perfection emerging through self-expression, and self-expression calling forth self-expression. Let us consider a case. If "A" expresses himself strongly, "B" may see that his understanding is limited, and the results of action taken accordingly imperfect. He would see it as harmful and would, or should, proceed to say so, giving his reasons for his views. He may succeed in changing "A's" opinion, that is, widening "A's" understanding if previous experience has left "A" on the verge of such fuller understanding, and if so, harmony reigns. But if he doesn't so succeed, each presents his arguments, and the remainder of the membership finds itself divided in opinion, some understanding as "A" does, some as "B" does. Then majority rule operates and action is taken according to the understanding of the majority. Of course the minority will think the action wrong, though that need not prevent them working as hard under that ruling as if their own opinion had won the day. For, supposing the action is wrong, what happens? The process indicated for the individual above is carried out in the case of the organization. The result is experience and deeper understanding, and is that not what is required? The action, whatever it is, shows the condition of the majority, and if wrong, shows the necessity for correction. That comes, and the ideal is expressed the more clearly thereafter. The only purpose we can have as individuals or as organizations is accomplished, and so we can rejoice no matter whether our opinion was

followed or not. If the majority was right, then the results of the action will justify the action and the minority will thus see the correctness of the reasoning. Their understanding will develop and the same eternal purpose be accomplished all round.

So we need never be afraid of the results of any decision arrived at, or of any action taken. Either our ideas will develop to suit, or wrong action will develop the ideas of others to harmonize with ours, and then we will be in a position to act, as an organization, in ways that never could have been followed until such development had taken place. The ideal is emerging through individuals and through organizations alike, and it never can gain expression through the organization until it has come to expression in the lives of the members. But it leaves our minds at ease if we realize that, as long as self-expression obtains, nothing can prevent the emerging of the real life, the accomplishing of the real purpose of the organization. The spirit of real tolerance is that welcome given to the self-expression of any other by one who understands that it is only through self-expression that any ideal can possibly emerge. It is the normal attitude of one who understands life.

Of course it is very easy to philosophize on these things and to see the process thus in idea, but it is most difficult to apply the findings of our reasonings in ordinary every day life, and particularly when feelings run high. And perhaps there are few of us who would not make exceptions, even if we agree with the above considerations. Are there not extreme cases where the opinion held is so harmful that any measures to suppress it seem justified even if the majority are blind to the evil?

In examining the process of growth, we have assumed some quality inherent in the energies sent out that, we may say, ensures that all action results ultimately in good. We find within ourselves, built up through long ages of past experience, a dependence upon some such hidden Power, or Force, or Being—call It what we will and understand It as we will.

We sense the existence of a definite purpose in the unchangeableness of nature's laws. This much at least we cannot but agree on, and we find ourselves "trusting in the law," as it is often expressed, knowing perfectly well that a definite effect will result from a definite cause. Let us say, then, that it is through Law that the play of action and reaction is governed in all cases. Law cannot be denied, and it can make no mistake. It will correct all wrongs and will bring everything into ultimate harmony. It is faith in the working of this Law that makes some people work whole heartedly even when their opinion of what is good is opposed to the action. We all depend, far more than we perhaps realize, on the working of Law, recognizing that some mighty Intelligence is necessarily behind, or within, the wonderful order of all nature, human included, and that Law is but the evidence of His fixed purpose and control. And where an opinion held seems particularly harmful, does this immutable Law break down? Will such opinion call forth the corrective action of Law any less surely or quickly? If Law is Law, it must be utterly dependable all the time.

In such cases there are two courses open to members. One is to combat the expression of the harmful opinion, by even more energetic self-expression, depending upon the natural process to correct the evil: that is having faith in the Law but giving it means of expression. The other way is to drop out entirely from the organization and work independently or within another. We have seen that the first way would result in an ultimate triumph of the good, even if the big majority of the membership followed the very wrong opinion. What is accomplished if the second way is followed?

It is very clear that there is a vital relationship between organizations expressing an ideal and the spiritual development of mankind in general. In fact, the task of the organization demands that it make and keep contact with humanity, since it has to work on humanity. Its whole duty is towards humanity. And the humanity upon which it has to work

is that which lacks realization and expression along the line of the ideal of the organization. The internal growth of the organization is preparing it to do its work. In fact, the membership is but a portion of humanity gathered together for the purpose of having this development first accomplished within it. It is only thus that an organization can become the instrument of an ideal to influence humanity as a whole. Therefore does it not seem that the greater the lack of the ideal shown by any members of an organization, the greater the need for those more enlightened by the ideal to stick close by them. They are humans lacking the ideal, and therefore here is the first task. By leaving the organization, we can but leave one section of humanity that is in need, and turn our attention to another section that is in similar need. It matters not where our energies are exerted, effort always accomplishes. But when a lack stares us in the face among members of an organization with whom we have been drawn into contact, does it not seem that this is our task presented to us, and that the greater it is, the more need there is for us to stick to it and work with a will? It would seem that the only man who should drop out of any organization is the man hopelessly behind, never the man ahead of the average growth on whom, in reality, the weaker ones depend.

When we consider that after all the opinions of others seem wrong to us only because they differ from our own and that even in the extremest of cases it may turn out that it is we who are limited in understanding, it will make us consider the opinions of others more carefully. Always the Law is there, unchangeable, utterly dependable. It can never fail. And it would seem that holding this great truth in mind, depending upon Law, we can find it possible to work in any organization in harmony with all other members, even though of opposite opinion, and to welcome the self-expression of all. And we can still hold our helpful, brotherly and sympathetic attitude to all alike. One feature that argues strongly for such faith in the Law is that if one happens to be wrong oneself, it will cor-

rect that wrong, for the Law is no respecter of persons, and this realization leaves one quite free to express opinions strongly without fear of possible results. Such faith is an invocation.

So, in an organization striving to express, let us say, Brotherhood as a great ideal, and to bring that to expression first in itself and then in all the world, it seems possible for the members to work harmoniously together for this great ideal, each member being left full freedom of opinion and expression and yet with a brotherly and loving regard on the part of each for all others. So, personal hatred and malice could find no ground on which to grow. In such an organization there must be differences in expression, and if we can but see the process as it is carried out by nature within us and through us, we will welcome them, for only through them can anything be accomplished. We are all, as personalities, within the kindly embrace of nature, and we need but trace out her methods and follow them to find the basis upon which real Harmony and Tolerance can be built up.

Winnipeg.

H. Lorimer.

ENTERING THE PATH

If we wish to enter the path to infinite life, the first requirement is To Know. To be able to know the truth we must learn, and to learn the truth we must free our minds from all the intellectual rubbish that has been accumulated there through the perverted methods of education of modern civilization. The more false doctrines we have learned the more difficult will be the labour to make room for the truth, and it may take years to unlearn that which we have learned at the expense of a great deal of labour, money, and time. The Bible says that "we must become like little children before we can enter the kingdom of truth." The principal thing to know is to *know ourselves*; if we know ourselves, we will know that we are to be the kings of the universe. The essential *Man* is a *Son of God*, he is something far greater, far more sublime and far more powerful than the insignificant puppet described as a man in our scientific works on anthropology.—*The Theosophist*.

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 103.)

VI. SHIV BHAKTI

Mahadev, the Lord of Yoga, has laid down three Paths for those who are sick of the outer world and wish to enter that other life over which he provides.

These are:—

1. The Path of Wisdom.
2. The Path of Action.
3. The Path of Devotion.

The Great Ascetic, however, has not only told us the Way, but has even Himself lived it as our practical Example in His Avatar of Sankara. As might be expected, He was above all forms. He worshipped both as a Vishnavite and a Shivite. He lived out in His own life the details of all the three Paths He has laid down as leading to Him.

In the Path of Action He travelled all over the vast continent, from Peshawur to Cape Comorin, from Assam to Kashmir, lecturing, teaching the people, and founding schools.

In the Path of Wisdom His commentaries on the sacred pages of the Vedanta dwarf all others in the profundity of their knowledge.

And yet He expressly says that He regards as the Highest Path that Path which to some of us is the easiest, the only Path, that of Bhakti, of Devotion.

I cannot give any details of the methods of the other two Paths, for in our group of occultism we all follow that of Bhakti. Bhakti means spiritual love: an attraction felt by one person for another, not founded on qualities of the body and brain, but of the spirit of the beloved. What is the difference between this kind of attraction and that expressed most vividly in our time by Laurence Hope and in the last generation by Mademoiselle de l'Espinasse?

Bhakti has been best analyzed by an ancient exponent, Narada. This most Ancient of Days is older than history itself. Like Sankara, He is one of the Seven Rishis who stand nearest to the Throne of the Trinity, one of the Seven Mind-Born Sons of Brahman, one of the Seven Archangels of the Bible.

He tells us how He attained these heights.

"In a former age I was born in a past incarnation as the son of a certain serving-woman, in the service of maintainers of the Ved (i.e., brahmins), and I was engaged in boyhood in attendance upon some yogis, who desired to remain together during the rainy season. These yogis, even if regarding everything equally, were compassionate to me as a child who has passed beyond all fickleness, was docile, who had never held a plaything, who was willing, attentive in service, and of little speech.

"There, day by day, I heard heart-raising episodes of Krishna, by the favour of those (yogis) who used to sing them. And so hearing these, word by word, through my reverence, my intense love arose for Him-Whose-Glory-is-Loving.

"Then arose in me, who had gained a passionate longing for Him-the-Glory-of-Love, the unshaken conviction by which I perceived that this universe appearing as real and unreal is created by my own illusive power, who am (in reality) the supreme Brahman."

He has bequeathed to us the Bhakti jynas, or Enquiry into Love. The first proposition is:

"The nature of Bhakti is supreme devotion to someone."

The Sanskrit word used for "devotion" denotes that of one to another in the earth life, to the guru in the flesh. This is the Bhakti insisted upon by the greatest of the Sikh Gurus, Nanak, who says that the Guru is Shiv Himself to the disciple. And again we learn from the highest source (Shvetashvataropanisad): "Whoso hath highest Love for God, and for the Guru as for God, to that great soul the truths here taught shine forth in full."

The chela who is to attain through the Path of Bhakti is not asked to feel this supreme devotion to a vague and shadowy God or saint whom he has never seen.

By the mercy of the Lords of Compassion the guru of the aspirant is usually a man or woman with whom he or she has been closely connected in one or more past lives, for instance as parent, husband, brother, etc. So that the guru has a natural attraction for the chela from the first moment of meeting. It was once remarked that, in this respect (only), occult circles are like Nihilist circles, for it is impossible for the uninitiated to know the relationships of the people in them, nor to gauge the respective degrees of advancement and powers and knowledge of each.

This attraction of the guru for the chela, founded sometimes in many previous lives, is often so strong that nothing the guru himself can do in the way of testing the aspirant will provoke anything but amusement. No resentment is possible where love rules.

The guru is found without any trouble whatsoever on the part of the aspirant, if his time has come. No seeking for introductions, no rushing off to the jungle to find him is required. When the appointed hour strikes, the guru arrives unmistakably to the consciousness of the chela. He may meet the guru first in the flesh, or otherwise, according to the *karma* of both Master and pupil. Some of my friends have first met their gurus in the astral body in visions, and afterwards met them in the flesh as men. Others have met them first as men, and known them later as Mahatmas. In my case the correlation of the four following "chance" events composed the long arm of "coincidence" which brought me to my guru on the physical plane, and also to my Guru on the spiritual plane, whom I know as a man as well as a Master of Wisdom.

1. The attraction of a name first seen in a violent attack on Theosophy.

2. The Tirah Campaign, which set me free to travel through India.

3. A globe-trotting lady, visiting the General commanding the Poona Division, offered to accompany me. Otherwise I could hardly, as a young and inexperienced girl, have toured India for the first time alone.

4. My guru's guardian's official work took them to Benares only and solely for the few weeks during which time I "happened" to arrive there.

Another pupil met the guru in this wise. A brahmani was about to marry a widower with one daughter. The bride-elect was also an only girl. Her father, solicitous for the happiness of his child, took her to visit the future stepdaughter, a few years younger, to see if they would like each other. All the "step" traditions were reversed in the strange world of occult forces. The meeting of the step-mother, aged thirteen, and the step-child, aged seven, was the meeting of guru and pupil. From that hour the new mother became the object of Bhakti to her daughter. That bhakti became the sum of her existence, and has led to an advanced position in the occult world, for it was once said of that guru by her Master, a Guru of Gurus, that "anyone who had the *strength* for entire devotion to her would almost certainly attain liberation from rebirth in that one life.

"Obtaining which a man becomes perfect, becomes immortal, becomes satisfied."

The meeting and recognition of the guru by the chela brings a peace which passes all understanding. The aspirant has usually hitherto led a life of storm. In one way or another the outer world has generally proved unkind. For the chela, by entering the Path and quickening his evolution thereby in previous births, has challenged the Lords of Karma to hasten fate and to present the bill owing for his past. Also he has to learn the unreality of the roaring voice of the Great Illusion (the physical world). So his life has usually run in storm and stress and scurry of events.

With the advent of his Guru he enters Fair Haven.

Homeless, he finds sanctuary.

Loveless, he finds open arms.

Lonely, he finds ties stronger than death and rebirth.

“The nature of Bhakti is renunciation. Renunciation is the giving up of worldly affairs.”

Here another Sage says the same thing in different words, perhaps the greatest of personal Gurus, speaking in answer to a question put by certainly the greatest of chelas. Rama (one of the ten incarnations of Vishnu) asks Vasishtha the explicit question as to how psychic powers, such as “walking in the akasha” (i.e., leaving the body), may be developed. And this is the explicit answer: “O King, the first and fundamental essential is that one should divest himself of all affinities for objects except those which adhere to the mind in the furtherance of those objects upon which it is bent.” After that follow directions for diet, posture, purity of mind and body, study and practice of Yoga with the help of a guru. The pupils and probationary pupils in the schools of Raja Yoga are generally chosen from the upper ranks of society, at least from the cultured classes rather than the plebs. The Indians are usually brahmans and the westerns people of position. The reason is that in former births they have worked their way up in the social scale and have earned the right to favourable social conditions by the time they are ready for esoteric instruction. All the Indians of my acquaintance who are pupils of the Lodge are twice-born (of the three higher castes) and the majority are brahmans. All the western pupils met are in the upper ranks of society.

Now every weakness of character has to be eliminated in the pupil. Thus they are always tested in the preliminary stages by their readiness or not to face uncomfortable physical conditions, the sacrifice of what they have earned the right to have. It is obvious that if a pupil will not renounce dainty food, etc., in the outer world, he will never be fit for the life of a chela passed in the ash-

ram of a Master living in the heart of the Himalayas. So an ambassadress was invited to share H. P. B.’s humble lodging, with only a screen to divide their sleeping-apartment. A pupil who loved comfort was put in a tent in the rains till her bed was an island in swamps of straw and mud. A gilded youth of London was given Hindu food of dahl (pink lentils) and rice and chapattis (flour-paste baked) on a stone kitchen floor of Benares. All these tests are removed the moment the chela passes them successfully. Once he has proved his willingness to live on any sort of food, for instance, for any length of time, he is allowed to eat whatever he likes. If, however, he fails in carrying out the instructions about his food, etc., the restrictions are made even more severe. “To him that hath is given, to him that hath not is taken away.” But the ultimate, most dreaded penalty to the unsatisfactory chela is that the guru will not issue further instructions. His service is perfect freedom. If the pupil shows intellectual pride, rather than physical weakness, appropriate tests are applied. A European woman whose name is honoured throughout five continents had to pass through the severest testing applied by a brahman girl in her teens. The brahmani, though a child in years, is of very high position in the occult world. She was born so. I know of two other brahman girls who were reborn as high initiates of the Lodge, one, however, has now left the earth life. This particular brahmani has known the Mahatmas from the age of seven years when They first appeared to her in a Temple. Her mission is to test and try all the lower pupils in her group. She does this to breaking-point if there is a weak spot. For another pupil, so closely bound to her by the love of many past lives that no amount of rudeness or harshness could provoke aught but laughter, she employed an outside *agent provocateur*. What wonder that the elder woman, who was not so bound by past *karma*, succumbed to the fiery trial?

(To be continued.)

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OFFICIAL NOTES

Owing to the absence of the books in the hands of the auditors, it has not been possible this month to get out a quarterly statement.

* * *

The following letter has been received by the General Secretary: "Dear Mr. Smythe,—I am sorry that I have not been able to answer your letter before, as I have not been very well. Thank you very much for the kind invitation which you have extended to me, asking me to go to Canada to lecture, but I am afraid I cannot, as I am in America only to study and to rest. I want to say also that I hope sometime to be able to meet you and visit Canada. I hope to come to America again, and then I will be in a position to accept your very kind invitation. With all good wishes, I am, yours very cordially, J. Krishnamurti. Box 43, Ojai, California, September 14, 1922."

AUDITOR'S REPORT

General Secretary,
Theosophical Society in Canada,
Toronto:

We have examined the books of accounts of The Theosophical Society in Canada, covering period from the beginning of the Section to 30th June, 1922.

So far as receiving, depositing, and payment of money is concerned, the accounts of the Society are well kept and the cash balance is \$529.17 as published in the September issue of The Canadian Theosophist.

We have been furnished with invoices and vouchers for the payments made, and also in each case the authority of the General Secretary to the Acting Treasurer to make such payments.

(Signed) KARTAR SINGH,
E. W. JACKSON.

2nd October, 1922.

MR. MITCHELL'S TOUR

Mr. Roy Mitchell's lecture tour of the section began at Hamilton on September 16th with a meeting of members at the house of Mr. Chris Dumbray, the new president of the Hamilton Lodge. There was an excellent turnout of members, and after an address on the "Aims and Theory of the T. S." the members discussed propaganda in the surrounding districts. Leaving the following morning, Mr. Mitchell went to London, where he spoke for a public meeting of about 75 on "The Crux of Occultism," and again on Monday evening at a public meeting on "The Practice of the Presence of God." The next three days were spent at St. Thomas, and three addresses delivered—Tuesday, Sept. 19, "The Occult Life of the Christ"; Wednesday, "Practical Occultism," and Thursday, "Walt Whitman and the Future in America." Returning to London, Mr. Mitchell spoke there on Friday evening on "Spirituality," for the public; on Saturday on "Caste Ethics," for the members; and on Sunday evening for a large public meeting on "Walt Whitman." Whitman has a special interest for Londoners, because in his later years the "good gray poet" spent a considerable portion of his time in London with his

devoted friend, Dr. Richard Maurice Bucke, author of "Cosmic Consciousness."

Immediately after the lecture Mr. Mitchell left for Winnipeg, via Chicago, where he paid a call upon Mr. Rogers, National President of the American Section, and opened his series in Winnipeg on Sept. 27 with a talk for members on "The Basis of Practical Occultism," followed on Thursday, Sept. 28, with a Lodge talk on "The Bases of Universal Symbolism." On Friday he was the guest of a large luncheon given by the Canadian Authors' Association at the Fort Garry Hotel, and spoke on "The New Art of the Theatre." In the evening he addressed a public meeting in the Music and Arts Auditorium on "Everyday Occultism." On Saturday there were afternoon and evening meetings for members and prospective members, at which Mr. Mitchell spoke on "Caste Ethics" and "White and Black Magic." The concluding meeting of the series was held in the main auditorium on Sunday evening, when the lecturer spoke on "Spirituality" for a large audience.

On Monday, October 2, Mr. Mitchell went to Creelman, Sask. This Lodge was formed five years ago by Mr. Edward G. McLean, one of the most devoted of Canadian Theosophists, now the centre of a group at Craigmyle, Alta. After Mr. McLean went to Craigmyle the Creelman Lodge lost several members by removal, and latterly became dormant. As the result of the return to Creelman of Mr. Frederick C. Williams, one of the original members, a programme of renewed activity is in progress and an active winter in prospect. Mr. Mitchell held a little gathering at the home of Mr. Joseph Schaffer, one of the original members.

At time of going to press Mr. Mitchell was in Regina, and has held one meeting of members of Regina Lodge.

MR. WOOD'S TOUR

Mr. Wood has written confirming his previous arrangements regarding his sailing for and arrival in Canada. He leaves Liverpool on November 3, and expects to be in Montreal by November 11. He will

spend Saturday, Sunday and Monday in Montreal, and go to Ottawa on Tuesday, the 14th. Mrs. Wood has relatives in Ottawa, and he and she hope to remain there till the 20th. Arriving in Toronto on Tuesday morning, the 21st, Mr. Wood will remain till Sunday, the 26th, proceeding to Hamilton for three days, on the 27th. He will be in London from Thursday, the 30th, till Sunday, December 3. Arriving in Winnipeg on Wednesday, the 6th, he will remain till Sunday evening, when he goes to Duluth to begin his tour in the United States. The subjects of Mr. Wood's addresses were given in the Magazine for August.

NO "TALKING IMAGES"

The Sprite, the organ of the Vancouver Lodge, commenting on Mr. Wadia's resignation, observes: "Mr. Wadia has undoubtedly taken an honourable course in going out and working untrammelled for Theosophy, as he has understood the term, rather than remaining in the Society and wasting valuable energy, counteracting evils he believes to be there, which might be used to better purpose elsewhere. There are those, however, who do not care to share such a viewpoint, who neither accept his premises nor his conclusion, who in fact would not care to dogmatize as to all the founders had in view in the 'original programme,' nor would they care to narrow that programme down to any individual standard or interpretation and a particular set of books. He says: 'Theosophy as a system of thought which H. P. B., the accredited Messenger from the Lodge of the Masters, put forward, stands unbroken and unbreakable.' Many will agree that the Divine Wisdom, Theosophy, is in its essence, per se, unbroken and unbreakable, that it has always existed and always will exist in its entirety, but do not accept that it is known in its entirety, for only fragmentary portions of that Cosmic Truth find embodiment in H. P. B.'s 'Secret Doctrine' and other Theosophical works. . . . Many of us have already abandoned one orthodoxy in religion, and are not willing to embrace another in the T. S. We must have liberty of judgment

and conscience—the right to accept and reject all teachings that come our way, whether from the works of H. P. B., A. B., C. W. L., C. J., A. P. Sinnett, Mabel Collins, or other Theosophical as well as non-Theosophical writers, choosing what is adapted to our needs, moral, intellectual and spiritual, and leaving on one side, without bitterness or antagonism, all that has no message or appeal for us. Only in this way can tolerance, individuality, and intuition be developed, and the Society retain a platform broad enough for men of goodwill of all shades of opinion to stand upon.” This is well put, but it should be remembered that Mr. Wadia’s complaint was that he was not permitted the liberty here claimed; that an orthodoxy was being established, and he was objected to because he resented such an orthodoxy; and that even some readers of *The Canadian Theosophist* cannot bear to see any views therein that do not correspond with their own. We have been trying to follow the policy The Sprite so aptly voices, and if everyone is consistent in doing so we shall have no difficulty, for that is the platform of the Society. Do not let us set up Madam Blavatsky as a “Talking Image,” but do not let us either set up anyone else in that role. Reason and discrimination are behind the motto, “There is no Religion Higher than Truth.”

There is a great deal of talk about tolerance and breadth of view. A little practice is worth an almost unlimited amount of profession. Do all the people who are preaching tolerance read the books of those with whom they disagree? There is neither scholarship nor science in denouncing or refusing to read a book with which you are unacquainted. It is only the personality that rebels against the knowledge of facts. Why should anyone be disturbed because some writers have different views from Madam Blavatsky as recorded in *The Secret Doctrine*? Is there any harm in saying that there is a difference of opinion and that Mrs. Besant and Mr. Leadbeater and Mr. Sinnett and Mr. Jinarajadasa think they are better informed on some points than she is? Let the facts be known and let readers and

students judge for themselves. Surely this is not a matter to get hot about or split the Society over.

Too many Theosophists are like Dr. Arnold of Rugby as described by Lytton Strachey in his “Eminent Victorians”: “He believed in toleration, too, within limits; that is to say, in the toleration of those with whom he agreed.”

AMONG THE LODGES

As a result of the recent election in Winnipeg, Mr. Laurance H. D. Roberts, for several years Secretary, has become President, and Mr. Frederick W. Hall, Secretary. Mr. Henry Lorimer, the former President of the Lodge, and its most active lecturer, will conduct the Strangers’ Class during the coming winter, basing his lectures on Judge’s “Ocean of Theosophy.” The Lodge plans to go in for more research work in comparative religion and philosophy.

* * *

A revived activity of the Toronto Lodge is the Thursday evening talks during the winter, each month being devoted to a research subject by one of the members. During October Miss Jocelyn Taylor was to deal with *The Egyptian Religion*; November, Mr. Kinman, *Phenomena of the Astral Light*; December, Mr. Tallman, *Four Eastern Religions*; January, Mrs. Kensit, *The Theosophy of The Eddas*; February, Mr. Stanford, *The Buddhist Doctrine of Karma*; March, Mr. Kartar Singh, *The Sikh Religion*; April, Mr. Haydon, *Divination*.

* * *

On Sunday, Oct. 1, the Toronto West End Lodge held an Annie Besant anniversary meeting, and for this occasion put the entire programme in charge of the Annie Besant Lodge, also of Toronto. An interesting sketch of Mrs. Besant’s life up to the time of her identification with the Theosophical Society was given by Mr. Cecil Williams. Illustrations were given of her integrity, loyalty to truth under adverse circumstances, her never-failing sympathy with the oppressed, and her whole-hearted devotion to Madame Blavatsky and her teachings. Mr. Hugh

Stevenson spoke of Mrs. Besant as a teacher. Mr. James Wallace gave some personal reminiscences, and along this line Dr. Lelia Davis also spoke. Mrs. Ernest Jackson gave two delightful vocal solos, being accompanied by Mr. Jackson.

* * *

London Lodge writes to express appreciation of Mr. Mitchell's visit, "as he gave us one of the very finest series of lectures we have had. On Sunday, Sept. 17, came 'The Crux of Occultism,'; Sept. 18, 'The Presence of God'; Sept. 22, 'Spirituality'; Sept. 23, 'Magic, White and Black' (a talk to members); Sept. 24, 'Walt Whitman and the Future of America.' Mr. Mitchell's work must always, of course, be valuable as propaganda since he is so able a public speaker with so remarkable a fund of knowledge. Beside this, our members generally felt that his message was peculiarly valuable to students of the Secret Doctrine. Therefore, Lodge members and public alike will welcome him very warmly if he comes again."

* * *

We are in receipt of a long resolution from the Victoria Lodge covering the recent controversy over the Magazine, expressing the satisfaction of the members with the policy pursued, "and its unqualified confidence in the capability and fairness of its editor." Fellowship Lodge, Ottawa, has adopted a similar resolution, concluding "we are in entire accord with the policy of the Magazine as at present conducted." Very many other expressions of satisfaction and confidence have reached us and they make it the more difficult to understand the attitude of those who simply cannot bear to read the Magazine. We commend to them the good advice which we copy from the Vancouver Sprite. Not to be able to listen to the other side of a question is somewhat of a Third Race attitude.

* * *

At a business meeting of the Annie Besant Lodge, T. S., held on Wednesday, Sept. 6th, it was unanimously agreed to forward the following letter to our President, Dr. Annie Besant, as an expression

of our deep appreciation of her wisdom and guidance as displayed in the present crisis. It was also decided that a copy should be forwarded to the General Secretary of the Canadian Section (also as editor of The Canadian Theosophist): "Dear Mrs. Besant,—The members of the Annie Besant Lodge, Toronto, of the Theosophical Society in Canada desire at the present time to put on record this expression of their keen appreciation of your efforts to keep the Society free from all forms of bigotry and strife which, unfortunately, have made their appearance in certain quarters of the T. S., and are particularly directed against yourself and your co-workers in the movement. We wish, therefore, to assure you of our loyalty, our support and hearty co-operation in your various undertakings. We are confident that your every thought and action are directed to the welfare of the Society and the upliftment of humanity, and that under your able guidance the Society will not swerve from its duties as laid down by its founders and guardians, The Great White Lodge. Trusting you will be amongst us for many years to guide the Society along the Path which leads to a United Brotherhood. With kindest regards, we remain, on behalf of the Annie Besant Lodge, yours fraternally, E. W. Jackson, President; Cecil Williams, Treasurer; James Wallace, Secretary. 93 St. Joseph St., Sept. 21."

FELLOWS AND FRIENDS

The returning cycle in The Theosophical Society which is bringing back into the work the older members is nowhere better evidenced in Canada than in the activity of Sydney H. Old, of Kelowna, B.C., who is now in Regina, Sask., in connection with the work of the Kelowna fruit-growers. Mr. Old entered the Society in 1888, and was one of the early group around Madam Blavatsky at 17 Avenue Road, London. He is the brother of Walter Gorn Old, M.R.A.S., translator of LaoTze's "Simple Way," and widely known for his astrological work under the name of Sefharial. Mr. Sydney Old is the founder of several Theosophical

Lodges, notably that at Birmingham, and has contributed largely to Theosophical journals. He is an excellent lecturer and a devoted worker in the movement.

* * *

Toronto Lodge has lost two staunch friends in the persons of Fritz Hahn and George I. Riddell. Mr. Hahn will be remembered as having been the translator of Franz Hartmann's book in German, "Unter den Adepten," which appeared last year in the Magazine. Mr. Hahn was a musician also and often assisted at the T. S. meetings. He was an ardent friend of the movement, but as a mystic preferred not to become a member of the Society. He died on Sunday, October 8, aged 51. His tastes were most artistic and he had been a collector of many curious and valuable things. He belonged to the same family as Madam Blavatsky, a branch of which had gone to Russia. Another friend, a close student and attendant at the classes and meetings, was Mr. Riddell. After some years of study he had determined to join the Society and made an appointment with one of the members to go to the house and sign an application form on Thursday evening, October 12. He phoned during the evening that he did not feel well enough to go out. On Saturday he died. Mr. Riddell was an untiring friend of the soldiers and had been for seven years with the Military Hospitals Commission and D. S. C. R. Mr. Riddell was the only son of the late Rev. George Riddell and was a medallist of the University of Toronto. He was 63 years of age.

CORRESPONDENCE

RUSSIAN RELIEF

General Secretary,
Theosophical Society in Canada,
Toronto, Canada:

Dear Sir,—I enclose you herewith a copy of a translated letter received by me from a T. S. member in Russia in regard to a food-draft purchased for him for the money donated by two Canadian T. S. members, Messrs. G. A. Love of Redland, Alta., and O. M. Carpenter of Derby Line, Vt. I will greatly appreciate if you will

have same letter published in The Canadian Theosophist. Cordially yours,

Marie Youshkevich Sarkar.

39 Scaman Ave., New York, Sept. 13.

Petrograd, Aug. 9th, 1922.

Dear Sister,—I do not know how to express mine and my family's gratitude and sincere appreciation for your brotherly help and care shown to us, in these difficult times of distress of our motherland.

Being surrounded by impenetrable darkness, doomed to gradual death, we were touched by a ray of brotherly love, possibly the last, for some of us in this life. But this ray has penetrated the dark environment in which we live and move, and has brought the hope that the great revelation: "there shall be one Shepherd and one flock," will be realized.

That to what mankind is striving, by various paths, consciously or unconsciously, rightly or distortedly, must finally be realized. But we, weary ones and torn to pieces, shall not see the day of Christ's triumph of Freedom, Fraternity and Equality. Maybe we will feel all these in another surrounding. To live now in this absurd whirl of let loose passions is beyond one's strength. Famine, disease, despair and death of the surroundings makes anybody powerless and depersonalized.

One has no more strength to give support to the sufferers, and if one does it is more by force of habit and inertitude. Now we are beginning to realize what a Friend and Redeemer is the Angel of Death.

May the Lord keep you. Peace to all beings.

Father Nicholas Lipovetsky.

LOYALTY

Editor Canadian Theosophist: I was much surprised on receiving the Canadian Theosophist for September to observe on page 107 a report of a joint meeting of the Orpheus, Victoria and Julian Lodges, which was held in Vancouver on August 10th, 1922, at which it was resolved to form a Branch of the T. S. Loyalty League in Canada, along the lines of the Australian organization. Where did this League

receive its authority to use the Theosophical Society as a prefix to their Loyalty? Surely the above Lodges have allowed themselves to sink to a very low level indeed when they adopt such a method of expressing their loyalty—loyalty to what? To the objects of the Society—whose first object is to form the Nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour. Not so. Their object is to ally themselves to those whose object is to destroy the Brotherhood which we are striving to form. Let any impartial member follow the tactics of a section of the Sydney Lodge during the past twelve months and ask: Does such action tend towards loyalty to the T. S. and the maintenance of an absolutely non-sectarian platform? Were their actions during the recent visit of our President (Dr. Annie Besant), who was elected to her present position with only 85 against out of a membership of 40,000 active members) such as displayed the Spirit of Brotherhood? What does Dr. Besant say in her letter to the Sydney Daily Telegraph, May 17th, 1922:—"The trouble in Australia is made by a small knot of people in the Sydney Lodge, who were able in the Annual Convention of the Theosophical Society in Australia to muster 15 15 delegates' votes against 86 on a vote of confidence in Mr. Leadbeater and myself. Fourteen of the 15 belonged to this little group, and the other was a Hobart friend of theirs. The 'accusers of the brethren' are few all over the world. How much they are moved by religious hatred is shown by the fact that the group accused of a ghastly crime are members of the one little Church they hate."

It is along these lines that the Loyalty League in Canada is being formed. It is up to the members of the Canadian Section to prove their loyalty to the Society and to those we have put into the position of guiding its affairs by giving no countenance to such a organization as this (so called) loyalty league.

We live and thrive upon differences of opinion. Let our differences be healthy in their actions, so will we grow strong in our principles and be a power for good

in the world, proving ourselves worthy of the Cause with which we have identified ourselves. I trust we have seen the C. T. used for the last time in giving such publicity to the actions of those who are not loyal to the first principles of the Theosophical Society, which aims at Universal Brotherhood.

Yours fraternally,

James Wallace.

P.S.—The following extract from The Messenger may be of interest: "Cable news is necessarily abbreviated and details are lacking, but it seems that after his enemies had done their worst and the Department of Justice had made a prolonged investigation, the Minister of Justice finds that there are no grounds for the base slanders."—See "Bishop Leadbeater Cleared," page 93, October number. J. W.

93 St. Joseph St., Toronto, Oct. 10.

[The Sydney Daily Telegraph, August 26, reports: "The evidence collected has been referred to the Crown Solicitor and the Assistant Law Officer for opinions. The Crown Solicitor has stated: 'I am of opinion that there is not enough evidence available here to obtain a conviction on any charge.'"—Ed.]

MR. WADIA'S RESIGNATION

Editor Canadian Theosophist: I have just read Mr. B. P. Wadia's statement to his fellow-Theosophists accompanying his letter of resignation from the Society. The statement is, to my mind, sincere, able and fair, and establishes his proposition, that those responsible for directing and in a measure controlling the activities of the Theosophical Society have made radical departures from the straight way leading to the high objective point originally aimed at by the founders of the Society.

But I am not yet sure that the establishment of such a proposition is a justification for Mr. Wadia's resignation from the Society—or for mine. There are, it seems to me, two views open to such as agree that Mr. Wadia has established his proposition, and in order to make them as graphic as I may I have recourse to metaphor.

THE TAO-TEH-KING or "THE SIMPLE WAY"

The Society is a ship which was launched and equipped for the purpose of making a certain voyage to carry a message. Those who felt moved to undertake the voyage and bear a part in carrying the message were invited to become members of the crew of that ship.

Early in the voyage the builder of the ship and the first pilot went ashore. Other officers are now directing the ship upon its course. At this point there arise two views among the members of the crew:

1st. That the officers on the bridge have got the ship actually among the rocks.

2nd. That these officers are directing the ship on a wrong course.

Mr. Wadia takes the first view and it is his purpose to put off in small boats with such of the survivors as would accompany him.

There is, however, another view. Considering the high objective of the voyage as originally projected, also considering those who very rightly cast in their destinies with that of the ship, may it not be actually incumbent upon all those who are sufficiently skilled in navigation clearly to see that the ship is being directed towards disastrous reefs to endeavour to get control of the ship and to prosecute the remaining portion of the voyage. If too many of the skilled navigators leave, the vessel will have to be abandoned; but there may yet be hope of getting her back on her course, and if there is such a hope it should be followed less for the sake of the ship than for those adventurers who entrusted themselves to what they had the best right to believe was a sound vessel and competent navigation.

Yours fraternally,

Vancouver, Sept. 15. E. A. Lucas.

* * *

The true Adept, the developed man, must, we are always told, *become*—he cannot be made. The process is therefore one of growth through evolution, and this must necessarily involve a certain amount of pain.

Taoism is a system of teaching belonging to the thinking section of the Chinese nation, one which is far more spiritual than any other in use in China for centuries. One might call it one end of the pole of which Confucianism is the other end, Taoism being purely mystical, and Confucianism material or secular, although excellent from a moral and ethical standpoint.

The word Tao has many meanings, the principal one being Wisdom or Enlightenment, also Supreme Reason or the Logos. The great Rishi Lao Tze, the founder of this school, lived 604 B.C. and was curator of the Royal Library of Kao. During this period he had access to the ancient mystery writings and was enabled by study and meditation to create the system called Taoism, or the Tao-Teh; the Chinese much revered him and added King to the name, making it Tao-Teh-King, out of respect for the founder.

He desired to retire from public life, so went into the Sing-Po mountains as a recluse, and was there visited by Confucius, B.C. 517, who greatly revered the Sage. After much persuasion, he was induced to write a book on Taoism, in order that the world might benefit by his knowledge. One story goes that after doing this he entirely disappeared, no one seeing him again. From this book the teachings spread rapidly, casting its influence over the most learned minds of China; the Emperors openly expressing themselves so much in its favour that they ordered it to be studied at the Court.

After the 10th century we find Taoism forming a definite religious teaching in the schools and monasteries under the rule of the Tsung Dynasty.

Taoism teaches that the natural expression of inherent virtue in man which proceeds from the Tao, if encouraged, will unfold the soul, if the weed growth of vicious habit is not developed. All forcing of faculty is wrong, causing egotism, strife, competition, diplomacy and deceit. **A good man by virtue of his excellent life**

and goodness may obtain liberation without further effort, and is a blessing to humanity in general.

"The man of virtue remains indifferent to his environment. His original integrity is undisturbed. His knowledge transcends the senses, by virtue of which his heart expands to enfold all those who come to take refuge therein. Going forth without effort, advancing without design, all things following in his wake, such is the man of complete virtue. His glory is to know that all things are one, and life and death but phases of the same existence."

The word "Teh," meaning true virtue, teaches that things are as they are, as they were originally intended to be, not because of how we view them, or by what names we call them, but because of their inherent qualities they can be used in their proper places in the scheme of creation.

"Tao gives the true perception of things, and Teh instructs us how to use them." Lao Tze's conception was that Tao is not God, nor Nature, but comprehends both, being the Supreme Essence of both Spirit and Substance, as Swinburne says—

"I am that which began;
Out of me the years roll,
Out of me, God and Man,
I am equal and whole."

The following are a few of the sayings of the sage, Lao Tze:

"Unity and diversity are one, and that One is Tao."

"Tao the ineffable, and nature the mother of all things."

"There is an Infinite Being which was before Heaven and Earth, how calm it is, how free. It lives alone and changes not. It moves everywhere but is not affected. We may regard it as the universal Mother. I know not its name. I call it Tao."

"All is born from the Tao, and returns to the Tao."

"The cause of death is corruption. If a man be corrupt he is dead already (soulless) and in need of a resurrection. What we call putrefaction is only the evidence of an external death. The man living in Tao does not die; he sleeps. Death kisses

him and makes him immortal on the instant."

"Tao emanated the One; the One emanated the Tao; and the Two emanated the Three; from the Three all things have proceeded."

It is not difficult to see that Taoism in many ways agrees with the teaching of Theosophy as we know it. In Theosophy all proceeds from the Absolute, who emanates the Trinity, Atma-Buddhi-Manas; in Taoism the One, the Two, and the Three. A man living in the Tao obtains immortality, but if living in sin, is already dead and soulless. In Theosophy, living in the Higher Mind, or endeavouring to do so, eventually becomes one with the Supreme, or *dead* in sin if the opposite. Lao-Tze also teaches moderation, tolerance and contentment, which produce balance.

Viragya, or dispassion, or the lack of desire for reward, is taught in both systems, and although he does not in so many words speak of Karma, or the result of action, he most certainly teaches it.

We may conclude from Taoism that the educated, thinking portion of the Chinese peoples are far more spiritual than often imagined. It is difficult to realize that a highly evolved soul may sometimes be behind a very stolid countenance, but these people have their Mystery Teachings, Masters, etc., and it is to emphasize this fact that this short paper is written.

Lilian A. Wisdom.

FROM LAO TZE

The thirty spokes of a carriage wheel uniting at the nave are made useful by the hole in the centre, where nothing exists. Vessels of moulded earth are useful by reason of their hollowness. Doors and windows are useful by being cut out. A house is useful because of its emptiness. Existence, therefore, is like unto gain, but Non-Existence to use.

Light will blind a man, sound will make him deaf, taste will ruin his palate, the chase will make him wild, and precious things will tempt him. Therefore does the wise man provide for the soul and not for the sense. He ignores the one and takes the other with both hands.

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. Dumbay; 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, David B. Thomas; Secretary, Mrs. Alice H. Hamaker, 90B St. Joseph St., Dorval, 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, vacant; Secretary, David H. Chambers, 515 Bronson Ave., Ottawa, Ont. Lodge room, Thistle Building, Wellington St.

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

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

JULIAN LODGE, VANCOUVER.

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VULCAN LODGE.

President, Guy Denbigh; Secretary, Mrs. T. B. Davenport, Box 473, 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.