

THE CANADIAN THEOSOPHIST

VOL. 45, No. 5

TORONTO, NOV.-DEC., 1964

Price 35 Cents

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

VAST OPEN SPACES

On a recent trip to the west coast of Canada and while flying over the vast areas of our prairie provinces, I found my mind reverting frequently to the thought that between Winnipeg on the east and Calgary and Edmonton on the west there is no Theosophical Lodge. Years ago when the Canadian Society was chartered there were active lodges in Regina, Medicine Hat and Creelman, with two active lodges in Winnipeg. What has happened? The population of the cities and rural districts of the prairies has increased greatly, and I cannot believe that throughout that area there are today no persons who would be deeply interested in Theosophy and who would welcome Theosophical principles and doctrines if they only knew of them. What can be done to make Theosophy available to enquirers in the many cities and towns throughout the Canadian central west?

Many different answers will doubtless be given to this question and I do believe that if we in Canada put our minds and hearts to the problem, some answer will be found. We could, for example, send our magazine to all public libraries which would be willing to place it on their public reading tables; we could donate theosophical books to libraries and make contacts with book-dealers to handle stocks on consignment; we could arrange for a series of well-advertised public talks in cities and towns, and perhaps for talks over local radio stations throughout the west. These are some of the more obvious methods by which the good tidings of Theosophy could

be spread—some of which methods have been tried out with varying success by other national Societies.

But the problem is not local to the Canadian west. In Ontario, in the heavily populated areas of the southern portion of the province and within easy distance of the cities of Toronto and Hamilton where there are Lodges, there are many centres where the very name of Theosophy is unknown. In fact even in Toronto, where a lodge has been in existence for over seventy - three years and where thousands of dollars have been paid out in newspaper and other forms of advertising, only a relatively few persons know of the existence of the Society and the principles for which it stands. In the Province of Quebec there is only one Lodge, Montreal, and there are only two members-at-large in the rest of the province, but apart from this, there is nothing else in the province of Quebec, nothing in New Brunswick, nothing in Prince Edward Island or Newfoundland. In Nova Scotia we have two subscribers to the magazine, but no members. There are indeed many "vast open spaces" throughout Canada.

Canada now has a population of about twenty million—and a Theosophical population of about five hundred and fifty, which is the estimated total of the membership of the Canadian Section, the Federation of Canadian Lodges and the two lodges of the United Lodge of Theosophists in Ottawa and London, Ontario. When the Canadian Society was established in 1920,

we had a membership of about twelve hundred, and at that time the Canadian population was about nine million. Now the population has more than doubled—and the Theosophical population is less than half what it was.

But again, the problem is not local to Canada. Throughout the world there are only about thirty-two thousand members in the Adyar Society; we have no way of estimating the membership of the Society with headquarters at Pasadena, nor the total number of those who are members of The United Lodge of Theosophists. But even if the total of all were, say, forty thousand, it is but an infinitesimal percentage of the world population. And yet all over the world devoted members of the Society are working to spread the teachings. At headquarters in Toronto the magazines from the various Sections are received in exchange for our magazine, *The Canadian Theosophist*, and each of these magazines indicates that considerable time, energy and thought on the part of devoted workers has gone into the production of the journal. But one wonders how much of this propaganda work affects those outside the Society. For example, there is perhaps more organized propaganda carried on in the Theosophical Society of America than anywhere else, and yet when I was in Florida three years ago and tried to attend a White Lotus Day celebration at Clearwater, I could find no trace of the Society. The hotel people had never heard of it, nor the Tourist Information Bureau nor the Chamber of Commerce. And yet there is a Lodge in Clearwater and I am confident that the members there have done their share of propaganda work. Unfortunately I had not obtained the address of the Lodge from the American Headquarters before leaving and so that was one White Lotus Day celebration which I did not attend.

But while the Society is known to relatively few, some Theosophical ideas have become common currency in the world of thought. The twin doctrines of Reincarna-

tion and Karma are to be met with on every hand and the Unity of all life is accepted in various schools of thought. Some of the ideas which were introduced originally among members of the Theosophical Society are now pursued by other groups with the emphasis being laid on those aspects which appeal to their members. Distortions and diversions have occurred through over-emphasis and this has led away from the central goal, the finding of the Self. Often popular concepts of Reincarnation and Karma have led to personality-fostering systems and to curiosity as to "who was *I* in my past life". The many, many implications of these two noble doctrines are lost in the interest shown in futile speculations as to past and future personalities.

H. P. B. had warned of the possibility of the Society degenerating into a sect and "losing by imperceptible degrees that vitality which living truth alone can impart". Is it possible that this is what has happened? Is this the clue to the lack of vitality in the Society today?

H. P. B. also wrote of the ideal future of the Movement if the ideals for which it stands "gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty and Philanthropy", and ventured to prophecy that "earth will be a heaven in the twenty-first century in comparison with what it is now", but this only if the Society "survives and lives true to its mission, to its original impulses" until the next great Messenger comes. Only eleven years are left in the first century of the Movement and the possibility of there being "a numerous and *united* body of people ready to welcome the new torch-bearer of truth" are remote indeed.

However, there have been significant changes in human attitudes and in thought since H. P. B. gave her life for the Cause. Rigid barriers of prejudice are falling; the scientific materialism of the past century has given way to the new metaphysics of

modern science—even though some scientists would repudiate the word metaphysics; new frontiers are opening up in the field of human psychology; medical science has penetrated deeply into the dark continents of physical and mental illness; there is a deeper sense of social responsibility for the sick, aged and unfortunate. In these and other ways humanity is moving into a new age, and the 20th century may well be “the last of its kind” through the sheer impetus of advancing thought.

But whatever lies ahead, Theosophy can make a vital contribution to the world which human intellect alone cannot supply. Without Theosophy, by whatever name it is known, the mere intellectual progress of the world could lead the race into a tech-

nological desert, the morality and ethics of the race could decline to an even lower level than prevails at present. “Theosophy alone can save the western world” wrote H.P.B. and the need for Theosophy is as essential today as it was in 1875.

Organized planning for Theosophical propaganda is important for this and pamphlets, books, radio talks, study classes are needed. But when all these have been used to their best advantage, there still remains the most important factor of all in Theosophical work, the quiet effort of a devoted worker who has made Theosophy a living power in his or her life. For this there is no substitute.

—D.W.B.

EMANCIPATION

BY MONTAGUE A. MACHELL

“Place all thy works, failures and successes alike, on me, abandon in me the fruit of every action. For knowledge is better than constant practice, meditation is superior to knowledge; renunciation of the fruit of action to meditation; final emancipation immediately results from such renunciation.” —The Bhagavad-Gita.

“Dead Matter”—a pair of vocables not to be found in the vocabulary of a Theosophist, whose philosophy postulates a “sentient universe” embodying an infinitude of grades of consciousness, from the pebble on the ground to the illuminated Buddha—consciousness *everywhere*.

Since all that a man believes, thinks, defines and does is shaped and governed by his basic relationship to life and the world he lives in, it is of the utmost importance in judging a man to acquire a degree of understanding of this relationship.

The relationship of a Theosophist to his universe might best be defined, perhaps, as one of Joyous Reverence—the Reverence inherent in an impregnable faith in a universe spiritual in origin, nature and purpose; the Joy inherent in the inescapable triumph *ultimately* of Spiritual Law, or, if you prefer, of the Will of THE ONE.

This relationship, being a spiritual one, it is inevitable that the evaluations of life’s conduct and purpose it inspires shall be ever in terms of Spirit. Triumph, in this relationship, means, naturally, spiritual triumph; growth will be measured in terms of spiritual unfoldment; good and evil will mean, beyond mere ethical rectitude, advancement or obstruction of the Will of THE ONE; brotherhood will mean a fellowship rooted in actual Spiritual Identity.

Were this world in very fact and nature a “spiritual world”, all of whose equipment, values and objectives were spiritual in nature, the problems of life might be delightfully simplified. But, as a Workshop of the Spirit, wherein a materially and sense-bound spiritual entity is required to redeem and win back the man of flesh to his native spirit pattern, the simplest term with which we can define earthly living is PROBLEM

NUMBER ONE! Nevertheless, that problem is lessened and illumined by the realization that, in a "sentient universe", every smallest particle of matter in whatever form, is ensouled by a degree, however infinitesimal, of the One Spiritual Consciousness. *Man is a part of the Spiritual Universe he inhabits.*

The Theosophist might be said to view life on earth as primarily a problem of *regaining rationality*—spiritual time periods, spiritual values and spiritual realization constituting RATIONALITY. This seems to be a sufficiently logical pattern of existence to stand on its own feet. The real *problem*, of course, is applying the program and *making it work!*

The first obstacle to be recognized, probably, is the enormous preponderance in human life today of sense stimuli over spiritual stimuli. A certain unblushing delight in gourmet foods and liquors, new cars, sensational couture, every form of stimulant, sedative and distraction, human and inhuman, are but outward, visible signs of an inward, invisible disgrace that perennially glorifies Matter at the expense of Spirit. Recalling the warning, "As a man thinks in his heart, so is he", one is reminded that the preponderance of sense stimuli has its roots in the daily thought patterns of every individual. Entering on a steady diet of Satisfied Desires, a man or a woman can end up an abnormally distended victim of the desires to which he has surrendered—what Theosophy would term *Tamas* Triumphant.

Obviously, the technique of spiritually triumphant living *begins* with a conscious rebellion against bodily and sense domination of the life. To one with a really deep understanding of the Program, a still more fundamental approach is demanded; to wit, a positive and uncompromising discrimination between all that adheres to and bolsters the temporal Personality, and what lends allegiance solely to the Timeless Universal Spirit (Individuality). In other words, truly spiritual living involves a surrender to the Universal SELF; personal liv-

ing cherishes its limited, *separate* loyalty to the temporary physical self of sense, subject to repeated earth-lives with their imperfections and limitations. While the Theosophical doctrine of Reincarnation does away with the finality of physical death in its program of repeated lives on earth, it *insists* that those lives consist of a dedicated battle against the lethal lures of sensual and material living, which, while pampering the temporary Personality, starve the immortal Individuality.

It is in the frequently unconscious surrender to the senses and their demands that the spiritual pilgrim becomes, little by little, the prisoner of the body and its steadily encroaching tyranny. This physical servitude sets up unnumbered limitations to a perfect manifestation of the Timeless Self. Under the delusion that he *is* a separate entity, justifiably dedicated to his own separate, personal objectives (in the pursuit of which a million other entities of like mind can offer unlimited competition) the prisoner of Time is passionately concerned with triumphing over sizeable competition. The weak point in his strategy is his insistence upon his separateness from the Overall Pattern of Spiritual Unfoldment. As a separate entity, he is committed, life after life, to taking care of Number One, without regard to what happens to Nos. Two, Three and Four. This is the curse of a basically *unspiritual* approach to life, that it encourages indifference to the sublime truth that in a Spiritual Universe *all are inseparable parts* of a Spiritual Whole. Brotherhood is not just a sweet, sentimental *idea*. It is the inescapable *condition* of a single Spiritual Source of all life.

Since this condition *is* inescapable, it follows that a life of Joyous Reverence, yielding the fruit of *Emancipation* from bodily servitude must depend upon consciously spiritual living, thinking and acting. Repetition of texts, formulae or mantra alone will accomplish nothing. The disciple *must surrender* the desires, plans, point of view of the Personal Self, to think, act and *be*

One with All. The Goal is not *my* Goal, but that of all mankind. This dead hand of Desire, triumphing over its own *rigor mortis*, must open wide in a gesture of joyous GIVING. He alone who gives for the sheer joy of giving, has the power to turn aside the icy hand of Death—the only death that really matters—death of the Spiritual Pilgrim!

Krishna, in the *Bhagavad Gita*, declares: "Final emancipation immediately results from such renunciation." This renunciation he places above mere "head knowledge", above "constant practice", above "medita-

tion", because until the disciple has renounced all that might in any sense be regarded as "his own" (separately), all of these—"knowledge", "constant practice", "meditation",—can be colored by or polarized towards the desires of the separate, Personal Self.

To the Theosophist the words, "Thy will, not mine, be done" are only partially acceptable because not until "my will" is *wholly identified* with the Will of THE ONE am I an emancipated, hence wholly dependable servant of The Supreme.

H.P.B. AND THE GNOSTICS

BY RICHARD SATTELBERG, B.A.

"He is a man in the world, but a King in the Light" —Pistis Sophia

To the student into Christian origins, the relationship of the latter to the early Gnostic sects is a fascinating one to observe. Most Theosophists who have studied H.P.B.'s writings closely have been well-aware of her attention to these groups. The present article is an attempt to present in a concise manner some significant features of her treatment of them.

I. Gnosticism in the *Esoteric Character of the Gospels*.

In the above essay, first published within the pages of her English journal *Lucifer* in 1887, H. P. Blavatsky called attention to the Gnostics in her attack upon two vital Gospel themes: (1) the life of Jesus and (2) the drama of his subsequent death on Calvary's cross. She maintained that both the name Christos and certain "astronomic-mystical allegories" originated with the Gnostics, of whom Paul was a member and Initiate. A reference is made to Paul's words in Galatians iii, 1-5 which strongly reproves the latter for having undergone a regressive transition in belief from "the Spirit (of Christos)" to that of one "in the flesh"—i.e.,

"a corporeal Christ." This distinction is an important one to keep in mind, for the Master K.H. denied that the Jesus of the 1st Century A.D. was an historical personage; he was only a "spiritual abstraction" (the Master was well-aware of the Talmud traditions which placed the real Jesus in the reign of Alexander Janneus who lived 104-76 B.C.).

G. R. S. Mead, the famed Theosophical scholar, also drew attention to the various renderings of Christos. He pointed out the blunder the early Christians had made in confusing Christos with Chrestos ("good man"). He was additionally cognizant of Christos being the familiar Greek equivalent for the Hebrew Messiah, anointed (*vide* his discussion of the Gnostic Marcionites in *Fragments of a Faith Forgotten*). Christos, according to H.P.B., has an esoteric meaning of "atman" when applied to the Universe and "atma" when applied to the individual (cf. *The Secret Doctrine*, Vol. I, 132).

Returning to point (2) above we learn that the Gnostics were extremely secretive

about the nature of their mysteries; hence the Gospels are an enigma to the uninitiated. H.P.B. thought that St. John's Gospel was "purely Gnostic" and was impressed with "the genius which was displayed in the blending of the purely Egypto-Jewish, Old Testament allegories and names, and those of the pagan-Greek Gnostics, the most refined of all the mystics of that day." [Various Gnostic schools were particularly active during the 2nd Century A.D.—R.S.] Also, in regard to the Gnostic mysteries she states: "The Gnostic Records contained the epitome of the chief scenes enacted during the mysteries of Initiation, since the memory of man; though even that was given out invariably under the garb of semi-allegory, whenever entrusted to parchment or paper."

To become aware of hidden Gnostic truths, current scholars will have to pay heed to the works of H.P.B. It is up to Theosophical writers to continually call attention to her achievements in this area and thereby challenge the popularly accepted right; as she herself said, "of the Church fathers to cover the whole [i.e., the 'oldest and most sacred teachings' of the Gnostics] with an epitheme of euhemerized fancy."

As an example of how the Gnostic teachings have been relegated to second-hand importance, H.P.B. cites the works of Basilides (who flourished c. 130 A.D.). Basilides "the philosopher devoted to the study of Divine things" (in Clement's words) wrote some twenty-four volumes entitled the *Interpretations upon the Gospels* (note the strong connection with 'Christian' writings). Unfortunately, all of these volumes were burned under the auspices of the early Roman Catholic church—and this upon the authority of one of their own historians, the notorious Eusebius (*Hist. Eccles.* Book IV, Chap. 7). Such a literary loss is virtually incalculable in the light it would throw upon the early Gnostics and Christian beginnings, for the above works were written long before the "Canonical" bible was officially sanctioned at the Council of Nicea in 325.

Basilides' doctrines as described by Tertullian, despite the fact that they come to us from the hands of a second-hand Christian authority still display similarities with the esoteric philosophy. As Tertullian relates:

"After this, Basilides, the heretic, broke loose. [Please note: Tertullian was himself a former heretic.—R.S.] He asserted that there is a Supreme God, by name Abraxas, by whom Mind (Mahat) was created, whom the Greeks called *Nous*. From her emanated the Word; from the Word, Providence; from Providence, Virtue and Wisdom; from these two again, Virtues, Principalities, and Powers were made; thence infinite productions and emissions of angels. Among the lowest angels, indeed, and those that made this world, he sets last of all the god of the Jews, whom he denies to be God himself affirming that he is but one of the angels." —Tertullian, *The Prescription Against Heretics*.

The above passage is a clear indication of why the Gnostics were persecuted and no longer significant after the 3rd Century. This, despite the claim of H.P.B. that they were indeed "the legitimate offspring of the archaic wisdom-religion." Traces of their writings can still be found in Kabalistic works like the *Zohar*. And with the current translations of the 1945 finds at Naga Hamadi appearing (such as *The Gospel of Thomas* and *The Gospel of Philip*) we have far more of the Gnostic output than did both H.P.B. and Mead in their day; certainly more in any case, than the "few unrecognizable shreds" spoken of by the former some 77 years ago.

II. Some Gnostic References in *The Secret Doctrine*.

Perhaps the most noticeable references to the Gnostics in *The Secret Doctrine* are in connection with the *Pistis-Sophia* (Knowledge-Wisdom) treatise. This treatise, incidentally, was still untranslated at this time (1888) though Mead translated it from Latin into English a few years later, in 1896.

H.P.B. at this time was deeply interested in the serpent symbolism of the Gnostic Ophites. This belief she held was also shared by many of the early Christians, i.e., that of a "dual Logos" or "Good and Bad Serpent" (Agatha-daemon and Kakodaemon). She also asserted that it was a tenet of Marcus, Valentinus, and the *Pistis Sophia*. In his discussion of the Ophites, Mead also calls attention to the "serpent symbol". He remarks that it played a great part in the Mysteries of the Ancients, especially in Greece, Egypt and Phoenicia" (cf. *Fragments*, p. 183). Also, he says, this peculiar symbol "figured forth the most intimate processes of the generation of the universe and of man, and also of the mystic birth." (*ibid*).

In the *Pistis Sophia* Christos directs the "candidate for initiation" to a god of seven letters, or vowels. This god is a "True and Perfect Serpent" in King's *Gnostics and Their Remains*. Jesus asks the question "Do ye seek after these mysteries?" and continues, "No mystery is more excellent than they (the seven vowels): for they shall bring your souls unto the Light of Lights." H.P.B. interprets the "Light of Lights" to mean "true wisdom" and proceeds to further clarify the serpent symbol by an additional reference to the equally significant Hermetic writings.

"It is on the Seven zones of *post mortem* ascent, in the Hermetic writings, that the 'mortal' leaves, on each, one of his 'Souls' (or Principles); until arrived on the plane above all zones he remains as the great Formless Serpent of absolute wisdom—or the Deity itself."—*The Secret Doctrine*, I, 411.

While all these various illustrations of the serpent belief are helpful and pertinent to the subject, it is in its association with "the universal Logos" that H.P.B. feels is its primary concern. For in the Theosophical rendering the seven-headed Serpent is none other than the "Serpent of Darkness (i.e., 'inconceivable and incomprehensible') whose seven heads were the seven Logoi"

of the "first manifested light" (or universal Logos).

The Gnostics crop up once more in *The Secret Doctrine* section "The Seven Creations" (*vide* II, Section XIII). Irenaeus wrote sarcastically of the Gnostic "Eighth Creation". This eighth creation displayed several polarities, i.e., it was "good and bad, divine and human". This belief is traced by H.P.B. to the Vishnu Puranas, which speak of an eighth creation, *Anugraha*. The latter has qualities of "goodness and darkness". Thus the early Gnostic teachings, though reduced to but a pale reflection of their actual meaning by contemporary Christians, are shown to be identical with Hindu teachings hundreds of miles away and, one would think, separated as much by time, as by distance.

The "gods" of the Gnostics were numerous. The chief one was Ildabaoth (Ilda, "child" and Baoth, "the egg"). These gods are now revealed by H.P.B., apparently for the first time, as *astral* entities. The six spirits produced by Ildabaoth out of himself are evidently copies from the Hindu teaching of Manu and his ten self-produced Prajapatis. Suffice it to say that perhaps the principal motive in dealing with the Gnostics is to show the identity of many of their doctrines with oriental ones: one of H.P.B.'s prime tasks was to demonstrate such outstanding correspondences; she was a true pioneer in comparative mythology. Witness also the following:

"In *Pistis Sophia* the four - vowelled name IEOV is in each case accompanied by the epithet of 'the primal, or First man.' This shows again that the gnosis was but an echo of our archaic doctrine. The names answering to Parabrahm, to Brahm, and Manu (the first *thinking* man) are composed of one-vowelled, three - vowelled and seven - vowelled sounds."—*The Secret Doctrine*, I, 449.

As one might suspect, the Gnostic teachings also veiled several of the Seven Principles in man, i.e., atma, buddhi and manas.

Thus the Higher Ego is allegedly composed of (1) Power, (2) the Soul, (3) Counterfeit of the Soul (our Conscience), and (4) Fate or Destiny. H.P.B. interprets (2) as the Fifth Principle (Manas), (3) as the Sixth Principle (Buddhi) and (4) the Seventh Principle (Atma) as Karmic Ego (cf. *The Secret Doctrine*, I, 604). Perhaps it would be wise to mention the Sethians in this context as this early Gnostic sect gave a clear indication also of man's principles. Mead quotes the following from a Sethian book:

"Thus the light ray (human soul) mingled with the water (animal soul) having obtained through discipline and instruction its own proper region, hastens

toward the logos (divine soul) that comes down from above in servile form (body); and along with the logos becomes logos where the Logos has His being, more speedily than iron (hastens) to the magnet."—*Fragments*, p. 216

It would not be fitting to close our discussion of the Gnostics without mentioning that their Sophia (Wisdom) became the Holy Ghost of the Christians, that the Sethians above cited also had a Trinity: Light, Spirit and Darkness, and that H.P.B. drew a parallel between Christos-Sophia and Logos and Sakti. Thanks be to our beloved Founder who has shown us much of esoteric value of the gnosis or knowledge of divine things.

GENERAL SECRETARY'S VISIT TO WESTERN CANADA

This Fall Mrs. Barr and I had the pleasure of visiting the Western Lodges and the happiness of renewing old friendships and meeting new friends. We are very grateful to all those whose many kindnesses helped to make the trip a memorable one for us.

Winnipeg

The first stop was in Winnipeg where Mrs. William Gilmore is the sole representative of the Canadian Society. A meeting was held on September 28th and attended by members of the Wayfarers Lodge of the Canadian Federation of Lodges and by one or two newcomers. The question of holding public lectures in Winnipeg was later discussed with Mrs. Gilmore and Miss Cooil, the President of the Wayfarers Lodge. It was felt that the time was not yet opportune for a series of public meetings but it is hoped to arrange this perhaps in the late Spring of next year.

Calgary

In Calgary on October 1st Mr. Stanley S. Elliott our representative there met us at the airport and that evening there was a meeting at Mr. Elliott's home which was

attended by a small group who meet regularly to discuss theosophical topics.

Edmonton

The next four days were spent in Edmonton where public meetings were held on Friday and Sunday evenings, October 2nd and 4th. Members of the Mercury Lodge of the Canadian Federation came out to both meetings and we had the pleasure of talking informally with them and the Edmonton Lodge members at the refreshment period afterwards. On October 3rd Mr. and Mrs. Emory P. Wood kindly entertained us and the lodge members at their home and again there was an opportunity for informal talks with the members. The two public lectures were well advertised and the lecture hall was centrally located but very few strangers were attracted. This was disappointing as the lodge officials had hoped to interest some new adherents.

Vancouver

We arrived in Vancouver on October 5th and attended a meeting of Orpheus Lodge that evening. A public lecture was held the following evening and again had been well

advertised but few newcomers attended. The members of Vancouver, Orpheus and Canyon Lodges of the Canadian Section and of Hermes Lodge of the Canadian Federation made up the greater part of the audience. In Vancouver it had been hoped that a study group might have been founded as a result of the talk and, if so, I was to have conducted the first meetings of the group but there were no enquirers and so the plan was dropped. On Thursday evening there was a meeting of Vancouver Lodge held at its lodge rooms on Hastings Street and after a brief talk in which I described the condition of theosophical work across Canada there was an informal tea hour when I met all the Vancouver Lodge members.

Victoria

On Friday, October 9th we arrived in Victoria and a well attended meeting was held that evening in the home of Mrs. M. C. Ellis. A number of the members of Besart Lodge of the Canadian Federation were present and Miss Elouise Harrison, a member-at-large at Crofton, some seventy miles away, also attended. In the question period after the lecture the discussion was animated and after that we chatted with the various members and friends. The following day Mr. and Mrs. J. Housez kindly invited us to dinner at their beautiful home on the seashore and in the evening a small meeting of Victoria Lodge members was held in the home of Mrs. R. H. Griffith.

* * *

Arriving back in Vancouver on Sunday afternoon I attended a meeting of Hermes Lodge of the Canadian Federation that evening in their well designed and attractive headquarters on Cypress Street. After the meeting there was an opportunity for a talk with the various members and with Mr. John Barnes who is the Secretary of the Canadian Federation of Lodges.

Then suddenly it seemed the trip was over; all engagements had been filled and while we would have liked to have stayed longer in the very pleasant company of members and friends and, in the more

leisurely atmosphere allowed tentacles of understanding to grow and become firmer, the stern taskmaster time pointed eastward. With the magic of modern transportation we were back home in a brief four hours.

Looking back upon the two weeks and pondering on what had actually been accomplished I feel that the trip did help towards establishing new ties between Headquarters and the members who live far from Toronto. In the East the Executive Members are well known to Ontario members and we perhaps take for granted the frequent opportunities for meeting and talking over theosophical matters, but our Western members have these opportunities only rarely. The visit of Mr. and Mrs. Davy last Spring was much appreciated and all members were very glad to meet them and to get to know them as persons and not as just names in the Magazine. It might be desirable to make more frequent visits to the West a regular feature of our work in Canada.

While I was disappointed that more was not accomplished in helping the Lodges to attract newcomers, I also felt that the intangible results of the visit were constructive.

Once again, Mrs. Barr and I thank the many friends whose warm-hearted kindness and courtesy helped us throughout our visit and will be long remembered and esteemed by us. —D.W.B.

REPORT FROM VANCOUVER

The two Canadian Section T.S. Lodges in this city—the Vancouver Lodge and Orpheus, and the Canyon Lodge in North Vancouver, had the privilege and the very great pleasure recently of welcoming the General Secretary of the Theosophical Society in Canada, Mr. Dudley Barr, and his charming wife, Mrs. Ivy Barr, on their recent trip through the western Lodges of the Section.

The General Secretary and Mrs. Barr

arrived in Vancouver flying over the Rockies from Edmonton on Monday October 5. We had the great pleasure of their company at the regular Orpheus Lodge meeting that evening. Mr. Barr at the invitation of the Lodge President, Mr. Ernest Wilks, took the Chair and gave the members a very comprehensive and interesting account of their trip through the section from Winnipeg westward to Vancouver. He described the various Theosophical centres which had been visited and the way the members were carrying on their activities, and made very clear to us just what the general Theosophical condition is at the present time in this part of Canada.

This first-hand account of the General Secretary's brought us into closer contact with our fellow-members in these centres, made us more aware of their problems and their efforts; linked us all together in our common work for Theosophy, and helped greatly in making us more conscious of the underlying bond of fellowship which exists between all true Theosophical students and which constitutes the sure, unshakable basis of all true Theosophical effort. This achievement—the revitalising of the bond of fellowship—at the various centres, may well represent the most valuable aspect of the journey made by our two Toronto Lodge members, as any lasting contribution to the cause of Theosophy most assuredly is determined between the students taking part in it. In view of this it does seem as if a decision should be made by the Canadian Section to have the General Secretary make these visits through the Lodges more frequently, say every other year.

On Tuesday night, October 6, Mr. Barr gave a splendid Theosophical lecture in the Peter Pan Hall in Vancouver. He dealt with the Basic Theosophical Hypothesis as presented by H.P.B. in *The Secret Doctrine*, high-lighting the teachings of Theosophy re the essential nature of Man as an Immortal Divine Self-Existent Centre of the One Great Life, the Law of Re-birth and Karma,

and the Oneness of all Life.

Mr. and Mrs. Barr spent Wednesday with Mr. Charles Carter, President of Canyon Lodge in North Vancouver and Mr. Ernest Wilks, President of Orpheus Lodge, who took them on a drive up the famous Squamish Highway which is one of the most beautiful scenic drives in this part of the world, resembling the grand scenery of Norway, with its deep, dark, mysterious fiords.

On Thursday evening a joint meeting of the members of the three Lodges, Vancouver, Orpheus and Canyon, was held in the Vancouver Lodge rooms. Mr. Barr was asked by Mrs. Buchanan, President of the Vancouver Lodge to take the Chair. Many aspects of the general, over-all condition of the Canadian Section were discussed at some length, the meeting gradually taking the form of an open, free discussion. Altogether, it was one of the most successful joint meetings we have had here.

Mr. and Mrs. Barr spent the weekend in Victoria, where they again met old friends and where Mr. Barr held a very successful Theosophical meeting. We have a revived, thriving Canadian Section Lodge in Victoria at the present time. The Victoria Lodge has been re-established over the past ten years largely through the earnest efforts of Mrs. Dorita Gilmour and Mrs. A. Akkerman, both former members of the Orpheus Lodge, and Mrs. E. Housez, who was a member of the Edmonton Lodge before moving to Victoria to live. These three students by the steadfast, tireless devotion to the cause of Theosophy, have succeeded in drawing together a number of like-minded and sincere students to unite with them to study and understand the great Truths of Theosophy as given out by H.P.B.

Mr. and Mrs. Barr left Vancouver Tuesday morning, October 13, flying home to Toronto. We hope it is au revoir we say to them, and not goodbye, and that they will both come back again in the near future.

—W. E. Wilks

NOTES AND COMMENTS BY THE GENERAL SECRETARY

I regret to report the death on Sept. 22 of an old member of Toronto Lodge, Mrs. Eleanor Clutterbuck, who for many years took an active part in Lodge affairs until illness prevented any further activity. At the request of the deceased a Theosophical service was conducted by Mrs. H. Barthelmes at the crematorium.

* * *

Official notice has been received of the chartering of a new Lodge in Toronto associated with the Canadian Federation of Lodges. It has been named York Lodge; its President is Mr. Dennis Critoph, now of Vancouver; Mr. and Mrs. Hugh B. Jackson are Vice-President and Secretary respectively of the new organization. Meetings will be held in the Friends' Meeting House at 60 Lowther Ave. Our congratulations and best wishes are sent to the officers and members of this latest Lodge in Canada.

* * *

I was delighted to learn that Mr. Joseph Head of New York who is one of the co-compilers of *Reincarnation, an East-West Anthology*, will be visiting Toronto Lodge on November 17 and 18. Mr. Head spoke for Toronto Lodge last year. His talk was very much appreciated and I am sure that members and friends will look forward to his coming visit in November.

* * *

I have much pleasure in welcoming two new members into the fellowship of the Society, Mrs. A. J. van Schaik of Victoria, and Mr. Richard Williamson of Toronto, both of whom joined in October. I am also pleased to report that Mr. Kartar Singh has been reinstated as a member of Toronto Lodge. Mr. Singh was the founder of the T.S. "News" and will be well known to the older members.

* * *

My annual report to Adyar Headquarters on September 30 showed that membership in The Theosophical Society in Canada in-

creased by 26 over the previous year. We have enjoyed small gains for several consecutive years, and it is gratifying that our fellowship is showing this sign of rejuvenation.

* * *

Mr. E. L. Gardner of England, author of *There is No Religion Higher Than Truth*, has submitted the following resolution for discussion by the General Council at the Annual Meeting in December:

"That the Sections and Lodges of the Society be advised to dissociate themselves from the Liberal Catholic Church. It is desirable that the altars and services of the Church should not be in the halls or rooms used by the Lodges of the Society."

* * *

The Theosophical Publishing House at Adyar has announced that a new edition of *The Secret Doctrine* is ready for sale.

This fifth Adyar edition is again in six volumes, and like the previous ones it contains: a sketch of the life of H. P. Blavatsky; an article on how *The Secret Doctrine* was written; a complete Index of all the volumes together; and a glossary of Sanskrit and other Eastern and occult terms, with cross references.

The six volumes are produced in strong cloth binding with a new and attractive jacket.

Copies may be ordered from Miss N. Potter, Steward for the Toronto Lodge Book Concern.

* * *

As this will be the last issue of *The Canadian Theosophist* to be received by our members and subscribers before the Christmas and New Year Season is upon us, I wish to extend to all our readers my very best wishes.

—D.W.B.

THE ORGAN OF THE THEOSOPHICAL SOCIETY
THE CANADIAN THEOSOPHIST
IN CANADA

PUBLISHED BI-MONTHLY
AUTHORIZED AS SECOND CLASS MAIL BY THE POST OFFICE
DEPARTMENT, OTTAWA, AND FOR PAYMENT
OF POSTAGE IN CASH.

SUBSCRIPTION: TWO DOLLARS A YEAR



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LETTERS INTENDED FOR PUBLICATION SHOULD BE
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PRINTED BY THE BEAMSVILLE EXPRESS,
BEAMSVILLE, ONT.

VICTORIA LODGE

The Victoria Lodge in Victoria, British Columbia, the Charter of which dated back more than twenty years, was revived in 1956 by a small active group.

The first meeting was held on White Lotus Day, May 8th of that year and since this time the Lodge has convened regularly in premises which were made available by a friend.

Subsequent developments and the enthusiasm of the Victoria Lodge members has led to the taking over of what is intended to be a permanent Lodge room in the Kresge Building. The address is Room 207, 1104 Douglas Street, Victoria, B.C.

The larger and more central facilities it is hoped will attract a greater membership and in addition make the small Library more accessible. —E.H.

TORONTO LODGE GREET INTERNATIONAL VICE-PRESIDENT

Mr. James S. Perkins, Vice-President of the Theosophical Society, spent the week-end of October 24-25 in Toronto.

On the Saturday evening at 52 Isabella Street Mr. Perkins addressed a members only meeting and Theosophists from several nearby Lodges attended.

On the Sunday evening a public lecture "An Occult View of Space" attracted a large audience and in the question period which followed the lecture a number of questions were put to the speaker.

After the meeting refreshments were served and this gave those present an opportunity to meet Mr. Perkins.

DR. AND MRS. L. J. BENDIT VISIT TORONTO LODGE

On September 9 and 10 Toronto Lodge welcomed Dr. and Mrs. L. J. Bendit.

On September 9 at 52 Isabella Street Mrs. Bendit spoke on "Occultism, True and False".

On September 10 Dr. Bendit addressed the audience on "The Crisis in Human Affairs".

Both meetings attracted a large audience to the Lodge.

That same evening Dr. and Mrs. Bendit were guests on a late-night special-interest radio programme, carried over stations CBL and CBC-FM. In an uninterrupted 50-minute interview the two Theosophists answered questions concerning psychic phenomena and related subjects.

LETTERS TO THE EDITORS

The Editors,

The Canadian Theosophist

In the name of the members of our Italian Section, I thank you very much for having published in the issue, July-August, 1964 of your magazine *The Canadian Theosophist*, a large extract of the Report which I delivered on May 1st, 1964 at our National Congress held at Perugia.

Since I was elected General Secretary for the Italian T.S. two years ago, we are struggling very hard in order to bring again our Section more in harmony with the fundamental Teachings of the Esoteric Philosophy as given by the Adepts, particularly through H.P.B.! I can assure you that it is really a very arduous task, but we hope that our efforts will bring in due time their fruits. But it is also good and encouraging for our members to see and to feel that we are not alone in this not easy struggle: thank you very much!

With my best good wishes for your work and my most fraternal greetings,

Roberto Hack

Il Segretario Generale

☆ ☆ ☆

The Editors,

The Canadian Theosophist

Dr. Shearman feels himself misrepresented in my comments upon his letter which (one amongst many) appeared in the *English Journal* and was later re-printed in *The American Theosophist* for July. This, for the reason that I did not mention his citation of inaccuracies (which do not affect the main contention) which he claims entirely disqualifies Mr. Gardner's booklet *There Is No Religion Higher Than Truth* and its conclusions. He also denies my statement that this booklet offers factual proof—the kind of proof accepted in a court of law—that Mr. Leadbeater was entirely deluded with regard to the messages he "brought through" from the Lord Maitreya and from the Master K.H.

I have read and re-read Dr. Shearman's

letter but can find no particle of evidence for this latter contention of his.

This is a matter of great importance. It is not a matter of C.W.L. making mistakes; of fallibility or infallibility, as some contend; it goes to the root and undermines all his clairvoyant pronouncements. If it can be shown—as Mr. Gardner does show—that C.W.L. brought through innumerable messages, over a period of years, from a phantom Lord Maitreya and a phantom Master K.H.—creatures of his own imagination—messages handed around to important officials of the T.S., and later published in a book *The Masters and the Path*, sponsored also by Mrs. Besant, then none of his other clairvoyant statements has the slightest right of acceptance unless supported by evidence from other non-psychic sources. The only instance of his clairvoyance which received such factual support, is his recognition of Krishnamurti as an exceptional individual, when he was but a boy.

The importance of this matter cannot be over-emphasized. The Theosophical Society as a whole has accepted C.W.L.'s psychic pronouncements as true, and has been solely nourished upon Neo-Theosophy, the philosophy based upon them, aided and sponsored by A.B. For the whole of this century this travesty of Theosophy has been studied and put before the public as Theosophy. Anyone approaching the T.S. to find out about Theosophy has been side-tracked into Neo-Theosophy, which has acted as the chief obstacle in the world to the spread of Theosophy.

This great evil which overtook the T.S. stands a good chance now of being overcome—first by the President directing the attention of the Members to the study of *The Mahatma Letters* and the works of H.P.B., and second by this booklet of Mr. Gardner's which for the first time, brings forward factual proof of Mr. Leadbeater's deluded psychism.

It is impossible for the Membership to examine and compare Neo-Theosophy with

Theosophy without much travail and heart-burning. The search for truth never was, or can be, easy or pleasant. But who, having become adult with its trying responsibilities, would care to go back to pleasant and irresponsible childhood?

W. E. Wilks

* * *

*The Editors,
The Canadian Theosophist*

Since an article by Mr. L. Gordon Plummer in your issue of Sept.-Oct., 1964, is offered as an answer to an article by myself which appeared in *The American Theosophist*, I should be grateful for an opportunity not exactly to reply to Mr. Plummer but to set out a little more fully the grounds for my own attitude and that of some others in our Society to certain matters which are of interest to us all.

Mr. Plummer and some other contributors and correspondents to recent issues of *The Canadian Theosophist*, and also Mr. E. L. Gardner in his recent booklet, have all held that if we wish to know what is the view held by true Adepts we have only to refer to *The Mahatma Letters to A. P. Sinnett*. To quote Mr. Plummer, "We have only to read their own words in *The Mahatma Letters to A. P. Sinnett* in order to gain a clear picture of their own attitude . . ."

It is because I do not share in this estimate of the *Mahatma Letters* that I do not share certain opinions that would seem to follow from it. In the *Letters* I have found much that is valuable and illuminating; but I have not found in them that uniformly authoritative quality that they have come to have—unfortunately as it seems to me—for some members of our Society. In my view, these letters cannot be regarded as representing to more than a limited extent the words or attitude of the Masters of the Wisdom. Since Madame Blavatsky, who was much closer to these letters than we are today, closer indeed than any other person, also rejected the claim that they had this specially authoritative character, I may

quote her words. In *Lucifer*, vol. iii, p. 93, she wrote:

"It is hardly one out of a hundred occult letters that is ever written by the hand of the Master in whose name and on whose behalf they are sent, and the Masters have neither need nor leisure to write them; and when a Master says, 'I wrote that letter,' it means only that every word in it was dictated by him and impressed under his direct supervision. Generally they make their *chela*, whether near or far away, write (or precipitate) them, by impressing upon his mind the ideas they wish impressed, and, if necessary, aiding him in the picture-printing process of precipitation. It depends entirely upon the *chela's* state of development how accurately the ideas may be transmitted and the writing-model imitated."

Thus H.P.B. held that nearly all the so-called Mahatma letters came, not directly from the persons whose signatures are on them and in whose handwriting they come down to us, but through the efforts of intermediaries whose personal limitations necessarily brought an element of inaccuracy and unwisdom into some of the letters. But privately she had gone much further than this. In a letter of January, 1886, reproduced in the introduction to *The Early Teachings of the Masters 1881-1883* edited by C. Jinarajadasa and also in *The Theosophist* for August, 1931, she declared that on many occasions a *chela* was simply directed to answer a correspondent to the best of his ability on the Master's behalf, evidently using the Master's signature and handwriting. She was much disturbed by the results which followed from this.

"How many a time," H.P.B. wrote, "was I, no Mahatma, shocked and startled, burning with shame, when shown notes written in their two handwritings . . . exhibiting mistakes in science, grammar and thoughts, expressed in such language that it perverted entirely the meaning originally intended." She was referring to letters purporting to come from the Masters M. and K.H. In short, H.P.B. herself regarded the letters,

not as a reliable authority, but as the end product of a psychological process which we cannot wholly understand and which rendered them very fallible. She regarded them as being sometimes a travesty of what correspondence from a real Master of the Wisdom ought to be.

There is a further grave disadvantage under which many of these letters labour if they are to be represented as authoritative. As original documents they do not exist! Many, like the much quoted Letter 10, come down only as transcripts in the handwriting of A. P. Sinnett or some other person, whether made accurately or otherwise we have no means of knowing.

Some, too, which are quoted as "Mahatma letters" and as being the authoritative words of a Master of the Wisdom are found not to be documents of this character if we look into their source. For example, Mr. Gardner in his booklet quoted Letter 134 as being the words of the Master M. In actual fact the editors of *The Mahatma Letters to A. P. Sinnett* had recorded this only as having been written down by H.P.B. and not as being a holograph Mahatma letter. But those editors unfortunately do not go on to record the further important and significant facts that this letter was first printed in *The Path* by W. Q. Judge in 1893 after H.P.B.'s death and that its authenticity was strenuously repudiated by Colonel Olcott who, in the supplement to *The Theosophist* for April, 1895, said that this message was "a false one" and one which "grossly violates that basic principle of neutrality and eclecticism on which the T.S. has built itself from the beginning."

If one held to a doctrine of "scriptural inerrancy" with regard to *The Mahatma Letters to A. P. Sinnett*, one would naturally hold a view substantially different from mine with regard to the contributions of later leaders in our Society. But there seems to be no place in the Society or in human life for a doctrine of inerrancy with regard to any authority.

I should like in conclusion to refer to your own editorial comment in the correspondence columns of your last issue, to the effect that "It is doubtful whether more than a few of the nearly 150 letters were known to Adyar leaders before publication of *The Mahatma Letters to A. P. Sinnett*." While this may be true of the more personal letters, it would seem that those letters which contained "teachings" were much copied and circulated and well known. See, for example, C. Jinarajadasa (ed.) *The Early Teachings of the Masters 1881-1883*, p. xi, sq. Two volumes of Mahatma letters, or portions of such letters, had already been published from Adyar shortly before Trevor Barker's edition of *The Mahatma Letters to A. P. Sinnett* appeared. There is also evidence that later leaders of the Society, while valuing much that is in the letters, took much the same attitude of sceptical reserve as did H.P.B. and Colonel Olcott towards any general claim of an inspired or authoritative character for them.

Hugh Shearman

THE THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, yet remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendor have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.

Idyll of the White Lotus

SECRET DOCTRINE QUESTION AND ANSWER SECTION

CONDUCTED BY GEOFFREY A. BARBORKA

Readers of The Canadian Theosophist are invited to participate in this feature by sending their questions c/o The Editors to be forwarded to Mr. Barborka.

Question. In your opinion, what should be a student's attitude when he runs across seeming discrepancies in *The Secret Doctrine*?

Answer. I am grateful for the opportunity of answering this question and I should like to respond in the manner of a "person to person call," indicating seven steps of procedure.

1. Do not be in a hurry about formulating your opinion. You will fashion a *mental block* if you do so. Therefore, wait!

2. Get a sheet of paper. Draw a line down the middle of the sheet. Copy out *by hand* all the "pros" on the left-hand side, and all the "cons" on the right-hand side. (There is an occult process involved in copying difficult passages by hand.)

3. Look up in *The Secret Doctrine* all the passages you can find upon the "seeming discrepancies." Do not be satisfied with one or two references. Copy these out by hand, too.

4. Place all references in a prominent position on your table, but still do not formulate an opinion.

5. Now look up a subject directly opposite to the one you are in doubt about. For instance, if you are in doubt about Prakriti, look up Purusha. If you are in doubt about "Love," look up "Hate." Or, look up any other subject. You will be surprised what you will discover when searching for some other topic than the one you really want. Try this out!

6. Read over all your references every day for one week. But do not formulate an opinion.

7. Allow a fortnight to go by without thinking about the "seeming discrepancies".

After two weeks' time see if you do not have some new ideas upon the subject. Remember: the esoteric doctrine had more than one key for reading its lines: "it was interpreted and its mysteries unlocked . . . with *seven*, not two, or at the utmost, three keys." (S.D. II, 632) And "as there are seven keys of interpretation to every symbol and allegory, that which may not fit a meaning, say from the psychological or astronomical aspect, will be found quite correct from the physical or metaphysical." (II, 22)

Question. Why does *The Secret Doctrine* deal so largely with metaphysics and abstractions, instead of with ethics and matters that might be of practical value to the student in the living of his every-day life?

Answer. The answer to this question is not as difficult as might be suspected, although it is most likely unsuspected. The reason: *The Secret Doctrine* is an incomplete work. It was intended to consist of four volumes. Only two were published during H.P.B.'s lifetime. She passed on before completing the fourth volume. The proposed volume was intended to convey the material which the questioner calls for: practical advice for the living of the daily life.

Be that as it may, the following observations may be made. As *The Secret Doctrine* is an exposition of the Esoteric Philosophy it does deal with metaphysical concepts. Nevertheless, because of these concepts which are postulated, it does give compelling reasons for applying its ideas and ideals to daily living; therefore it is of great value to pursue its study.

In illustration: thorough knowledge of the Skandhas alone (*not* a superficial glance at the subject) would revolutionize one's con-

cept in regard to daily living. So would knowledge of the Eye of Dangma.

Pursuing the subject further by means of a practical example. If a person were thoroughly imbued with the idea that every time he thinks a hateful thought he is adding to the sum-total of hatred in the world, and because of this it is bound to react upon him eventually (because he sent forth hatred), would he persist in this? But that is not the only facet. Every weak-minded individual becomes affected without knowing why he is affected. Hateful thoughts tend to produce hateful acts; because they are implanted in the Astral Light. They are then reflected upon the physical world. "Metaphysical concepts," a scoffer remarks, "which cannot be proved." "So are electrons," is our rejoinder, "yet everybody talks about them."

Does not knowledge about the after-death states, provide a good, practical reason for living one's life to the best of one's ability? Doctrine after doctrine may be enumerated in support of the practical value contained in the teachings, which may be applied in the living of one's every-day life.

Question. Is the fifth principle—the personal ego, Higher Manas—an independent principle in itself? Will you please cite a few *Secret Doctrine* references to illustrate your view?

Answer. There seems to be a confusion in the use of terms in this question. Then, in connection with the concept of regarding Higher Manas an independent principle: this is due to an endeavor to classify the functioning aspects of man's principles into a seven-fold division—by dividing Manas into Higher Manas and Lower Manas. This gives an excellent description of the functioning aspects of the Mind-principle, Manas. However, *The Secret Doctrine* prefers not to characterize Higher Manas and Lower Manas as independent principles. Instead, Manas is described as functioning in human beings in a dual aspect. When associating with Kama, the desire principle, it forms the personality, along with the three

lower principles: Prana, the life-principle; Linga-sarira, the model body; Sthula-sarira, the physical body. Thus it is Lower Manas that is the "personal ego." Higher Manas, when linked with Buddi, is termed the individuality.

Here are the citations requested:

"'Manas is dual—*lunar* in the lower, *solar* in its upper portion,' says a commentary. That is to say, it is attracted in its higher aspects towards Buddhi, and in its lower descends into, and listens to the voice of its *animal* soul full of selfish and sensual desires.'" (S.D. II, 495-6)

"Indra, now characterized as 'the god of the firmament, the personified atmosphere'—is in reality the cosmic principle *Mahat*, and the fifth human—*Manas* in its dual aspect: as connected with *Buddhi*; and as allowing himself to be dragged down by his *Kama*-principle (the body of passions and desires)." (II, 614)

Question. The order in which the Elements developed in the Four Rounds is given as: ". . . Fire, Air, Water, Earth" and a footnote reemphasizes the accuracy of this by saying: "The order in which these Elements are placed above is the correct one for esoteric purposes and in the Secret Teachings." (I, 252) Again, on page 260 we read: "The Second Round brings into manifestation the second element—AIR . . ." We have checked all three editions of *The Secret Doctrine* and find in all three the following wording as on page 251: "The Second Round brought forth and developed two Elements—Fire and Earth . . ." Is "Earth" here a misprint?

Answer. In view of the citations presented one would be inclined to think that "Air" was intended in the last quotation. However, there is one point that should be taken into consideration before dismissing the subject. It is this. Just as *The Secret Doctrine* states that every one of the seven principles—into which the human constitution is divided—has seven aspects, or as

(Continued on Page 119)

HERBERT A. W. CORYN, M.D., M.R.C.S.

BY IVERSON L. HARRIS

"A man is as his companions, and we have selected the noblest of all Companions. We are in the way of outgrowing all pettiness of nature, of surmounting all faults; we have shouldered the world and become one of its helpers. We cannot any more, after that, even think of another person without helping him; we cannot strongly purpose to help another's growth without ensuring that now or at some time our blessing will come home to him when most he needs it; he may not know from whom or from whence comes that help, that sudden lifting of a load, that sudden light in his heart, that gleam in his grief or perplexity; but it will be nevertheless there for him. We shall never again be lonely; the pulse of the waves of all life is on our heart; we share the yet painful life of all humanity; and though in that way we have to take up that great pain, we have the constant joy of lessening it."
—*The Thread of Purpose*, by H. Coryn. (1)

From the late 1880's when Dr. Coryn visited H. P. Blavatsky at her residence in London, 17 Lansdowne Road, Holland Park, joined the Theosophical Society and later became a member of her Inner Group, until his death at Point Loma, California, on November 7, 1927, the 'Thread of Purpose' about which he wrote in 1901, was the *satratman* of his own dedicated life.

During the last twenty-seven years of Dr. Coryn's latest sojourn on earth, the present writer knew him intimately, benefitted from his surgical skill, was stimulated by his lectures and writings. Many readers were enriched by his able editing of *The New Way*, from its first issue in November, 1911, until his death. It was published monthly primarily for gratuitous distribution in prisons, but was also valuable 'For Prisoners and Others, Whether Behind the Bars or Not', as stated on its masthead.

Going back in history, Dr. Coryn's diploma as an F.T.S. was signed by Mme. Blavatsky and Colonel H. S. Olcott, the President. On April 18, 1890, a lodge was opened at Brixton, England, under Dr. Coryn's presidency. It was he who presided at the meeting held at 23 Great Cumberland Place, London, at 2:45 p.m. on July 4, 1895, for the purpose of organizing 'The Theosophical Society in Europe' by the supporters of William Q. Judge, who had been

denied a hearing the day before at the convention of 'The European Section, T.S.', presided over by Col. Olcott. Dr. Coryn, Dr. Archibald Keightley and Mr. D. N. Dunlop were appointed a committee of three to consider a constitution for 'The T.S. in Europe.' The next day, July 5th, on the motion of Dr. Coryn, William Q. Judge was unanimously and with acclamation elected President of the Theosophical Society in Europe. The following officers of 'The T.S. in Europe (English Branch)' were elected: *President*, Dr. Archibald Keightley, with power to appoint secretaries as required; *Vice-President*, W. A. Bulmer; *Treasurer*, Henry T. Edge. 'The T.S. in Europe (Irish Branch)', also elected its officers: *President*, D. N. Dunlop; *Vice-President*, George W. Russell; *Treasurer*, Fred J. Dick. (2)

On the 21st of March, 1896, William Q. Judge died. The name of his magazine, *The Path*, founded in 1886, was continued in April under the name *Theosophy*. Several succeeding issues were devoted largely to tributes to Judge's memory. Under the title of 'His Light', Dr. Coryn contributed the following memorial in the June number:

"It is not an easy task to write anything concerning W. Q. Judge. Nothing real can be placed on paper. I personally was not aware that I really knew him till it became necessary to defend him, and,

as it then seemed, to protect him. Entering upon that duty, a deep, and till then hidden tie became evident, manifesting as the profoundest affection for the personal man of him. It was not till later still that I discovered more, and since then till this day ever more of that tie. The Light that came from him was the same as that which came from H.P.B., and is in some measure also in the hearts of all who love either of them. It is of the very central essence of our being as Theosophists, the cause of the love we bear to Teachers and the love itself. It needs for its reawakening in each successive life but the merest moment of personal contact. And that moment came with the attack. He helped us from within and from without; was never ruffled, never irritated, never contemptuous, untiring in response. It is useless to make many words, and because a personal note is for the moment to be sounded, though my outer contact with him was neither frequent nor prolonged, I will say that the help he gave me must bear fruit for all time; that he showed the deepest knowledge of my inner necessities, weaknesses, and possibilities; that he was to me wise Teacher, and friend to the very centre; and that his utter integrity and fullness of his humanity helped me to the fashioning of an ideal of the perfect man. For which reasons his memory, the mere sound of his name, awakens an emotion that cannot be done into words, and that is in no way affected by the thought and the knowledge that he yet moves among the ranks. And all of this is only the corroboration of what will be said and has been said by our brothers through the world."

In November, 1897, the name of the magazine *Theosophy*, was changed to *Universal Brotherhood*, under the editorship of Katherine A. Tingley and E. A. Nereshcimer. In the December issue, on Page 93, there is a picture captioned: 'DR. ARCHIBALD KEIGHTLEY AND DR. H. A. W.

CORYN, President and Vice-President of the Theosophical Society in England.'

It would be beyond the scope of this article to trace the vicissitudes of the various fragmentations of the original Theosophical Society which followed the 'split' in 1895. Our present purpose is merely to sketch the Theosophical role that Dr. Coryn played thereafter. In a report from Mrs. Alice Cleather published in the January, 1896, issue of Judge's *Path*, she speaks of the new magazine, *The Theosophical Isis*, edited by Herbert Coryn and printed by his brother, Sidney Coryn, at the recently organized Theosophical Book Co., 77 Great Portland Street, London, W. It was reviewed in the March issue of Judge's *Path*. In March of the next year, 1897, the first issue of *The Grail*, also edited by Herbert Coryn, was issued by the Theosophical Book Co. On October 15, 1897, *The Grail* and *The Irish Theosophist* were amalgamated into *The Internationalist*, with Herbert Coryn and George W. Russell as Co-Editors. According to the legend on the cover, this magazine was 'Published at Dublin, 13 Eustace St.; London, 77 Great Portland St., W.; and New York, 144 Madison Avenue.' *The Internationalist* later became *The International Theosophist*, edited successively by H. A. W. Coryn and F. J. Dick, Alice L. Cleather and F. J. Dick, and eventually by Mr. Dick alone. In 1905 it was merged with *The Theosophical Chronicle* and became *The International Theosophical Chronicle*, edited jointly by F. J. Dick and Herbert Crooke.

In Volume 1, No. 6, of *The Internationalist*, dated March 15th, 1898, there is published an extended report of Special Convention of the T.S. in Europe, held on February 23, 1898, at 3 Vernon Place, Bloomsbury Square, London, W.C., of which Mr. F. J. Dick was appointed permanent Chairman. "Dr. Coryn handed the Chairman the Universal Brotherhood Constitution, which he then read, after mentioning that it had been adopted practically unanimously at the American Convention on February 18th." An international Committee on Resolutions

had been appointed, of which Dr. Coryn was elected Chairman. By a majority of 16 to 1, the Committee recommended far-reaching Resolutions for adoption by the Convention, which were read by the Chairman. The broad scope of these resolutions can be judged from the following principal clause:

“Resolved, That we, the delegates and representatives of all branches of the Theosophical Society in Europe now in Convention assembled, and having full power to act on their behalf, hereby declare that we fully and unequivocally adopt and accept the plan hereby presented by the recognized Leader of the Theosophical Movement, and the Outer Head of the Esoteric School, Katherine A. Tingley, as being necessary to unite at the beginning of this great cycle all departments of theosophical work in one organization, and under the direction of one Leader and Official Head, Katherine A. Tingley.”

In support of the Committee's Resolutions, Dr. Coryn said in part:

“With regard to leadership, we know that the T.S. was founded by one woman, whom we have dared to recognize as the messenger of the Lodge of Light which we have dared to believe in. We know that one woman swayed the policy of the Society while she lived; we know that W. Q. Judge took up the work on the line she laid down, and we know that it has been so continued by the third leader whom we recognized two years ago—the third and last messenger of that Lodge by which we exist spiritually—and we know that she was appointed to take up the work which H. P. Blavatsky and W. Q. Judge laid down. And we know when we have done what they advised against we have met with utter failure; when we have worked without advising with them our attempts have been only partially successful; but when we have done what they advised, our labours have been abundantly blessed.

“Shall we any longer hold timidly back because they shy at the word despotism? Let us have a despotism of *Adepts!* In the golden age they had a Wisdom Teaching, and there were those who held the mighty sway of King Initiates. Those days will come, have come again; the Adept Leaders will live openly among men, and take once again the place they held in primeval days; it is under the guidance of a King-Initiate that the UNIVERSAL BROTHERHOOD will be ruled.”

The Internationalist report adds: “After some discussion the Resolutions were carried, amid great applause, by a majority of 106 to 3, subject to ratification by the Branches.”

That Katherine Tingley was endowed with the charisma to arouse such enthusiastic and unquestioning loyalty in men of Dr. Coryn's calibre and in scores of other intelligent members in different parts of the world bespeaks rare qualities of leadership. The nuministic attitude of the members towards her enabled her to establish and keep alive through many vicissitudes the unique institution at Point Loma, which stood for more than four decades as a symbol of ‘a bright new world’ to hundreds inside and outside the ranks of Theosophists.

In the summer of 1898, at the close of the Spanish-American War, Dr. Coryn served as the Chief Medical Officer of the International Brotherhood League's War Relief Corps, organized by Katherine Tingley, who established a tent hospital at Montauk, Long Island, New York, for the care of sick and wounded soldiers arriving from Cuba, some of whom were desperately ill from indigestible, contaminated food and water, running high fevers, some with malaria.

On September 24, 1898, President McKinley wrote from the Executive Mansion, Washington, to Katherine Tingley, President of the International Brotherhood League, as follows:

“Dear Madam:

“I have been interested in the representations that have been made to me

concerning the effective work of the International Brotherhood League and am glad to know that it is securing such good results in its labors among the sick and wounded soldiers and sailors.

"Assuring you of my hope that it may be abundantly successful in its most worthy undertaking, I am,

"Very sincerely yours,
(Signed) WILLIAM MCKINLEY."

On February 2, 1899, a relief expedition, organized by Katherine Tingley and members of the International Brotherhood League, left New York for Cuba on the U.S. Transport *Berlin*, furnished by President McKinley, who ordered the officials of the War Department to see that the members of the League were given all protection in the Island. Dr. Coryn was again the Chief Physician on the Staff of the I.B.L. workers, whose labors in succour of the sufferers from the ravages of the War with Spain won high praise and full co-operation from the U.S. War Department and from other American and Cuban officials, particularly from General Leonard Wood, the American Administrator, and Hon. Emilio Bacardi, Mayor of the City of Santiago de Cuba.

Returning from the relief expedition to Cuba, Dr. Coryn rendered valuable service at the Universal Brotherhood Headquarters, 144 Madison Avenue, New York. When the International Headquarters was moved to Point Loma in 1900, Dr. Coryn became a member of the Medical and Literary Staffs there. On July 7th of that year, he wrote to an old friend, Mr. E. E. Syngé, giving a detailed description of the humming activities at Point Loma, in which he described Mrs. Tingley as 'omnipresent.' "All goes as smooth as skating on ice," he said.

Dr. Coryn's twenty-seven years at the Point Loma T.S. Headquarters have been briefly sketched at the beginning of this paper. Besides the periodicals already listed, which Dr. Coryn himself edited, he was a contributor to H.P.B.'s *Lucifer* in London, to *Judge's Path*, to *Universal Brotherhood* and *Universal Brotherhood Path*, and reg-

ularly to the weeklies published at Point Loma from 1900 to 1911 successively under the names of *The New Century*, *The New Century Path*, and *The Century Path*, also to the monthly *Theosophical Path*, from the date of its launching in July, 1911 until his death in 1927.

In 1920, when Count Sergius Witte's *Memoirs* were published, besmirching his kinswoman, H.P.B., Dr. Coryn wrote:

"Every attack upon H. P. Blavatsky must be welcomed by those who knew her and have remained loyal to her work and purpose. For it is one more opportunity for them to put on record their love of her and their reverence for her as a Teacher, and also their gratitude to her for having awakened them to recognition of their higher possibilities. They know that her life was ideal in its unselfishness and devotion, wholly consecrated to the work she had taken upon herself, wholly motivated by love of the race. In the coming centuries she will take her place as one of the line of the great spiritual Teachers of Humanity." (3)

A few months later Dr. Coryn expanded on the same theme. As a member of H.P.B.'s Inner Group, his words carry more than ordinary weight:

"Every attack upon H. P. Blavatsky naturally calls forth a renewed expression of love and reverence from those who knew her best. This is really the final reply to such attacks, whatever others may also be necessary—often better and more convincing to those who did not know her than one more direct. We who really knew her as she was tell what we saw, picture her as we knew her, say what she did for us and what she was trying to inspire us to do and to become. The picture can stand of itself as a sufficient reply to the slanders; for there is nothing in common between this and the grotesque picture which her enemies desire that the public should accept as her likeness. It would indeed be also enough to point to her writings, without any dir-

ect testimony of ours. The nobility and power of the writer's character, her love of truth and of humanity, her desire to better the conditions of human life and to make men and women realize their higher possibilities and give them hope and light—all these shine unmistakably and transparently through everything that came from her pen.

“As one of those who knew her well, one of those to whom came, from contact with her, the awakening of all that was best in their nature, I, like the rest, welcome this new chance to go on record in her defence.

“The first impression she made upon me (and on everyone else, whether they thereafter loved or hated her) was of a personality of immense strength, both of will and intellect. Most people, moreover, felt more or less consciously that she understood their hidden nature. Some, for good reasons, resented this clear insight into themselves. Others, those who could feel her compassion for human weaknesses so long as some good was struggling there through them, and her magnetic appeal to and encouragement of their own best ideals, loved her.

“To me she became from the first moment I saw her, my Teacher and friend. Her kindness to me from the first and all along until her death is ever present in my memory.

“Some faces have the marks of a weight of suffering which has crushed. Her face had every line that pain can give, but, as visibly, it had never weakened her will. Nor had it embittered her nor even quenched her strong sense of humor.

“Her center of consciousness was not in herself but in her work for humanity. She was incapable of self-pity or of fear for herself. She was hurt by attacks on herself only in so far as they hurt her work; was hurt by treachery and ingratitude only because they were at all, and not because they were with regard to herself. And she served and tried to help

the traitor and the ingrate to the last moment of opportunity.

“When I first knew her (at Lansdowne Road and at Avenue Road in London, England) she was aware, I think, that she had not long to live. And so she was making every effort, working in some way from morning to late at night without a break, to get the utmost possible of her message into the public mind and into the minds of those about her and her special group of pupils. She had very much more to give than any of us were capable of taking. Theosophy requires the development of the whole inner nature, not of intellect only, for its apprehension. And so the Teacher had to wait upon the growth of the pupil's higher faculties, dependent upon his own efforts in spiritualizing his life and consciousness.

“She did her utmost, as I have said, working without ceasing, writing for the public, issuing instructions to her Esoteric School, personally teaching those about her and especially the few who composed her ‘Inner Group,’ often present at the meetings of the Lodge of her name, the Blavatsky Lodge, and mostly keeping open house in the evenings for inquirers who wished to discuss with her or question her.

“This is not the place to go into detail concerning her work. I desired merely to put on record some expression of my feeling for one of humanity's great Initiate Teachers. In coming centuries every word from those who knew her will be increasingly treasured for any light it may throw upon her character.” (4)

A photograph of Dr. Coryn and a full account of the memorial service held in his honor can be found in *The Theosophical Path*, Vol. XXXIV, No. 1, January, 1928, Pages 87 to 93. Tributes were paid to him by Katherine Tingley, G. de Purucker, Henry T. Edge and Kenneth Morris. The last read the following original verses in his memory:

VALEDICTORY: HERBERT CORYN

How blue the heavens! How beautiful
the sea!

How sacred the essence in this wine-
sweet air!

Is it not glorious, Friend, to go forth
free

In that elixiral light? Well and fair

Is it not indeed, when all life asked is
done,

For one long gnarled with time and
conflict here

To journey comrades with the westering
sun —

Disrobed of the uneternal — made a
peer

In the court of Sovereign Silence with
those whose dreams

People men's lives with loveliness: who
dwell

Beyond fate's assault and the poor
glooms and gleams

Of earth's dispraise or honor? Is it not
well?

Aye, and to raid that Land of Beauty,
and then

With its sacked treasures turn
earthward again!



Dr. Coryn was born in Cornwall, Eng-
land, in 1863. His father, William John
Corin (spelling later changed to Coryn),
who had become a Member of the Royal
College of Surgeons in 1860, at the time
of Herbert's birth in 1863 was in practice
at Liskeard, Cornwall, with the Parochial
Surgeon, John Hodge Lawrence. The
younger Coryn became a Licentiate of the
Society of Apothecaries (Charing Cross
Hospital) in 1888 and passed the member-
ship examination for the Royal College of
Surgeons on July 24, 1889. He won a
hundred-guinea prize for his essay on
"Physical and Moral Advantages of Total
Abstinence." For years he was associated
in medical practice with his father, a Scien-
tific Lecturer, Kensington Department of

Science and Art. The Medical Directory for
1890 gives their address as 153 and 68
Acre-Lane, Brixton,, London, S.W. (We
are indebted to the Royal College of Sur-
geons of England for this statistical infor-
mation).

(1) *Universal Brotherhood Path*, Vol. XV, No.
12, March, 1901, Page 681.

(2) *The Path*, Vol. X, No. 5, August, 1895, Pp.
165-168.

(3) *The Theosophical Path*, Vol. XX, No. 1,
January, 1921, Page 17.

(4) *The Theosophical Path*, Vol. XX, No. 3,
March, 1921. Pages 216-217.

SECRET DOCTRINE QUESTION AND ANSWER SECTION

(Continued from Page 113)

the commentary phrases it: "every 'man' in
man (every principle)" (S.D. II, 29)—so
has each Element a sevenfold aspect. Here
is the enumeration of the seven Elements:
Adi-tattva (the Original Principle); Anup-
apadaka-tattva (the Spiritual Principle);
Akasa-tattva (the Aether Principle); Tejas-
tattva, Fire; Vayu-tattva, Air; Apas-tattva,
Water; Prithivi-tattva, Earth. Since the
Element of Air is under predominant con-
sideration, an aspect of each of the seven
Element-Principles may be allocated to Air.
Hence the "Earth-aspect of Air" may well
be what is being considered in the citation.

The thought underlying this suggestion
arises from the fact that in the *same senten-*
ce from which the querist's citation was
taken, the humanity of the Second Round
is referred to; and that humanity must cer-
tainly have had an "Earth" upon which to
exist—even though that humanity is des-
cribed in a very singular manner, to say
the least: a species of humanity quite be-
yond present-day comprehension. To quote:

"The Second Round brought forth and
developed two Elements—Fire and Earth
—and *its* humanity, adapted to this con-
dition of Nature, if we can give the name
Humanity to beings living under condi-
tions unknown to men, was . . . 'a two-
dimensional species.'" (S.D. I, 251)

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