

# THE CANADIAN THEOSOPHIST

VOLUME VIII.

MARCH, 1927—FEBRUARY, 1928

EDITED BY ALBERT E. S. SMYTHE  
FOR  
THE THEOSOPHICAL SOCIETY IN CANADA

The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—The Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God.*

—*Isis Unveiled*, II. 635.

TORONTO: THE T.S. IN CANADA  
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# THE CANADIAN THEOSOPHIST

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

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VOL. VIII. No. 1

TORONTO, MARCH 15th, 1927

Price 10 Cents

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## THE ACID TEST

“Shall we stick by each other as long as we live?”

This is the astonishing test which Walt Whitman proposes in “The Song of the Open Road” for lovers, husbands and wives, friends, comrades, fellow students, adventurers in life on whatever quest they may be bound. It particularly applies to those who embark on the Quest of the Golden Fleece, that training in occultism which permits no variation or shadow of turning.

John Bunyan knew the principle when he warned his readers not to turn off into the By-path Meadow. It led to Doubting Castle and the abode of Giant Despair. The subject is very fully treated in the twelfth, thirteenth, fourteenth and fifteenth of the “Letters That Have Helped Me,” that too little consulted book which contains all that the ordinary student of Occultism will ever be able to assimilate.

There are two conditions which are difficult to recognize and by which the student can easily test his own hold upon truth. They are natural conditions and arise out of our own nature. No one applies them to us. We take these applications ourselves in our own conduct. It has become a common idea in the Theosophical Society that the Masters are always standing at the telephone ready to answer any one who calls. Those who

desire to meet them must rise to their level:

“As all Their work and aspiration are to the end of helping the race, no one of Their chelas can hope to remain (or become) such, if any selfish desire for personal possessions of spiritual wealth constitutes the motive for trying to be a chela. Such a motive, in the case of one already a chela, acts instantly to throw him out of the ranks, whether he be aware of his loss or not, and in the case of one trying to become a chela it acts as a bar. Nor does a real chela spread the fact that he is such.”

“A man is hardly ready to be a chela unless he is able to stand alone and uninfluenced by other men or events, for he must stand alone, and he might as well know this at the beginning as at the end.”

This paradox simply means that only those who are able to stand alone are able to stick by each other as long as they live. The waverers, the seekers about for some new thing, those who are always ready to start off on any new trail that presents itself, are still under psychic influences and have not discovered the Path within themselves, have not heard “The Voice of the Silence,” for the psychic man cannot know the things of the Spirit, as St. Paul reminds us.

“Brothers are never parted when they live for the True alone.”

# REINCARNATION

When a person who is not conversant with the doctrine of "reincarnation" is told that he (or she) has lived before this present life in other countries—such as ancient India, Babylon, Egypt, Greece or Rome—the idea may strike him as absurd; for—he may ask—how is it possible? "I have grown from babyhood to manhood, and when I die my body will be either cremated or buried in a grave; so, in either event, that is my finish so far as this world is concerned."

If the man does not believe in a future life, he believes that death means for him a total extinction; a blotting of him from off the landscape. If he does believe in a future life after death, he fully expects to dodge the devil at the eleventh hour by repenting of his sins, which will ensure his admittance through the gates of heaven to sit at the right hand of God, or at least to join the angels in their Hallelujah Chorus. Such men cannot understand *why* they should come back to this earth-life, nor how it is possible to come back.

I shall try to make the "why" and the "wherefore" clear.

The word "incarnation" is derived from the Latin word "incarnatus," which in turn is derived from the Latin "carnis"—meaning "flesh." So incarnation means clothed with flesh; embodied in a form of flesh.

"Man" incarnates; which brings us to the question:—"What is man?"

There are, roughly, three statements regarding this question, "what is man?" viz:—The physical scientist's (materialistic statement), the teaching of the Christian Church, and the teaching of the Ancient Wisdom as expounded by occultists. As the materialist does not believe in a future life, we need not waste time arguing with him.

The Church teaches that a man has a soul, which in some way or other connects with the physical body. This soul is specially created by God for the newly-born baby. That is the statement of the Church.

The reincarnationist accepts the statement of St. Paul that man is an entity made up of Spirit, Soul, and Body. (I Cor: xv. 35-57:—"There is one (flesh) of men . . . there is a psychic body, and there is a Breath (spirit) body.")

According to the Church teaching, when the physical body "dies" the intelligence or soul-part enters a condition which is a heaven or a hell, and in which the soul is blessed or cursed for eternity.

That last statement marks the point of departure of the reincarnationist from the Church teachings. He believes a more cheerful doctrine. He believes that the soul (or as the occultist prefers to call it, the Ego) returns to this earth, life after life, life after life, in a series of incarnations.

According to the teaching of the Ancient Wisdom, the Ego—or real man, is a spark of Divine Life (Monad is the technical term) which when it starts out on its evolutionary path is innocent and also ignorant; ignorant, that is, of the conditions outside itself because its individual consciousness is undeveloped.

Like a baby born into this world:—as it grows, learning through its sensations, so its consciousness of the world grows; and as consciousness is developed by contacting things different from itself, so the Ego (the real man) to extend and develop its consciousness, its knowledge, goes out into worlds (or planes of consciousness) different from, and coarser than, its own spiritual plane of being.

As a crude illustration:—Here is a man living in the tropics. He has no need of clothing; he is naked. If he is hungry he plucks his food from a tree or bush—banana, bread-fruit, or similar food; if he is thirsty he drinks his fill at a spring or brook. Some might say he leads an ideal life; nothing to do but eat, drink, sleep, and take life easy. It may be ideal from one point of view, but he would not develop intellect and gain knowledge very quickly at that gait! After a while, our hypothetical man of the tropics finds that kind of a life monotonous, and de-

sires a change; something more interesting and exciting.

The inner urge (the divine urge, the "will to do") impels him to seek the conditions which will give him that change, and—let us suppose for the illustration—he wends his way northward. As he goes, he feels the effect of the different climate, and he covers himself with thin clothing. The farther north he goes, the heavier and thicker the clothes; and, when he arrives at the Arctic Circle, he is covered from head to foot in very thick clothing, with thick goggles on his eyes, his hands covered with thick gloves.

This is a rough illustration of the progress of the Ego—the real man, the thinking entity—coming from his Father's home—the spiritual world—to coarser worlds (the astral and physical worlds).

As it comes from the spiritual world it has to clothe itself with bodies made of the material of those worlds; hence, to function in the so-called Astral (psychic) world he needs an astral body, a body made of the material of that world. To know psychic phenomena he must contact them via a psychic body; just as to feel and know physical phenomena we must have a physical body with physical senses.

That astral—or psychic—body acts as a foundation on which the physical body is formed. Being of very much finer matter than the physical it is, naturally, not seen, felt or weighed by physical senses or physical instruments; but by virtue of his extended faculty of sight (clairvoyance) the occultist *knows* that the astral body is a fact. He knows, absolutely and without any question, that there is such a thing as a psychic body, and that it forms, as it were, the matrix for the physical body.

For the benefit of the uninitiated I may say here that the occultist's claim regarding this extension of sight is verified to some extent, and by purely physical means. Dr. Kilmer, of London, discovered that a solution of dicyanin stimulated the psychic sight-centres, and made a low order of clairvoyance possible. For two or three dollars, glasses stained with this solution can be obtained from Rebman

Medical Co., New York City, so that the layman can use them and see what the occultist calls the "astral" body. It is a part of the man's aura—invisible to normal eyesight—which we read about in occult literature. It is the stuff called "ectoplasm" that psychic researchers have seen issuing from the bodies of spiritualistic mediums.

It will be seen the Ego lives in three worlds at one and the same time; the spiritual, psychic and physical—as St. Paul stated. The Ego (the real man) needs and desires to know the phenomena to be found in those three worlds as a necessary contribution to the making of what, some time in the future, will be the completed MAN. Robert Browning apparently knew the teaching, for you will find it in his poem, "Paracelsus."

Let us ask ourselves: how much does the average man and woman learn of this physical world and its various and different experiences in one short life of, say, sixty, seventy, or even a hundred years? Look back over your own short life and see how much—or rather, how little—you have really added to your stock of knowledge, wisdom, and the other things which mean soul-advancement. Have we progressed to any appreciable extent beyond what we were in our youth? Everyone will agree, I imagine, that the difference between youth and age, so far as the gain of real knowledge is concerned, is very slight. What does the average person know of mathematics beyond the multiplication table? Or of art, music, chemistry, geology, literature, science?

For instance: how much do you know of these things? And how long will it take you, do you think, to attain to the stage of a Beethoven, Mozart, Dante, Michael Angelo, Da Vinci, Emerson, Keats, Shelley, Shakspeare, Kant, Goethe, Lincoln, Plato, Aristotle, Confucius, a Buddha? Are you at the stage of any of these? If not, why not? You have had the benefit of the knowledge and works of all those men, and yet, withal, you have not even attained to their stage of development! What is the reason? The reason is this:—

Those great men are Egos who start-

ed long before you started on the evolutionary path; and, incarnation after incarnation, life after life, gathered knowledge in the same way that you and I and all of us do:—by study, hard work, experimenting with this or that idea, having their failures and their successes like us who have not yet climbed to the rung of the evolutionary ladder they have reached.

For example: take Mozart the boy wonder. At eight years of age Mozart was playing the harpsichord and composing like a master musician. Where did he get that knowledge? Some say, "Oh, it is a gift." If it was a gift, then it must have been given him by his Maker; and if it was a gift from God, then God is unjust to give him something which he has denied to thousands who would like to have the same knowledge and facility. In our own day we have a similar example, viz: Josef Hofmann, the boy wonder pianist playing like a master musician at the early age of five! This would be another example of the injustice of God "gifting" Hofmann and not "gifting" me to the same extent.

It is no "gift," but the result of studying and working along musical lines, life after life. There is no injustice about it; quite the opposite.

So far as we can see from the manifestations of life on this earth and in the heavens, the known Universe is ruled by LAW. This is a statement accepted by theist and atheist, by spiritualist and materialist; we can, therefore, take it as a working hypothesis.

Although it is not so obvious as to cause unnecessary comment, it is apparent that Humanity is slowly, very slowly, progressing. The question is, to what? The reincarnationist says, "to a higher and yet higher world and plane of consciousness."

If the Universe is amenable to LAW, it follows that that LAW must be a Law of Justice—a just Law; for, if it isn't, the result would be chaos. Now that we have our LAW—which, do not forget is a just Law—let us to our argument.

The teaching of reincarnation is based on JUSTICE. Not luck, accident or gifts, but the natural and just results from pre-

ceding causes.

Now as this doctrine clashes with the statement of the modern church (note that I say "modern," because the Fathers of the Early Christian Church taught pre-existence), let us see wherein the difference lies.

The modern church says: The Soul in a new-born baby is a new soul; newly created for that baby by God.

Let us examine that statement.

A man has two sons. One he surrounds with all the luxury that wealth can buy. All the advantages that money, position, environment and education provide are given to this son. No son could ask for a better start in life. That is son number one. The other son from infancy is treated like a mangy dog. He hasn't the educational, environal and other advantages given to his brother; indeed, he is made a slave, kicked around the house, and made to do all the hard, dirty tasks. He is the goat of the family—and a dirty goat at that. He gets all the kicks while his brother gets all the smiles.

Let us put the father of these two boys in the dock of public opinion, "average men" being his judge and jury. I'll guarantee that out of every hundred, ninety-nine men would pass a sentence of "Guilty of inhumanity" on that father.

The heart of humanity is good, and, deep down in that heart, there is a recognition of what is right and just. The sense of justice resident in the heart of Humanity would say that that father was unjust, that he wasn't fit to be a father, and that the second son hadn't had a "square deal."

Most persons, I imagine, would agree with that verdict. And where does the human get his sense of justice? From God, his creator!

(To Be Concluded)

John O'Neill.

\* \* \*

The proper function of the Guru is to readjust, and not to pour in vast masses of knowledge expressed in clear and easily comprehended terms. The latter would be a piece of nonsense, however agreeable, and not any whit above what any well-written book would do for its reader.—Letters That Have Helped Me.



# LETTERS THAT MAY HELP YOU

No. 13

Friend . . . . .

To continue from last letter:

His words coming as they did,—not from the brain but from the heart,—went to the hearts of the hearers. Being in possession of the truth, “he taught as one having authority, and not as the scribes” (Matt. vii. 29) who repeat what they have learned in books.

There being only one absolute Truth, and being universal, it is seen alike by all who are to perceive it; and ever since the most ancient times Divine Wisdom has taught the same doctrines through the mouths of the wise. Hermes Trismegistus, Confucius and Zoroaster, Buddha and Jehoshua, Plato and Socrates, Saint Martin and Jacob Boehme, Paracelsus and innumerable others have taught the same truths more or less complete, and each of these teachers clothed them in a form most suitable to his own understanding or adapted to the comprehension of his disciples. For instance:—

“The wise man, ever devout, who worships the One, is the most excellent; for I am dear above all things to the wise man, and he is dear to me.”—Bhagavad Gita, vii. 17.

“Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy soul.”—Matt. xxii. 37.

“He who is the same to friend or foe . . . to whom pain and blame are equal; who is silent, content with every fortune, steadfast in mind, and worships Me, that man is dear to Me.”—Bhagavad Gita.

“Let us live happily, not hating those who hate us; let us dwell free from hatred among men who hate us. Let every man overcome anger by love, evil by good, the greedy by liberality, the liar by truth.”—Dhammapada.

“Love your enemies; bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.”—Matt. v. 44.

The story goes on to say that the teachings of Jehoshua stirred up the resentment of the church authorities of that

day. Such language as: “Open your hearts and see the image of the true God within them. He is not to be found in man-made temples and churches; and if anyone tells you that Christ is in this or that church, do not believe it, but seek God within your own heart. Let not the Pharisees and the Scribes and the intellectual powers of your mind mislead you, but listen to the divine voice of Intuition which speaks at the centre of your own soul,” was well adapted to exasperate the priests, parsons and ministers of that day, because they knew full well that if the advice was heeded their fat livings would fall away from them, and they, like the rest of the population, would have to get out and hustle for a living, instead of being parasites on the body social.

“The spirit of Wisdom,” he said “that speaks in me and through my lips, and whose voice every one of you might hear within his heart if he knew how to listen to it, is the Way, the Truth, and the Life.” (John viii. 12.) “He who has become conscious of the existence of that Light within his soul will not die, for he then lives in the Light, and the Light lives in him” (John vi. 57.) “I am not asking you to believe what Jehoshua says, but I ask you to seek for the truth within yourselves, so that you may know that the truth is speaking through me (John v. 30.) for the truth is self-evident to those that are true, and requires no other certificate but its own self (John v. 36.) Salvation must come from within yourself; it does not come from without. It cannot be bought with sacrifices nor conferred upon you by a clergyman, but it is attained by the sacrifice of yourself. If the spirit of God does not live within you, how can you expect to live? (Romans viii. 8.) for the spirit of God is Life and is immortal in Man. The Gods which men have created are the servants of their churches; but the true God is greater than the church. There is no temple worthy to be the residence of the God of Humanity, but the living souls of those who are pure in their hearts (Luke xvii. 21.)

There was an old law which said that whoever attempted to create contempt for the prevailing methods of worship,

or to cause disrespect in regard to the established forms of religion, should be stoned to death without the privilege of a hearing, without judgment, and without defence. According to this law, Jehoshua had many times incurred the penalty of death, but the Pharisees did not dare to arrest him on account of his great popularity; but an event occurred which brought on the end.

As the mind of man, *the temple of the living God*, becomes converted into a stable and trading shop if selfishness is permitted to enter, likewise the temple of Jerusalem had become converted into a stable and market-hall by the selfishness of the Pharisees. The courts of the temple and even the interior halls were filled with stalls, where merchants sold their goods, and the noise made by the seller who praised his goods, and the buyer who attempted to cheapen the price, penetrated into the innermost sanctuary. (How like the modern "bazaars," strawberry socials, fairs, with their adjuncts of gambling devices to get money for the 'church'!)

Grieved at this desecration, and while carried away by his ardour, he overthrew one of the stalls where trinkets were sold, and his enthusiastic listeners followed his example. Immediately the selfish passions of the audience were aroused; their instincts told them that an opportunity had arrived for plunder, and a fight ensued, during which the merchants lost their goods and were driven from the temple, while the thieves enriched themselves with their stores.

This unfortunate occurrence broke the spell by which Jehoshua ruled the hearts of the people. Brute force can never be an ally for the promulgation of the truth. Wisdom is a spiritual power, and external measures are useless for its purpose unless they are guided by wisdom. For one moment only the great reformer had lost the mastery over himself, and now a crime had been committed. At that moment he had ceased to be a representative of the truth and had become an offender—not merely against the laws of the church, but against the divine law of justice. By this act he had ceased to be

a reformer, and had become a disturber of the peace.

Finally, he was arrested, and led out of the city to a hill where he was stoned to death,—according to their law (Acts x. 39).

After he had expired, they nailed his body upon a wooden cross and left it there exposed as a warning to all who might henceforth dare to defend the truth against superstition and scepticism; and the hate with which they regarded him has descended upon their successors, so that even now, when the latter refer to Jehoshua Ben Pandira, they speak of him merely as the man whose name ought not to be uttered.

His followers took the corpse down from the cross and buried it secretly, so that it should be no more desecrated; for they looked upon their Master with great reverence and almost worshipped him as a god. In fact, the belief that the person of Jehoshua had actually been a god gained more and more credence among the ignorant, and there was especially one man, named Peter, who having been an ignorant fisherman, had become one of the disciples of Jehoshua, whose teachings he could not comprehend, and who now began to teach this erroneous doctrine. He was seriously opposed by Paul, a man of superior understanding, who taught that the universal God could not be a mortal man; but that He was eternal and omnipresent; that "He is before all things and by Him all things exist" (Colossians i. 17) "and that the Christ is likewise an eternal, omnipresent principle, the first-born and greatest of all spiritual Powers, constituting Himself the head of that universal spiritual Temple, wherein the Spirit of Divine Wisdom in His fulness dwells, and which not merely embraces all mankind (Col. iii. 11.) but the whole of the Universe with all its inhabited worlds; that "church" whose High Priest is the Truth, whose dogma is universal fraternal Love, and whose knowledge comes to all who open their hearts to receive it. (Col. i. 27).

Peter, whose spiritual perception had never been opened like that of Paul, and who was, moreover, a vain and ambitious

person, wanting to rule and occupy the place of Jehoshua, taught that men could not be saved by the attainment of Divine Wisdom, but only through the authority of the church; and as there are always more people willing to take the easy road and submit to be saved by somebody than such as are willing to save themselves, the doctrines of Peter found more adherents than those of Jehoshua and Paul. Thus the darkness of ignorance was reestablished upon the earth, and the sacrifice of Jehoshua to Truth was, to a great extent, rendered useless by those who claimed to be his successors.

Yours, Aseka.

### ANCIENT AND MODERN PHYSICS

This most interesting little work by the late Thomas E. Willson, formerly librarian of the New York World, which appeared as a reprint from The Theosophical Forum in the columns of The Canadian Theosophist is now to be had in book form from The Blavatsky Institute, 52 Isabella Street, Toronto, for One Dollar. It is 26 years since Mr. Willson's death, but no book written in the interval has so clearly stated the relations that eastern physics bear to the teaching of the Secret Doctrine. His treatment of the laws of Kepler will be a revelation to any who are not familiar with the thinking of the astronomer mystic, and the physical basis of the manifested universe with its four worlds or realms help to make intelligible many of the mysteries of religious symbology as well as of scientific groping after missing links in theories of matter and energy. The book is neatly printed on the Blavatsky Press.

\* \* \*

I feel sure that the Master, "knowing what was in man," foresaw clearly that at that period of man's mental and spiritual development it would have been fatal to allow him to think, "Well, as I am coming back to this earth, I may as well have a good time now," or to postpone the accomplishment of as obvious duty until the next incarnation so as to avoid trouble and difficulty in the present one.—Studies in the Lesser Mysteries.

### ECONOMIC THEOSOPHY

Half a century has passed since the inception of the present Theosophical movement. Most of the members of the Society must have at some time pondered over the strange fact that during that period the movement has practically failed in its intentions. It has never got beyond the intellectual stage on the one hand, or the morbid curiosity stage on the other. Why should this condition be such a blight on the Society?

Theosophical circles to-day have lost that militant attitude which was so characteristic of H. P. Blavatsky. Her forcible leadership is sadly missed. It has given place to a desire, more or less pronounced, to placate any opposition whether it be from organized religion or organized society. The result is too painfully obvious in the dry-rot now manifested in the society. When reformers compromise with the flesh-pots they are no longer reformers. H.P.B.'s philosophy had no room for conservatism or senility.

While it is true that occidental students of Theosophy have, to a great extent, their mental environment coloured by prevailing western social standards and customs, yet that condition should not operate as an insuperable obstacle to the development of that paramount ideal of the society—brotherhood. To accomplish its original purpose the society must become something more than a mere debating body or pink tea club. It must descend from the clouds of speculation and strive to materialize its mental conceptions. After all the main work of the race is physical or a physical state would not be necessary. In short, the society should be actively engaged in seeking the solution of those grave economic and sociological problems which confront humanity today. No other organization can contribute so much to that desirable consummation.

War, unemployment, crime, insanity disease and organized injustice can all be directly traced to our erroneous economic and religious ideas. While science has harnessed the forces of nature to the task of reducing physical existence to a minimum of expenditure of energy, our

economic system not only prevents this gain in energy from being applied to the betterment of the race on higher planes, but is actually leading to the danger of the race becoming the slave of the machine. Some will say that that is a karmic necessity. But are we supinely to bow our heads to Karma? Can we not by our own action modify and mould it to some extent?

In *The Key to Theosophy*, H. P. B. stresses the need for activity along educational lines to combat our social ills and, incidentally, praises the sublime idealism of Edward Bellamy. The society has not followed that lead with any great enthusiasm. Practical service before speculative divination should be the slogan of the society.

The Rt. Hon. Ramsay MacDonald, Britain's first labour premier, has stated that what the world sorely needs today is leadership. But even in our leaders we find, of necessity, the mass thought of the people reflected. Our philosophy is still operating on the destructive idea that something can be got for nothing. Ruskin thoroughly exploded the fallacy of the monopolistic theory in "Unto This Last."

Religion, the science of sciences, is merely, in its truest expression, correct living on the physical plane. But conformity to our social standards renders correct living on the physical plane a mere mockery to practically the entire human race. Our social standards, therefore, are clearly in conflict with natural law. Yet ignorance of the law cannot abate its results. The first essential to correct living is economic freedom for all. Human life cannot be in harmony without that sine qua non, which truth Lincoln clearly grasped when he declared "a nation cannot endure half-slave and half-free."

Despite all our modern labour saving devices most of us spend all our physical existence in pursuit of purely animal wants, and development on the other planes of our being is never undertaken at all. This may, to the reflective mind, give some clue to the real cause of the

universal unrest and discontent observable to-day. The ever-growing tendency of the masses whom our false economics have condemned to bare animal existence is to seek a way out from this economic cul-de-sac.

Blind leadership, with the mentality developed as a logical outcome of Churchianity, sees fit to attempt to stifle this legitimate aspiration—this divine discontent. Instead of trying to fit the economic system to the needs of man, they attempt to fit man to the economic system. A vain task. "As well forbid the pines to wave their tall tops when fretted by the gusts of heaven."

Like Premier Baldwin, we should not fear that advanced type of mind which the unthinking majority label "Bolshevik" (It used to be Heretic), but we should fear the system which makes it possible to deny the growth. That system is the true bolshevism. The need for a drastic overhauling of our economic system is long overdue and will have to be undertaken if a fatal smash is to be avoided in the not distant future. In no science today is new vision so imperative as in the economic field. In view of that the writer proposes in the following articles of this series to take up the relation of war and unemployment to our present economic system.

Ottawa.

C. V. Craik.

\* \* \*

The doubt which you now feel as to success is morbid. Please destroy it. Better a false hope with no doubt, than much knowledge with doubts of your own chances. "He that doubteth is like the waves of the sea, driven by the wind and tossed." Doubt is not to be solely guarded against when applied to Masters (whom I know you doubt not). It is most to be guarded and repelled in relation to oneself. Any idea that one cannot succeed, or had better die than live because an injured body seems to make success unattainable, is *doubt*.—*Letters That Have Helped Me*.

## RELIABILITY

Two of the most important characteristics required in the student on the occult path are we are told Selflessness and Reliability. From the outset he knows that the knowledge obtained must be utilized for the benefit of others, for the good of his fellow man, indeed he cannot keep it for himself alone; real development will be written all over him, and although little may be said there will be unconscious example.

Life is made up of two things, give and take. We give and we receive. It is usually an unconscious process, but goes on all the time. The man who has advanced somewhat and gives consciously but selflessly, disregarding all reward, gains double and treble in the process, his recompense comes automatically in one shape or another.

In the same way the teacher, when training his pupils, continues to gain far more than even they do, and an orator when addressing an audience will frequently give utterance to knowledge he had no idea he possessed, and may wonder how he obtained it.

It is impossible to retain anything long which is of real benefit to others, and one cannot avoid absorbing what he really needs. "Silence is golden" when necessary, but there are always those who are ready to give, and others who are ready to receive.

In reality all knowledge is within, and only requires re-collecting or re-awakening. The Ego being a unit of Higher Manas knows all Truth, but is frequently unable to impress the lower vehicles with more than an occasional flash because of their density, and outside impingement is necessary in consequence.

After the awakening has taken place the man realizes that all can be obtained from the God within, but personal effort is necessary.

It is then he realizes his responsibility to his fellow man and says in his heart "Here am I, send me," and the Master receiving the vibration, knowing the student's *reliability* will give him the opportunity to serve. A work has to be done; he has offered himself, and the Master

being quite impersonal in His choice will send him. He is at hand, willing and suitable. If he fail, someone else will have the opportunity; the work will be done. The *work* is the important thing; the worker is significant only to himself.

As before mentioned reliability is an indispensable factor. A man or woman who can be depended on, who will allow no personal feelings or petty happenings to turn him aside, is always selected. No weakling is of any use on the occult path. Strong positive souls who have developed will power are chosen. Sometimes this faculty creates an over zealous attitude, and an apparent sternness, but often this outward demeanour will cover the tenderest heart.

The occult student being determined to become a Master of the Forces of Nature, both within and without himself, develops a powerful will, and this being allied to, or a part of, the Cosmic will, can accomplish all things. In time he becomes an Adept. Having knowledge through personal experience, he can do any work required, and can at the same time utilize the service of others, giving them their opportunity also.

Lilian A. Wisdom.

## THE SOLITARY WORKER

A little knowledge is a more dangerous thing in occultism than anywhere else. The solitary worker, depending on aspiration and meditation, and unguided save by his intuition, although his progress may be slower, is in a much better position than the blind follower of a blind leader. Students of esoteric science have always tended to band themselves together into caravans for the purpose of taking the Golden Journey to the Samarkand of their dreams, but before they leave by the Desert Gate they would do well to know something of the character of the master of the caravan, and their fellow-travellers, and they can no more afford to ignore the character of these latter than they can afford to ignore their guide.

—Dion Fortune in *The Occult Review* for February.

# THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY  
IN CANADA

Published on the 15th of every month.



Edito.—Albert E. S. Smythe.

Entered at Toronto General Postoffice as second-class matter.

Subscription, One Dollar a Year.

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## OFFICIAL NOTES

Volumes I. to VII. of The Canadian Theosophist are now to be had, price \$2. each. Index to Volume VII. will be available shortly for those who desire to bind up their copies.

\* \* \*

The Federation of Young Theosophists in London are intending to organize an International Youth Arts Exhibition for the middle of June, to encourage the appreciation of Art and Beauty. It is desired to confine it to Creative art and to exclude collections. They ask for Canadian co-operation, and wish to know (which is obviously impossible) by March 10 whether we will participate and in what way. Some of the suggestions are etching, drawing, painting, wood-cuts, leather-work, metal work, hand printing, architecture, sculpture, theatre decoration and costume, furniture designing, tapestry, pottery, stained glass. Address: Miss Daisy Barrs, Lily Hurst, 95 Upper Tulse Hill, London, S.W. 2, England.

## AMONG THE LODGES

The Toronto Theosophical Society held its 36th annual meeting on February 16. Mr. George McMurtrie, chairman of the Property and Finance Committee reported that the second mortgage which had expired on February 1 had been renewed at a lower rate of interest, the work having been done by Mr. Dudley Barr without cost. The treasurer reported tersely: "Ladies and gentlemen, we do not owe a nickel to anybody and we have a small balance of \$3.36 on hand." The monthly guarantees and donations had brought in \$2,776.69 during the year; Sunday collections \$1,222.02, and other sums totalling \$4,385.72. The chief disbursements were interest on mortgages, \$1,290.20 and payment on principal of first mortgage, \$600. The Theosophical Hall had recently been valued by the mortgagees at \$47,000, the first mortgage being \$16,500 and the second \$3,500. Election of officers under the Companies Act resulted in the choice for Property and Finance Committee: Messrs. Kartar Singh, George Kinman, George McMurtrie, Julian Sale, George McIntyre, who is vice-president, Reginald Thornton, Harold Anderson; other members of the Executive: Albert E. S. Smythe, president; Miss Maud E. Crafter, secretary; Mrs. Emylyne Wright, Mr. Robert Marks, Mrs. Meta Thornton, Mr. George Hobart, Miss Mary Stuart, Mr. Lewis Sinden. Reports were received from the Librarian, Miss Stuart, the Lotus Circle, Miss Mary Henderson, the Propaganda Committee, Mr. Marks, the Musical Committee, Mrs. Coyne, the House Committee, Mrs. Haines, the Women's Committee, Mrs. Nash. All the activities of the Lodge were reported in healthy condition, the Library being particularly mentioned for its activities in travelling parcels of books throughout the provinces, and in other ways.

## THE ANNUAL ELECTIONS

Nominations for the office of General Secretary and seven members of the General Executive should be made by the Lodges during the month of March, so that returns may all be in by the 4th day

of April. Experience has shown that it is impossible otherwise to issue voting papers, carry on the elections, make returns and scrutinize the ballots in time for a declaration in the June magazine. Secretaries of Lodges will please see that the matter is brought before their respective Lodges, and when nominations are made have them sent *at once* to the General Secretary. Nominations must be made through a Lodge and the consent of parties nominated must have been previously obtained. Nominations must reach the General Secretary by April 4, when the nominations will close. They should be posted at least a week before. This will enable ballots to be sent out, if an election be necessary, on or before May 1, and the voting to close on June 1. Nomination returns must be sent in a separate letter.

#### QUARTERLY LETTER FROM THE VICE-PRESIDENT

Mr. Jinarajadasa's letter reads in part:

I have to report an extremely successful Convention at Benares, though the President was unable to be present. Only once before has a President of the T. S. been absent, and that was in 1889 when Colonel Olcott could not return to India in time. Then no Convention was held at all. This year, however, the Convention was larger than any ever held before in Benares. The property of the Indian National Society at Benares is small compared to Adyar; but during each Convention the Trustees of the Central Hindu College let us have the use of their Boarding Houses, and so the large number of delegates find accommodation. The cold at Benares brings a complication which we do not have at Adyar.

An unusual event was a half-hour's Community Singing at Convention. Only this one half hour was given to the singing, as the Convention was so crowded and Community Singing was organized after Convention had begun. The two songs sung were: Tagore's National Song, *Janaganamana*, and the English Christmas Carol, *Good King Wenceslas*. The large audience thoroughly enjoyed the singing, and there is little doubt, if Community

Singing is developed, it will have a marked effect in welding people together into a keener realization of what Brotherhood means among men.

I rejoice greatly that Theosophists are proving themselves excellent organisers. Adyar, Benares and Ommen have shown that we can organize for thousands, and that we can handle matters as efficiently as any other group of people. The world thinks of us as mainly religious enthusiasts but not as organizers. When called upon, we are good organizers also. So when the day of World Reconstruction comes, and the call goes forth for sensible businesslike reconstructors, I rejoice to contemplate our Theosophical bond as among foremost, expert both in dreaming and doing.

I leave in the beginning of March for Europe, and as at present planned, shall be at Palermo presiding over the Italian Federation at Easter. My Address in Europe will be 10 Buckingham Street, Westminster, London, S.W. 1.

C. Jinarajadasa.

Adyar, January 27, 1927.

#### FELLOWS AND FRIENDS

Robert Ernest Augustus Land, formerly a member of the Toronto Theosophical Society, died on January 31, at Santa Monica, California. He left an estate of \$204,972.86.

\* \* \*

Albert E. S. Smythe is to speak in Philadelphia on Monday and Tuesday evenings, April 4 and 5 on Theosophical subjects. He will be in New York on the following Thursday to Sunday.

\* \* \*

About a month ago there passed away in India one of those Indian wise men who have left such an impression among those in America who have met them. This was Inayat Khan, distinguished among Sufi mystics, who passed from this incarnation in his 44th year. He spent six months last year lecturing in the United States, but, says a sympathetic notice, "No crowds followed him. Yet he had an extraordinary nobility of presence, and a great kindness shone in his face . . . He had no dogmas. To him all

religions were one. The God of the Sufis is the God of every creed and the God of all. . . The profession of great teachers, of Christ, Buddha, Zarathrustra, Mohammed, Moses, are the same. Follow the light you see, but do not think it is the only light. Tolerance for all." Such were his teachings. He was noted as a musician, and had been trained by masters of philosophy. Enduring much privation for years in Europe he finally established a Sufi centre at Geneva and lived at Surennes near Paris himself. Here and at the Sorbonne he had courses in esoteric philosophy. Among his published works are "In an Eastern Rose Garden," "The Mysticism of Sound," "The Soul Whence and Whither," and "Notes from the Unstruck Music."

\* \* \*

Mr. E. L. Gardner, general secretary for the T.S. in England, is to speak in Toronto on Thursday evening, April 28, on "The Coming of the Fairies." It was through Mr. Gardner that the photographs of fairies taken by little girls in England which led Sir Arthur Conan Doyle to take up the subject, were first brought before the public.

\* \* \*

An unaccountable tendency to try and rival Mrs. Tingley appears to beset Mrs. Besant. The attempt was made at Krotona first of all to establish another Point Loma with all its appurtenances. The idea is now transferred to Ojai and all the inducements that Mrs. Tingley used to hold are now repeated in connection with "The Happy Valley Foundation" as it is to be called. It is like reading the Tingley promotion literature of 1897-1900 over again. A site near Ventura has been selected for this "cradle of the new race," and the plans call for "the erection of schools, a library, a temple of worship and meditation, an art centre, a co-Masonic Lodge, and a theatre." Also the collection of \$200,000; cooperative farming and fruit-drying and other lucrative schemes, but the \$200,000 is wanted immediately. Everybody is asked to cooperate and no funds will be refused on account of the source of origin, irrespective of their religious, social or other affil-

iation." Jiddu Krishnamurti is to make "his permanent home" in the Happy Valley. Other settlers need not belong to any of the organizations associated with his name, "but they must accept the ideals which will be the bond of union between the residents to whatever faith they may respectively belong." By the same mail comes news, as though to confirm the attractiveness of California, that Lyman J. Gage, formerly secretary to the treasury under President McKinley, and one of Mrs. Tingley's most distinguished converts, has died at Point Loma at the age of 96. He would have reached 120 in the Happy Valley. Could all this, however, tempt anyone, even Jack Logie, to leave the Okanagan?

### "MIND BODIES"

Editor Canadian Theosophist: I have read the article entitled "A Reverie" appearing in the current issue of The Canadian Theosophist with appreciation of the value and helpfulness of most of its contents, but I feel constrained to point out that what the author says about the Mental Body is likely to give the erroneous impression that this "body" is something that can be seen clairvoyantly and described as an object. This is the teaching of Neo-theosophy but not that of H.P.B. Students must learn to draw a very distinct line between that which was taught by the Masters through H.P.B. and that which has been added by Mrs. Besant and Bishop Leadbeater. It should be remembered that none of the evidence that convinces us of the authoritative source and truth of the former is applicable to any subsequent additions or alterations. These latter, though at first sight they may appear to simplify or amplify the original theosophy of H.P.B., always lead, sooner or later, to confusion and contradiction. Moreover, while true theosophy tends to spiritualize our conceptions of matter and form, neo-theosophy tends to drag our conceptions of metaphysical and spiritual things into the muddy atmosphere of materialism.

I can recall no mention of a "Mental Body" in any of H.P.B.'s writings. It does not appear in Judge's "Ocean of



Theosophy" nor in Mrs. Besant's "Seven Principles of Man" published in 1892, but several pages are given to it under the name "Mind Body" in "Man and his Bodies" published by the same author in 1896. H.P.B. tells us that Kama-Rupa is the vehicle of manas; but that vehicle is not a distinct body until after death of the physical. On page 70 of the "Key to Theosophy" the following division is given (I omit what is unessential to the question):—

- Sthula Sarira—Physical body.
- Prana—Life, or Vital principle.
- Linga Sharira—Astral body.—The double, the phantom body.
- Kama Rupa—The seat of animal desires and passions.
- Manas—a dual, principle in its functions.—Mind, Intelligence.

In Mrs. Besant's "Seven Principles of Man" this division is adhered to, but in "The Ancient Wisdom," published about six years after H.P.B.'s death, we find changes have been made. On page 176 in a column headed "Forms" we are given "Bliss-Body, Causal-Body, Mental Body, Astral-Body, Etheric Double, Dense-Body." It seems too bad that Atma has not been given a body as well as all the others!

Victoria.

W. B. Pease.

## WHY THE SECRET DOCTRINE WAS REVISED

While "The Secret Doctrine" generously gives out a wealth of occult lore never before made public, it is a mistake to regard it as a work of impeccable scholarship, an infallible scripture.

The portions which, dealing with purely occult subjects, were written by H.P.B. from her esoteric knowledge and in collaboration with two Masters may justly be considered unerring; but when H.P.B. in writing used only the material she had gained from ordinary sources of information, covering a very wide range of subjects, some of which she had studied but superficially, it is not surprising that her work contains a plentiful sprinkling of minor mistakes. And though she had great literary ability she was handicapped by having to write in an acquired

language, so that her English is by no means faultless.

The errors in the first edition are so palpable that any educated reader of the work can only be amused at the outcry raised against the revised edition by those who seem to think that the removal of these blemishes was a sacrilegious tampering with a flawless text.

Objection has been raised because a typographical error, "emanation of the Word" (I. I), was corrected to "Emanation of the World." But, as H.P.B. says, "The 'First-born,' or Logos, is not an Emanation, but an Energy inherent in and co-eternal with Parabrahman, the One" (iii. 208). In quoting this sentence I have changed "First-Born" to "First-born." Any objection? Surely no reasonable student would quibble over such emendations as the following:

"hardly be imagined" for "be hardly imagined" (I. xvii).

"an apocryphon" for "an *apocrypha*" (I. 395, II. 529 and 531).

"Dionysus" for "Dionysius" (I. 396 *et passim*).

"It is they who are thou, I, he" for "It is they who are thou, me, him" (I. 33, repeated on p. 213).

"Egg-born" for "Sweat-Born" (II. 131).

"Cronus is 'Time'" for "Kronos is 'time'" (II. 414). H.P.B., not knowing Greek, hopelessly confounds Kronos, the King of the Titans, with *chronos*, "time," as is shown by the following examples: "Kronos is shown in the Orphic theogony as being also a generated god" (I. 19). The Orphic theogony begins with Chronos, as boundless Time, or endless Duration, which is not "generated." Kronos, as Plotinos says, is the Nous. "Kronos stands for endless (hence immovable) Duration. . . . Kronos is represented as mutilating Uranus, his father, the meaning of this mutilation is very simple: Absolute Time is made to become the finite and the conditioned; a portion is robbed from the whole, thus showing that Saturn, the father of the gods, has been transformed from Eternal Duration into a limited Period. Chronos cuts down with his scythe even the longest . . . cycles" (I. 418). "Kronos is not only

the root *kar*, 'to make, to create' (II. Chronos, time, but also . . . comes from 269).

On the same page is found also "Uranos," a name that is neither the Greek Ouranos nor the Latin Uranus. The derivation of "Kronos" is uncertain. Robert Brown, Jr., gives it as "the Powerful," and rejecting the suggestion that it comes from the Sanskrit and means "Maker" or "Creator," pertinently remarks that "a 'maker' or 'creator' is just what Kronos is not."

In the above passages, and in many similar ones, Mr. Mead has contented himself with giving the names uniformly in their Latin forms. To correct such passages he would have had to strike out the erroneous statements they contain. That he successfully resisted the temptation to do so shows how carefully he preserved the integrity of the text.

This is true also of other errors which he refrained from correcting, as, for instance, the fantastic derivation of "Devil" from "D'Evil in every tongue (Diabolos, Diable, Diavolo, Teufel)" (I. 73).

Let us examine a few of the many other errors that either escaped Mr. Mead's careful scrutiny or were intentionally left uncorrected:

"In the beginning, conception was as easy for woman as it was for all animal creation" (II. 410). Here "conception" obviously should be "parturition," but this slip of the pen passed unnoticed by the reviser.

"Neither the earth nor the moon—its satellite—nor yet stars, for another reason—were anything else than substitutes" (I. 575, footnote). Here "stars" is a misprint for "Mars;" for in the text above she says: "Saturn, Jupiter, Mercury, and Venus, the four exoteric planets, and the three others, which must remain unnamed, were the heavenly bodies in direct astral and psychic communication with the Earth"—thus placing Mars among the three "substitutes." The misprint was made worse by the reviser changing it to "nor yet the stars."

"Io signified the moon; while esotericism explains it as . . . the mystic 10" (II. 415). The name 10 in English spel-

ling resembles the number 10; but the Arabic numerals were not used by the ancient Greeks, and in Greek the name is spelled with an omega, so that in uncial it looks more like IW, and its numerical value is 810. Mr. Mead's amendment, "the mystic Ten (10)," but thinly veils the error.

"Speaking of Arka . . . all the Sun-Gods were called *Archagetos*, 'born from the Arka'" (II. 463). Mr. Mead artfully changes this to "Speaking of 'Arka' [Arche]. . . . Æsculapius, as a Sun-God was called Archagetas, 'born from the Archa.'" The changes are ingenious but futile: by putting "Arka" in quotation-marks Mr. Mead repudiates that queer word, which may or may not stand for Arche. But *Archegetes* (which never has the ending "os") comes from *arche* and *hegeomai*, and means "a first leader." The Latin *arca*, "a chest," and *arcanus*, "shut up," "secret," fail to connect with the Greek *arche*, "beginning," "origin."

It has been asserted that over 30,000 changes are to be found in the revised edition. Even at that, it is evident that many more might be made for the betterment of the text, without the slightest detriment to its occult teachings.

James Morgan Pryse.

## THEN AND NOW

On May 8, 1891, H.P.B., agent and messenger of the Eastern Mahatmas who sponsored the launching of the Theosophical movement in the last quarter of the nineteenth century, passed away. On May 10, 1889, Mrs. Annie Besant received her diploma as F.T.S. Thus, Mrs. Besant had been a member of the Theosophical Society a few days less than two years before the death of her great teacher. In her autobiography Mrs. Besant described her meeting with H. P.B., after receiving her diploma. Here is part of her colourful raptures:

"I knelt down before her and clasped her hands in mine, looking straight into her eyes. 'My answer is will you accept me as your pupil, and give me the honour of proclaiming you my teacher in the face of the world.'

"Her stern set face softened, the un-

wanted gleam of tears sprang to her eyes. Then with a dignity more than regal, she placed her hand upon my head. 'You are a noble woman. May Master bless you.'"

Mrs. Besant, pursuing the subject in this same autobiography, writes, some time after H.P.B. had left her body; "My faith in her has never wavered. My trust in her had never been shaken. I gave her my faith on an imperious intuition. I have proved her true, day after day in the closest intimacy, living side by side, and I speak of her with the reverence due from a pupil to a teacher who never failed her, with a passionate gratitude, which in our school, is the natural need to the one who opened the gateway, and points out the Path. 'Folly, fanaticism,' scoffs the Englishman of the 19th century. Be it so. I have seen and I have waited . . . I know that the great sages as spoken of by H.P.B., exist; they wield a power and possess a knowledge before which our control and knowledge of nature and her ways, is as but child's play. I am a pupil of low grade, as it were, in the infant class of the Occult school."

In her concluding words of the autobiography, Mrs. Besant pays this tribute to H.P.B.; "And we who lived around her, who in closest intimacy watched her day after day; we bear witness to the unusual beauty of her life, the nobility of her character, and we lay at her feet our most reverent gratitude; of knowledge gained, lives purified, strength developed. O, noble and heroic soul, whom the outside, purblind world misjudged, but whom your pupils partly saw—never through lives and deaths shall we repay the debt of gratitude we owe to you."

These are stirring, noble words, written at a period when Mrs. Besant had come out of the turgid waters of skepticism and atheism; out of the stormy channels of socialism and hectic strife against the tyranny of commercialism and capitalism, into what she described in her own words as peace, "not to the peace of an untroubled sea of outer life, which no strong soul could crave, but to an inner peace that outer troubles may not

avail to ruffle, the peace which belongs to the Eternal, not to the transitory: to the depths, not to the shallows of Life."

Her recognition of the status of H.P.B. is thus made without reservation or the slightest equivocation. She prefaced her entry into the work of Theosophy by asking H.P.B. to accept her as a pupil and to give her the honour of proclaiming to the world that H.P.B. was her teacher.

How faithful has she been to that trust and to that teaching? In the ensuing 37 years, she has produced a voluminous literature, but merely her own interpretations of the ageless wisdom, whatever they may be worth in understanding and accuracy. She has recorded that in the two years of her contact with H.P.B., she never lost an opportunity to spend every possible moment, to sit at the feet of the teacher and profit by her knowledge and her guidance.

It is significant, however, in view of what has transpired in the career of this remarkable woman, Dr. Annie Besant; that certain words contained in the last official utterance written by H. P. Blavatsky to the members of the American section of the Theosophical Society, should have contained a sentence which looks as if it had been written for the admonition of Annie Besant, herself. Mrs. Besant read the entire message to the convention of April 1891, just a few weeks before the death of H.P.B. The memorable sentence was couched in these words: "Self-watchfulness is never more necessary than when a personal wish to lead, and wounded vanity dress themselves in the peacock's feathers of devotion and altruistic work."

Has she fulfilled her trust? Her writings and teachings are hopelessly divergences from the teachings of H.P.B. and the Mahatmas, as any one who cares to take the trouble to compare, can easily ascertain. Under her direction, and with her consent, the great work of the Masters and H.P.B. "The Secret Doctrine" has been unnecessarily altered and cruelly mutilated. She has countenanced the growth among members of the Society of a sacerdotal institution, in spite

of the trenchant denouncement of the teachers of H.P.B. against all forms of religion and sacerdotalism.

She brazenly, or pathetically, supports the claims of the Rt. Rev. Charles W. Leadbeater, who in 1906, (and also in the month of May) tendered his resignation to the president of the society, when a court of enquiry, appointed by the T.S. investigated his instructions to young boys. After the death of the president, Mrs. Besant soon restored Leadbeater to his former position in the society, and for years, she has publicly defended and applauded this strangely obsessed sexual neurotic. In her public support of, and identification with the Liberal Catholic church, whose membership consists largely of so-called Theosophists, how does she reconcile the instructions of H.P.B., written in 1888. "Let no man set up a popery instead of Theosophy, as this would be suicidal, and has ever ended most fatally. We are all fellow-students, more or less advanced; but anyone belonging to the T.S. ought to count himself as no more than at least a pupil-teacher, one who has no right to dogmatize."

There have been many worthy things accomplished by Mrs. Besant in her life work, although in her methods she has departed far from the instructions of her teacher; but her distortion of the concepts of Theosophy, as promulgated by the Mahatmas, and their messenger H. P.B. should never be condoned, and can never be too strongly condemned.

Hamilton.

W. M. W.

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Where I see you mistaken I will speak, to warn my Brother who temporarily knows not. For did I not call on the bugle, perhaps other things might switch him off to where perhaps for the time he would be pleased, but would again be sorry, and then when his mistake was plain he would justly sigh to me across dark centuries of separation that I had been false to my duty of warning.—Letters That Have Helped Me.

## THE PATH TO FREEDOM

### Sequel to the Attainment of Freedom

We all desire freedom, but it is something that none of us realize to any extent. We may think we do, and perhaps some of us do in a great measure, but we are only, any one of us, but a short distance on the road. We are like pilgrims loaded down with bundles of creeds and superstitions and social conventionalities that obstruct our progress.

We may stop occasionally as we get understanding and unload some of the burdens but it is usually a long way between stops. It is to be hoped that some of us have got far enough on the path to quicken our steps. We can only do it by ignoring in our hearts and minds (we dare not as yet in our speech and actions) the evils we see in present day social and other conditions, and—hewing a way (idealistically) for ourselves through the woods of superstition and error.

We will be surprised, if we do, how the way (of understanding) will open up before us, for it is a truth, that if we seek we shall find. But we must begin right. We must begin as little children who have just come into the world, and it is a new world we have come into. We know nothing of it. We must let right and reason be our guides.

There will be plenty ready to shew us what they consider the way, but we must beware of such for they will only lead us away from the true path. We must rely on ourselves, and as we pass along, eat of the tree of knowledge, and drink from the fountain of understanding and listen to no one but our guides (within ourselves)—right and reason. Realization will come if we persist.

It is to be taken for granted, however, that with our getting of the knowledge and understanding of life, that we have made ourselves acquainted with the underlying laws—physical, mental and spiritual. They are necessary for our health and happiness, and will help us to a realization of our normal desires.

They are immutable because they are the laws of nature. Born of necessity,

they are in the main always right, although misinterpretations lead many into by-paths for a time. They do not require us to look to others for ideas, for if we know the laws, we have progressed that far, that we have the understanding within ourselves. All we have to do is to touch the spring that unlocks the reservoir of knowledge.

"We owe society nothing." Its demands will be extravagant and belittling if we give heed to them. Let our motto be equal rights, and we will then act toward others as we would have them act toward us. Right will adjust matters for us if we are willing to be led by right.

The law which we understand, will regulate our actions according to our needs for we will be illuminated by the light of nature, which will emblazon our pathway before us. It is our spiritual guide. To follow it, is our prerogative. It is not bound down by the physical, although allied with the physical. It is our inner self that speaks.

"Imperfections there are none. We are part of the perfect whole." Nature is perfect. Its effects are not always perfect, for there are exceptions to, and deviations from the law. They do not contradict the law however. We must try to regain our true relationship to the law, and then we will become perfect, as it is perfect. When we do that we will realize that "Heaven is within and around us."

How can it be otherwise, for heaven is perfection? Hell is imperfection. Obedience to the law of nature—or God, brings happiness. Disobedience brings unhappiness. "All is light." With darkness (ignorance) all is chaos.

It requires light (understanding) to bring order—the sunshine (knowledge) of the perfect day to dispel the mists of doubt and uncertainty, and enable us to reach the rock of freedom, where we can rest within the shadow of its wing, and bask in the sunshine of the great "I am," the source of all knowledge and understanding, and "our vision being clear, behold things as they are," untrammelled by ignorance and superstition.

In this respect "who can be greater than we?" Our knowledge enables us to

depend on ourselves—to relate ourselves to the source of all being. "Why hesitate?"

There is no need of hesitation. We can see the way (of understanding). We can distinguish between the real and the unreal, for we have been over the road (of the past and the present).

We can now see clearly into the future, and, if we follow the path, illumined by the light of understanding, we will reach the hills where dwells peace—the haven of the weary soul.

M. G. Sherk.

### THE ARCANES SCHOOL

Editor Canadian Theosophist: The article by Mr. Belcher on the Arcane School is all good and well, but it is nothing new. No indeed; it is a competitor with the Rosicrucian Philosophy and I think with straight Theosophy as well. To live the life of the spiritual man—that is of course—to prepare themselves to pass on to the Path of Discipleship—exactly. To train students in group work—that, too. To unfold the powers of the Soul with safety—sure! To bring about contact with the inner God, the Master within—naturally. To study, so that the world may have people in it who are knowers—certainly. All the above and what follows is exactly as the others—the pledge to be taken in all seriousness to the Higher Self, no waste of emotional gush, however well meant, pedestal stuff, etc.—but I won't quote any more. Likely it was not intentionally copied, for after all, the great Occult Truths, as far as I know, do not vary. I read the articles in your splendid magazine with great pleasure.

M. D. Nelson, B.C.

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Aquarius is a sign which from an occult, though not from an astrological point of view, is Feminine. Being the Waterman, he is associated with water, and water is a feminine principle. It was the "water" that "brought forth abundantly," Genesis i. 21. Thus we may call it with assurance feminine, and hence intuitional, a characteristic so pre-eminent among women.—Studies in the Lesser Mysteries.

## WHAT SHOULD WE DO?

Mrs. Alice Warren Hamaker writes taking the Canadian Theosophist to task for "printing all that stuff about the revision of The Secret Doctrine." She has not, she says "met any Theosophists who are alarmed but dozens and dozens who are bored with such a waste of effort."

As a newspaper man I never can understand anyone being bored with what they do not read. In a newspaper it is the custom to skip what one is not interested in and leave it to those who are. But some Theosophists are so constituted that they cannot bear to think that there may be other people in the world interested in things in which they are not. The whole of The Canadian Theosophist is not given to one subject, and all that is necessary is to read what is agreeable and leave the rest to those who like it.

Mrs. Hamaker touches another note, however, of more value. "You seem to ignore the fact," she writes, "that among hundreds of members a third or fourth of that number are of the active type and are looking for something to do. All they are offered is Lodge work or to give money, both of which leave them lukewarm. They want something with a wider scope—and what do you suggest? Only vague statements that they must find it for themselves, something only a near initiate can do satisfactorily.

"In 18 years the endless complaint I have heard from members is that there is nothing for them to do except read books, and many of them do not care for reading more than a few minutes a day. Take myself, for example. Of the four or five suggestions for action made by Mrs. Besant, none of them interest me. Ceremonials bore me and send my mind wool-gathering during the performances, no matter how much I can intellectually appreciate the value of the ceremonies. That bars me from the Church and Co-Masonry activities. I was reared in secluded schools and revolted from the reaction, so I avoid anything that savours of seclusion, which bars me from the Ojai Colony activities, and the educa-

tional work sponsored by many active workers.

"I must remain with the crowd or that fatal reaction overwhelms me, and I burst out—Lodges have seen me at it! Now, what is there I can Do outside of Lodge work, which has the tendency to make me react to its seclusion influences? The crowd attracts, not the small group. You mention activities possible in the social relation and the domestic relation. Make this specific and definite with suggestions that give variety for the many types of people."

Apart from the fact that The Key to Theosophy is full of such suggestions, may I say that we have followed out the idea that Mrs. Hamaker broaches in her letter, in Toronto. It has been the success of our work in Toronto that we have not tied people up or down to any particular routine.

There are classes for people who wish to study, not largely attended. At present there is a Gita class, a Speakers' class, and a class in Art and Theosophy by the head of the Group of Seven school of painters: Last year there was an Isis Unveiled class, but we realize that the people who want to study cannot attend more than one class a week and keep healthy minds, so we drop one till the other ends.

Then those who like manual work are engaged in the printing room. Others take part in organizing teas and dances, bridge parties, chess, and other amusements. A bazaar gives a lot of occupation to various tastes. It may be said that all these are connected with the Society.

Well, personally I may say I spent four years working with the Dickens Fellowship whose objects are identical with the first object of the T.S., but perhaps in more practical fashion. One never mentioned Theosophy among the Fellowship but tried to apply the principles and work them out in practice. Hospital cots were endowed in Children's Hospitals and other activities of a similar nature developed. Christmas Trees for indigent Children were organized. Little cripples were helped. The Boys' Camp was provided with a permanent dining hall. A

number of F.T.S. are engaged in the Dickens Fellowship work and one is vice-president in Toronto at present. They do not talk Theosophy. They live it. For seven or eight years I worked similarly with the Social Hygiene Council.

In business it is the same. All businesses may be Theosophical businesses just to the extent that a man is a Theosophist. The man who understands reincarnation and Karma need not have a very profound intellect, but if he has a heart, fair-sized to begin with, and capable of growing bigger, he will make Theosophy flourish among his immediate circle. The tailor will be a better tailor, the carpenter a better carpenter, the shoe-maker a better shoe-maker, the baker produce better bread, the farmer grow better crops, the green-grocer sell better fruit, the printer do more tasteful work, the artist be a more original painter, the musician a more sympathetic performer, the writer be more truthful and more imaginative, the lawyer and the banker more honest, the engineer more skilful, the architect more tasteful, the preacher more pious, if they are true Theosophists, true to the implications that a conviction of their eternal and infinite opportunities afford them.

People have to live in the world and make their living in it. Leading Theosophists seem to forget this altogether. Most of them have independent incomes or at least all the money they need at their disposal. They cannot be expected to enter into the needs and difficulties of the ordinary householder. Too many people think that when they hear of Theosophy they are booked for Mahatmaship right away, and this absurdity has been fostered by the hatching out of Arhats by the dozen. All this is foolishness, of course, but the vast mass of the members of the Society take it seriously, and the public laughs in its sleeve. More and more flapdoodles are lured into the ranks until one thinks that all the simpletons in the world will be gathered into the T.S., whose leaders think more of getting a following than of spreading Theosophy.

One of these days there will be a great awakening. The householder will come to be seen as the man who needs to be helped, and we will go back to the Key to Theosophy with its practical Theosophy which helps a man to get along with his wife without quarrelling too often; to bring up his children with a knowledge of the infinite inheritance at their disposal yet without losing their heads over it; to meet with his fellows with that tactful and subtle difference which gains the respect of those he meets without getting himself stigmatized as a crank, and to be recognized in his community as a reliable, honest and capable man.

These things can only be done by "Self-devised and self-directed efforts" as Madam Blavatsky has said, and not by the ordination of priests or the study of rounds and races and sub-planes of consciousness evolved out of the inner consciousness of egregious psychics, or the fabrications of their "past lives."

The occultist knows that when he dies his personality is dead for ever and it is of no more consequence to him. He lives in the Eternal Present. That is what makes his present job more important to him than anything else in the world, though it be that of a scavenger, and in past lives he reigned as a King. If he be of kingly nature his kingship will appear in his scavenging.

Mrs. Hamaker knows all this as well as I do, and I know no one more capable of saying these things than she is. If she can find nothing better to do, the Theosophical Society needs some one to go around and tell these things to its members. A few will not be pleased to hear them, but, as she says, there are hundreds who would be.

Those who have not bowed the knee to the Baal of sacerdotalism in the Theosophical Society are more influential than is generally supposed, but they hesitate to say what they think in the presence of a tradition which sets up false conceptions of Practical Theosophy.

A. E. S. S.

## THE LARGEST LIFE

## III.

There is a beauty at the goal of life,  
 A beauty growing since the world  
 began,  
 Through every age and race, through  
 lapse and strife,  
 Till the great human soul com-  
 plete her span.  
 Beneath the waves of storm that lash  
 and burn,  
 The currents of blind passion that  
 appall,  
 To listen and keep watch till we dis-  
 cern  
 The tide of sovereign truth that  
 guides it all;  
 So to address our spirits to the height,  
 And to attune them to the valiant  
 whole,  
 That the great light be clearer for  
 our light,  
 And the great soul the stronger  
 for our soul.  
 To have done this is to have lived,  
 though fame  
 Remember us with no familiar name.  
 —Archibald Lampman.

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