

THE CANADIAN THEOSOPHIST

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THE "FOURTH DIMENSION" FALLACY

To those who have given thought and study to the subject of Hyper-dimensionality, particularly to those who have approached the study of the so-called "Fourth Dimension" with the aid and under the guidance of the Non-Euclidians and the meta-geometricians, the writer of these lines would strongly urge the careful reading of Robert T. Browne's "*Mystery of Space*",—Dutton & Co., New York, 1919. It will give more than compensation for time spent in its perusal, and will assist sanity.

A great deal of nonsense, I am afraid, has been written about this wonderful "Fourth"; and many students, in the "mad pride of intellectuality", have added to the nonsense by professing an understanding—or, at least, a partial grasp of the subject.

The writer has been one of these. He has indulged in the geometric jugglery of which Claude Bragdon's "Primer of Higher Space" is an outstanding example; has tried to image tesseract, hyper-tetrahedrons, fourth-dimensional spheres, and others of this weird family; has played with Hinton's coloured blocks; has talked of "rotation about a plane" as though it were some simple conjuring trick; and at one time would have been very severe with one who had the temerity—and common sense—to tell him that he was worrying his head about the non-existent, inasmuch as the Fourth Dimension (let alone n -dimensionality) was neither in heaven above, nor in the earth beneath, nor in the waters under the earth.

Yet such a conclusion *did* eventually compel acceptance, and the work first mentioned above set the seal to it.

Browne's declaration that "clearer second thought will reveal that, when the pendulum of erratic thought and trafficking in mental constructions swings back, hyper-spaces, after all, are but the ignes fatui of mathematic obscurantism" (p. 154), will appear as heresy to those who think that in the Fourth Dimension they have found a key which will unlock the doors of many mysteries; but this should not be so with Theosophists and students of occultism.

H. P. B. (Sec. Doc. I, 252 [272]) has written: "common sense *justly* rebels against the idea that, under any condition of things, there can be more than three of such dimensions as length, breadth and thickness," but despite this emphatic assertion, many of our fellow students have followed after strange gods (Ouspensky being one of the latest), and need a call home.

The statement of the author of "*The Mystery of Space*" that "dimension is really a matter of consciousness" is in line with the best Theosophic thought; but consciousness, as he points out, when it first dawned "must have encompassed all three dimensions simultaneously and equally"; and, such being the case, the assumption of an unodim with a consciousness limited to a line and a duodim with a consciousness limited to a plane is but the giving to airy nothings a local habitation and a name. The recognition of this makes of no value the analogical reasoning on which the

"Fourth - Dimension - Simply - Explained" authors rely so much.

Ouspensky's postulation of One-Space consciousness in the earth worm and Two-Space consciousness in the animal is as untenable as it is unverifiable. It is safe to say that if the One-Space and Two-Space are non-existent in the scale of cosmic realism, so also must be One and Two-Space awareness; and no one will deny that One and Two Dimensionality belong only and absolutely to the realm of abstract thought.

No one ever saw or ever imagined a line or a plane. Only in the sense that nothing is the section of nothing can a point be considered the section of a line and a line the section of a plane; and as this is the usual way meta-geometricians lead up to the assumption that a cube is the section of a something Fourth-Dimensional which they have called a tesseract, one surely has good excuse for taking the position that the tesseract is equally as non-existent as the line or the plane with which they started.

I know that one of our most popular Theosophical writers and clairvoyants (Bishop Leadbeater) has asserted that the tesseract can really be seen upon the astral plane; but this probably means that a cube when cognized with astral "awareness", presents the appearance of the tesseract because all of its sides are seen at the one time. But it remains a cube all the same astral or otherwise!

Claude Bragdon ("Primer", plate eleven) has written: "Each space or dimensional order contains an infinity of spaces of dimensions fewer by one, and is itself one of an infinite number of similar spaces contained within a space of dimensions greater by one".

Upon such antecedently assumed propositions—utterly false—do the Fourth Dimensionalists build! No number of points can make a line, no number of lines can make a plane, and no number of planes can make a cube (ten million superimposed planes ten million inches square occupy just one cubical inch of space) more than an inch cube, so why—except for the purpose of geometric gymnastics—should we allow that eight cubes make up a tesseract?

Of course, if we grant, for argument's sake, that the movement of a point produces a line, the movement of a line a plane, and the movement of a plane a cube, why then, the tesseract is allowable; because the cube produced is as intangible as the line or plane, and can be moved in any direction the mind is capable of imagining. It is not necessary to be satisfied with four co-ordinates of a point—make it five, six—what you will!

But our familiar tangible cube has been produced in no such way; and although we know that the phenomenon of a cube is mayaistic, like all physical phenomena, any movement of it into a Fourth Dimension is absolutely unthinkable.

In this connection let me quote Browne again: "It is unwise to assume that because a thing can be shown to be possible by analogical reasoning its actuality is thereby established. This consideration cannot be too emphatically insisted upon, for many have been led into error by relying too confidently upon results based upon this line of argumentation. There is a vast difference between mentally doing what may be assumed to be possible, the hypothetical; and the doing of what is actually possible, the practical." (p. 151).

The Fourth Dimension has been dragged in to explain psychic phenomena, and a Four-Space has been "discovered" to provide a world wherein incarnate intelligences may move and have their being. The necessity if this is not apparent. Surely what is called "tri-dimensional mechanics" is sufficient to explain all this and much more. The disintegration of matter and its re-integration (as in such phenomena as the passing of solids through solids) is familiar to all students of occultism. The permeability of matter is an accepted fact. We know that the molecules of even the densest substance do not contact one another, but lie in their etheric cradles in perpetual and "splendid isolation". Occultists tell us that the coarsest matter of the astral plane is finer than the finest of the four ethers of the physical; and the matter of the mental plane correspondingly finer than the finest astral matter; and, moreover, that all the planes are interpenetratable; so why it has been found

necessary by some to introduce a fourth-dimensional world and fourth-dimensional movement to account for psychic phenomena (as, for instance, that of spiritualism) is really not understandable.

Ouspensky's identification of fourth-dimensional consciousness (using the term, though a misnomer, to save a substitution which would require lengthy explanation) with Cosmic Consciousness is exactly on a par with Bucke's confusion of a widened consciousness, and that intermittent, with the same thing, and the wonder is that so many Theosophical students have waxed enthusiastic about the "Tertium Organum" and its conclusions when a little steady thought was all that was necessary to demonstrate its malalignment with the more authentic Theosophical teachings to which we have access.

In denying the meta-geometricians' Four-Space and Fourth-dimensional movement, one is not denying the existence of planes of consciousness utterly unlike the plane upon which we are now functioning for twenty-four hours of the day; nor does one deny the possibility of raising one's consciousness to the levels of those planes.

Says Browne: "What we do deny is that such a higher plane of existence has necessarily to be conditioned by such characteristics as the meta-geometricians have proposed. It is maintained that there is no basis in consciousness for a world of four dimensions; that the consciousness has no tendency for action in four-space. Neither has matter or life any inclination or potency to behave in a four-dimensional manner. It is indeed more rational to suppose that there is a higher plane, in fact, a series of planes, in which the thread of realism is continuous, not broken as it would have to be in extending to hyperspace, nor curved as in a manifold; that this series of subtler and finer planes of consciousness are merely an elongation of our three dimensional scope of realism. It, therefore, remains only to master the phenomena of each in just the same manner as we have, in a measure, mastered the phenomena of tridimensionality. For it is easily conceivable that the quality of consciousness is such that it may adapt itself to a far wider range of possibilities than

may be discovered in hyperspace and still be a tri-space quantity." (p. 172).

That the exercises of the meta-geometricians are extremely valuable as a means to mental development is not in any way denied—in fact, one can unhesitatingly affirm that they are. So also is the Ruy Lopez and the Queen's Gambit Declined."

In conclusion I would like to say that it is not only because it is a study and an exposure of the fallacy of the so-called hyperspace movement that Mr. Browne's book is valuable and to be recommended. If it were the only book on one's shelf, one would still have a very complete and a very wonderful Theosophical library!

J. Hunt Stanford

THOUGHT TRANSFERENCE

A correspondent commenting on a case of what is usually called Coincidence, where a California letter was written and mailed at the same time as one on the same subject in Toronto, says: "I think you are right in supposing it to be a 'clear case' (of thought transference). You very probably have noticed that such events are growing more and more common especially among students. A noticeable case occurred recently between Mr. C— D— (Dr. W— D—'s brother) of Syracuse and myself. . . . Well, don't you think these things are more common than we suspect? The majority do not notice them at all: many others look upon them as mere coincidences. But few are aware of their significance. You know how H. P. B. in a letter to a London Group, extracts of which appear in ————, refers to these things, and where she speaks of the importance of following these 'daily records', and adds, 'before you can hope to get more, you have to realize that which you had'. She refers to 'that mysterious Nidana' and says, 'no better proof can you ever get of the invisible PRESENCE among yourselves'. I am reminded also of C. J.'s assertion that our Higher Selves are different and that they often conspire together, unconsciously to our lower selves, for our welfare, experience and development."

AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM THE
HINDU ADEPTS AND CHRISTIAN MYSTICS.

By FRANZ HARTMAN, M. D.

A POSTSCRIPT TO HIS "REMINISCENCES"

TRANSLATED BY FRITZ HAHN

THE CHRISTIAN AND HINDU FORM OF MYSTICISM

(Continued from page 86)

The whole method of mysticism consists in overcoming imagined self-delusions; by this man reaches an understanding of the true being dwelling within. The divinity within man is the Eternal, his individual enduring character; the personality, with its sense-life, its personal sensations, desires and thoughts, is a passing appearance. Divine love in our hearts is the seed in which the tree of eternal life and understanding of truth has its source; our personal consciousness is the vessel in which our errors and passions are hidden; which must unclose itself, if the God-man in man is to attain to resurrection. What the Buddhist calls the entering into Nirvana is nothing else than the entry into full self-knowledge whereby the delusion of self will be destroyed for ever. Christian mysticism expresses it as the mystical death, which is the entrance to life everlasting.

The corruptible false ego must disappear from our consciousness if the incorruptible true Ego is to reveal itself to us. The seed kernel does not need the shell in its growth till it becomes a tree, but the shell disappears and from the kernel the tree evolves. Darkness one cannot multiply and correct till it becomes light, but if light evolves from darkness, the darkness vanishes. The self-created ego, with all its good and bad attributes, veils the divine spark in the soul like a hard case, through which its light cannot shine, nor can it receive light from the Sun of Wisdom. Therefore this shell-case, begotten in self-delusion, must perish, so that the soul can be free, and shine, and lift itself on the wings of the spirit.

Religion is the relationship of man to the Divine Ego. The teachings of religion should explain this relationship, but this

very point is sadly neglected in everyday life. Religion without understanding becomes an empty fanaticism. Intellect without religious feeling leads to the abyss of hell. A real Christian, Brahman or Buddhist, or however may be denominated the spiritually reborn man, who can distinguish the Divine and Eternal within himself from the human and transitory, whatever we may call him, does not need any explanation. He loves God, because he recognizes Him in his own innermost, and in everything. For him the writings of the Mystics are intelligible, and what seems nonsense to the uninitiated, as it has no sense for him, is for the one who feels these powers within himself of which we are speaking, a definite finality.

He finds no difficulty about loving Jesus, the light of his soul above all, nor in unburdening himself to Him, as he recognizes the Godman as his very own true Self. The great majority of unbelievers and superstitious ones cannot love Jesus because they do not recognize themselves in Truth. Some do not want to know anything about a higher existence. For these the highest is their own personality. Others look for Jesus in the history of the past, or above the clouds. They create an external God in their own imagination, and believing that they love Him, they love something which is alien and exterior, which prohibits them from attaining true Self-consciousness.

An axiom of the Rosicrucians is: *Ex Deo nascimur; in Jesu morimur; per Spiritu Sancto reviviscimus.* Out of God we are born; in the light of Truth dies the delusion of our ego; and in the Holy Spirit of true Self-knowledge we come back to life.

NOTE.—God designated as Jehovah represents the All or darkness. The letter Shin **ש** in Hebrew means fire. If this letter is placed in the middle of Jehovah it becomes Jehoshua, that is Joshua or Jesus, indicating that from the fire of divine love in the heart the light of wisdom, God-consciousness, has its source. Thus is born in us the Master of our selfhood, the Son of God in a stable, that is, in the midst of our animal instincts and passions. (Compare F. Hartmann's "Jehoshua, the Prophet of Nazareth.")

Another axiom is: In Nobis Jesus Regnat —Within us is Jesus the Master. By it they wish to say that personal man is constituted out of a multitude of apparent egos; which are constantly changing and continually varying their outward character. The Master in man who reigns over these apparent egos is that Ego who, having attained true Self-knowledge which only the One can know, has found himself in Truth.

NOTE.—This motto is indicated by the letters I. N. R. I. which are usually placed over the head of the Crucified in another version: Jesus Nazarenus Rex Iudaeorum: Jesus the Nazarene, King of the Jews. Fundamentally, both readings signify the same, since by Jews is meant the false, apparent egos, which originate from the lower and unilluminated soul-forces, intellectual speculations without true understanding, prejudices, etc.

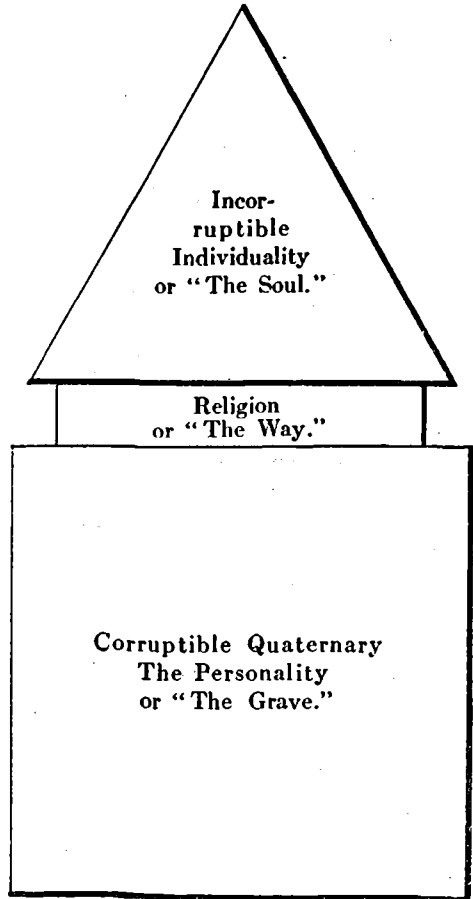
The teachings of the Mystics are neither for the vain unbelievers, who are mired in their self-conceit, nor for the superstitious fantastic enthusiasts, who continually live outside of themselves, and thinking they have attained true self-knowledge, do not wish any further instruction. There are many who long for this God-knowledge, and are only prevented by wrongly-directed thought and acquired errors and prejudices from attaining it. For such as these some explanations are necessary to remove impediments which stand in the way of self-knowledge of Truth, and obstruct the shining of the light within.

In allegories, symbols and monuments of Christianity we meet with the Truth everywhere. It is only a matter of recognizing it, and of not mistaking the frame for the picture nor the symbol for the reality. The value of these symbols lies in learning to comprehend them through our own feeling and thinking, as only such knowledge, which has its source in our innermost self, is indeed our own property. All the rest is opinion, imagination and illusion.

To attain this Self-knowledge it is necessary to comprehend the Whole as a Whole. Explanations are only useful as a means for those who without this key could not find it possible to comprehend the Whole.

To the conscious investigator they are more of an impediment. He is satisfied to listen to what he is told, and they prevent him from doing his own thinking.

Theoretical knowledge is not the final object, and is only valuable in as far as it becomes a means to reach practical experience in one's own person.



The key of the understanding of all religious truth is the knowledge of the combination of human nature, and the relationship of man to his higher divine and his lower animal self. The Hindu doctrines name the seven principles which belong to the being of man, and describe the immortal part of his soul as emanated from the Absolute, an indivisible trinity of Atma-Buddhi-Manas—Spirit, Intelligence, Love. The lower corruptible part consists of Kama-Manas, Kama, Prana, and Rupa,

that is, thought-energy, sensuality, vitality, and material substance.

If we enter any of the Christian cemeteries there confronts us everywhere a symbolical representation of this Hindu doctrine. The foregoing form of a monument represents man, in which the divine part is connected with the corporeal.

The lower square signifies the personality or the "Grave", in which the divine man is buried during his life on earth. The upper triangle signifies that out of this "Grave" is resurrected the risen and liberated Soul. The base which connects the triangle or pyramid with the square or cube, signifies the blending of the immortal soul with the consciousness of personality; it is the bridge from sensual existence to the transcendental; the light of Truth that radiates through the commixion of the higher part into the darkness of material existence, in other words, religious understanding, conscience and intuition. Material man is like a shadow cast by the divine man into earthly life, and this shadow imagines, in its conceit, that it is in itself a living being. If the quaternary is entirely permeated by the Trinity, the true self-consciousness, then the Three and Four become the Seven, the number of Immortality.

The purpose of such designs and monuments is to lead us to a practical understanding of and to remind us of the immortality of the true Ego, and to invite us to strive for reunion with it. To understand the meaning is not enough, if one does not act upon what the design signifies and prefers to remain in the "Grave", instead of striving in the light of Self-knowledge to gain the Resurrection and the Life. We are all buried in Soul-graves, and nothing but our own Self-knowledge of this condition can liberate us from it. As long as we are not aware of this condition of humiliation and the liberty which awaits us we feel quite satisfied in this prison. But whenever the light of a higher existence penetrates through the lid of the coffin, and we begin to breathe the heavenly air of the Spirit, then we perceive the worms and the horridness which surrounds us in our hodily graves. We realize that this is not the proper place for our dwelling, and that we have placed ourselves in this earthly

existence, in which stupidity and folly reign, and the odour of injustice ascends heavenwards.

(To be concluded.)

THE ABUSE OF KINDERGARTEN SYSTEMS

Psycho-analysis is providing us with many surprises, and the latest is that the kindergarten systems now in vogue are detrimental to the child's development.* The reason given is that the child's ideas are narrowed in their scope by the custom of making the child fit them into a mould set by grown people, instead of leaving the child the liberty to make of his ideas what he will. In all kindergarten systems the child is given innumerable appliances with which he is able to accomplish certain defined results, or he is given cut and dried information in story form with a definite end followed by some method of memorizing the story and information. The child's manual and mind training is directed under the supposition that that is what the child is anxious to do—i.e., accomplish something.

Does the child want to accomplish something?

Suppose the child were left alone to get his own manual training out of his own ideas, what does he do? He accomplishes nothing, though he seems to be trying to do something. Out of sympathy we try to assist the child to do that something by inventing an apparatus by which he will be able to get a result something similar to his intention.

Is this wise?

If the child had been interested in accomplishment, he would have tried something which he had gauged to be within the bounds of accomplishment by him. This he does not do, so we may accept it as a fact that accomplishment is not the intention or interest of the child at the kindergarten age—four to seven years old.

This latest idea in child development will be a source of satisfaction to many worried parents who tend nowadays to lose all the

*"Study of the First Four Years," by V. Rasmussen.

joys of parenthood fussing as to whether they are doing their best for their little ones or not. The parents of little children should live in a most delightful time of innumerable surprises. Left to themselves children provide an endless entertainment of surprises, in which no idea or attempt is ever finished as it is begun, or even finished at all. They may be given blocks with which to build castles, but unless continuously nagged till they will do anything to put an end to the nagging, they will not use those blocks for building castles, but for the most surprising ideas. Nurses and parents spend a great deal of time quite needlessly building castles with the blocks till the children have to, before they will be let alone to do as they will. If the child has the natural tendency to build castles, he will do so after the nurse or parent has done it once or twice for him to give him the idea, or he will build with something else before getting the blocks.

Children's ideas and capacities are cramped and stereotyped before the school age, and then the inevitable mediocrity follows, for, from the Theosophical standpoint, what has been done? During the kindergarten age the ego has been experimenting in the use of the child's capacities and inherited tendencies, deciding what it shall do with each one. The ego is not interested in discovering the extent of the capacities ready to be developed as the maturity of the body proceeds. The ego is interested in finding out the various capacities and other possibilities with which he has to work. The ego knows quite well there are to be many limitations in his personality, and of course there are many in each child, and our various kindergarten systems too often emphasize these limitations by the stereotyped results developed by the apparatus invented.

Impress upon a child the fact that he cannot do things, and he ceases to try, so that later at the school age he ceases to experiment as to how much he can do, and has to be laboriously taught everything step by step. How often do we see this mediocrity instead of genius? A genius only manages to break through at the ex-

penses of the emotional development and control in too many cases, and the world loses many a budding genius by its kindergarten methods as well as by its school system—another stultifying institution designed to impress upon the ego the extent of the limitations of his personality, and ignore his capacities and possibilities.

Babyhood and the kindergarten age should be a time when the child is experimenting, without ceasing, on the extent of his capacities and possibilities. He seldom wants to try the same thing twice, and he will go to the limit to see what he can do, so that he will go beyond his capabilities and the thing does not get finished. The parents should find this a time of surprises as to what the child will try to do, and what it will think of. The school age, from seven to fourteen years old, should be a time of surprises as to the extraordinary preferences and dislikes the child will try and experiment with, and the endless round of incomprehensible emotions engendered. Too many parents try to mould the child's emotions at this stage, just as they try to mould the child's capacities earlier. The high school age, fourteen to eighteen years old, should furnish surprises as to the extraordinary nature and diversity of subjects, artistic interests and literary attempts the child will experiment with, going from one to the other with no apparent meaning or sequence. When we have accomplished our parenthood enjoying these endless surprises as the child develops, then we may know that we have given the ego a chance to develop his own personality to his own idea, and not to our ideas, and if he is a genius or not, he will at least have had the chance to be one.

Alice Warren Hamaker.

* * *

No man, however gross and material he may be, can avoid leading a double existence; one in the visible universe, the other in the invisible. The life-principle which animates his physical frame is chiefly in the astral body; and while the more animal portions of him rest the more spiritual ones know neither limits nor obstacles.

—Isis Unveiled, I. 180.

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OFFICIAL NOTES

Just before going to press the following cable was received from Mr. B. F. Wadia, via New York: "Government appoints me League Nations, Geneva. Sorry, will be one month late. Will wire boat name." As no final dates had been definitely settled Lodges will please note this postponement. Arrangements spoken of elsewhere in this issue will be delayed until a month later.

* * *

Mrs. Maude Lambart-Taylor will arrive in Montreal on Sept. 27 and give four days to that city. She then proceeds to Ottawa for the month of October. On Oct. 31 she comes to Toronto and November will be spent there and in Hamilton, London, St. Thomas and adjacent points.

* * *

Mr. L. W. Rogers advises Headquarters that he has booked Mr. Ernest Wood for five days in Vancouver, leaving for the east on October 10. Southward from Winnipeg Mr. Wood's itinerary has been directed to St. Paul, where he will arrive

October 23. In the intervening two weeks he can visit Calgary and other points, leaving a few days for sight-seeing in the Canadian Rockies.

* * *

The new reprint of the Secret Doctrine is announced as ready, and Mr. George McMurtrie, 65 Hogarth Avenue, Toronto, will be able to supply copies at \$17.50 post paid. The work is in three volumes, pp. 763, 859, 612, and an Index volume, and constitutes a sufficient Theosophical library in itself.

* * *

In order to place The Secret Doctrine within the reach of members who might otherwise be unable to obtain it, we will present a complete set of the four volumes to anyone who gets 35 subscribers to The Canadian Theosophist. The conditions are that the offer is only open to members of the T. S. in Canada, that subscribers, who will, of course, be persons outside of the Society, must personally sign the order form for the magazine, and the whole sum of \$35 must be remitted in one amount to the General Secretary, with the order forms signed and addresses correctly given. Order forms may be obtained through the Secretary of any Lodge.

* * *

Fraulein Marguerite Kamensky writes that owing to the refusal of the French Government to allow the German delegates to enter France she was unable to attend the Convention in Paris in July. Miss Kamensky proposes to withdraw from the work of the German General Secretaryship. In the course of a year of struggle and difficulties without number all expressions of sympathy from her colleagues were particularly treasured, and she desires to express her gratitude.

* * *

It would be well if each of the Lodges, at least, would subscribe for the leading official magazines, The Theosophist, The Adyar Bulletin, The Quest, The Theosophical Quarterly. Many students are in danger of getting in a rut. Some are afraid of reading what might not be "orthodox." Few know what is going on outside their own little circle.

Mr. C. Jinarajadasa has been nominated for the Vice-presidency of the Theosophical Society, made vacant by the death of Mr. A. P. Sinnett. Mr. J. Krishnamurti is nominated for Mr. Jinarajadasa's place on the Executive Council which will be vacated by his election, that depending on the assent of the General Council. Mr. Jinarajadasa is a Buddhist and regards Mr. Leadbeater as his Guru.

* * *

Mr. B. P. Wadia's visit to Canada is to begin on January 8 and last till March 10. He will arrive in Montreal on the former date and finish on the Pacific Coast on the latter, having arranged to come from New York in the first place and to visit California on leaving Canada. He will not visit any intermediate points in the United States. It is intended that Mr. Wadia shall visit every Lodge in Canada. He will lecture publicly and also address a meeting of the members. No such exponent of Theosophy has ever before toured Canada, and the opportunity to hear the Secret Doctrine from one of its closest students and from the lips of a devoted adherent of Madam Blavatsky is unique. The importance of the event should be considered by all the Lodges to the end of gaining the widest publicity, and making the tour the greatest possible success. Publicity means advertising and attractive halls and both these items cost money. It is suggested that a fund be at once started in each Lodge for these expenses. The other expenses of the tour will be borne by Headquarters. It is particularly requested that the weaker Lodges do not hesitate on account of expenses to make all reasonable arrangements as Headquarters will assist where it is found to be absolutely necessary. As arrangements must be completed at an early date Lodge Secretaries are requested to communicate at once with the General Secretary. If this be neglected the schedule will have to be made out without consultation and such dates will be allotted to the Lodges as may be deemed advisable. Mr. Wadia is not afraid of being over-worked and does not mind speaking three times a day if necessary. He would accept invitations to speak for public clubs and other outside organiza-

tions and societies or institutions to whom he might speak on Indian philosophy, Indian religion or Indian Sociology. He has been carrying on an active lecture tour in France, Belgium and Holland. At the end of August he was lecturing in the Universite Internationale in Brussels, at the Palais Mondial on Indian Philosophy, on September 1st at the Maison du Peuple on Labour Conditions in India; on Sept. 4th the Labour Federation at Ghent requested him to speak on "World Reconstruction"; on the 5th at Brussels; 6th and 7th at Antwerp; 8th at Ostend; 9th at Liege; 10th at Charleroi; 11th to the East and West Society at Brussels, and after a lecture on "Life After Death" he leaves for Holland. He is to sail from Le Havre on October 29th, arriving in New York November 8th, giving his first lecture there on November 13th.

* * *

Mrs. Davy's propaganda work in the Maritime Provinces has been more successful than could have been anticipated, the first direct result being the formation of a Lodge in Halifax, so that the chain of the Society's activities now reaches from ocean to ocean. The President of the new Lodge is Mr. C. E. W. Dodwell, 46 Cobourg Avenue; Vice-president, H. Morais-Vine; Secretary, Mrs. A. V. McKay, Dennis Building; Treasurer, Mr. William Nevins; Librarian, Mrs. Laura Blom. The charter is dated September 8th.

FELLOWS AND FRIENDS

Mrs. H. E. Kensit, of the Ottawa Lodge, is one of the most prominent Social workers in that city. She is president of the Big Sisters Association, which looks after the little sisters who may get into trouble or distress. A large number of cases have been dealt with. The association requires all sisters to have the proper spirit of fraternity. The Big Sister must not patronize but meet the lonely or delinquent girl on the same ground from the broad brotherhood point of view with clear conceptions of the difficulties from the little sister's point of view. Twenty-five cases were recently under the care of the Association, and fifty more had been dealt

with previously. Roman Catholics and Protestants cooperate in the work.

* * *

Mrs. Betsey Jewett has resigned her position as National Secretary of the American Section T. S., and is succeeded by Miss H. Pearl Martin, Chicago. Mr. Claude L. Watson has been appointed vice-president.

* * *

We have to record the death of Dr. W. R. Bray who, though not a member of the Society, has been a most staunch adherent. It is said that for fifteen years previous to his illness he had never missed the Toronto meeting on Sunday evenings. He was much interested in extending the circulation of *The Canadian Theosophist* and obtained a number of subscriptions. Few members have done more for Theosophy.

* * *

A Canadian Anti-Vivisection Society was organized on July 4th, by Mrs. Marguerite Mackay and Mrs. G. A. Stanley, at the home of the former on St. Vincent Street, Toronto. Mrs. Mackay has long been associated with the Humane Society of Toronto, and has always intended to start an anti-vivisection society here. Mrs. Stanley is a sister of the late Mrs. Flora Macdonald Denison, and it appears that Mrs. Denison had also intended starting this work in Canada, so her sister takes up the work for her on her own account. At this first meeting there were present:—Dr. J. B. Fraser, whose article in the *Physical Culture Magazine* of May, 1919, entitled, "Do Germs Cause Disease"? flung down a challenge to scientists; Mr. Merrill Denison, a son of the late Mrs. Flora Denison, Mr. J. Van Eden, Mrs. Lilian Wisdom, Mrs. Allan, who not only joined the Society herself but brought the membership fee from her mother, Mrs. Bennett, who spoke some years ago before the Humane Society on the subject of Vivisection, and who had herself belonged to some of the largest Anti-Vivisection Societies in England and had also started a Society in one of the large cities there; Mr. McCausland, Miss Winterbottom, etc. Some who had already paid their fees could not attend. Mrs. Stanley was elected President, Dr. Fraser, Vice-President and Mr.

J. Van Eden, Secretary-Treasurer. A public meeting was arranged for August 22nd and was held in the Central Y.M.C.A., on College Street. Dr. Fraser took the Chair and stated that the object of the Society was to prevent cruelty to animals in any possible way; he said that as a doctor he did not know of any benefit that had resulted to human beings by the vivisection of animals. Mr. J. W. Bengough gave an interesting talk on the subject, and read a poem composed by himself, which referred to some of the large pictures which hung around the room, the work of his hands. These pictures depicted some of the cruel and useless experiments on animals by vivisectioners. He contended that even if vivisection was justified by its results, it could not be justified at the bar of morality, and that no fruit obtained this way could justify the means. The audience were entirely at one with him on this point. Mrs. M. Mackay read some selections proving that most of the noble and great ones of the world had been strongly opposed to vivisection; also an article written by the late Ella Wheeler Wilcox. Already, at the age of two months, the Society has about forty members, and money, literature, and other donations, have been given freely. Those desiring to join the Society, or to hear further details can write to Mrs. G. A. Stanley, 34 Balmuto Street, Toronto, or to Mrs. M. Mackay, 18 Keewatin Avenue, Toronto. The membership fee for one year is \$1.00.

AMONG THE LODGES

The Toronto Lodge has arranged a full programme for the winter. It has been decided to utilize the opportunities afforded by the new Hall and Class-rooms to the fullest possible extent. To this end a six months' session from October to March has received the approval of the Society, and programmes are being organized to cover every night in the week. Every Monday evening, exclusive of Christmas, New Year and Easter weeks, an entertainment will be given, the programme being dramatic or musical or of such a character as to be distinctively recreational. There will be no speeches. On Tuesday

evening a meeting for the spread of Theosophical ideas will be held, addresses given by members of the Society, and questions answered. Wednesday evening the Society will hold a meeting in the Lodge room for members. On Thursday evenings an address will be given by Mr. Smythe on William Kingsland's book, "The Esoteric Basis of Christianity." On Friday evenings addresses are being arranged from various outside speakers on topics more or less in harmony with Brotherhood and the advancement of the race. Politics will be excluded. Literary and kindred subjects will be taken up. On Saturday evenings it is understood the young people of the Society will arrange for social meetings. Classes will be carried on for the study of ancient Scriptures, elementary Theosophy and Occultism. On Sundays the arrangements will be as hitherto. A House Warming Reception will be held on October 12th. Visitors from other cities will be welcome.

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Members who have not paid their dues and received membership card certifying good standing till June 30th, 1922, must not expect to receive the magazine after the present issue.

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On September 4th Vancouver Lodge is to have a lecture from Professor A. H. Hutchinson, Ph. D., of the University of British Columbia, on the subject of "Mendelism as a Theory of Evolution". Doctor Hutchinson is the third member of the University faculty to favour the Lodge in this way this year, Professors Fraser and Davidson having spoken on evolution in relation to Zoölogy and botany. It has been found that speakers of this class, presenting the researches and problems of modern physical science, attract a number of seekers who are less drawn to "straight" Theosophy, but who can readily appreciate the light which Theosophy throws on such problems. The lecture this month is awaited with special interest, as most Theosophists, through the writings of A. B. and C. J., are aware of the important philosophical implications contained in Mendel's work. Other subjects on the September syllabus are "Attitude of the The-

osophist Toward Religion, Society, etc." Sept. 11th, Mrs. H. Buchanan; "Evolution Through Art", Sept. 18th, Miss Isabel Griffiths; "The Mystery of Easter Island", Sept. 25th, Miss H. M. Hesson.

* * *

An autographed portrait of Mr. Sinnett was received by the Vancouver Lodge, in response to a request, and only arrived a few days previous to his death. His Secretary, in her letter, speaks of the late International Vice-President as "too ill to do more than just accede to your request and to give a nod and smile of his appreciation. He is very weak and very weary—feeling that his work is now done—and is now anxious to pass on to another plane." The Lodge will value this memento of a great worker the more highly as it probably represents one of the last acts done by him on the physical plane. Local members will regret the departure of Mr. Chas. J. Potter, Assistant Librarian, and Mrs. Potter, who leave for New Zealand early in September. But Canada's loss, in this case, will be New Zealand's gain, and we may be sure that this energetic couple will find opportunities for further T. S. activity in their new home. Capt. Murison has also left Vancouver, and expects to settle in Halifax where he will be an acquisition to the new Lodge.

OUR EXCHANGES

Mabel Collins writes in "The Messenger" for September on "States of Consciousness" and adds another testimony to the experience that all is not gold that glitters. She says that "those who have not conquered desire and who still suffer from confusion will enter into the astral plane in deep sleep, and their activities in that consciousness will take place there. This is usually very unpleasant, and these people are they who turn night into day, and sleep as little as possible." Students will have a task in reconciling Miss Collins' testimony with many others of recent years. Mr. Rogers announces that Mrs. Besant has abandoned the idea of the international publishing house, and the American section will now buy out the Theosophical Publishing House at Krotona and publish its own books.

"Theosophy in England and Wales" for August reports Mrs. Besant's address at the close of the English Convention in June, as revised by her. She speaks wisely of the T. S. as "a nucleus of universal brotherhood. Do not change that a nucleus into *the* nucleus, as some are inclined to do. The Society makes no such preposterous claim as to limit the cooperation and the help and the blessing of the Mighty Ones within the narrow pale of a single Society of men and women. There are many nuclei of universal brotherhood, many radiating centres from which the building force that makes for brotherhood goes forth."

* * *

"Theosophy" for August in its history of The Theosophical Movement describes the situation after the death of H. P. B. in 1891. It is interesting to note the names of those present at the meeting of the Advisory Council of the E. S. on May 27 of that year. There were present Mr. Judge, who called the meeting as representing H. P. B., Mrs. Besant, Mrs. Alice Leighton Cleathers, Isabel Cooper-Oakley, Laura M. Cooper, H. A. W. Coryn, Archibald Keightley, William Kingsland, Emily Kislingbury, G. R. S. Mead, W. R. Old, E. T. Sturdy, Constance Wachtmeister, W. Wynn Westcott and Claude Falls Wright. Of those still living Mrs. Cleather is in India, Dr. Coryn is at Point Loma, Dr. Keightley is in London a member of the society of which Mr. Charles Johnston is the recognized head; Mr. Kingsland is the lucid and illuminating author of "Scientific Idealism", which is The Secret Doctrine in scientific language, and "The Esoteric Basis of Christianity"; Mr. G. R. S. Mead is editor of "The Quest" and well known for his gnostic researches; W. R. Old has devoted attention to astrology and Chinese mystic literature; Claude Falls Wright is in New York. Mrs. Besant's work needs no mention.

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Also received: June, Epoch and Light of Reason, Theosophy in India, Message of Theosophy, Burma; Revista Teosofica, Chili; Adyar Bulletin; July, Revista Teosofica, Cuba.

A LOTUS CIRCLE REPORT

Miss Lang reports that the children in the Toronto Lotus Circle are of ages about four to fifteen. The class is opened by song Winnie Sinden, pianist, Ellie Clements, leading the singing. Attendance is then marked by Queenie Swain—red mark if present and early, blue if late, black if absent. Ione and Iola Ripley then repeat mottoes:

There is no religion higher than the Truth, and the Lotus Circle motto "Each for all, and all for the Master". Children know this repetition is not meaningless, but that in speaking the mottoes out every Sunday, they are perpetuating skandhas of influence and help. The Lesson is then given, and the class closed by repetition of the Lotus Circle prayer of thanksgiving or the Lord's prayer.

Apart from the ordinary collection box, we have a "Love Box" the money in which the children spend in tokens of sympathy, friendship and love, donating books to their own library, etc. Treasurer for this box in Winnie Sinden. Simone Grenier takes in and issues the books. The children old enough have MS. books in which to write their own thoughts, remembering (1) to write truly and without help, (2) that it is better to write one or two good thoughts than cover pages with words that are meaningless, (3) to have courage to write what they really think and feel. The aim of the teacher is to strengthen the thinking powers of the children, encourage them in self-reliance, and help them to realize for *others* the beauty and happiness of Brotherhood. The children are loyal and enthusiastic. The programme for special Theosophical lessons up to January 1st is as follows, alternate Sundays being occupied with a chapter from St. Luke's Gospel: September 4th, Usefulness and Helpfulness; September 18th, Kindness and Courtesy; October 2nd, Truthfulness and Honesty; October 16th, Obedience and Promptness; October 30th, Love and Thoughtfulness; November 6th, Unselfishness and Forgiveness; November 20th, Patience and Courage; December 4th, Tolerance and Sympathy; December 18th, Brotherhood and How to Make Others Happy.

BOOK REVIEWS

Alice A. Evans-Bailey (Mrs. Foster Bailey) has published a thoughtful essay on "Spiritual Leadership." She expressly excludes "the Masters, the Light-bringer, H. P. B., and our great leader and friend, Mrs. Besant," from the application of her remarks, which rather weakens the argument, for if the principles are correct they should be universally applicable. What will be the ultimate result of setting up a Hierarchy which is to be beyond criticism? If they are actually beyond criticism they will prove to be so and no one can suffer, unless indeed the miserable carper who is probably a dyspeptic. Mrs. Evans-Bailey lays down three principles. "First, obedience, that is truly occult, is called forth by the realization that the leader has certain spiritual qualifications and attainments ahead of the race. These, therefore, fit him for his high office, and obedience is gladly rendered, being based on recognition of capacity. Secondly, in so far as a would-be leader embodies a principle and an ideal will he be a recognized leader. The very use of the word leader pre-supposes someone who goes ahead along the road of progress, and who is the embodiment of the next ideal for his following to achieve. . . . Thirdly, leaders who embody such principles, and who personify such ideals, will set a pattern of daily living that will disarm criticism. They will not necessarily be perfect in every act of their daily life, but they will obviously endeavour to do two things: (a) Conform to the highest standards of the man of the world in their private and public life. (b) Make no claims for themselves nor permit claims to be made for them by their adherents that are unwarranted. No one has more strenuously adhered to this rule than our great Founder, H. P. B., as members both of the Inner School and the Exoteric Society well know from her written utterances." She has some excellent reflections under the head "What brings people into a position of leadership," Karma being first of these. Karma leads many into positions for which they are not suited, that is, have not prepared themselves. They get their opportunity. When partisanship leads men

to overlook this truth and "formulate falsehoods in defence of an unspiritual leader then the dark clouds and miasmas of the astral plane with its emotional storms settle down upon the Society, progress temporarily ceases, and stagnation supervenes." This, apparently, is what's the matter with us all. A good leader, says Mrs. Evans-Bailey, should be "wise enough to place the detailed work in the hands of those better equipped than himself." And again, "primarily and above all else in this connection, a spiritual leader needs to recognize that he represents the group and that the group includes all parties." What, however, is a leader to do, if a party or parties refuses to recognize his neutrality or accept his offices, good, bad or indifferent? The pamphlet runs to 25 pages and is written for special application, but enunciates principles which are never out of place or date.

THEOSOPHY VS. PSYCHISM

This earth, O ignorant Disciple, is but the dismal entrance to the twilight that precedes the valley of true light—that light which no wind can extinguish, that light which burns without a wick or fuel.

Three Halls, O weary Pilgrim, lead to the end of toils. Three Halls, O Conqueror of Mara, will bring thee through three states (the waking, the dreaming, the deep sleeping) into the fourth (beyond the deep sleeping, a state of high spiritual Consciousness), and thence into the Seven Worlds, the Worlds of Rest Eternal.

The name of the first Hall is IGNORANCE—Avidya.

It is the Hall in which thou first saw'st the light, in which thou livest and shalt die. (The phenomenal world of senses and of terrestrial consciousness).

The name of Hall the Second is the Hall of LEARNING. (The Hall of Probationary Learning). It in thy Soul will find the blossoms of life, but under every flower a serpent coiled. (The astral region, the psychic world of supersensuous perceptions and of deceptive sights—the world of mediums. It is the great "Astral Serpent" of Eliphas Lévi. No blossom plucked in those regions has ever yet been brought

down on earth without its serpent coiled around the stem. It is the world of the *Great Illusion*).

The name of the third Hall is WISDOM, beyond which stretch the shoreless waters of AKSHARA, the indestructible Fount of Omniscience. (The region of the full Spiritual Consciousness, beyond which there is no longer danger for him who has reached it).

If thou wouldst cross the first Hall safely let not thy mind mistake the fire of lust that burns therein for the sunlight of life.

If thou wouldst cross the second safely, stop not the fragrance of its stupefying blossoms to inhale. If freed thou wouldst be from the Karmic chains, seek not for thy Guru in those mayavic regions.

The WISE ONES tarry not in pleasure-grounds of senses.

The WISE ONES heed not the sweet-tongued voices of illusion.

Seek for him who is to give thee birth, in the Hall of Wisdom, the Hall which lies beyond, wherein all shadows are unknown, and where the light of truth shines with unfading glory. (The Initiate, who leads the disciple, through the Knowledge given to him, to his spiritual or second birth, is called the Father, Guru or Master).

—Voice of the Silence.

CORRESPONDENCE

SACERDOTALISM

Editor Canadian Theosophist: In the article entitled "Theosophy and the Reformation" appearing in the May number of your magazine the following words occur: "But is this new age going to usher in a new type of soul-seeking priestly office? Let us as Theosophists wait and see, for we alone know that religion is essential to the Fifth Root Race, and that it has millions of years yet to do its work. Wait." Now why are we recommended to "wait and see" as *Theosophists*? As students of history or of the growth of religions we might certainly be interested in watching the development of a new kind of priesthood. But what, I ask, can Theosophy have to do with priests, unless it be to combat all the essential characteristics of

priestcraft? The reason given above, "that we alone know, etc." seems to me to be nonsense, for surely it would be hard to find a religionist of any sort who did *not* believe that religion is essential to all the races on earth past, present and to come. If one were to suggest to any one of the five hundred different kinds of Christians that religion would not be essential to the Aryan race he would probably quote with an air of finality "Though the Heavens and earth pass away My word shall not pass away", for of course every religion claims to be founded and maintained on "My Word". I should say it would be much more to the point to declare that we as *Theosophists* ought to know and teach that the special work of the Fifth Root Race is to develop intellectual strength and that sooner or later every one will have to outgrow the need of all religious forms and ceremonies. The word Parati has been translated "tolerance" but according to "A Working Glossary for the Use of Students of Theosophical Literature" it means "Ceasing, stopping: the renunciation of all formal religion—the third qualification of a disciple."

It has been said that Tolerance is *one of the products of Uparati*. Then at the end of the paragraph comes the injunction, solemn in its brevity—WAIT.

Wait? what for? Are we as Theosophists to stand meekly at ease and watch on while the new priests undermine the true value of our Society? and shall we wait until it has shared the fate of all the other theosophical societies that have been emasculated in the past? I think not!

The outward form of the Society is not threatened, not a bit of it. Under the auspices of a Church it may flourish like a green bay tree, but what will the fruit of the tree be like? I venture to submit that when the tree has been watered and dug about and pruned by the new priests, whether or not they turn out to be soul-seeking, its fruit will have a very faint flavour of Theosophy.

And if the new type of priestly office is ushered in what will its priests do, one wonders, with a soul when it finds one? To answer that question it would be necessary to know what creeds and principles their

Church will ultimately decide to adopt. One cannot imagine a priest, however liberal, without some definite creeds — he would have to belong to some restraining fold or he wouldn't be a priest but only just an independent thinker and teacher; therefore one can hardly suppose that he would repeat the injunction of the Buddha that "we are not to believe writings by sages because sages wrote them; nor fancies that we may suspect to have been inspired in us by a Deva (that is, in presumed spiritual inspiration) . . . nor on the mere authority of our teachers and masters. But we are to believe when the writing or doctrine or saying is corroborated by our own reason and consciousness." No, I think he would be more likely to appeal to the sanctity of his Church and the authority of his own priestly office as arguments why the soul should enter the sheep pen.

It seems to me that at this critical period in the history of the T. S. every member should conscientiously study the question whether Theosophy and churchism can go hand in hand, or, to put it in another way — can a priest be a Theosophist? Of course a priest or any other sectarian can be a member of the T. S., that is not the question, and equally of course he can be a Theosophist in the broad sense of the word given in the Key where perhaps the word altruism might be substituted for Theosophy. In such sense or regarded merely as divine wisdom a soldier of the Salvation Army or a benevolent atheist might claim equally with any of our members to be a Theosophist and Theosophy to be the main-spring of his actions. But the question to be answered is (and in my opinion this is no time for trying to agree with everybody by avoiding all discussion) can one who accepts as truth that "broad philosophy of the three postulates of the Secret Doctrine" referred to, Mr. Editor, in your excellent Letter to the Ottawa Lodge, consistently accept separative titles which, I take it, if they mean anything at all imply that the more or less reverend holder has through the solemn rites of ordination become somewhat exalted as a spiritual guide and teacher and been made more fitted, in greater or less degree, to act as a mediator between an ordinary person and his God.

Again how can any intelligent student of those three postulates encourage his flock by word or example to offer prayers of praise and supplication to any God or Goddess, Son, Saint or Master?

Personally I feel that those members who hold to the tenets of the Ancient Doctrine ought, as a sacred duty, to fight boldly to maintain the T. S. as an organization for the promotion of the study and for the presentation of those fundamental and eternal truths for which its founders sacrificed so much. And they should resist any encroachment of any teaching arising from later developments, further investigation or from any other source that is reconcilable to those doctrines and truths.

No doubt it will be said that I am advocating the turning of the Society into a sect. Not at all: I say those that hold to certain teaching have a right and a duty to protect it from being snowed under, but I freely concede that it may be equally the duty of other members who believe that they have found something better than that which was given out by the Masters through H. P. B. to push it to the front. It is useless, however, for such persons to cry out for peace and quiet within the T.S. because they won't get it, at any rate as long as our membership includes free thinking and outspoken men and women.

I beg, Mr. Editor, you will not misunderstand me. The Society and its magazines must at all costs maintain absolute neutrality towards every sort and shade of opinion, but individuals and lodges whether they act or abstain from action cannot be neutral; they cannot get away from the responsibility that their membership and the opportunities for research and study that it brings imposes upon them whether they want it or not. They must speak and act according to their convictions and these will necessarily differ amongst us, therefore how can we expect unity of ideals or methods, peace, quiet or outward harmony? Those that crave for such dull things had better leave the T. S. and go to Mother Church and be lulled to mental slumber in her soul-saving arms.

W. B. Pease

August 22nd,

2840 Cadboro Bay Road, Victoria, B.C.

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THE CANADIAN LODGES

Banff Lodge.

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

Calgary Lodge.

President, E. H. Lloyd Knechtel, 510 Rosedale Crescent; Secretary, Jan Coops, 512 Second Ave. W., Calgary, Alberta.

Edmonton Lodge.

President, Reginald D. Taylor; Secretary, Miss Alice M. Daley, 2 McLean Block. Rooms always open, 338 Tegler Block.

Halifax Lodge.

President, C. E. W. Dodwell; Secretary, Mrs. Alice V. McKay, Dennis Building.

Hamilton Lodge.

President, C. A. Stones; Secretary, Miss Nellie Gates, James and King William Sts. Lodge room, Royal Templars' Building, Walnut and Main Streets.

London Lodge.

President, Richard H. Cronyn; Secretary, Mrs. Helen M. Shaw, 287 King Street, London, Ont. Meetings held at 212 Dundas Street.

Medicine Hat Lodge.

President, John W. Pickard; Secretary, Gordon Victor Cook, 144 11th St., Crescent Heights, Medicine Hat, Alberta.

Montreal Lodge.

President, Charles Bardorf; Secretary, Miss Helena Burke, P.O. Box 351, Station B, Montreal.

Nanaimo Lodge.

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

Ottawa Lodge.

President, Mrs. Myra F. Cox; Secretary, David H. Chambers, 515 Bronson Ave., Ottawa, Ont. Lodge room, Thistle Building, Wellington St.

Regina Lodge.

President, Mrs. Stevens; Secretary, Miss Gwladys Griffiths, Earl Grey Hospital, Regina, Sask. Lodge meets Room 203, 1821 Scarth Street, Sunday, 7.30 p.m.

St. Thomas Lodge.

President, George L. Haight; Secretary, Mrs. Hazel B. Garside, 19 Park Ave., St. Thomas, Ont.

Summerland Lodge.

President, Mrs. Kate Bentley; Secretary, J. W. S. Logie, West Summerland, B.C. Lodge rooms are in the Ritchie Block, West Summerland, and Library in Drug Store below.

Toronto Lodge.

President, Albert E. S. Smythe; Secretary, Harry R. Tallman, 71 Ellerbeck Avenue, Toronto, Ont. Lodge rooms, 52 Isabella Street.

Toronto West End Lodge.

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

Vancouver Lodge.

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

Orpheus Lodge, Vancouver.

President, W. C. Clark; Secretary, A. I. Crampton Chalk, Suite 37 Englesea Lodge, Beach Avenue, Vancouver, B.C.

North Vancouver Lodge.

President, Mrs. A. W. Dyson; Secretary, Mrs. M. A. Keir, 5, 84 Lonsdale Ave., North Vancouver, B.C.

Victoria Lodge.

President, Will Griffiths; Secretary, W. B. Pease, 2540 Cadboro Bay Road, Victoria, B.C. Lodge meets at 101 Union Bank Building.

Brotherhood Lodge, Victoria, B.C.

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

Winnipeg Lodge.

President, Wm. H. Long; Secretary, Laurance H. D. Roberts, 404 Rosedale Avenue, Winnipeg, Man. Lodge room, No. 33, Music and Arts Building, Broadway and Hargrave Sts. Public meeting, Sunday at 3.

Blavatsky Lodge, Winnipeg.

W. A. Deacon, President; Mrs. W. A. Deacon, Secretary, 650 McDermot Ave., Winnipeg.