

THE CANADIAN THEOSOPHIST

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THE MAHATMA LETTERS TO A. P. SINNETT

Anything like a conventional review of this extraordinary book is out of the question. Those who read it will find themselves subjected to a test of their keenest intuitions, and thrown entirely on their own resources for standards of authority and judgment. This is not satisfactory for those who desire to be spoon fed, or led around under the guidance of respectable and well-accredited teachers. The Masters take no pains to accredit themselves, and not seldom indicate their contempt for what passes for respectability. They make no appeal for support, but rely wholly on the impulsions of the reader towards truth.

“As for human nature in general, it is the same now as it was a million years ago: Prejudice based upon selfishness; a general unwillingness to give up an established order of things for new modes of life and thought—and occult study requires all that and much more—; pride and stubborn resistance to Truth if it but upsets their previous notions of things—such are the characteristics of your age, and especially of the middle and lower classes.” “And we know, that so long as science has anything to learn, and a shadow of religious dogmatism lingers in the hearts of the multitudes, the world’s prejudices have to be conquered step by step, not at a rush.”

“He who would lift up high the banner of mysticism and proclaim its reign near at hand, must give the example to others. He must be the first to change *his* modes of life; and, regarding the study of the

occult mysteries as the upper step in the ladder of knowledge must loudly proclaim it such despite exact science and the opposition of society. ‘The Kingdom of Heaven is obtained by force,’ say the Christian mystics. It is but with armed hand, and ready to either conquer or perish that the modern mystic can hope to achieve his object.”

The tremendous difference between the standards of the Masters and those current in the world, and even in the Theosophical Society, may be estimated by the following: “Perhaps you will better appreciate our meaning when told that in our view the highest aspirations for the welfare of humanity become tainted with selfishness if, in the mind of the philanthropist there lurks the shadow of desire for self-benefit or a tendency to do injustice, even when these exist unconsciously to himself.” Who then can be saved?

“It is true that the married man cannot become an adept, yet without striving to become ‘a Raja Yogi’ he can acquire certain powers and do as much good for mankind, and often more, by remaining within the precincts of this world of his.”

“There is a distinct group in our fraternity who attend to our casual and very rare accessions of another race and blood, and who brought across the threshold Captain Remington and two other Englishmen during this century” (the nineteenth).

“The *Chiefs* want a ‘Brotherhood of Humanity,’ a real Universal Fraternity started; an institution which would

make itself known throughout the world and arrest the attention of the 'highest minds.'"

"The thrill of life will again reunite the atom, and it will stir again in the inert planet when the time comes."

Those who have not been studying "The Secret Doctrine" will be astonished to find how far they have been diverted from the original teaching of the Masters. On this point there may be dispute, but the matter is plain for all to see for themselves. Nor is it to be considered that there is any dogmatism in this. Those who wish to know the teaching of the Masters have a right to get it as it was presented. If they do not like it they are not compelled to accept it. But they must not be deluded into accepting something else as the real teaching. They have a perfect right to prefer the substitute, if it pleases them; but then again, they should know it and present it as a substitute.

"Study the laws and the doctrines of the Nepaulese Swabbhavikas, the principal Buddhist philosophical school in India, and you will find them the most learned as the most scientifically logical wranglers in the world. Their plastic, invisible, eternal, omnipresent, unconscious Swabbhavat is Force or Motion ever generating its electricity which is life. Yes: there is a force as limitless as thought, as potent as boundless will, as subtle as the essence of life, so inconceivably awful in its rending force as to convulse the universe to its centre would it but be used as a lever, but this force is not *God*, since there are men who have learned the secret of subjecting it to their will when necessary."

"And now to your extraordinary hypothesis that evil with its attendant train of sin and suffering is not the result of matter, but may be perchance the wise scheme of the moral Governor of the Universe. Conceivable as the idea may seem to you trained in the pernicious fallacy of the Christian;—'the ways of the Lord are inscrutable'—it is utterly inconceivable for me. Must I repeat again that the best Adepts have searched the Universe during milleniums and found

nowhere the slightest trace of such a Machiavellian schemer—but throughout, the same immutable, inexorable law."

"My dear Brother, either we know something or we do not know anything. In the first case, what is the use of your learning, since you think you know better? In the second case, why should you lose your time?"

"I tell you plainly, you are unfit to learn, for your mind is too full and there is not a corner vacant from whence a previous occupant would not arise, to struggle with and drive away the new-comer."

These passages will serve to indicate the difficulty all who have not open minds on the subject must meet in taking up this study. Either prejudice, or preconception, or previous bias makes it impossible to approach it with the humility of the scholar, or without the doubt of being misled which the adherents of organized faiths entertain, and which prevents them relying on their own reason and intelligence.

The science of the book is still a long way ahead of the British Association, but there is nothing to indicate that the Academicians may not eventually adopt the views here promulgated. Life as the universal agent; the intimate connection of the planets, our earth and the sun, with space, and the meteoric results in heat and cold and the glacial periods due to the expansion of our atmosphere; the part played by electricity in all phenomena and the true secret of gravitation; strange news of intra-Mercurial planets, with the prophecy that "Science will hear sounds from certain planets before she sees them"; the problems of Lemuria and Atlantis; the genesis of Mankind; and the revelations of eschatology; these and scores of other topics provide material for years of thought.

"An adept—the highest as the lowest—is one *only during the exercise of his occult powers*." That is a sentence to be well weighed. And if the Masters speak with assurance, a very different thing from dogmatic assertion—we may be sure that what is said comes as the result of experience infinitely corroborated.

There are analyses of the characters of several of the correspondents and others associated with the T. S. in the early days, which surpass anything that the psycho-analysts have achieved. But all is said in the most impersonal vein, as we might talk of children in a friend's nursery. We are all so much alike that it is possible to see oneself in the mirror thus held up for the few who stand as general types. But the difference between the eastern and the western methods is distinct.

"They, the Jesuits, sacrifice the inner principle, the Spiritual brain of the Ego, to feed and develop the better the physical brain of the personal evanescent man, sacrificing the whole humanity to offer it as a holocaust to their Society—the insatiable monster feeding on the brain and marrow of humanity—and developing an incurable cancer on every spot of healthy flesh it touches. We—the criticized and misunderstood Brothers — we seek to bring men to sacrifice their personality—a passing flash—for the welfare of the whole community, hence for their own *immortal* Egos, a part of the latter, as humanity is a fraction of the integral whole, that it will one day become. *They* are trained to deceive; we to *undeceive*." A frequent complaint is that "in the ideas of the West, everything is brought down to *appearances* even in religion." A hint is given. "Once separated from the common influences of Society, *nothing* draws us to any outsider save his evolving spirituality." A sincere and unselfish hunger for the Truth is the only claim to Their recognition.

"It is a true manhood when one bodily accepts one's share of the collective Karma of the group one works with, and does not permit oneself to be embittered, and to see others in blacker colours than reality, or to throw all blame upon some one 'black sheep,' a victim specially selected. Such a true man as that we will ever protect and, despite his shortcomings, assist to develop the good he has in him. Such a one is sublimely *unselfish*; he sinks his personality in his cause, and takes no heed of discomforts or personal obloquy unjustly fastened upon him."

Like St. Paul, the Masters have a silent protest for "the vain rituals and empty ceremonials, which have in too many cases been productive of the greatest calamities."

"What better cause for reward, what better discipline, than the daily and hourly performance of duty? Believe me, my 'pupil,' the man or woman who is placed by Karma in the midst of small, plain duties and sacrifices and loving-kindnesses, will through these faithfully fulfilled rise to the larger measure of Duty, Sacrifice and Charity to all Humanity—what better paths towards the enlightenment you are striving after than the daily conquest of Self, the perseverance in spite of want of visible psychic progress, the bearing of ill-fortune with that serene fortitude which turns it to spiritual advantage—since good and evil are not to be measured by events on the lower or physical plane. Be not discouraged that your practice falls below your aspirations, yet be not content with admitting this, since you clearly recognize that your tendency is too often towards mental and moral indolence, rather inclining to drift with the currents of life, than to steer a direct course of your own."

These extracts will serve to give a general idea of the main tendencies of the book without touching the infinity of fascinating detail which is to be met on every page. Already we have heard that the mockers and the scoffers are at work to discredit it, but it is an enduring testimony to the highest human ideals, and as such it will commend itself to those discriminating readers who perceive no advance in the philosophies and the religions of the last two thousand years. The book must be accepted as a whole, the result of an effort to reach the stubborn heart of humanity once more. It is idle to suppose that they who seek a Person will accept a Book. In either case the response must come from the heart of him who seeks. If the Book can work that magic there is no need for a human idol. And the Masters have taken care not to leave themselves open to worship. Their religion is to follow the Law.

A. E. S. S.

THEOSOPHY IN ACTION

X. RHYTHM

By ROY MITCHELL

In an earlier article I have suggested that the work of our Theosophical Society is a magical one, that it is to lay down on the face of the earth the best projection we can make of such things as we believe to exist on the inner planes of being, and one thing above all others, an inner and compassionate Society pledged to the enlightenment of mankind. Primarily, then, we are incarnating among men—giving such body as we can to—a process for the renewal of a wisdom tradition regarding man's origin, his nature and his destiny.

It is not enough that we enunciate that tradition. If mere enunciation were the purpose, the Masters who make up that Inner Society could do it far better than we. A few books of great power, some appearances in the flesh and a few simple and well attested miracles could convert the world in a year. This kind of conversion of the world is obviously not the immediate purpose of our effort. Not only must we enunciate the ancient tradition, but we must enact such things as we know to be inseparable from it in order that as men living among men, unaided save by that Divine Presence we share with all men, we may make the *Theosophia* a valid and convincing guide to life.

We must incarnate some measure of the brotherhood without which the Inner Society could not live for a moment. We have done rather badly here, perhaps no worse than was expected of us, perhaps somewhat better than might have been expected under the conditions any form of occultism will create in those new to it, or resuming it after a break. In any case there is vast room for betterment, and it is possible that the residuum of members, who, after they have passed through their baptism of fire, remain to be tolerant, instead of quitting, will increase to a point where a fine nucleus of brotherhood will inhere in the fabric of

our Society. That is the hope of the next fifty years.

Next in importance in that Inner Society of Adepts, and the element in it that makes it enduring throughout the years is its strict observance of cyclic law, obedience of which is power and denial of which must end in impotence and futility. All Theosophy comes at last to be no more than a realization of the forces of cyclic recurrence. Some measure of this we must also incarnate and here, I think, we have failed worst of all.

For all our talk of the outbreathing and inbreathing of periodicity in the making and dissipating of worlds, of chains, globes and rounds, of the rise and fall of races, of the descent and withdrawal of souls, the return of seedtime and harvest, of seasons, of nights and days, of the cyclic return of good and evil gifts to the giver, of the play of breath, of the systole and diastole of the heart, of the pulsations of life in the atoms, it has occurred rarely to us that any enduring incarnation of the Inner Society must be also in terms of this repetition of impact which is the all-inclusive law of life.

So we have gone blithely ahead starting with a brave enough step, assuming tasks we knew we could not maintain for long, tiring, stopping, starting again at our good pleasure, doing a few of this and half a dozen of the other, studying when the mood took us, starting a book with a great rush when it was new to us, and never getting beyond a few pages; lecturing a little, then not lecturing at all; setting a night for something, then changing it because somebody could not come that night; running a class for a few weeks at a certain time, then changing to another time and wondering why the effort petered out; assuming that great movements could be initiated and brought to fruition over-night; spending all our energies on the visit of this or that popular speaker, and then with nothing but debris, a deficit and a corporal's guard of wobbly recruits as souvenirs of his visit, declaring that we lived in a poor town for Theosophy; thinking we could manifest a great and rhythmical power by shifty little expedencies, by votes and

resolutions; discarding the cumulative power of old friendships and associations for the first glib stranger who came along; rushing into fads for the renovation of this or the Theosophization of that and wondering why our Theosophy seemed wan and peaked when we went back to it again.

We have been an unsteady flame for the lighting of a world, and if our ray has not carried as far as we think it should have, it is no fault of Theosophy but of our embodiment of it. If we are now to save the Society through the fifty years it has to go we must learn that our greatest force lies in the certainty and endurance of our stride.

We must learn, along with all its implications, that the way to power is not in the intensity of effort but in steadiness of stride; that power is cumulative, to be acquired by rhythmical and repeated use of it, and that a rhythm once established is a precious instrument of work not to be carelessly thrown away.

That any activity, a meeting, a class or a group once allotted its measure of recurrence and allotted its day and hour, should never be disturbed for any but the gravest cause, and then never radically changed but only modified to suit pressing needs, and then allowed to continue its way gathering strength as it goes. Even though by adherence to rhythm it lose the fickle it will matter a great deal that it lay down in that place and at that time the record of its pulsation. To change it will probably not serve even information; to maintain it against odds will serve magic. It is in terms of magic that our results will be tested. Information is a trivial thing.

That the quest after truth, faithfully returned to at regular intervals and gathering power as it goes will do more for a community than a revival or a campaign, the advent of a practised speaker with a little vaudeville routine of lectures and a hobby to keep him from boredom. All he is likely to do is leave the group a bit worse off by contrast after he goes. We will learn that the business of a visiting

lecturer should not be to recruit new members, but to renew the faith of old ones whose task it is to get their own accessions of strength from among those who discern what Theosophy has done for the lives of its exponents near at hand.

We may also be able to persuade our speakers that this conservation of their precious energies for sporadic platform masterpieces is the road to debility and not to power; that a lecture a month is easier and better than a lecture a year, and a lecture a week easier and better than a lecture a month; that each helps the next and each gathers force from the last; that one does not collect material for a lecture but gathers from lecture to lecture the power to prepare a lecture in fewer and fewer minutes until the time will come when he can prepare a lecture in a moment's converse with the God.

We may learn most of all that our duty as Theosophists is to perpetuate something, not merely as saying it but as setting up in *akas* a tradition for the generation that is to say it when we no longer can; that every effort must be for the increasingly forceful transmission of the first ideal.

So perhaps we will come to see ourselves as apprentices to a great Guild, little responsible for results, but greatly for method, which cannot fail of results in time if it be in terms of the whole Work. I think the realization that we have to do something magical as laying down an ideal would save us a great deal of our present discouragement.

(Next, AMATEURS.)

* * *

Hear the first truth: The great far-seeing soul

Is ever in the humblest husk; I see
How each succeeding section takes its toll
In fading cycles of old memory.
And each new life the next life shall control
Until perfection reach eternity.

—E. Wyndham Tennant.

* * *

Rather let error live than love die.—Rev.
Dr. Alexander Whyte.

THE WOMAN WHO FELL FROM THE SKY

III. THE TWINS

By FRED B. HOUSSER

Aataentsic bore twins, Tseta, a Man of Fire, and Tawiscare, a Man of Flint. The two brothers quarreled and separated. Tseta took the land to the east and Tawiscare the land to the west. Each was to create his own works on his allotment. The works of each were to be subject to modification, but were not to be wholly destroyed by either.

Tseta made his works good, but Tawiscare's were evil. The Man of Flint tried to destroy what was made by the Man of Fire. The evil qualities of Tawiscare's realm were reduced as far as possible by Tseta, but it is said that whatever of evil there is in the world came from Tawiscare. In his land the north wind stood guardian.

The twins met at a place of the Wyandots called "the point of separation," that is, it separated the good brother's land from the land of the evil brother. They agreed to bring the people from heaven and populate their respective territories, but Tawiscare's people made war on the people of Tseta and the twins themselves fought each other, the weapon of the latter being fire and the weapon of the former the north wind. In this war the works of the island were destroyed.

This is the Wyandot story of the twins as written down by Connelley from the oral dictation of a Wyandot Indian. Is it anything more than a tale that is told by the fireside in the forest?

Prototypes of Tseta in other tribal myths of the red man are Michabo, the Great Light worshipped by the Algonquins, and Nanaboho among the Chippewas. The Narrangansetts of New England had a name for their good twin brother, the meaning of which is "the common father." The Blackfeet name was "Our Father." (Brinton—Myths of the New World). The Tuscarora's was Enigono, the Good Mind. (Cusick—Traditional History of the Tuscaroras.)

These figures in every case are actual creators or architects of the world corresponding somewhat to the Jewish Jehovah spoken of by H. P. B. as a Sun God, like the Biblical Moloch of the Ammonites. (Secret Doctrine, II. 427.) Hence these Indian deities appear in the old-time roll of Sons of the Sun or so-called Higher Manas in man.

Stories similar to our Tseta-Tawiscare myth are those of Castor and Pollux, Cain and Abel, Romulus and Remus, Osiris-Typhon, and others not so generally known. We have the myth of Prometheus, a fire-bearer like Tseta, whose brother Epimetheus married Pandora, through whom evil came into the world.

In speaking of one of these, the allegory of Castor and Pollux, H. P. B. writes "they become the highly significant symbol of the dual man, the mortal and immortal. Also the symbol of the third root race and its transformation from animal-man into God-man with only an animal body."

The third race became immortal in its latter days by reason of receiving the fifth principle, Manas, from the informing gods. This is Pollux, the Immortal, explains H. P. B., while Castor (Tawiscare) represents the personal mortal man.

The suspicion therefore suggests itself that we are dealing in this North American Indian allegory with an old universal tradition referred to and explained at length in the Secret Doctrine, that the twins, Tseta and Tawiscare, are the symbols of the third root race, the separating hermaphrodite, Cain-Abel: in other words the dual principle of manas, so-called higher and lower, divine and animal mind, the latter the square or shadow of the divine man, the image and likeness of the Elohim Gods. If the reader wishes to follow up this lead he is referred to the second volume of the Secret Doctrine.

This suspicion is further confirmed by the reference to the place called by the Wyandots "The Point of Separation" between the land of the good and the bad brother.

In an Iroquois tradition we have the story of a personage called Tarenyawa, the Pillar of the Sky, who led the five nations

of the Iroquois forth from their ancient home to new lands. When they came to the Mississippi River some of them attempted to cross it on a grape vine, which broke under their weight. Those left on the west side became bad people, giants and monsters, while those on the east side were good people and they were compelled to fight against their one-time brethren. Therefore the Mississippi River was called the point of separation, as in the Wyandot mythology. (Cusick's Traditional History of the Tuscaroras.)

Perhaps this is analogous to the old Chinvat or Razor-edged bridge of the Persians described under another term in H. P. B.'s glossary as Antahkarana, the dividing line between Kama and Buddhi Manas. Thus again our suspicion is confirmed that we are dealing with a symbol of the third root race and its transformation from animal-men to God-men with only an animal body.

If we grant the correctness of these guesses it appears that the North American Indian possessed in his traditions a teaching which explains the nature of man in line with the accounts contained in the myths of other ancient peoples. If the twins symbolize the third root race we should also expect to find in their story something of the history of that race.

(To be continued.)

OCCULT MASONRY

THE FALL OF MAN

By MATTHEW GIBSON

In a previous essay, that on The Threefold Quest, I have made a brief survey of the analogies between Masonry and other mystery systems on the form side, to demonstrate that the most fertile line of research is among the threefold systems of antiquity. It now remains to enquire into the parallels of Masonry as regards the fable, because it is only the understanding of the fable of Masonry that makes the threefold arrangement of the degrees intelligible.

In the earlier article I spoke of these three stages in the Craft as representing three successive stages of consciousness

unfolding in man during his journey to full knowledge of his divinity. They have been called simple consciousness, as in the animal, self-consciousness, as in man, and cosmic-consciousness, as in certain of the leaders of mankind. So they are considered by the great philosophical systems, at least in the simpler phases of those systems. In religions, however, the doctrine of these states of consciousness is always modified by a tradition of what is called the "fall," and, as a necessary corollary,—else all religion is of no purpose,—the "redemption" of mankind.

It is as if the philosopher enunciated a theory of the rhythmical unfolding of the powers of the soul, assuming that all life proceeds by orderly sequence, and as if the founders of religions and mystery systems then came along and said: "That is all very well so far as it goes, but it does not take into account the recorded fact in the lore of the world that this is not a perfect and rhythmically unfolding race, but a race which has come on mishap, a mishap which it is struggling to mend."

The factor thus added to philosophy is sometimes called "the thing added"—the *agama* of eastern religions, and it is ever the distinction between a philosophical and an occult system that the latter possesses the added element and weaves it into the fabric of its teaching.

It is impossible to overestimate the importance of this added element, especially for the study of Masonry. The use of it, or the neglect of it, conditions entirely the student's approach to his subject. The whole mystery of sin and suffering, the problems of salvation or redemption and the problem of the urgency for effort to help mankind is wrapped up in it. It forms the core of Masonry and of every great religion. They all agree, under widely differing symbols, that our race is the victim of a great accident, which is most frequently designated as "the fall," and that in the eastern phrase we belong to the "insane world," "the race without a name"

It is not easy to see how there could be an accident within what one may call the

(CONTINUED ON PAGE 187)

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OFFICIAL NOTES

Title page and index for Volume IV. can be had on application, and bound volumes of Volume IV. can be had for \$2 each. Volumes I., II. and III. can also be had at the same price. There are only a limited number of copies.

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Mr. A. L. Crampton Chalk, formerly secretary of the Orpheus Lodge, Vancouver, and a member of the General Executive of the T. S. in Canada since 1920, has resigned from the Society. His reason is that he believes the Society "is being used systematically to corrupt and pervert in the world at large" the teaching of the Ancient Wisdom.

* * *

On page 158 in Mr. Cecil Arden's article on Dr. Jekyll and Mr. Hyde, the third line from the top of the second column was unfortunately dropped out in printing. The sentence in which the lapse occurs should read:—"Impracticable it will ever remain unless some advanced souls are prepared to chance a measure of suf-

fering and isolation to prove its practicability."

* * *

The International Correspondence League, of which Miss F. Bonner, 3 Upper Woburn Place, London, W.C. 1, England, is Secretary, has the object of enabling members of the T. S. in the colonies and foreign countries and, we presume, the Dominions, to get to know each other better and exchange ideas on the work of the different societies and lodges. Mr. Fred W. Rogers writes that they "have several applications from Wales and elsewhere for correspondents in Canada" and he would be glad to have half a dozen names of Canadian members who would be willing to receive letters and reply to them. Here is a chance for some one who can find nothing else to do.

* * *

Lodge officials are earnestly requested to make a special effort to place their members in good standing. The Constitution requires Lodges to pay their members' dues, and where this is not done members should be reported at once as inactive. The old idea that the members must pay their dues and that these should then be remitted to the Headquarters is not the way of Brotherhood, and it is felt by all who have gone into the matter that where the Lodge will undertake to pay the dues of the members the members themselves will then feel their obligation to see that the Lodge is recouped. Secretaries should refer to their Dues Slips and report at once to the General Secretary any changes of address or other matters affecting the standing of the members.

* * *

Copies of "The Mahatma Letters to A. P. Sinnett," the volume published by T. Fisher Unwin, Ltd., and edited by Mr. A. Trevor Barker, F.T.S., which is the subject of our first article this month, may be had from Mr. George J. McMurtrie, 65 Hogarth Avenue, Toronto, if not otherwise procurable. The price in England is 21 shillings, which with postal charges, etc., will bring the price here, post paid, to six dollars. "The Theosophist" for January announces the publication at Adyar of "The Early Teachings of the

Masters, edited by C. Jinarajadasa, M.A., containing the original answers given by the Masters of Wisdom to the questions of Messrs. A. P. Sinnett and A. O. Hume." Price, boards, two rupees, eight annas; cloth, three rupees, eight annas. This book has not yet come to hand.

* * *

An interesting parallel occurs in Mr. Fred Housser's article this month with the following passage in "The Mahatma Letters to A. P. Sinnett," page 219. "At a certain spot not to be mentioned to outsiders, there is a chasm spanned by a frail bridge of woven grasses and with a raging torrent beneath. The bravest member of your Alpine Club would scarcely dare to venture the passage, for it hangs like a spider's web and seems to be rotten and impassable, yet it is not; and he who dares the trial and succeeds—as he will if it is right that he should be permitted—comes into a gorge of surpassing beauty of scenery—to one of our places and to some of our people, of which and whom there is no note or minute among European geographers. At a stone's throw from the old Lamasery stands the old tower, within whose bosom have gestated generations of Bodhisatwas."

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 7th day of April. Experience has shown that it is impossible 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 reach the General Secretary by April 9, when the nominations will close. 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 2. Nomination returns should be sent in a separate letter.

THE RITUAL OF BUSINESS

Major A. E. Powell (Royal Engineers) has published a most useful manual entitled "The Ritual of Business," which is a guide to the elements of practical business methods, intended principally for amateurs, which we commend to all who are engaged in any way in dealing with others. Order is Heaven's first law, and this manual will be of the greatest possible assistance to any who have to conduct meetings, run or act on committees, speak in public, act as secretary or treasurer, manage an office with correspondence or take part in any of the multifarious duties that befall those who wish to act a proper part in business. The price is two shillings and sixpence, which should figure out about sixty cents. Major Powell thinks "we should at least try to show the world that the Wisdom-Religion makes its followers as wise and practical in the council chamber as devoted and single of heart in their ethical and religious life."

AMONG THE LODGES

The annual meeting of Montreal Lodge was held on January 8th, and the following were appointed as officers for the year 1924: President, Mr. E. E. Bridgen; Vice-President, Mr. F. Ruark; Secretary, Mrs. E. A. Griffiths; Treasurer, Mr. W. A. Griffiths; Assistant Treasurer, Mrs. C. Knowles; Librarian, Miss C. Burroughs. All communications should be addressed to P. O. Box 351, Station B, Montreal.

* * *

The London Lodge had a visit from Mr. Roy Mitchell on January 19 and 20, and he also paid a visit to St. Thomas Lodge on the Sunday afternoon. Mr. Mitchell has arranged to go down to London on the third Sunday of each month till June to speak and carry on the instruction class which has shown such important results in Toronto. The object is to train students for platform work, and by research and study to prepare for public propaganda.

* * *

Miss Mabel Powers, the well-known authority on the folk-lore and customs of the

Red Man of North America, spoke for the Toronto Theosophical Society on Sunday evening, February 3. Her subject was the Indian Peace Council. She showed how the Indian children, who are entirely under the direction of their mothers till the age of puberty, are brought up in an atmosphere of peace and conciliation. When children quarrel, which is very seldom, the mother instructs them to "set up their sticks." They have to take three sticks and go to an unfrequented spot and there set up the sticks in triangular form, and then tell their dispute to the little structure so formed. They have then to leave it and go back in a month for the settlement. Generally when they go back they have forgotten what the quarrel was about. Thus they learn several valuable lessons. In older times when adults had a quarrel they had to go and dig a hole in the ground and talk their grievance into it, first one and then the other. The hole was then filled up and the quarrel buried. Some of us have evidently not passed through this Indian experience and another incarnation will be necessary to complete our education. Miss Powers related how the law students of the modern universities are now studying the Code of the Iroquois, and her recital of the founding of the Five Nations League by Hiawatha was listened to with rapt attention. The tribes kept a peace house standing for many generations. This was attended by a woman, and when the parties to a quarrel came they entered at different ends of the house, which was divided by a curtain in the centre. She heard both sides, and then removing the curtain endeavoured to bring both the disputants to peace. Miss Powers hoped that Canada would not cease to observe the terms of the treaty made in 1784 with the Six Nations, and so long and honourably kept. It was a small thing, but the honour of the nation was involved and an appeal had been carried to the League of Nations. All the Indians asked was to have the treaty observed as in the past, and to be allowed to remain undisturbed on their reserve on the Brant River.

FELLOWS AND FRIENDS

In speaking of the death of Mr. J. W. Brodie-Innes last month there was inadvertently omitted from among his books mentioned what is probably the most important of them all, "The True Church of Christ."

* * *

Lionel Stevenson, of the Julian Lodge, who is now at the University of California, has an article in the February Canadian Bookman which is worthy of all attention. It is entitled "Manifesto for a National Literature," and suggests the "possibility of a more positive and vital quality being embodied in Canadian Literature." He looks forward to the time when "the poet's communion with his country is manifest in all his work." This intercourse is "more rare and exalted than the movements of the conscious intelligence. The poet draws his life from the latent forces of the country, and in his turn he gives form to that which must otherwise remain unrevealed to men."

* * *

Miss Clara Codd, at a Conference in Auckland, New Zealand, reported in "Theosophy in New Zealand," said that "it was her personal conviction that the Lord will be with us in about two years' time." At Adelaide, Australia, she stated, Commissioner Booth-Tucker declared "that he was firmly convinced that the Christ would come within the space of two or three years, though he said that they did not speak much of it in the Salvation Army." In Toronto we have Miss Christabel Pankhurst, who is firmly of the same opinion, and the chief proprietor of a Toronto paper lives in daily expectation of the Second Advent. Another Toronto gentleman who is expectant is Colonel McKendrick, who recently stated in public that "the British throne is the throne of God." Mr. C. C. Harris, known as the Hermit of the Humber, has lately left for Palestine, where he expects the Messiah to appear. There appears to be a feeling in some quarters that there is not as much Second Advent sentiment in Canada as elsewhere. This is quite a mistake. The percentage is quite as high as anywhere.

But Canadians are naturally modest and do not desire any exclusive privileges. If the event should come off in Toronto all seats will be free.

OCCULT MASONRY

THE FALL OF MAN

(CONTINUED FROM PAGE 183)

body of God Proceeding, as we must, under immutable law, we think always of an inflexible design in the universe In the affairs of our daily life, however, results often thwart the design, and the ongoing of a race is, after all, only the ongoing of a man written large Races of flowers go wrong—revert to type—animals are wiped out in whole species after desperate struggles against superior forces, and empires totter and fall. Conceivable or inconceivable to us in our present consciousness, such a disaster is nevertheless the crux of every religious and mystery system. They all stand or fall by the statement, either explicit or in symbol, that this human race has come upon misadventure and requires urgently to be redeemed from the evil results of it.

In the book of Genesis we have it under the symbolism of the serpent in Eden and the eating of the fruit of the tree of the knowledge of good and evil. Later on in the same book it is figured as the building of a tower designed to pierce the heavens—Babel, the gate to God—and the failure of the edifice by reason of a confusion of tongues. Later on in the Old Testament comes the tradition upon which Masonry is founded, the building of a Temple or House of God and its failure by reason of the revolt of certain inferior workmen who attempt to take too soon a secret from their Great Masters. In Greek legend, also, there is a story of the Gigantomachys, the revolt of the giants against Heaven.

In the Brahmin stories the whole thing is more explicitly given, and as always when myths are considered comparatively, new vistas are opened. It is said there that certain pitris or ancestors of mankind, called Barhishads, failed in their evolution and had to be redeemed by other pitris called Agnishvathas. This process

of redemption is one which is described as being now in progress. The fallen ones of mankind are called the lunar race and the redeemers are called the solar race.

With these designations the whole symbolism of the struggle between sun and moon beings is brought into the field, among them the Homeric epic of the siege of Troy with its struggle between the moon-descended house of Priam and the sons of Hellas, and the ultimate victory of the latter. The theme of the Mahabharata, the greatest of Indian epics, is the same. The Kauravas, or sons of Kuru, a race descended from the moon, meet on the field of Kurukshetra and are defeated by the sons of Pandu, sons of the sun. It is in the moments preceding the battle that Krishna, the spiritual initiator, in the role of charioteer to Arjuna, delivers to the Pandava prince the discourses which make up the *Bhagavad Gita* or Song of the Lord of Lords.

From Tibet, the forbidden and all but forgotten land, comes the most explicit, and perhaps the most understandable, story on the same theme. It is in a sense a talisman in the field of comparative religion in that it affords a key to all such symbolic representations, and I set it down here for what it is worth. It must be remembered that the legend possesses no claim whatever to consideration except for its usefulness in solving the ever-varying riddle of the "fall of man" stories. I do not advance it as either sacred or true or even as believable, except in the measure in which it can be verified, first by the tests of comparative myth, and second, by the examination of one's own interior processes which the implications of the story suggest.

The story runs that a great race or stream of souls was evolving on what is now our moon. The individuals in it were dipping into incarnation and withdrawing from it in regular pulsation, passing through the stages of mineral and plant consciousness until finally, after aeons spent on the moon, that vehicle no longer served the needs of the evolution. The stream is spoken of as withdrawing then from the moon and as passing over to this earth to begin the next sweep of its unfolding. The building of its House of God

thus continued until, while still in the stage of the animal, and standing on the very brink of the mental or self-consciousness, it is said to have come upon disaster. The myth says that the evolving race was endowed with the power of sex before it possessed mental powers adequate for the proper use of sex, and, floundering in the abyss thereby created, it crossed with lesser creatures and so defiled its incipient mental powers as to be incapable of further progress without aid. Then it was, says the tradition, that a great order of beings who had long passed the stage of the fallen ones was assigned the task of entering into the stricken lunar race to purify it and carry it through its crisis. The redeeming entities, called the solar evolution, are described as having at first refused, and then, under compulsion, as having entered one into each of the fallen ones and in their unwillingness as having fallen asleep in the bodies of those they came to save. For this reason they are described in the tradition as being mystically dead and must remain so until they cease to identify themselves with the animals whom they should govern, and rise, like the prodigal in the Christian story, and go unto their Father.

It sounds very fantastic—as all myths do. It is the least common multiple of all the other stories and its value lies in its alchemical power to transmute the myths of other religions and especially the Masonic fable. The implications arising out of it I must leave for the articles on “The Builder” and “Casual Signs.”

THE SCIENTIFIC BASES OF REINCARNATION

By HUGH R. GILLESPIE

(CONCLUDED FROM PAGE 176)

Before passing on to our last section, Heredity, it may be well to point out that as we are dealing with only the recurring earth lives of the soul, it is not possible for us to bring forward detailed arguments for its existence. That as a matter of fact is our postulate, and it could only be properly dealt with in a separate lecture entitled the “Birth of the Soul.”

It may, however, be asserted that every argument that has been put forward in favour of personality and individuality, can, with equal energy and justification, be adumbrated in support of the conception of the existence of the soul.

Heredity. Let us return to our consideration of Heredity, of which I shall give three comprehensive definitions:

- (1) Heredity may be defined as the potentialities of past experiences adapting themselves to present exigencies.
- (2) Heredity is the developed capacities of the past manifesting in the present.
- (3) It is the utilisation in the present of the results of past experiences.

The chief function of heredity is thus the preservation and transmission of qualities and attributes developed through experience in past lives. It predicates that any physical tendency or attribute which proves serviceable will tend to be preserved and to persist and become part of the physical make-up of that particular animal. It implies, to bring it into closer contact with ourselves, that selected tendencies may become fixed attributes or characteristics which are transmissible; and that as modified by selection, the creature as we know it is the summation of those characteristics.

It is only necessary for us to look around at our domestic animals to be convinced of the truth of the theory of heredity. We can select, artificially cultivate and fix any desirable feature which may appear and make it a permanent characteristic.

Man, however, works with a totally different object from nature. Man preserves any special structure in the animal or the plant to supply his (man's) wants, whereas nature evolves the structure or attribute for the purpose of improving the animal's response to its environment. That is the function of the every modification or improvement in structure.

That function always precedes structure has become almost axiomatic, and where the function lies in abeyance the structure either adapts itself to a new function or atrophies.

Take as an example the structure of what in man is called the thumb.

The special characteristic of the thumb is an inherent and specialised capacity for opposition in general. Opposability is the function of the thumb.

In the case of man, however, the thumb has developed a specialised ability for opposition in particular; opposition to the fingers in fact, both individually and collectively. The structure of the thumb adapted itself to the necessities of man as occasion arose. Function motived and conditioned the structure.

Man has thus evolved a specialised function from a generalised function and has modified the structure to meet the requirements of the function as specialised. Function ever precedes structure.

Perhaps the main characteristic that has distinguished man from other animals is the fact that he is a toolmaker, and this art could never have been evolved in the absence of the thumb. All culture, all civilisation might be traced to the executive power of the thumb, and this executive power is but the actional aspect of the function responding to a soul impulse or psychic urge, which in turn is transmitted through the instrumentality of the mental and emotional centres.

The horse is another and perhaps more apposite illustration of the reactions and modifications of hereditary attributes; the development and improvement of one part of the structure through use and the consequent and complementary alteration or deterioration and atrophy of other parts of the same structure through disuse. Intensification of function in one direction impels a disappearance of alteration of function in other directions.

Our present horse is the result of very many modifications and developments which have spread over many millions of years.

An investigation of the evolution of the horse convinces me that the original ancestor of the horse was a little animal about the size of a fox, which, however, had five toes to each foot.

This is borne out by the testimony of geology, for in the early eocene we find the fossil remains of the same animal with four toes to the fore foot and three toes to the

hind foot. Then as we rise stratum by stratum, until we reach the pliocene, where we find that the process of absorption has progressed so far that all the toes but one have been absorbed into the structure of the leg, while the middle toe has developed so as to carry the whole weight of the body, the nail being transformed into the horny hoof of the present horse.

Further conclusive evidence is furnished by embryology, for the embryo of the horse goes through, in miniature, all the stages above mentioned from five toes to one.

Now these examples of evolutionary development take place in accordance with a threefold law which science calls the law of Recapitulation, Retardation, and Acceleration. And in this connection the net result of scientific conclusions up to date inclines strongly to an acceptance of the idea that mutations or changes in structural characteristics come about in response to the action of some "unknown intrinsic law of life" or "internal growth force."

Now when we analyse this in the light of Theosophy we succeed in establishing certain apparent contacts between the physical and the soul planes, which provide a medium for the action and operation of the "internal growth-force" spoken of above.

We posit that—

- (1) Function is an unsatisfied quality.
- (2) Quality is an aspect of the character.
- (3) Character is the summation of all the qualities that distinguish any creature from its fellows.
- (4) The stimulus to which all this is the response comes from the soul and is transmitted through the Individuality.

We thus have—

- (a) The Individuality manifesting through character.
- (b) Character expressing itself through qualities.
- (c) Qualities acting as stimuli to function.
- (d) Function expressing itself through peculiarity in structure.
- (e) Structure acting, executing, doing the work.

Heredity is thus the basis for soul development, for every structural modification is simply a response to a progressive demand for directional development on the part of that reincarnating entity, the soul. Heredity is at once a proof of soul development and the mode by which it is achieved.

Now to sum up and conclude. We started by assuming the necessity for Reincarnation as the only possible mode of enabling the soul to obtain the experience necessary to development.

Next we found that Immortality and Eternity were the main principles of Reincarnation, and essential phases of Nature's Law of Conservation. Then we decided that Energy and Matter were analogous to Spirit and Substance, and that both were subject to a periodic law in regard to the time and mode of their manifestation.

We then found that Personality, bound up as it was with the form, was so impermanent as to necessitate something in the nature of a permanent receiver or recorder of impressions and experiences, and that this was to be found in the Individuality, or Causal body aspect of the soul.

And lastly we found that Heredity in its operations was a basis for soul development in that every structural modification was simply a demand on the part of the Ego for an improved medium for manifestation and contact; and further, that the actual function of heredity was to seal such improved structure and hand it on as permanent physical attribute.

We find, therefore, by our process of observation and analysis, that not only are there correspondences in the operations of natural phenomena, but that there is also an ultimate identity of principle in fundamentals which warrants us in asserting that there is a scientific Basis for Reincarnation.

SECRET DOCTRINE PRIMER—VIII.

The following paragraph should be noted as it stands:

"The oldest religions in the world—exoterically, for the esoteric root or foundation is one—are the Indian, the Mazdean, and the Egyptian. Then comes the Chaldean, the outcome of these—entirely lost to the world now, except in its disfig-

ured Sabeanism as at present rendered by the archaeologists; then, passing over a number of religions that will be mentioned later, comes the Jewish, esoterically, as in the Kabala, following in the line of Babylonian Magism; exoterically, as in Genesis and the Pentateuch, a collection of allegorical legends. Read by the light of the Zohar, the initial four chapters of Genesis are the fragments of a highly philosophical page in the World's Cosmogony. Left in their symbolical disguise, they are a nursery tale, an ugly thorn in the side of science and logic, an evident effect of Karma. To have let them serve as a prologue to Christianity was a cruel revenge on the part of the Rabbis, who knew better what their Pentateuch meant. It was a silent protest against their spoliation, and the Jews have certainly now the better of their traditional persecutors. The above-named exoteric creeds will be explained in the light of the Universal doctrine as we proceed with it." (Page 11.)

The Occult Catechism contains the following questions and answers:

"What is it that ever is?"

"Space the eternal Anupadaka."
(Meaning parentless.)

"What is it that ever was?"

"The Germ in the Root."

"What is it that is ever coming and going?"

"The Great Breath."

"Then, there are three Eternals?"

"No, the three are one. That which ever is is one, that which ever was is one, that which is ever being and becoming is also one: and this is Space."

"Explain, oh Lanoo (disciple)."

"The One is an unbroken Circle (ring) with no circumference, for it is nowhere and everywhere; the One is the boundless plane of the circle, manifesting a diameter only during the manvantaric periods (of manifestation); the One is the indivisible point found nowhere, perceived everywhere during those periods; it is the Vertical and the Horizontal, the Father and the Mother, the summit and the base of the Father, the two extremities of the Mother, reaching in reality nowhere, for the One is the Ring as also the rings that are within that Ring. Light in darkness and darkness in light:

the 'Breath which is eternal.' It proceeds from without inwardly, when it is everywhere, and from within outwardly, when it is nowhere—(i.e., maya, one of the centres)."

Note.—Esoteric philosophy, regarding as Maya (or the illusion of ignorance) every finite thing, must necessarily view in the same light every intra-Cosmic planet and body, as being something organized, hence finite. The expression, therefore, "it proceeds from without inwardly, etc.," refers in the first portion of the sentence to the dawn of the Mahamanvantaric period, or the great re-evolution after one of the complete periodical dissolutions of every compound form in Nature (from planet to molecule) into its ultimate essence or element; and in its second portion, to the partial or local manvantara, which may be a solar or even a planetary one.

Note.—By "centre," a centre of energy or a Cosmic focus is meant; when the so-called "Creation," or formation of a planet, is accomplished by that force which is designated by the Occultists LIFE and by science "energy," then the process takes place from within outwardly, every atom being said to contain in itself creative energy of the divine breath. Hence, whereas after an absolute pralaya, or when the pre-existing material consists of ONE Element, and BREATH "is everywhere," the latter acts from without inwardly: after a minor pralaya, everything having remained in *statu quo*—in a refrigerated state, so to say, like the moon—at the first flutter of manvantara, the planet or planets begin their resurrection to life from within outwardly.

"It (the One) expands and contracts (exhalation and inhalation). When it expands the mother diffuses and scatters; when it contracts, the mother draws back and ingathers. This produces the periods of Evolution and Dissolution, Manvantara and Pralaya. The Germ is invisible and fiery; the Root (the plane of the circle) is cool; but during Evolution and Manvantara her garment is cold and radiant. Hot breath is the Father who devours the progeny of the many-faced Element (heterogeneous); and leaves the single-faced ones

(homogeneous). Cool Breath is the Mother, who conceives, forms, brings forth, and receives them back into her bosom, to reform them at the Dawn (of the Day of Brahma, or Manvantara). . . ."

Grace Hill.

EARTH LIFE

People,
 Drugged by lusts
 And plunged into a billion little hells
 By self-isolations
 Scurry around
 Seeking satisfactions—
 With voracious earth gaze
 They dig the gutters for treasures,
 Search gaudiness for pleasures,
 Pursue forgetfulness through vices
 And fling
 Inflictions, revilings, stabs, bouquets,
 Loves, hates and fears
 On long, short and medium curved
 Returning arcs
 That sweep
 Through the souls of men
 Gathering consequences
 And inevitably returning
 Home in time
 For the harvesting.

—Lawren Harris in "Contrasts."

THE VENTRICLES

The ventricles of the brain consist of a definite long, low space, running from front to rear, in each of the great hemispheres of the cerebrum; and in the mid-line each communicates with the more sacular "third ventricle," which in turn is continued as a fine canal to the lower and back part of the brain to the "fourth ventricle," housed in the medulla. From the "fourth ventricle" the space extends downwards through the middle of the spinal-medulla as a little oval canal, gradually decreasing in size, and finally disappearing in the extremity of the spinal cord. . . . The pineal body is attached by a stalk to the upper and back part of the wall of the "third ventricle," which nestles down between the lower part of the hemispheres on the upper surface at the back of the "fore-brain."

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