

THE CANADIAN THEOSOPHIST

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THE EDUCATIONAL CONFERENCE

Nothing has happened in Canada for a long time so important for the interests of the whole nation as the Educational Conference, which drew together in the week of April 2, from all parts of the Dominion and from overseas, some of the brightest men in the educational field, with one who is probably the very brightest in the English-speaking world, Sir Michael Sadler, who with Sir Henry Newbolt, Sir Robert Baden-Powell, and other distinguished men attended from England. The message of all these men is that the future of the world is with the young. The old have failed. The great war, which was to end the old state of things, has been a failure. The League of Nations, which was to be the hope of the world, is a forlorn hope, chiefly because those who could most easily establish it, stand aloof. The dog has returned to its vomit and the swine to its wallowing in the mire, and we must start all over again and teach the children of the world something new, something different, if the world is to become a better world. It is an almost pathetic reliance that is being placed in the young, to judge it from the old point of view. But one cannot help thinking as one listens to these men that they also trust in more than the birth of new bodies, and that they understand the rebirth of an old soul in every hopeful birth into the world. It is not merely the experience of the fathers and grandfathers of this age that is available, but in every home there is the possibility of the ancients of other

times and climes coming back and bringing their sheaves with them. Why, asked Sir Michael Sadler, has the world conceived education to be a new religion? It is so regarded in India and in the United States, he asserted. In England it is not yet a religion, but a heresy, he added. If it be a religion—and why should it not—it is because it deals with the young and their consecration to wisdom and knowledge. He dwelt on the necessity of teaching the soul, the awakening of the sense of beauty, and of training the young in the expression of beauty, in movement, in line and colour, in sweet modulations of the speaking voice. Industry is hateful in our time because it does not become educational enough for the intelligence of the being who works. All labour can be made beautiful if it is seen to be the expression of the souls of men. He called attention to the passage in *Troilus and Cressida*:

There is a mystery—with whom relation
Durst never meddle—in the soul of state;
Which hath an operation more divine
Than breath or pen can give expression to.

The power that moves us is the mystery. We are drawn into the Time-World by the Karma that attaches us to this or that World Movement. What we have to contribute to our age is the harvest of the past—the sowing of the present. It is the office of education to draw out of us that which we possess in the way of faculty, not to stuff us with the unassimilated observations of the hour.

THE NOMINATIONS

There is a contest this year for the position of General Secretary, Mr. J. L. Purdy having been nominated by Mr. F. E. Titus as his representative in the various causes which he advocates. During the year the issue has chiefly been on the desire to suppress the Magazine, the impartiality of which has not been satisfactory to those who, in Mr. Titus' phrase, consider they should not be compelled to circulate what they do not believe in. As the Constitution requires the issue of the Magazine and as the policy heretofore pursued was not objected to, some complaints which were made having been shown to be groundless, and no opposition having been raised to the editor's reappointment, the present election is obviously over the continuance of the Magazine. Those who wish to suppress it will vote for Mr. Purdy. Those who think a Magazine should be continued will vote otherwise.

There are several diverse currents in the movement in Canada, and it has been endeavoured to avoid bringing them into conflict, as might easily have been done. The principle laid down by Mrs. Besant as President in 1920 has been loyally followed in this respect. Attempts have been made to make it appear that because all the members have not been of exactly the same opinion as Mrs. Besant, therefore those dissenting members have not been loyal to her authority as President, but this view is not in accord with reason. Mrs. Besant has stated, as appears elsewhere, that the several activities which have grown up alongside the Theosophical Movement and which are not a part of the Theosophical Society, should not be identified with it. Some members hold that this is not a wise policy and that they should be identified with it. But the Constitution prevents such identification, and the proviso that the Theosophical Society has no creed or doctrine and is not responsible for the beliefs of any of its members, indicates that a strict neutrality is the only course that can be taken with regard to these activities.

What must be recognized, however, is the narrow-mindedness of those who can-

not remain in the Society and let others pursue their ideas in peace without trying to suppress those ideas and insisting that some other ideas should be accepted instead. The Society, as originally founded, was hostile to all conceptions of leadership and authority such as had led humanity into the sectarianism and bitterness of the last 1500 years. It was intended to start a new era, in which the only authority which would be recognized would be the inner authority of a man's own reason and intuition. It is difficult for those who have little mind of their own and have not learned to rely upon their own judgment, after the training so many of them have had in the various churches, not to seek for some authority who would lead and guide them and tell them just what they should do. It is pleasant and easy, perhaps, but no progress is made in this way, and those who follow it never know of their own consciousness whether they are right or wrong. Hence they are especially anxious to uphold the authority of the leader they have adopted. To suppose the leader wrong is madness and confusion. Those who assert that we must have leaders are expressing a personal view, which they have a right to do. Those who do not believe in that view have an equal right to their opinion. The Theosophical Society endorses neither. It merely requires that each should be tolerant of the other. To bring a charge of disloyalty to a leader is, therefore, an infraction of the spirit and terms of the Constitution. Our younger members have not thought these things out for themselves, and those who wish to be leaders cultivate the idea of leadership. Those who know the danger of leadership and abhor the idolatry of it would protect the Movement as far as possible from this peril.

So we have the issue in the election. Shall we follow the idea of leadership and set up a new autocracy, or shall we form the ideal democracy, all equals, fervent in service, helpful to each other, in honour preferring one another, a universal brotherhood, "without edifices or rules or trustees or any argument. the institution of the dear love of comrades"?

Several of Mr. Purdy's friends have recommended that I withdraw and leave him the election by acclamation. I have repeatedly said that if the members could agree upon any candidate I would hasten to give up the position of General Secretary. But as the Lodges representing a majority of the members have insisted that I remain pending the appearance of some one more satisfactory to all, I have been constrained to abide by their decision. Mr. Purdy does not receive the support of his own Lodge, and the Lodge which nominated him is by no means unanimous. So that one cannot hope for harmony from Mr. Purdy's proposal, however well-intentioned it may be. No General Secretary can please everybody, and he would be a fool if he tried. Even Mrs. Besant does not please everyone, and she takes the wise course of ignoring the discontented, or those she may deem discontented, and goes ahead with her own ideas. As long as the majority are satisfied it is the most that can be expected of any official. It is easy to criticize and find fault. It is the more difficult task to approve with discrimination and to encourage the meritorious.

A number of people have been going about the country circulating rumours about various workers. It was reported in several places that I was a black magician, and when I read some of the letters I get I am sometimes inclined to think I must be. These rumours are spread abroad by an organization which might be better employed, and one hears of it from other countries and overseas. As none of these friends have attempted to rescue me from my blackness, I am wondering whether they are most moved by fear or humanity. But they need not fear. Black magicians are always most efficient, always up to date, and never to be caught napping. Evidently one must look elsewhere for one.

As General Secretary, may I add that the important thing is that everybody should vote, and much better for Mr. Purdy than for no one, but in order to do so each member must be in good standing by the payment of the annual dues for the year ending 30th June next.

A. E. S. S.

THE CANDIDATES

For General Secretary

John Lionel Purdy
Albert Ernest Stafford Smythe
Fernando E. Titus

For General Executive

Cecil Arden
Odo Barry
Felix A. Belcher
Alfred Leslie Crampton Chalk
Ernest Court
Richard Cronyn
Alfred J. Franklin
E. H. Lloyd Knechtel
Harry Lorimer
Catherine M. Menzies
Roy Mitchell
Laurance H. D. Roberts
James Rogers
Joseph Hunt Stanford
Harry R. Tallman
James Taylor
Reginald Taylor
David B. Thomas
Fernando E. Titus
James A. Wallace
Dr. Washington E. Wilks

Of these, Ernest Court, F. E. Titus and James A. Wallace have declined to contest the election. Mr. Titus, who has also been nominated as General Secretary, requests that his name do not appear on the ballot paper. Mr. Roberts has also declined to stand.

NOMINATIONS BY LODGES

Winnipeg

Gen. Sec.—A. E. S. Smythe
Executive—Ernest Court
H. Lorimer

Montreal

Gen. Sec.—A. E. S. Smythe
Executive—David B. Thomas
A. L. Crampton Chalk

Ottawa Lodge

Gen. Sec.—F. E. Titus
Executive—C. Arden
Miss Menzies
F. E. Titus
James Taylor
F. A. Belcher
Odo Barry
H. Lorimer

West End Lodge

Gen. Sec.—J. L. Purdy

Orpheus Lodge

Executive—A. L. Crampton Chalk

Calgary Lodge

Gen. Sec.—J. L. Purdy

Executive—E. H. L. Knechtel

Vancouver Lodge

Gen. Sec.—J. L. Purdy

Executive—James Taylor

Miss Menzies

F. E. Titus

Roy Mitchell

North Vancouver Lodge

Gen. Sec.—A. E. S. Smythe

Executive—Roy Mitchell

Fellowship Lodge, Ottawa

Executive—A. L. Crampton Chalk

Richard Cronyn

Alfred J. Franklin

Laurence H. D. Roberts

J. Hunt Stanford

H. R. Tallman

West End Lodge, Toronto

Executive—F. E. Titus

F. A. Belcher

James A. Wallace

James Rogers

Brotherhood Lodge, Victoria

Gen. Sec.—J. L. Purdy

Executive—Odo A. Barry

James Taylor

Miss Menzies

F. E. Titus

Toronto Lodge

Gen. Sec.—A. E. S. Smythe

Executive—D. B. Thomas

Richard H. Cronyn

H. R. Tallman

J. Hunt Stanford

Laurence H. D. Roberts

Lloyd Knechtel

Reginald Taylor

Annie Besant Lodge, Toronto

Gen. Sec.—J. L. Purdy

Executive—F. E. Titus

James Rogers

Nanaimo Lodge

Gen. Sec.—A. E. S. Smythe

Executive—Dr. W. E. Wilks

H. R. Tallman

A. L. Crampton Chalk

James Taylor

Roy Mitchell

MR. PURDY'S NOMINATION

MR. PURDY

To the members of the Theosophical Society in Canada: It is with no little reluctance, and only after the most anxious consideration, that I find it possible to consent to accept nomination for the office of General Secretary of the T.S. in Canada, and I am sure it is only the sense of impelling necessity which finally persuades me to do so. Happily the objection one has to opposing a colleague of such merit as Mr. Smythe is removed by his declaration of willingness to resign, if and when, a successor could be found.

There is, unfortunately, a growing discontent of purely Canadian origin agitating our Section, and the impulse for constructive work is in consequence thwarted and dissipated in futile controversies over personalities, and it is represented to me that in the present unsettled condition of our affairs I could render a service to the Society by undertaking the General Secretaryship of our T.S. in Canada. I have no other claim or qualification to urge in support of my candidature, and the small part I have hitherto been permitted to take in the Society's activities must be judged, if at all, by others. However, I will say that notwithstanding the pronounced difference of opinion freely expressed among our members, I personally entertain no prejudices against the leaders of the Theosophical Movement, and take this opportunity to acknowledge my indebtedness to them, and to mention that my loyalty to them, and particularly to our distinguished lady President, Dr. Annie Besant, remains unimpaired.

If elected it will be my intention first of all to apply myself to the business affairs of the Section, and to administer them with the utmost impartiality; and secondly, to encourage and assist, as far

as my abilities permit, the diffusion of the Ancient Wisdom with which our Society has been entrusted; and further, to strive earnestly to act as a centre around which all parties and opinions may gather and work in harmonious co-operation. In any event, my felicitations are extended to all, and I shall endeavour to

Remain yours fraternally,

J. L. PURDY.

81 Spadina Road, Toronto.
9th April, 1923.

MR. TITUS

To the members of the T.S. in Canada: I have had the honour of being nominated for General Secretary, and also as a member of the Executive Committee of the Canadian Section.

After very careful consideration I have come to the conclusion that, in the interests of the Section, I should decline both nominations.

Our Section has reached a point where the question of gravest importance is: How can we obtain the hearty co-operation of our members for the maintenance of our Society and the promulgation of Theosophic teachings? I am aware that, through a misunderstanding of the facts, some members of the Executive and many members of the Society have acquired a viewpoint in reference to myself which, were I occupying either of the offices mentioned, would hinder that hearty co-operation of all members. On the other hand, in Mr. Purdy we have a candidate available for General Secretary against whom neither the friends of Mrs. Besant nor her opponents will have any suspicion of partizanship or partiality, to whose support every shade of opinion can rally without hesitation, and whose whole heart is devoted to the spread of Theosophic teachings. Again, there are several other nominees to the Executive Committee holding views similar to my own, each of whom will be able to obtain from all their fellow-members on that Committee, and from members of the Society in general a consideration upon their merits of their proposals for harmonious co-operation which, were I to remain on the Executive, I am convinced I would

not be able to secure. Therefore, any one of them will, in that most important respect, be a more useful member of the Executive Committee than I could possibly be.

F. E. TITUS.

80 Grosvenor St.,
Toronto, April 7, 1923.

THE WEST END LODGE

The Toronto West End Lodge, in nominating Mr. J. L. Purdy, of the Toronto Lodge, for General Secretary of the Canadian Section, submits the following:

Our present General Secretary has on several occasions pointed out that his many activities in connection with the T.S. prevents that attention to his business affairs which, in justice to himself, he should give to them. In this connection Mr. Smythe wrote to the Executive Committee: "I have been unable for three years to have any spare time from the constant routine.

When you can get someone to do the work . . . it will be pleasant to be relieved." The effort to carry on his many activities has resulted in neglect of the duties of General Secretary, of which neglect many complaints have been made. Mr. J. L. Purdy has the necessary qualifications of business experience and ability, tact and geniality, and can spare the time to properly and promptly attend to the duties of the office. He has been a member of the Toronto T.S. for about seven years, during which time he has always taken a very active part in its activities. He was the Treasurer of the Committee which had in charge the building of its Hall and the collection of funds therefor, and at the present time is the Treasurer of the Board of Trustees thereof.

The qualities which have contributed to his remarkable success in that capacity will at the present juncture of affairs in our Canadian Section make him invaluable. As we all know, in our Section there is a growing difference of opinion about personalities; on the one side being those who attack our President, Mrs. Annie Besant, and other prominent workers in the Society; on the other side being those who do not approve of such attacks. These

differences of opinion are seriously crippling the efficiency of our Society and dissipating in controversy within our ranks energies which should be exerted in constructive presentation of Theosophical teaching to the world outside our organization. In these internecine controversies Mr. Purdy has not taken any active part. He has sought, rather, to modify and reconcile the differences, and he can, therefore, serve as no other available person can as a centre of our Canadian Section, to whose support all can cheerfully and gladly rally.

We believe that as General Secretary he will tend to bind the Section into a harmonious body, within which there shall be perfect freedom, and in which none shall seek to impose his view upon another.

He is a clear thinker and good speaker, expressing himself with clarity, force and precision.

ELIZABETH J. BELCHER,
Secretary.

GENERAL REPORT OF THE T. S.

The General Report of the T. S. for 1922 has arrived and shows the progress already noted in the summary of Mrs. Besant's annual address. Canada among the 36 national societies stands 11th in point of membership, and 7th in number of Lodges. It is to be feared that this record will not be maintained this year on account of the policy of squabbling and circularizing carried on by a certain section during the last nine months. There are 39,773 active members reported in the Society, which will obviously continue by virtue of its own momentum, and those who separate from this nucleus of Universal Brotherhood, made up of all kinds of people, "all sorts and conditions of men," must feel, if they are logical, that the human race itself is a poor crowd to tie up with. There are some who judge the Society by its worst members; some who rate it at the level of its highest, and some who are satisfied to accept the "divine average," but, however we may judge it, it represents humanity, with this exception, that every one of its members is pledged to the principle of Brotherhood.

It is not for any of us to judge how consistent or otherwise any of its members may be, but it stands in the world for the idea of Brotherhood, and those who decline to identify themselves with it, as they have a perfect right to do, cannot help giving the world the impression that they are not in sympathy with the effort to form that nucleus of Brotherhood which it represents. Mrs. Besant repeated her yearly invocation in opening her address: "May those who are the embodiment of Love Immortal bless with their protection the Society established to do their will on earth; may they ever guard it by their power, inspire it by their wisdom, and energize it by their activity."

WHO ARE THE IMPOSTORS?

The writer is well aware that those specialists, whose computations of the age of the globe and man are the most liberal, always had the shyer majority against them. But this proves very little, since the majority rarely, if ever, turns out to be right in the long run. Harvey stood alone for many years. The advocates for crossing the Atlantic with steamers were in danger of ending their days in a lunatic asylum. Mesmer is classed to this day (in the Encyclopedias), along with Cagliostro and St. Germain, as a charlatan and impostor. And now that Messrs. Charcot and Richet have vindicated Mesmer's claims, and that "Mesmerism" under its new name of Hypnotism—a false nose on a very old face—is accepted by science, it does not strengthen one's respect for the majority, when one sees the ease and unconcern with which its members treat of "Hypnotism," "Telepathic Impacts," and its other phenomena. They speak of it, in short, as if they had believed in it since the days of Solomon, and had never called its votaries, only a few years ago, "lunatics and impostors!"

Note: The same fate is in store for spiritualistic phenomena and all the other psychological manifestations of the *inner Man*. Since the days of Hume, whose researches culminated in a nihilistic idealism, Psychology has gradually shifted its position to one of crass *materialism*. Hume is

regarded as a psychologist, and yet he denied *a priori* the possibility of phenomena in which millions now believe, including many men of science. The Hylo-idealists of to-day are rank *Annihilationists*. The schools of Spencer and Bain are respectively positivist and materialist, and not metaphysical at all. It is *psychism* and not *psychology*; it reminds one as little of the Vedantic teaching as the pessimism of Schopenhauer and von Hartmann recalls the esoteric philosophy, the heart and soul of true Buddhism.—The Secret Doctrine, II., 156.

GREAT CANADIANS

Mr. George S. Arundale writes the General Secretary from the office of the Director of State Education, Indore, C.I., India, asking assistance in making a collection of pictures of the greatest men and women throughout the world, including literature about them or by them. He says: "We desire that the collection shall be as representative as possible of all countries, but confined to those men and women who have by their lives and work in some definite way advanced the cause of civilization and brotherhood. We exclude any individual, however notorious, who lived and worked mainly for self-aggrandizement, and whose activities did not substantially make for the peace and happiness of his fellowmen. We should include the individual who, however little conspicuous in the page of the average history book, yet in his own way, or in her own way, definitely contributed in some outstanding way to the advance of brotherhood and civilization." No distinctions of race, caste or creed, whether political, religious or social, will be recognized. To avoid conflict, the living will not be included in the selection. Pictures of those finally selected are, it is hoped, to be hung on the walls of the building which H.H. the Maharajah Holkar, of Indore, has graciously placed at the disposal of the Committee in charge. Literature, science, art, philosophy, politics, statecraft, invention, music, religion, reform, etc., in Canada should furnish a few names at least for this distinction, and I therefore

ask the members of the T. S. in Canada to assist in their selection. The object is to bring us "a step nearer to the realization of the fact that there is a brotherhood of mankind which we would do well to make increasingly active as the years pass." Suggestions should be sent in separate letters and as early as possible, to the General Secretary.

TWO METHODS

There are two ways of doing business. One is the Prussian bureaucratic method, in which it is taken for granted that everybody is crooked and must be watched, and all kinds of checks and safeguards to prevent dishonesty are provided. It is a method of suspicion and detection. It trusts nobody; and is regarded as the acme of business carried to the highest material efficiency. It says: *If you see any one breaking the law of the country you should inform the authorities.*

The other way is not concerned about rules and methods, but seeks to get the most work accomplished in the most convenient and satisfactory way, utilizing all available means under difficult conditions. It provides for weakness and error by annual election, and it is too open-minded and charitable to harbour suspicion without justification. It does not impute evil, and waits for evidence before condemnation. It says: *We see a vast difference between the two qualities of two equal amounts of energy expended by two men, of whom one, let us suppose, is on his way to his daily quiet work, and another on his way to denounce a fellow-creature at the police-station.*

* * *

In all conversations between two persons, tacit reference is made, as to a third party, to a common nature. The third party or common nature is not social; it is impersonal; it is God. And so in groups where debate is earnest, and especially on great questions of thought, the company become aware of their unity; aware that the thought rises to an equal height in all bosoms, that all have a spiritual property in what was said, as well as the sayer. They all wax wiser than they were.

—Ralph Waldo Emerson.

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F. E. Titus, 80 Grosvenor St., Toronto.
A. L. Crampton Chalk, Gilford Court, Vancouver.
Richard H. Cronyn, P.O. Box 585, London.
James Taylor, 789 West 18th Avenue, Vancouver.

GENERAL SECRETARY:

Albert E. S. Smythe.

OFFICIAL NOTES

It should be clearly understood that no member can have his vote counted who is not in good standing on the books at Headquarters. If you have any doubt about it, or have not paid up since last July, you should interview your local secretary or treasurer. It is the local Lodge, according to the Constitution, which is responsible for keeping you in good standing.

* * *

H. Stephani, General Secretary of the Swiss Section, writes as follows: "Dear brother and co-worker, I have the pleasure to inform you that, for the fifth time, and for a new period of three years, I have been renominated General Secretary of the Swiss Section. The wish of all our members is to co-operate always more closely with the different national Sections and on the line of our revered President. The Swiss Section sends you and all your Section, with its brotherly feelings, the expression of its sympathy."

(Mrs.) Muriel P. Wyclif Fraser writes as follows: "Dear brother, I have the honour to announce that I have been elected General Secretary for the Burma Section for 1923-24, in place of Mr. A. Verhage, who is proceeding to Europe on leave. I trust I may follow worthily in his footsteps, but feel the weight of my responsibility, as I am very inexperienced. There is much work to be done in Burma, and our numbers are few. Any suggestions you can give for our work, or any ideas, will be gratefully received and discussed. The Burma Section join me in fraternal greetings, and best wishes for peace and spiritual progress."

AMONG THE LODGES

Vancouver Lodge reports great success attending the staging of the play "Maid Marian" and the first annual concert of the Orchestra of the Lodge conducted by Mr. Andrew Manziroja, netted \$100.65, as well as being an artistic triumph. Roy Mitchell gave three lectures on Walt Whitman during February which dealt "highly with a high subject." Mr. J. W. S. Logie, of Summerland, spoke on the last Sunday on "Applied Theosophy."

* * *

The Secretary of the Regina Lodge on March 29th sent the following circular to the members of the Lodge: This is to advise you that Mrs. Stevens has resigned as president on account of continued ill-health, and that I also have resigned as Secretary, as there is not sufficient members active to carry on. All communications and all Headquarters fees will therefore be in future addressed to the General Secretary, Toronto. There is a small debt against the Lodge here for rent and advertisements of the meetings held this winter, and you will be asked to kindly assist in clearing this off. The amount will be but a small sum per member. You will be advised of the amount just as soon as the books can be balanced.

* * *

North Vancouver Lodge reports a successful year of work with Lotus Circle, afternoon study class and monthly lec-

tures. A sale of work netted \$63.40, which was spent in furnishing and decorating the Lodge room. Six new members were admitted during the year and one on demit. The library and leaflet distribution contributed valuably to the activities of the Lodge. Suggestions to closer social co-operation were made. Sympathy was expressed for Mrs. Keir, who had recently undergone a serious operation. The officers elected included Mrs. Fielding, president; Mrs. Pow, vice-president; Mrs. Alice W. Dyson, 523 19th Street East, North Vancouver, Secretary; Miss M. Hope, Librarian.

* * *

An extraordinary paragraph appeared in "The Watch Tower" in The Theosophist for February which many may suppose was written by Mrs. Besant, but which is so contradictory of her own statements that it must be attributed to some of the sub-editors who abound at Adyar. In accordance with Mrs. Besant's ruling in The Theosophist for March, 1920, the Winnipeg Lodge decided to separate itself from all activities in connection with other organizations and to prohibit propaganda in connection with them in their Lodge room. "Sectarian Lodges are legitimate under our Constitution," says "The Watch Tower" paragraph, "but they lack the free air in which the Divine Science can shed its white light." This, of course, is the very reason for the course which the Winnipeg Lodge has taken. The unsectarian freedom of Theosophy needs nothing more to commend it to those who are wrenching themselves free from superstition.

FELLOWS AND FRIENDS

Mr. Alfred J. Franklin has been carrying on a spirited correspondence in the Ottawa Citizen with Rev. Mr. Bousfield on Theosophy.

* * *

M. Emile Coue, whose "every day in every way" method of healing has become so familiar, is a member of The Theosophical Society and president of the Lorraine Lodge, Nancy, France.

Mr. William Loftus Hare has an article in The Occult Review for February, dealing with the "General Credulity" of those who accept the psychic allegations of "clairvoyant history."

* * *

At the instance and on the request of the Council of The Royal Society of Arts, Mr. Albert E. S. Smythe was recently elected a Fellow of that body. A volume of poems by Mr. Smythe is to be published shortly by the Macmillan Company, probably under the title of "The Garden of the Sun."

* * *

The death of Dean Harris on March 5th at the age of 76, is a distinct loss to the scholarship of Canada on the subject of Atlantis. In the Archaeological Reports of the Province of Ontario he has contributed a number of articles on this subject and on his researches in Central America, as well as in his books of travel. In his article in the Archaeological Report for 1921-22, he says: "The theory of a submerged continent which, in past ages, was inhabited by a civilized people—a land which stretched across the Atlantic from Europe and Africa to America—is now admitted by many scientists to be the only satisfactory solution of the problem involving the origin of the American Indian." The Dean was as lovable as he was learned and his breadth of mind matched his tall figure and distinguished appearance.

* * *

The London Evening News has this to say about Mr. Algernon Blackwood, the novelist, who is a charter member of the Toronto Theosophical Society: Mr. Algernon Blackwood, the well-known novelist, tells me that he is to appear behind the footlights. His friend, Mr. Henry Ainley, has persuaded him that he would make a magnificent general, and so as a general, in John Drinkwater's "Oliver Cromwell," he is about to set out on a long tour. Mr. Blackwood is almost too strange to be true. All his worldly belongings he keeps in a bulky kit-bag, and he is without the responsibilities of a home of any sort. Much of his time he spends in Switzerland, and there are few keener ski-runners.

CORRESPONDENCE

PERSONALITIES

Editor Canadian Theosophist: May I take up a little of your magazine space to reply to a recent open letter of Mr. James Wallace, member of Annie Besant Lodge, T. S., Toronto. I trust that as time goes on Theosophists prominently identified with the problems of the moment will see fit to open their hearts on the subject at issue. In the meantime as an individual member I beg leave to express my opinion.

If Mr. Wallace has brought up a matter which is fast becoming controversial, the fault lies with no individual. The cause, however, rings with a vibrant call: Canadian, perhaps all Theosophists are at the cross-roads as to their interpretation of the movement. For this reason further discussion of the merits of the situation should touch only broad philosophical lines, since the problem revolves around not personalities but a fundamental issue.

In passing it may be remarked that at the present juncture no general secretary of the Theosophical Society could appear to the entire personnel of its membership in the light of an "impartial, broad-minded and just leader," since, in the very fact of his impartiality, he would strike at the less impartial, less just, and be judged accordingly. Perhaps the most striking example of the axiom will be found in the life of Jesus of Nazareth, most liberal of thinkers, most just of men, most impartial of observers, whose highest aspirations were the ridicule of those who should have been his strongest support.

We have apparently before us to-day in the movement two teachings, therefore two schools of thought. One of these is sponsored by those who are content to develop the study of the broad principles of universal life as presented in the SECRET DOCTRINE; the other prefers to give greater scope to the study of the psychic aspects of religion sponsored by the able educator, C. W. Leadbeater, highly trained clairvoyant and occultist, and sanctioned by our president, Dr. Annie Besant. To some extent, how far it is difficult to ascertain, this school of thought is being per-

meated with the doctrine of liberal catholicism, to such an extent at least that C. W. Leadbeater, great Theosophical leader, is either self-styled or properly ordained bishop of the Liberal Catholic Church, an organization built up within the atmosphere of the Theosophical movement and alleged to partake of the principles of the Roman Catholic hierarchy.

This states the situation broadly, and it is evident that drawing away the veil of petty personalities which always clouds all debatable problems it is the crux of the trouble within the ranks of the Theosophical Society.

The precepts of the SECRET DOCTRINE were known to hundreds of millions of souls thousands of years before the recent incarnation of Helen Petrovna Blavatsky. Why, then, should any controversy revolve around the personalities of either H. P. B. or any other official past or present of the movement?

It is reasonable to presume that Mr. Wallace in his letter, page 10 of the issue of the Canadian Theosophist, March 15, 1923, resents what he and many other believe to be an unwarranted liberty with the trend of thought of the membership of the Canadian Section on the part of the general secretary. If this is so, what shall we say of the work of say C. W. Leadbeater or Dr. Besant, whose influence has drawn scores of thousands of minds toward certain set principles of philosophic thought, much of it their own, results naturally of their investigations? It is evident that if it is legitimate on the part of these leaders to "spoon feed" members with the cult of liberal catholicism or the higher psychism it is equally good work on the part of even a general secretary to forward a monumental work which, despite its many possible errors, provides the deepest and at the same time most enlightening study of life and religion extant.

Of course we all know that psychism, high or low, is a wonderful source of study and investigation. Also one studded with snares and pitfalls. Perhaps far more dangerous still are those allegedly esoteric circles which assume to bring members hurriedly within sight of the HOLY GRAIL. They are dangerous in that they provide

opportunity for one to advertise himself as among the GREAT ELECT. All Theosophists are aware that the immutable law of true occultism is this, that none who belongs to any esoteric or really occult circle shall breathe the air of his membership to any but himself, and then with rare humility. The so-called esoteric circles bruited abroad among certain factions of the membership of such a body as the Theosophical Society at once disobey this fundamental principle of the WHITE BROTHERHOOD. They serve to create within the ranks of any religious organization a childish egotism wherein some decide that because they have studied in one of the allegedly esoteric circles or centres they may emblazon the door of their heart with the public advertisement of their proficiency as occultists.

Ronald V. Garratt.

16 Queensbury Avenue,
Birchcliffe, Toronto,
29th March, 1923.

EXECUTIVE REPORTS

MR. TAYLOR

Vancouver, B.C.,
April 3rd, 1923.

Editor, "Canadian Theosophist": In the short space allotted to discuss Section matters, one or two points only can be dealt with.

The largest and most menacing problem facing the Section at the present time is the friction and discontent that everywhere prevails, largely caused, in the opinion of the writer, by the attitude adopted by the General Secretary in his capacity as Editor of the Magazine.

A rigid adherence to one viewpoint and a lack of tolerance to other points of view has characterized the editorial attitude, and in addition, on numerous occasions a marked undertone of hostility has been shown to the leaders of the Society.

This official attitude has caused intense indignation in the minds of many members, and some instances were so glaring that a number of Lodges recorded protests against this quite uncalled for attitude on the part of the Editor.

At the present time there are too many duties concentrated in the hands of the General Secretary, and the work of the Section suffers in consequence; this is apparent both in Executive matters and in ordinary routine work with Lodges. In the former case no real method of obtaining the views of the Executive on points of interest has yet been attempted. The result has been that when an Executive member has any suggestions to make to facilitate the carrying on of the work of the Section he has to circularize all the other members of the Executive, and there the matter usually ends.

To bring some order into the business methods and to get a decision on matters of essential importance the two Vancouver members some months ago proposed that in future when a member had suggestions to offer he would send them to the General Secretary, who would at intervals send all suggestions received to the members of the Executive and receive their yea or nay on these suggestions within a certain number of days. This suggestion towards higher efficiency was not even acknowledged by the General Secretary. Some weeks later a second letter was sent inquiring if anything was to be done in the matter, which letter also received no acknowledgment, so that even elementary suggestions to facilitate the routine work have been entirely ignored.

The size and contents of the magazine have been the subjects of many circular letters, and three members of the Executive, of whom the undersigned was one, maintained that the Constitution clearly limited the cost of publishing the magazine to 50c per member per year, instead of \$1.50, as is now the case. To prevent unnecessary friction it was suggested by the Vancouver members that the whole question be referred to some legal authority acceptable to Mr. Smythe and to Mr. Titus, and that both sides consent to adopt the ruling. No reply whatever was received to this suggestion, and there the matter stands.

In Lodge routine business the same chaotic state exists. Letters are not answered for long periods of time;

cheques are sometimes not cashed for months after they are issued; Vancouver members on many occasions have not received their membership cards until several months after their dues have been paid. The excuse is made that the General Secretary is overwhelmed with work and cannot attend to everything. This state of affairs should be remedied without delay, so that the Section may not suffer from this cause any longer.

This report may seem to be largely an attack on Mr. Smythe, but in the writer's opinion the turmoil and trouble in the Section which is our chief problem at present, has been largely due to the intolerant attitude displayed towards those who differ from him, to the absence of business methods in handling affairs of the Section, to his advocacy of those who are hostile to Dr. Besant, and to his ignoring that large body of opinion in the Section who resent making her and Bishop Leadbeater the subjects of frequent and unnecessary attacks in the "Canadian Theosophist."

JAMES TAYLOR.

Vancouver, April 3.

MR. CHALK

In accordance with the suggestion made in the March "Canadian Theosophist," I append herewith a short report, as a member of the Executive, upon some phases of the activities during the past year.

The year 1922-1923 has been remarkable for the many attacks, all from the same source, which have been made upon our policy of intellectual freedom, our Constitution and our elected Chief Executive, Mr. Smythe. The first of these attacks was launched in the middle of last year by Mr. Titus, who, since he could not delete everything from the "Canadian Theosophist" with which he did not agree, wished to destroy the paper entirely. This was to be brought about by an ingenious legal stratagem, the details of which are of no interest now, which fortunately did not succeed. It was on this occasion that Mr. Titus initiated the interesting but undignified procedure of pamphleteering the Section wide and large in support of his views, with the presumed object of upset-

ting the rulings of the elected Executive by what he hoped would be widespread agitation in support of his views. But neither the support nor the agitation materialized. In passing, it is to be hoped that this pamphleteering mania will be allowed to die a natural death by the Executive members, since it imposes a considerable strain not only upon their pecuniary resources (the position is a purely honorary one), but also upon the patience of the members at large who are conscientious enough to wade through the literature. Moreover, the Executive is elected to conduct the business of the Section upon the Constitution adopted, and the tactics of the political arena are out of place in the Theosophical Society. At the beginning of 1923 a vigorous attempt was made to embarrass Mr. Smythe by a cleverly manufactured episode in which Mr. Ernest Wood was placed in the somewhat ridiculous position of saying he didn't mind if we did make him General Secretary instead of Mr. Smythe. This also failed to register. The last noteworthy thrust was made, again at Mr. Smythe, by Mr. Titus last month, when he circularized the Executive with the proposal that Mr. Smythe be removed from the Editorship of the "Canadian Theosophist" for April because there were to appear some puffs about the candidates for the next election, and Mr. Smythe, being himself a candidate, could not be trusted to allow the others to blow their horns properly. This proposal fell into the discard by the weight of its own absurdity. Although the members of the Executive have been kept busy during the past year in resisting these attacks, of which only the frontal movements have been referred to, it is to be noted that we still have an excellent Theosophical magazine, a wise and impartial Editor, and an effective Constitution. It is with a sense of duty that I place on record my appreciation of Mr. Smythe's work as General Secretary and Editor during the past year. In spite of difficulties and personal attacks he has pursued an even tenor of devotion to the cause of Theosophy and to his official duties, performing a labour which can

hardly be estimated by the members not in close touch with him. It has been my privilege to disagree with Mr. Smythe on many points of policy, but it is equally my privilege to acclaim him as a sincere, courageous and devoted executive to the T.S., who has well merited the fraternal support which he has received from the great majority of the Section.

A. L. CRAMPTON CHALK,
Member General Executive.

MESSRS. TALLMAN AND STANFORD

Editor, "Canadian Theosophist": As members of the Executive of the Theosophical Society in Canada during the past year we would like to say a few words regarding the policy that has been adopted by the Administration.

We are in accord with the middle-path course that has been pursued in connection with the "Canadian Theosophist" in spite of the attacks made on the Editor by the extremists on both sides, some of whom desired to make the official organ a "back to Blavatsky" sheet, while on the other hand the opposite party thought its policy should be "anti-Blavatsky." Between the opposing fire of these forces the magazine has pursued a most neutral policy possible. Suggestions have been made in the past few months that the Editor resign, that the General Secretary resign, and so on, to all of which we were opposed, the General Secretary being long experienced and well qualified to fill his position.

The policy of the management has been to economize, and to this end no payment for services rendered has been made, all the Sectional work having been carried on gratuitously and as far as possible in the homes of members of the Executive. The Executive secured a room from the Toronto Lodge for Headquarters purposes and for getting out the Magazine, storage facilities, and other necessary business.

The question of Federation of Lodges is one that has not been given serious consideration up to the present time owing to the vast distances between Lodges, particularly in the Prairie provinces.

Up to last year an attempt was made to give the various districts representation

on the Executive, but last year, owing to the number of nominees both in Toronto and Vancouver, all the Executive offices, with one exception, went to these two cities.

An effort has been made to provide propaganda in the various Lodges through Mr. Roy Mitchell and Mr. Ernest Wood, but the propaganda work of the Section can only be in proportion to our funds, and outside of the yearly dues of membership the donations to the General Fund of the Section have been very inconsiderable indeed; in fact, since the inception of the Section very little has been sent in to Headquarters in the way of individual donations.

There appears to be some hope that the financial depression under which our Dominion has been for some years will shortly be past, and with its departure a brighter and happier cycle for the T.S. in Canada will be ushered in. Cordially and fraternally yours,

H. R. TALLMAN,
J. HUNT STANFORD.

EXECUTIVE CANDIDATES

MR. ARDEN

Editor, "Canadian Theosophist": In taking advantage of the opportunity afforded Lodges of placing their views, pertinent to the election of the National Executive, before the Section, Ottawa Lodge desires to advise the members that they have nominated their President, Mr. Cecil Arden, as a candidate for a place on that Committee. Mr. Arden possesses all the requisite educational and other qualifications necessary to a well-balanced judgment and sound loyalty to the Theosophical Society, and the Section is assured that, if elected, the best interests of Theosophical teaching and efficient administration will always be his first consideration.

In addition to nominating their President for a place on the Executive Committee, this Lodge has also nominated Mr. J. L. Purdy, of Toronto Lodge, for the position of General Secretary. It is very essential that this important office should be filled by one of business ability and

orderliness, and it is felt that Mr. Purdy possesses these qualifications and will be able to devote such time to the work as will ensure satisfaction to Lodges and all concerned.

We desire to go on record as favouring an early consideration of the question of the Sectional Magazine, feeling there are many members who desire to see the Magazine discontinued altogether, and many others who would favour its retention only as a bulletin of communication on Sectional affairs between the Head Office and the Lodges. This is, in our opinion, a matter for early general appeal to the membership of the Section, as we feel satisfied that in addition to the members of this Lodge, there are many others who are entirely dissatisfied with the Magazine as at present issued, and who would prefer to see the funds concerned in its maintenance utilized for more generally useful purposes, or saved to the members altogether.

In placing these views before the members of the Canadian Section, Ottawa Lodge has the best interests of the Section at heart, desiring to see the spread of Theosophy in Canada effected by conciliatory effort, free from bias or prejudice, and guided by honesty of purpose, and the three main objects of the Society afforded development in an atmosphere conducive to that end.

Ottawa, April 6.

MR. BELCHER

The Toronto West End Lodge, in making nominations for the Executive Committee of the Theosophical Society in Canada, realizes that the essential qualifications are the Theosophical spirit, a sustained Theosophical interest, and business ability. In Mr. Felix Belcher we are confident that these are combined. He joined the Society in 1897. The Section was struggling to start itself anew after Mr. Judge had carried with him out of the Society almost the whole of the American Section.

The judgment which is one of his strong assets in his business life, recognized that

the few who remained in the Society were on the right side and would ultimately prevail. In 1898 he went to Vancouver and helped to put the newly-chartered Lodge there on its feet. Returning to Toronto, he was always active in the various activities, mainly as librarian, lecturer, and in study-class work. He was instrumental, with others, in starting the Hamilton Lodge, and is one of the most popular speakers at their public meetings. In 1911, realizing that Toronto was capable of supporting more than one Theosophical Lodge, he joined with others in forming the "Toronto West End Lodge," and has since then been an active worker therein. His executive ability is shown by the fact that he has built up a very successful printing business.

He has made many friends in the business world, where he is highly esteemed for his integrity, shrewdness, and capacity for work.

ELIZABETH J. BELCHER,
Secretary.

MR. THOMAS AND MR. CHALK

The Montreal Lodge has made two nominations for membership of the General Committee, in the persons of Mr. David B. Thomas, Past President of this Lodge, and Mr. A. L. Crampton Chalk, who is a member of the present committee.

In making these nominations, the Lodge believes that the nominees will fully represent the views and opinions held by the members.

The Montreal Lodge is strongly in favour of the policies of the present General Secretary, Mr. A. E. S. Smythe, believing that progress will be made and a strong section built up under his leadership, and that apart from personalities, the interests of the Section will be best served by upholding those truths which will be found in Theosophy by those who seek.

The Lodge, having proved that the nominees are both very enthusiastic workers for our Lodge, feel sure that they will prove equally valuable as members of the General Executive.

MR. ALFRED J. FRANKLIN

Mr. Alfred J. Franklin was born in England, and is in his fortieth year. While convalescing from wounds received in the Great War he became interested in Theosophy through an article by Miss Clara Codd in Bibby's Annual, and later joined the Society, becoming a member of Folkestone Lodge, England, in 1916. Returning to Canada in 1919, Mr. Franklin joined the Ottawa Lodge, of which he was Financial Secretary for a while. When Fellowship Lodge was formed in February, 1922, he was unanimously elected President. He strongly upholds the policy that the Section should be loyal to the principles of Theosophy, as against the worship of personalities.

Mr. Franklin takes an active interest in several progressive movements, and is Secretary of the local Anti-Vivisection Society.

MR. STANFORD

Mr. Hunt Stanford, who is nominated for the new Executive Council by Toronto Lodge and Fellowship Lodge (Ottawa), and who was elected in third place at the last election, is a Theosophical student of long years standing, and a member of the Toronto Lodge since 1913. He is in his third term as Vice-President of the latter, and has been one of the Trustees of the Toronto Theosophical Hall since its erection.

Professionally Mr. Hunt Stanford is an architect, with offices in Toronto since 1904, and is an elected member of the Royal Institute of British Architects. In the early days of the Great War he enlisted with one of the Toronto infantry battalions; served in France with the 20th Canadians and other units, and was "mentioned" in Sir Douglas Haig's despatches for gallant and distinguished services.

His policy in connection with the administration of the affairs of the Theosophical Society in Canada during his past term of office is referred to elsewhere. On that he wishes the Fellows of the Society to judge of his fitness to continue as a member of the Executive Council.

MR. TALLMAN

Mr. Tallman has for many years been interested in the occult, but it was not until the formation of the Hamilton group ten years ago by L. W. Rogers that he became interested in the Theosophical Society. He became head of the Hamilton group, and for two years most of their activities centred about his home. In 1915 his business office moved to Toronto, and in February, 1917, he was elected Secretary of Toronto Theosophical Society, which office he has filled without opposition since that time. When Mr. Smythe became President and Mr. Tallman Secretary of Toronto Lodge its membership was between 50 and 60, and it is largely due to their initiative that the Lodge roll has increased five times its size since that time. At the beginning of 1919, when the Western Lodges requested Toronto to take the initiative for a Canadian Section, it was in the home of Mr. Tallman where the Committee first met, of which he acted as Secretary. He had in hand the preparation of the draft of Constitution and its working out with the Canadian Lodges, and later on entered into negotiations with Mrs. Besant who was then in England, until her consent was given and the Sectional Charter obtained. He has been a member of the Executive of the Section since its inception, in addition to acting as Sectional Treasurer. Mr. Tallman is a close student of the Theosophical teachings, and possesses one of the finest private libraries of occult books in Canada, his specialty being rare and out of print volumes, his collection of translations and commentaries on the Bhagavad Gita being unusually fine. He has for many years been connected with other societies, having been an officer in both the Masonic and I. O. O. F. Lodges, but having withdrawn from active work in them in order to give his undivided time to the work of Theosophy. He is also Secretary of the Walt Whitman Fellowship of Toronto. Mr. Tallman is a Canadian by birth and is by profession an accountant at the head office of one of Canada's largest industries.

THE CANADIAN LODGES

BANFF LODGE.

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

CALGARY LODGE.

President, W. J. Hoskyn; Secretary, James Rogers, 927 Fifth Ave., Calgary, Alta.

CREELMAN, SASK.

Address Frederick C. Williams.

EDMONTON LODGE.

President, Reginald D. Taylor; Secretary, Miss Alice M. Daley, 2 McLean Block. Rooms, 204 Empire Building.

HALIFAX LODGE.

Dormant. Address Mrs. Moore, 60 Larch St.

HAMILTON LODGE.

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

LONDON LODGE.

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

MEDICINE HAT LODGE.

President, Oswald A. Rimmer; Secretary, C. Barton Browne, P.O. Drawer 800, Medicine Hat, Alberta.

MONTREAL LODGE.

President, Charles Fyfe; Secretary, E. E. Bridgen, 86 Decarie Boulevard, Notre Dame de Grace, P.Q. Meetings at Room 12, Tooke Building, St. Catherine and Peele Streets.

NANAIMO LODGE.

President, Mrs. Evelyn M. Bate; Secretary, Mrs. Norah Reynolds, 31 Kennedy St., Nanaimo, B.C.

OTTAWA LODGE.

President, Cecil H. Arden; Secretary, David H. Chambers, 531 Bay Street, Ottawa, Ont.

FELLOWSHIP LODGE, OTTAWA.

President, Alfred James Franklin; Secretary, H. M. Bradley, 4 Rockcliffe Way, Ottawa, Ont.

REGINA LODGE.

President, Mrs. Stevens; Secretary, George A. Palmer, 2850 Garnet Street. Lodge meets Success Business College, cor. Cornwall and 11th, Sunday, 7.30 p.m.

ALCYONE LODGE, REGINA.

President, H. G. Smith; Secretary, Mrs. Clara Forler, 1304 Cameron St., Regina, Sask.

ST. THOMAS LODGE.

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

SUMMERLAND LODGE.

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

TORONTO LODGE.

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

TORONTO WEST END LODGE.

President, Walter Cotton; Secretary, Mrs. Elizabeth Belcher, 250 North Lisgar Street, Toronto.

ANNIE BESANT LODGE.

President, Cecil Williams; Secretary, James A. Wallace, 93 St. Joseph St., Toronto.

VANCOUVER LODGE.

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

ORPHEUS LODGE, VANCOUVER.

President, W. C. Clark; Secretary, Dr. W. E. Wilks, F.R.C.S., 604 Vancouver Block, Vancouver, B.C.

NORTH VANCOUVER LODGE.

President, Mrs. Edith Fielding; Secretary, Mrs. Alice W. Dyson, 523 19th Street East, North Vancouver, B.C.

JULIAN LODGE, VANCOUVER.

President, A. M. Stephen; Secretary, Mrs. Grace Fewster, 2590 Fifth Avenue West, Vancouver, B.C.

VULCAN LODGE.

President, Guy Denbigh; Secretary, Robert Greacen, Vulcan, Alta.

VICTORIA LODGE.

President, Will Griffiths; Secretary, W. B. Pease, 2840 Cadboro Bay Road, Victoria, B.C. Lodge meets at 101 Union Bank Building.

BROTHERHOOD LODGE, VICTORIA, B.C.

President, Odo A. Barry; Secretary, Ashley Wilfred Boyden, 330 Pemberton Building, Victoria, B.C.

WINNIPEG LODGE.

President, Laurance H. D. Roberts; Secretary, Fred W. Hall, 67 Oak Street, Norwood, Man. Lodge room, No. 33, Music and Arts Building, Broadway and Hargrave Sts. Public meeting, Sunday at 7.30 p.m.