

THE CANADIAN THEOSOPHIST

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THE KABBALAH AND MODERN SCIENTIFIC THEOSOPHY

By B. M. GREENE

“Not anything is lost in the Universe, not even the vapour which goes out of our mouths; as all things, it has its place and destination. . . . Not anything falls into the void, not even the thoughts and the voice of man, but all has its place and its destination.” (Zohar, Part 2, Folio 100b.)

The Zohar, in which is collated the Kabbalistic teachings, is a veritable mine of metaphysical and philosophical wisdom; the above quotation, setting forth the absolute indestructibility of matter or substance, is profoundly significant in the light of modern physics and metapsychics. The statement is attributed to a nameless old man, who was a disciple of R. Shimon ben Yohai (95 to 190 A.D.).

The Kabbalah is the most elevated metaphysical philosophy of the ancient Israelites. Earlier and modern scientific thought has but established more firmly the great truths in its main doctrines. Resting wholly on intuition and being of a metaphysical nature, it is quite conceivable that a concept of this kind must necessarily abound in obscurities, inexactitudes and serious errors, but it adapts itself and conforms more and more to established facts and brings the highest truths within our reach. It is the foundation and framework of a structure which has influenced, and will continue to influence, scientific, philosophical, metaphysical and metapsychical thought.

The present century is marked by an almost total neglect of scholarly investigation into the content of the Kabbalah, due mainly, I contend, to a too ready acceptance of made-to-order knowledge. I have a proper appreciation and regard for encyclopedias, Graetz Histories and the teachings and writings of Deautch, but I deplore their effect on real investigation and research. A mention of Kabbalah to our spiritual leaders usually calls forth a contemptuous retort, such as “Oh, that’s been discredited long ago. You must be a chosid,” etc., etc.

It is my purpose to show in this article that the Kabbalistic concept has had a far-reaching influence and parallels the latest scientific philosophical writings of the present generation. It will be evident, therefore, that the influence must have been very great indeed on the main streams of thought throughout the ages. Various works have been written which have proved that the Kabbalah was the source from which Philo, Gebirol, Maimon and Spinoza drew their inspiration. It has also been made evident that the doc-

trines as set forth by Hegel, Kant and Bergson are very much akin to those postulated in the Kabbalah. I shall confine myself to giving a bare outline of the principal doctrines in the Kabbalah, after which I shall give a resume of the latest and most significant utterance in scientific philosophy as set forth in "From the Unconscious to the Conscious," by Gustave Geley, and will then show the similarity of their chief doctrines.

In view of the loud, if not scholarly, outcry against the acceptance of the Kabbalah as an ancient Hebrew Esoteric teaching, it seems necessary to dwell for a moment on this phase of the question. Mention of the scholars favouring its antiquity would read like a roll of honour of the greatest names in philosophy, metaphysics and literature. A resume of their arguments and proofs must lead the enquirer to the one conclusion, that the main doctrines and speculations were not only known, but accepted and taught by the thinkers and leaders in Israel. It is unthinkable that so spiritual a people as the Israelites should have lacked the urge which has developed the various metaphysical speculations among the Persians, Chaldeans, Chinese, Hindus, etc. The proofs show that this esoteric learning had always been known and taught orally, and was finally given in writing in the Midrash of R. Shimon ben Yohai. R. Shimon, who was looked upon as one of the most eminent masters, whose decisions were accepted as final by the compilers of the Talmud (Rabbi Yohanau ben Zak-kai and Rabbi Hakkodosh gave a great many decisions in his name), conducted a school in Jerusalem in which he taught the Secret Learning to a number of initiated disciples. Until his time this Wisdom had only been taught orally to the initiated, but an edict being issued forbidding all such teaching on pain of death, R. Shimon, fearing its loss to the Israelites, decided to commit it to writing. He dictated it to a scribe, R. Abbah, and these writings were entrusted to a line of Amorites and Geonim and were so kept alive until general publication. Earlier Kabbalists referred to these writings as the Book of the Holy Zohar by

R. Shimon ben Yohai or Midrash Haz-Zohar.

The Zohar was first published in manuscript form for the uninitiated about 1295 A.D., and was immediately accepted as a correct exposition of orthodox Jewish metaphysics. This general acceptance is strong proof of its antiquity. I refer the reader who is desirous of forming his own opinion to the writings of Salomon Munk, Mendel Konitz, Eliphaz Levi, Dr. J. M. Jost and Isaac Meyer, among the moderns, and to Raymond Lully, John Reuchlin and Picco della Mirandola, among the earlier writers who deal specifically with this question. Those who do not accept its antiquity do not agree on many things, but the majority attribute the authorship or forgery to R. Moses de Leon. De Leon expressly states that he only edited and compiled the Zohar from old manuscripts attributed to the school of R. Shimon ben Yohai; furthermore, he very often quotes from it in his earlier writings.

The Zohar can be roughly divided into three main parts—the practical, the positive or dogmatic, and the speculative or metaphysical doctrines. For the purpose of this article, it is not necessary to consider the various formulas, initiations, etc., dealt with in the practical section, nor with the various dogmas engrafted on Judaism during its connection with Babylon, Chaldea and India interpreted in the positive divisions, but it is necessary to understand the main doctrines of the speculative portion, which are set out mainly in the Sefhira D'Tznioothah, the Book of Concealed Mystery. It is a system of Metaphysics which explains the connection between the Deity and Creation, upholding the monotheistic doctrine of Judaism as against the ancient philosophy of "From nothing, nothing can be."

The Book of Concealed Mystery opens with these words: "The Book of Concealed Mystery is the book of the equilibrium of balance"; and a little further on, "The equilibrium hangeth in that region which is negatively existent."

The value of this article depends mainly on my being able to interpret clearly the two sentences above quoted. If my

explanations seem laboured and redundant, I ask the reader's indulgence, for the cause is my anxiety to set forth as lucidly as I can a very difficult and vexed question to my own satisfaction.

The Kabbalistic system views the Deity from four aspects:

1. Ain-Soph—No-thing, negative existence, above man's comprehension.

2. Ehyeh—I, or I am; pure abstract thought.

3. Yhvh—It who was, who is, and who will be; therefore in time.

4. Elohim—The Deity in Nature.

When Ain-Soph, or negative existence, desired to manifest itself, it began by producing a point by an absolute concentration into itself. This primordial point is the second aspect, I, or I am, pure abstract thought or existence to the intellect, which can not be qualified by it, but is perceptible to thought as a consciousness of being-hood. This first manifestation is not considered a creation, but an efflux or emanation of its vitalizing energy called light. This light is explained, not as fire or daylight, but as the hidden light which permeates all things; the light or energy of the attraction, which exists as the affinity or bond in all matter. This light or energy being a product, is not equal to the Ain-Soph, but is boundless on the side from which it emanated, and is beyond understanding and wisdom. It is considered the principle responsible for the beginning of all existence and is known as Ain-Soph-Or (light). On its other side from which it in turn emanates, it is bounded and is called light or energy.

I now revert to the doctrine of the "Equilibrium of Balance," or the living synthesis of counterbalanced force or power. Equilibrium is the harmony which results from the analogy of contraries, the dead centre where, the opposition of forces being equal in strength, rest succeeds motion; it is the primordial point. All energy or motion must have resistance; all light must have darkness; white is not white without black, and black is not black without white. The doctrine set forth in this sentence is that things can only exist through their opposites. By balance is meant the two opposing

forces, the positive and and the negative, or the male and female principles. The entire universe is equilibrated by two opposing forces, producing a harmony which is the universal law of vitality and life, magnetizing and polarizing inanimate and animate things and governing under the Deity the entire physical, moral and spiritual universe.

I will now consider the following sentence, "This balance hangeth in that region which is negatively existent." The distinction between negative and positive existence is a fundamental idea in this concept. It is manifestly impossible to clearly define negative existence, for when it is distinctly defined it ceases to be negative existence, but passes into a static condition. The Kabbalistic system shuts out from intellectual comprehension the Ain-Soph, and only a dim idea can be formed of the Ain-Soph-Or. Negative existence can exist only as an idea that cannot bear definition, but has hidden within itself positive life.

Every advance in earlier and modern science, philosophy and metaphysics tends to establish more firmly this doctrine of the Ain-Soph and the Ain-Soph-Or.

The great French Kabbalist, Eliphas Levi, in "The Histoire de la Magie" (Paris, 1860, page 105), dealing with the Kabbalistic conception of the Deity and its desire to manifest itself, says in part:

"The Deity, to the Kabbalists, is in all, yet is distinct from all and is greater than all. Even its name is ineffable; and yet this name only expresses the human idea of the Deity's Divinity. That which God is in itself is not given to the comprehension of man. God is the absolute of faith, but the absolute of reason is the existing. The existing is through itself and because it is that which is. The reason of the being-hood of the existence is because it is the existence. We can ask: Wherefore does something exist, that is to say, Why does such or such a thing exist? But we cannot without being absurd demand: Wherefore is existence itself? That would be to assert existence before existence."

In Hegel's, "Encyclopedia of the Science of Philosophy," the same thought is postulated:

"All begins through pure existence, inasmuch as it is, as well as pure thought, that undetermined simple immediate existence; for the first beginning cannot be another thing. . . . But the pure thought is only the purest abstraction; it is an absolutely negative term, which can also, if we could conceive of it in an immediate manner, be called, No Being."

In M. Bergson's "Creative Evolution," the same subject is treated in the following manner:

"The idea of nothingness, in the sense of being an opposite to existence, is a pseudo-idea. In fact nothingness is unthinkable, for to think of nothing is necessarily to think in some way; the representation of the void is always the representation of a plenum, which can be analyzed into two positive elements—the idea, more or less distinct, of a substitution; and the sensation, real or imagined, of a desire or a regret. The idea of absolute nothingness (understood in the sense of the abolition of everything) is an idea destructive of itself, a pseudo-idea, a mere word. When I say, there is nothing, I can perceive only what is; but I have not perceived that which I sought for and expected, and I express my disappointment in the language of my desire."

The first manifestation, Existence or Light, in its two aspects, contains within itself all that is, all that can be, and all that man can know. It is considered sexless, but containing the sexes as the entire content of the positive and the negative forces and their harmony. This is the first fundamental doctrine in Kabbalah relating to the Ain-Soph or Negative Existence, and its efflux into potential existence. The second doctrine of emanations is known as the Ten Sephiroth.

Sephiroth are considered the mediaries between the Unknowable and Invisible Deity and to man's mind the knowable,

visible and material. It must be specially kept in mind that they are considered a totality or a second Divine Unity, an effluence in number, yet inherent in the Ain-Soph, in which number does not and cannot exist. The Sephiroth as a totality is regarded as a reflection or a shadow of the Ain-Soph, and in this one totality it is always considered as forming the World of Perfect Ideas or the Heavenly Adam; the name generally used in modern metaphysics is Macrocosm. The Sephiroth being knowable to man's mind are limited entities. The material universe is the reflection or shadow of the Sephiroth, ideas being the Reality, matter the Unreality.

The Kabbalists elucidated the mystery of the unity of the Ten Sephiroth for the benefit and better understanding of their disciples by various metaphors. Some of the better known and easily contacted are: As various waters issuing from one source, separating into many rivers, reuniting in the ocean, from whence they return to their former division, and so on in an uninterrupted unity. Again, as a tree with its roots in the earth and its branches, twigs, leaves, fruits and kernels, which are all derived from each other, and yet all drawing from the marrow of the tree, forming collectively a complete and unbroken unity. The most striking and fundamental idea of the totality of the Ten Sephiroth is the decade, which is the total essence of all numbers and the doctrine of numeric emanations. Other than the decade, number does not exist, for what is beyond the decade returns again to units. The 0 symbolizes the Ain-Soph beyond and above all number, and 1 or multiples of 1, symbolize the Sephiroth; beginning 0 1 and ending with 1 0. The primordial point in the circle of all ancient symbolism is the number 1, the result of motion and multiples of 1, the result of vibration. This is the philosophy of numbers set forth in Kabbalah.

The First Sephirah efflux or emanation is called Kether, Crown, Existence, Abstract Thought, the Ego, or the I. This Sephirah, which is the manifested light of Ain-Soph, contains in the germ, in per-

fect harmony, all that has been emanated, all that is, and all that man can know. Kether is sexless yet androgenic; containing the sexes and their harmony. From Kether, Light or Energy in Motion, or Consciousness of Beinghood, is emanated or developed two opposing principles, a positive and a negative, or a male and a female, the first flowing out of abstract thought, called Chochma, Wisdom is the second Sefirah; the second principle, Binah or Understanding, the negative or female principle, the third Sefirah.

The Second Sefirah—Chochma, Wisdom or Knowledge—by which is meant the highest attainment of the intellect, the intuitional, prophetic or inspirational faculty. Through a union of Kether and Chochma issues the third Sefira, Binah or Understanding.

The Third Sefirah—Binah, Understanding—receives and absorbs the impressions of abstract ideas from Kether, and Wisdom from Chochma.

These three Sephiroth as a unit are called the World of Ideas, the World of Thought, or the Intellectual World in the Thought, or the Intellectual World. In the Microcosm or reflection they make up the subconscious and conscious mind of man.

It is a fundamental concept in Kabbalah that the World of Ideas conditions and forms the moral and material world, and its reflection conditions and forms the moral and material man. The moral dynamism and the material organism is the result of the potentiality, energy and executive power of ideas.

The six following Sephiroth are the Sephiroth of Construction and symbolize the dimensions of matter, viz.: length, breadth, depth, and the positive and negative poles of each of them. These are known as the Elohim: the Deity in Nature.

From the union of Wisdom and Understanding emanates the Fourth Sefirah, Chesed, Mildness, Mercy, Love or Compassion: a positive or male principle.

The Fifth Sefirah, Din, Justice, Judicial Strength or Power, is a negative or female principle.

From the union of Mercy and Justice issues the Sixth Sefirah, Tiphereth,

Beauty or Clemency, which is the uniting principle, the harmony between the two opposing principles, Mercy and Justice. Tiphereth is the seat of sentiment and affection and is the expression and the result of all ethical qualities, the sum of all goodness. This triad, as a unit, corresponds to the Moral World.

The Seventh Sefirah, Metzach, Firmness or Eternity, is a positive or male principle.

The Eighth Sefirah, Hod, Splendour or Glory, is a passive or female principle. Firmness and Glory symbolize extension, multiplication and potential energy. By a union of these two principles is produced:

The Ninth Sefirah, Yesod, Foundation or Basis, the harmony between the two opposing principles preceding it. Yesod is the androgenic generative principle, or the root of continued existence. Vitality and life are based on it. This triad as a unit corresponds to the Material World and is of a dynamic nature.

The Tenth Sefirah, Malkuth, Kingdom, finishing the decade, does not represent any distinct attribute, but is the sum total, the harmony of all the Sephiroth. Its Kabbalistic name is the Shekheanah, Divine Power or Government over the Universe and the Individual.

The potencies of the Sephiroth, represented by the harmony in each of the triads, make up the doctrine of the triple division of the Soul.

Kether, symbolizing the world of Intellect, corresponds to Neschamah, Pure Spirit, or the highest degree of Beinghood. The doctrine on the nature of the Neschamah postulates that it is progressive, indestructible and without forgetfulness.

Tiphereth, symbolizing the World of Morals, corresponds to Ruach, Soul or Spirit, the sum-total of all goodness; its nature being progressive through the evolution of ideas.

Yesod, symbolizing the Material World, corresponds to Nephesh, Animal Life or Spirit permeating the entire body; its nature being immortal by renewal of itself through destruction of forms.

(To be continued.)

THEOSOPHY IN ACTION

III. THEORY

By ROY MITCHELL

Let us assume two things arising out of the previous articles. The first is that The Theosophical Society holds towards all other occult movements of its time the position of explainer, and in order to do so must maintain a stand central to them. The second is that having accepted such a task the Society must perform it upon the threefold bases of brotherhood, study, and personal test, which alone can make it secure, fertile and honest.

It is evident therefore that because of human shortcomings The Theosophical Society is a precarious structure. It is open to attack from a host of subtle agencies, none of which is more deadly than a misconception of the basic theory of its own existence.

So fragile a growth is a Theosophical Society fulfilling the requirements I have indicated that we have no record of one having persisted, at least since the time of Christ, for more than a few decades. H. P. Blavatsky says that an effort has been made in the last quarter of every century of the Christian era to establish a body which would persevere through a hundred years of life, and that none has succeeded. It is possible for a student of history to discern about the year seventy-five of each hundred years the formation of a body closely akin to our own, and to trace its rise until the turn of the next century. Therefore all such movements have become diffuse, have forsaken therapy for thaumaturgy, have developed schisms and sects, and have at last disappeared altogether.

I can recommend no better corrective for misapprehension of the basic terms of our work than an examination of these earlier societies, each with a high hope swinging into the new century, and each defeated by its failure to realize the theory of its own existence.

Why defeat? Are the custodians of the Wisdom Tradition not capable of re-

newing the impulse in each of these Societies whenever it runs low? Can They not take executive control in a crisis? Can They not issue books and manifestoes of such power and clarity as to prevail over error each time it arises? Can They not rouse the torpid, curb the unbrotherly, strengthen the weakling, and chide the fool? If telling mankind these truths we hold so precious be the thing which matters, can They not of Their own number put powerful Teachers at the places where They are needed most? If the truth matter so much, why project it through the distortions of a Theosophical Society at all? Can They not light the world of Their own power? Can They who created not recreate every moment if need be?

Seemingly not. They obey cosmic law, and in Their obedience They assume limitations we have not learned to assume. They assume this limitation, that a Theosophical Society in order best to serve mankind must be a native human growth. They assume that it shall have a seeding time, that the placental period must cease, and that thereafter it must survive of its own force and by virtue of conditions within its own body in being or to be.

This was made clear in our own Theosophical Society at its inception. In the preface to the private instructions which students were required to study for weeks and virtually to memorize, they were expressly warned that such instruction would cease on December 31st, 1899. The actual words are too well-known to need repetition here. They were accepted as a condition of pupilage and were signed by all members of that original school.

What then is to be derived from the repeated failures in the past, and from our own solemn declaration that esoteric instruction must end with the first twenty-five years of the life of the Society? Clearly it is that a Theosophical Society

can be nursed by special revelation only during a definite period in its infancy and that for the remaining seventy-five years of its life it must walk unaided as far as direct contacts are concerned.

The whole thing is a magical operation. The work is to project along the face of the earth for a century—itsself a significant cycle in the history of man—a stream of effort to keep unsullied in the world certain age-old truths, and the prime essential of the magic is that it be done by men themselves, striving alone with no other assurance than that of their Divine Selves, and not by the intervention of Beings who could save us if They cared to.

Such a theory is cold comfort to those who have hoped to find the God somewhere outside of themselves, who think Theosophy is something to be read in a book or heard in a lecture, instead of something to be created in the fastnesses of their own souls.

Colder comfort still for those who by obliquity, or for lack of vision, have professed to prolong the period of received revelation past its due term. I have no special reference to any esoteric school. There are now to my knowledge operating in America, six separate and distinct schools, all arising directly out of the messengership of Helena Petrovna Blavatsky, presenting equally valid professions of authenticity, all professing to be successors of H. P. B., all acknowledging her authority, all ignoring her explicit statement about the termination of special revelation, and none speaking of another except to disparage it. The students who form the outer organizations of which these schools purport to be the inner bodies are in complete amity, and to-morrow could be welded into a body of incalculable power for the enlightenment of mankind. The barrier to such a welding is in these levels which claim to be inner and higher. Surely the law of brotherhood is turned upside down!

Why further revelation? We are not using one-thousandth part of what we had when the nineteenth century ended twenty-three years ago. Powerful, dynamic books, not yet outbidden by any in

their field, are neglected, out of print, forgotten—forgotten most, perhaps, because they demanded that the student create Theosophy instead of merely that he receive it ready made. How we love to have things given to us!

Is this the flaw? Is it possible that this is what happened to those earlier societies whose wreckage is strewn through the centuries? That when the time came for them to cast off from special contacts, keeping their torch alight by secret prayer until the next cycle when it could be renewed, they rushed hither and thither, seeking some other light than their own, uncertain, broken and divided?

The Theosophical Society is ours now, for better or worse, to carry on to its goal and provide a great and enduring culture for the next seeding in 1975, or to lose in a morass of our own self-seeking, our quarrelling over personalities, and our infidelity to the powers of the Indwelling God. We have to walk alone in order that the magic of a Theosophical Society native among men be brought to pass upon earth. If this be not so none of the earlier Societies need have failed. Adepts could have carried them down the ages in unbroken line, gathering power as they came, until in our day Theosophy would have been carried by a populous triumphant host, instead of the sparse band of strugglers who now represent it.

Have the Masters failed? I rather suspect that those who were to have walked alone failed. And unless we can so walk, we shall fail.

(Next month, "Lacunae.")

* * *

Another common desire which you must sternly repress is the wish to meddle in other men's business. What another man does or says or believes is no affair of yours, and you must learn to let him absolutely alone. He has full right to free thought and speech and action, so long as he does not interfere with any one else. You yourself claim the freedom to do what you think proper; you must allow the same freedom to him, and when he exercises it you have no right to talk about him.

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OFFICIAL NOTES

Indexes for Volumes II. and III. of the Canadian Theosophist may now be had on application. Bound up volumes may be purchased for \$2 each. Only a limited number are available of the three volumes.

* * *

The accounts for the year of the T.S. in Canada were closed on June 30, and a balance of \$269.24 was shown in the bank. Full statements of the accounts are held over till next month for the Auditor's report.

* * *

No member is now in good standing or entitled to sit and vote on business questions in the Lodges until he has paid his annual dues. The Magazine cannot be sent to those not in good standing. Members should notify their local secretaries when they will pay their dues, as the Lodge is responsible for its members to Headquarters.

* * *

In the request by Mrs. Josephine Ransom for information last month about the

activities of Fellows of the T.S. in general public affairs, works of charity and humanitarian interest, her address was unfortunately dropped off the bottom of her letter. Mrs. Ransom is, of course, well-known as a worker at the English headquarters, 23 Bedford Square, London, W.C. 1, England. If the local Secretaries will attend to this request the result should be a most interesting tribute to the influence of members of The Theosophical Society.

* * *

All dues are payable by members of The Theosophical Society in Canada on July 1, and members are not in good standing until same are paid. A large number have defaulted on the dues for 1922-23 and are now on the inactive list. They cannot be reinstated until the dues for both 1922-23 and 1923-24 are paid. Dues should be paid the local Secretaries or Treasurers at once. Members-at-Large should remit to the General Secretary. The Canadian dues are \$2.50 per year, and it may be noted that the United States Headquarters have just advanced the dues to \$3.

* * *

The T.S. in England has awakened to the importance of the first object of the Society and has decided to inaugurate a campaign to spread the Universal Brotherhood idea in England. As a watchword it is proposed to the members that they think of this sentence: "The seeds of Brotherhood are everywhere: water them." This is first-rate. There has been an idea that the seeds are only to be found in the T.S. and that very cold water should be used on other evidences of fraternity, and this has had its due effect in cultivating an unbrotherly attitude in our ranks. Better than any campaign for the spread of Brotherhood is to live the Brotherhood life. An ounce of example is worth tons of precept.

FELLOWS AND FRIENDS

Mr. Lionel Stevenson, who spent the winter at the University of Toronto, has returned to Vancouver, after having obtained his M.A. degree.

Among recent resignations from the T. S. are Mrs. Marjory Tuttle Leembruggen, formerly head of one of the subsidiary movements; and Dr. William Strong, so well known as a scientific authority and teacher.

* * *

Mr. James Rogers, Calgary Lodge, in expressing his thanks to all who supported him in the election, observes, "Theosophy, with its central idea of the practical application of Universal Brotherhood, is a cause well worthy of our best efforts and hearty co-operation, and to that end my energies will be directed in future."

* * *

The American Astrological Student and Adept (Marshall, Minn.), announces the death on May 3, in London, England, of Mr. A. J. Pearce, editor of Zadkiel's Almanac for forty years past. Mr. Pearce, in all the years of his experience, never knew an unfortunate horoscope to be fortunate, nor a fortunate one to be unfortunate.

* * *

Mrs. Irene Stephen, wife of the president of Julian Lodge, has within the last year developed a latent gift for sculpture. Her aptitude, which has caused much wonderment among art critics in Vancouver, was accidentally discovered while watching an art pupil engaged in modelling. Previous to this she had never had a bit of modelling clay in her hands. Now, her work having been submitted to several sculptors and teachers of note, is acclaimed as indicative of genius, almost perfect technically, and marked by originality and spiritual perception.

* * *

Dr. William Montgomery McGovern, a young English graduate of Oxford, returned early in June after a visit to the sacred city of Lhasa, Tibet. Dr. McGovern is a fully ordained Buddhist priest, the only Englishman to hold that status. In spite of this he had the greatest difficulty in entering the Tibetan capital, and was compelled to go most of the way in disguise, carrying a heavy load on his back as a porter in the train of one of his own servants, who was

dressed as a Tibetan noble. The Dalai Lama gave him protection when he finally arrived, and he was able to carry out his plans and came away in April.

* * *

Mrs. Charles Lazenby writes from Sydney, April 26: "How is all going in Toronto. I suppose Spring is coming now with its impetus and hope and new life for all. Please give our love to all our dear friends. We like Sydney and find much kindness here. I like the Australians, though they differ from every other nation—a northern people living in a southern latitude. They are alive and very free and friendly though, and should succeed and shall. Yours in all good fellowship, Margaret Lazenby." Mr. Lazenby was announced for a series of six lectures in The King's Hall, and also for a series of addresses to members of the T. S. on Wednesday evenings, the afternoon of that day being devoted to interviews.

* * *

The death of Frederick Marlett Bell-Smith, R.C.A., on June 23, removed one of the most eminent of Canadian artists from this sphere. Mr. Bell-Smith was born in London, England, in 1846, and came to Canada with his father in 1866. He was a genuine lover of Charles Dickens, whose works he read with a keen sense of their humour and with a fidelity of interpretation which won him the highest reputation as an entertainer. He had been president of the Dickens Fellowship from 1913 till 1919, and had also been president of the Ontario Society of Artists. Mr. Bell-Smith had often attended the meetings of the Theosophical Society, and his humanitarian spirit, his love of children and other kindly characteristics, certified him as of the elect.

* * *

Vice-President Jinarajadasa writes on April 12: "My work during the past two months has been extremely heavy, owing to the preparation of the new and important work, 'The Early Teachings of the Masters.' This work contains, in the form of letters and answers to questions, the teaching originally given by the

Masters to Mr. A. P. Sinnett and Mr. A. O. Hume in 1882 and 1883. After much hard work I have put the manuscripts in order, and I leave to-day with a large number of 'galley proofs,' which I shall need to correct and post from the steamer. In addition I have been bringing out a little book of Buddhist essays." This little book is called "The Reign of Law," a title once used by the Duke of Argyll, and is a simple exposition of the Buddhist faith, in eight chapters. Mr. Jinarajadasa incidentally recommends "any T. S. worker, who gets an opportunity of preaching in churches, to do so. He will find as I did, a new way of presenting Theosophical truths." It may interest him to know that Canadian Theosophists have been doing so for a long time.

AMONG THE LODGES

North Vancouver Lodge reports a successful season. The afternoon study class and the Lotus class did valuable work. A sale of work realized \$63.40, which was devoted to decoration and furnishing the Lodge room. Six new members were admitted and one on demit, making twenty on the roll.

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About twenty of the members of the Victoria Lodge have resigned, the Secretary, Mr. Pease, who originated the idea of a separate section for Canada, sending the Charter to Mrs. Besant at Adyar, although about a dozen members desired to carry on the Lodge. Mrs. Besant has been requested to return the Charter, which no doubt she will do. Mr. George Sidney Carr, 33 Government Street, Victoria, is acting as Secretary until the Lodge has been reorganized.

* * *

Mr. and Mrs. Hugh R. Gillespie paid a visit to Toronto on their way west to Australia, arriving on July 5 and remaining till the following Thursday. They attended the Lodge picnic on Glen Grove Avenue on Saturday, the 7th, when Mr. Gillespie and Mr. Mitchell spoke briefly. Mr. Gillespie and Mr. Mitchell addressed a meeting of the members of the Society

on Sunday morning, and Mr. Gillespie addressed the public meeting in the evening on "Theosophy and the Theosophical Society." On Monday, Tuesday and Wednesday evenings he spoke on "Karma, or Cause and Consequence," "The Scientific Basis of Reincarnation" and "Heredity and the Soul." Owing to the hot weather these meetings were not so well attended as in winter, but Mr. Gillespie's closely reasoned and instructive addresses were highly appreciated, and they will appear in The Canadian Theosophist. Mr. and Mrs. Gillespie are members of the Toronto T.S., and their assistance has been warmly and gratefully received.

* * *

The annual picnic of the Toronto T.S. was held on July 7 on the old grounds of the Pilgrim Farm, now Annesley Castle, on Glen Grove Avenue, a rural spot still free from the encroachments of the city which surrounds it, and the centre of many charming views, and sheltered by the ancient trees of the settlers of 120 years ago. Over 150 were present and the weather was ideal. Mrs. Smythe was convener of the Picnic Committee and superintended the several committees in charge of various details. Mr. N. W. J. Haydon conducted the sports programme, and the Lotus children contributed several dances under the guidance of Miss Crafter and songs under Mrs. Jefferson. At nine o'clock all who remained adjourned to Mr. Smythe's residence, where a set of the new edition of "Isis Unveiled" was presented to Miss Jessie Lang, in recognition of her work as leader of the Lotus Circle, which her business engagements had compelled her to resign. As the result of sales of ice cream, kindly donated by the City Dairy Company, contributions to the Gift Box and a small surplus from the Entertainment Fund, \$50. was added to the Building Fund.

* * *

Edmonton Lodge at the March business meeting voted to take no part in the nomination or election of the General Executive because "we do not believe that the method is the best one for

small organizations; that our votes under the present method are used to elect people we do not want to vote for; and that the three prairie provinces have no representative on the General Executive." The Lodge suggests that the country be divided into districts, which is exactly what the Constitution provides for when the membership is strong enough to carry this out. But the prairie provinces had three candidates in the field last year and had they united to vote for them 1, 2, 3, one of them would certainly have been elected and perhaps two. The three Lodges represented by the three candidates had 105 members and the quota was only 79. A great many eastern members voted for the three prairie candidates, and the Edmonton and the other Lodges have only themselves to thank if they did not elect a candidate. Under proportional representation if the members will only vote they cannot fail to get representation, but if they take the attitude of the Edmonton Lodge and decline to vote they will not be represented.

A SECRET DOCTRINE PRIMER-II.

It is not easy for us in our conceit of being very wise and learned to think that long ago before our history began there was much more known about the world and the races of men than we know to-day. This knowledge was forgotten in the times when by their evil doings men had brought about great trouble on the earth. The old wisdom was kept safe as we have seen, and can be had by those who want it. It tells us that this world did not come by chance, and it shows that man has his own place in the plan of life. It explains many things that now are quite differently understood, or not understood at all. It proves that there is a side of life that has never been dreamed about by our science. We do not like to think that men whom we have been taught to look down upon may know much that we do not, and that they are better fitted to take care of this wisdom than we are.

The great teachers of men in the past all said that we should not live for ourselves but for each other. We do exactly

what they told us not to do, and we do not do what they told us. That is why we are not trusted with the old wisdom about the world and life. As we learn to live for other people we become better able to open our minds to it, and after a long time of such living we shall find that we have learned a great deal. In the year 1880 a wise old priest in India said that if Mr. Max Muller had come with him he could have taken him to a secret cave where he could have showed him that what we in the west of the world think wonderful writings are only bits of the old sacred books that are still kept there. Thousands of years ago in the centre of Asia there was a great nation, and traces of great cities and towns remain there in the desert places. Hidden away there among the ruins and deep in the earth are many secrets which await the day when men have become better and may be trusted once more with the secret knowledge.

Some of this Old Wisdom has always been in the minds of the people, and great teachers have helped to keep it before them. Plato and Buddha and Moses and Jesus gave hints of it, but men have twisted its meaning and refused to live up to its high standard. Some have asked if this Wisdom is a religion or if it is to take the place of religion. It is not a religion nor is it new, for its ideas are as old as thinking man. They are forgotten and remembered again, brought to mind by great Teachers, and they have had different meanings for different nations according to their experience and training, for ideas are changed in the use of words which mean one thing at one time and another thing later. There are no new truths, but there are many ways of telling these truths, and as many ways of hearing as there are ears. Confucius, the Chinese sage, once said: "I only hand on: I cannot create new things. I believe in the ancients and therefore I love them."

We are told that in this twentieth century scholars will begin to see that the Old Wisdom has not been invented for this age alone, and that the story of its beginning is true, but merely outlined, and that in age the oldest scriptures of

the world are of far later date. A hundred years ago even these scriptures of the Brahmans, the Parsees and the Buddhists were almost unknown. The Old Wisdom is doubted to-day and what has been told of it will take a long time for people to understand fully. "It will take centuries before much more is given from it," we are told, but that in the present century further and final proofs will be given that this Old Wisdom does really exist and that it is the source of all the religions and philosophies now known to the world. The thousand years just before and after our era, five hundred on each side of our year One, is a period the study of which throws much light on the way in which the Old Wisdom was lost to sight. But truth cannot be killed, and it was not entirely swept away at that time.

Grace Hill.

RE 1923 ELECTIONS

Editor, Canadian Theosophist: Just a few words in explanation of the various steps in this election. The ballots were all sorted in accordance with first choices—each ballot being credited to the person opposite whose name the figure 1 was placed. These ballots totalled 589, and as there were 7 members to be elected it was seen that 74 votes were necessary for each to obtain to secure election. This number, or what is called the "Quota," is ascertained by dividing 589 by 8 (disregarding the fraction and adding 1 to the result.

The result of the first count showed R. Mitchell and H. R. Tallman each receiving more than the "quota." Inasmuch as Mr. Mitchell's count was greater than Mr. Tallman's his surplus was transferred first. Mr. Mitchell received 129 first preferences. He needed 74 and could transfer 55, i.e., he transferred 55/129ths of his preferences. His ballots were then assorted according to second preferences, except in the event of such second preference being in favor of Mr. Tallman. In that case the third preference prevailed. The ballots having been sorted according to these preferences it was necessary to find the number of votes to be

retained by the various candidates and the number to be returned to Mr. Mitchell to preserve his "quota." This was ascertained by multiplying the number of the votes received by each candidates by 55/129ths, retaining the result and returning the remainder. The top ballots on each pile are retained and the bottom ones returned.

The next step was to transfer Mr. Tallman's surplus. This was done in the same manner as in the case of Mr. Mitchell's surplus, except that the ratio was 30/104.

The transfer of Mr. Tallman's surplus gave Mr. Stanford more votes than he needed and he was declared elected. Inasmuch as Mr. Stanford's surplus of 9 was obtained through the transfer of Mr. Tallman's ballots, amounting to 22, it became necessary to re-sort these 22 ballots according to subsequent preferences. The ratio was 9/22.

No one was elected as a result of the transfer of these 9 votes, so a process of elimination was the next step. R. Taylor had the fewest votes (3) but if all these were added to the next lowest (H. Lorimer with 6) it would not have exceeded the third lowest (W. E. Wilks with 9); therefore both of these candidates were declared eliminated and their votes transferred according to preferences.

No material change took place other than the elimination of the lowest candidates until the 11th count, when A. L. C. Chalk and R. H. Cronyn were elected by the transfer of D. B. Thomas' votes. The transfer of A. L. C. Chalk's surplus made no difference in the standing.

There were then two low candidates, with 45 each. To ascertain which to eliminate it was necessary to revert back to the 10th count, where F. A. Belcher had 44 votes and J. Rogers 43. Mr. Rogers was there declared eliminated and his votes transferred. This decided the election, for on the transfer of these votes C. M. Menzies received 27 votes, giving a total of 93, or a surplus of 19, and J. Taylor received 15 votes, giving a total of 78 or a surplus of 4. Had F. A. Belcher received all of these surpluses he would have then had a count of only 71, which

THE T. S. IN CANADA. ANNUAL ELECTIONS. SESSION 1923-24.

CANDIDATES	1		2		3		4		5		6		7		8		9		10		11		12		13		
	Count	Result	Count	Result	Count	Result	Count	Result	Count	Result	Count	Result	Count	Result	Count	Result	Count	Result	Count	Result	Count	Result	Count	Result	Count	Result	
Cecil Arden	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12
Odo Barry	18	20	20	20	20	22	22	22	22	22	22	22	22	22	22	22	22	25	25	25	25	25	25	25	25	25	25
Felix A. Belcher	30	33	36	36	37	37	37	37	37	37	37	37	37	37	37	37	37	40	40	44	44	45	45	45	45	45	48
A. L. Crampton CHALK	38	42	44	46	48	48	46	46	48	48	54	54	54	54	54	54	55	59	59	61	61	76	76	76	76	76	74
Richard H. CRONYN	36	38	39	41	41	41	41	41	41	41	43	43	43	43	43	43	53	64	64	64	64	74	74	74	74	74	74
Alfred J. Franklin	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11
E. H. Lloyd Knechtel	10	19	19	19	19	19	19	19	19	19	19	19	19	19	19	19	20	20	20	20	20	20	20	20	20	20	20
Harry Lorimer	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6
Miss C. M. MENZIES	39	42	42	42	42	42	42	42	42	42	42	42	42	42	42	42	42	42	42	42	42	42	42	42	42	42	42
Roy MITCHELL	129	55	74	74	74	74	74	74	74	74	74	74	74	74	74	74	74	74	74	74	74	74	74	74	74	74	74
James Rogers	38	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39
J. Hunt STANFORD	37	24	61	22	83	9	74	74	74	74	74	74	74	74	74	74	74	74	74	74	74	74	74	74	74	74	74
H. R. TALLMAN	104	104	74	74	74	74	74	74	74	74	74	74	74	74	74	74	74	74	74	74	74	74	74	74	74	74	74
James TAYLOR	45	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50
Reginald Taylor	2	2	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3
David B. Thomas	27	1	28	1	29	3	32	1	33	1	33	1	33	1	33	1	33	1	36	36	36	36	36	36	36	36	36
Wash. E. Wilks	7	1	8	1	8	1	9	1	9	1	9	1	9	1	9	1	9	1	9	9	9	9	9	9	9	9	9
Non-Transferable																											
TOTALS	589	589	589	589	589	589	589	589	589	589	589	589	589	589	589	589	589	589	589	589	589	589	589	589	589	589	589

would not have been sufficient to have elected him.

The following were therefore declared elected:

Roy Mitchell on the 1st count.
H. R. Tallman on the 1st count.
J. H. Stanford on the 3rd count.
A. L. C. Chalk on the 11th count.
R. H. Cronyn on the 11th count.
C. M. Menzies on the 13th count.
J. Taylor on the 13th count.

Mr. Belcher was declared defeated on the 13th count.

Yours faithfully,

A. S. Winchester.

"THE BLAZING STAR"

From Sydney, N.S.W., comes the first issue of a quarterly called "The Blazing Star," organ of "The International Society for Masonic Research." Externally it is well prepared and promises fine things; internally, it is disappointing. Its material is not such as to create a profound stir in Masonic research circles. It gravely underestimates the collective knowledge of Masonic students regarding the craft, and there is room for doubt that it will provide more than a windy accompaniment to the solid research now going on.

A writer who sees the first degree as symbolizing the state immediately succeeding death, and the second degree as Devachan, is neither well found in his Masonry nor in his occultism. If Masonry is anything it is a ritual of a Kingdom of Heaven brought to pass in the body by occult processes and not a ritual of places which may be sought in night-plane rambles.

Neither, I think, will Masonry derive much from another writer's description (based on clairvoyant investigation) of an ancient Egyptian Lodge. A considerable portion of his memories is reinforced, as he naively admits, by Churchward and Yarker. For all there is of value he need not have gone beyond those two authorities. Students who know that all Masonic work, whether of ancient Egypt or of the present, is performed in the square—the lower quater-

nary—will be thrilled to hear that when the writer took his first, 6000 years ago, he stepped off the square into the triangle—the Higher Triad. This will be received in the best circles of Masonic research with hilarious acclaim. Neither will the best Masons discern profound insight in the explanation that perambulations begin with the left foot because it is nearest the candidate's heart. If that is all it means the candidate might better start off on his left ear.

Another article, "The Magnum Opus of the Freemason," betrays a number of inadequacies in the digestion of material. A typical one is his statement that in alchemy Salt, Sulphur and Mercury are the elements that make up the world. It used to be a quaternary: what has become of our old friend Azoth? It is not unlike leaving the Father out of the Trinity.

Like so many of our Theosophical ventures, the magazine lacks plain, ordinary, everyday honest knowledge of the subject in hand. It is hard to save a world you know little about. "The Blazing Star" staff requires a thorough grounding in Masonry and a further one in occultism. Wilmhurst's "The Meaning of Masonry," an excellent Theosophic-Masonic work, would do for a start.

Most Masonic writers would urge also that they stop printing square for square, secrets for secrets, obligations for obligations, and so on. It is mere hocus-pocus and guards nothing.

Roy Mitchell.

THE TIME FACTOR IN EVOLUTION

In the "Song of Myself" we read:—

"And whether I come to my own to-day
or in ten thousand years or ten million years

I can with cheerfulness take it now or
with equal cheerfulness I can wait."

It would at first sight seem as though the giving of the ancient wisdom of the East to the Western World was of the nature of a great experiment. The Western World is so different to the East that the ancient wisdom developed and grew, and now in the fulness of time

it has been given to the West. If we go deep enough the difference between the East and West may be more apparent than real. Yet each represents a different ideal, ideals too divergent to be combined, except in the highest developed individuals.

Time to the Oriental is not the driving taskmaster that it is to us. We of the West are brought up with the idea that time is fleeting, that we must "fill the unforgiving minute with sixty seconds worth of distance run." We live lives of action, and are successful according to results achieved. All this naturally leads to impatience. Activity is an aspect of the Logos, which the Western World manifests to a high degree. On the other hand, the East more fully manifests the wisdom aspect of the Logos. Its characteristics are contemplation and reflection and patience. The Oriental learns of the immense epochs of time required for our evolution. By comparison a lifetime is small. If there is a danger, it is that of underestimating the value of the present. Waiting comes a little too easy to the Oriental. Our danger is the reverse. We emphasize action and achievement so much that we are apt to forget there is a time factor in evolution at all. Yet there is a time factor, and it is a very real thing, too.

Of course there are other factors. We readily understand the necessity for an effort factor. But the inner perception that realizes the necessity for Karma and time factors is somewhat undeveloped in the West. So that too often the new convert to Theosophy is disappointed that his enthusiasm and efforts produce so small an apparent result. Often a reaction sets in, and the whole thing is dropped. We may reflect that, even at this, some good is done. No effort is really lost, and the good seed sown must some day bear fruit. The teacher or lecturer who understands, will not attempt to over persuade. He will not paint in glowing colours the glories of the higher planes, or the wonderful powers conferred by occult development, that is, without equally emphasizing the difficulties of the long and hard path that leads there.

The path is difficult because it runs in opposition to the instincts we have generated during the long ages of the past. It is long because it must allow time for the growth of the spiritual body. The growth of the spiritual body is not a figure of speech. It is inadequate to compare it to the growth of the oak tree or anything we know on the physical plane. It is more enduring than the globe itself. And such a wonderful structure requires time to grow.

The message to the Western World must deal more with the present. R. L. Stevenson tells us in beautiful language that "it is better to travel hopefully than to arrive." To know we are on the path, to know we are travelling in harmony with the highest laws of the universe, to know we are creating the conditions for our spiritual growth, to know that by treading the path we are contributing our share to a better world and a better humanity—these are reasons enough, and reasons that have no reactions. We can well copy Eastern patience regarding the rewards of the distant future, but to the present, let us apply all those faculties of activity and application that are our inheritance. Our speculations and studies of the abstract are part of our training, but only a part. The other part is the knowledge of the path we have to tread, the realization of its pitfalls and possibilities, and a better understanding of our fellow-travellers and companions. We need determination to stay on the path and courage to walk alone, and withal a marching song on our lips. A song that will lighten the heavy feet and speed away the long miles so that "Whether we come to our own to-day or in ten thousand years or ten million years, we can cheerfully take it now or with equal cheerfulness wait."

S. C.

Edmonton.

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To accept any authority as final, and to dispense with the necessity of independent investigation, is destructive of all progress.—Man: Fragments of Forgotten History.

THE CANADIAN LODGES

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

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

CREELMAN, SASK.

Address Frederick C. Williams.

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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.

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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,