

THE CANADIAN THEOSOPHIST

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THEOSOPHY IN ACTION

VI. SPEAKERS

By ROY MITCHELL

In its capacity of answerer, two great modes of expression are open to the Theosophical Society. One is of speaking, the other of writing. These are its direct means of contact with its generation and require to be used in their highest efficiency—an efficiency for the attainment of which we cannot take too great pains.

The first and readiest, that of speaking, is one which, for insufficient reasons, we have erected into a fetich. Speaking is a great and unusual gift, we say. If we only had speakers how much we could accomplish! And the speech we might use for the carrying on of Theosophical work we waste in regretting the lack of it.

If we are to carry on speaking in terms of true Theosophy, it will be binding upon every chairman to say that the words of the speaker represent his own views and are not to be taken as the voice of the Society. It is then binding on every speaker to go ahead and state those views without fear or favour, erring, for choice—and he must err—on the side of independence of what has already been said on the subject, and great dependence on his own intuitions. He must make up his mind at the beginning that he cannot attain absolute accuracy in his statements. If he did attain complete accuracy he would not be allowed to make the statements, and if he were allowed they would not be understood.

Absolute truth is in another dimension than this; only to be stated in symbol and understood in illumination.

What, therefore, remains for him to do? Better sit down again? No, he is required to say what he thinks and believes about the problems of life in so fertile and sincere a way as to evoke thought and possibly a measure of illumination in his listeners. He is not there to inform them; he is there to initiate them.

This would seem a very high office for the speaker to aspire to. A fine office, but not out of reach. Trees can initiate us, and flowers, and all living things, because of their intense preoccupation with the specific thing they are doing. So if our speaker will say his own thought with anything like the simplicity and earnestness with which a tree breathes or a flower turns to the sun, he too can initiate.

The first thing then a speaker must do is go inside to his intuitions for his material. If Theosophy means anything it means that the God manifests Himself in man and that every man is potential God; that the God will yield whatever one prays for, and that the man who is blessed is the man who prays for worthy things.

Thus assured he should sit down and turn his subject over in his mind, asking questions about it. It will not matter very much what the subject is, the God is unbelievably powerful in answering

questions, if He is intensely asked. The speaker may, if he choose, write down his questions, moving round and round his subject, asking the things he needs to know. He must not pray, "Give me things and I will tell them to these people," but "In behalf of these people I ask these things." This is the difference between a not very good speaker and a fine one. The inferior speaker informs his audience; the great one places himself at the head of them as a pathfinder might, and leads them into a country where, in their behalf, he has ventured a little. The audience may admire the first; it will love the second, and with the play of its love initiation begins.

As he goes on eliciting what he requires from his own inner self the speaker will find his information leap in to dress his ideas. This is what reading is for. It is not that we should sop up a book or an article and retail it, preoccupied always of the next step, but to read many books, letting them lie in the mind until they become a rich culture from which his new-born idea can choose the elements of its body and come forth sheathed in fact, illuminated by analogy and vivified by the sincerity of the speaker.

It is ironical that we who of all people should believe in the power of the God to instruct us for speech should be anything but successful in producing speakers. Partly it is that in dealing with so great things we think that unless we can say them greatly we should remain silent. Partly also we are troubled by that diffidence which makes us unwilling that others should find out how little we know, and the fault is more marked in those people who give more worship to their earthly heroes than they do to the inner God—the people who feel that liberation is to be attained by outside interference. They think that theosophic enrichment requires some *person*, when what it really needs is some *thing*. They are our dwellers in Macedonia.

The first thing speaking needs then is that the speaker shall regard himself not as the deputy of some person in authority but of a Divine Presence which he

shares with his listeners, and having elicited his material in the manner I have indicated he is required to project it vocally through the mechanism of the personality. Here is where his early troubles become most acute, and to save him as much suffering as possible I offer him some suggestions to quiet the emotions and to uplift the man. They are old and tried rules:

(1) Let him say his prayers just before he begins. Let him also breathe deeply. This is like prayer, because every time we breathe on the physical plane the impulse runs through all planes, right up to the God.

(2) Let him speak: not read. Reading, except with a great reader, does not initiate. Often it scarcely informs.

(3) Let him stand firmly on his feet, resting at any given time more on one than the other, and in the early stages of all lectures and in most stages of early lectures let him tighten all muscles from the waist down. The room will then vibrate with the speaker as the table does with a grounded tuning fork, and his voice will be a part of him instead of seeming a separate entity.

(4) Let him think of his audience as just being contained in a great egg-form, the smaller end of which is at his mouth. If he feel he is just filling this he will be distinctly heard by all his listeners.

(5) Let him remember that his relation to his audience is not as of one against many but as one containing many.

(6) Let him never under any circumstances ask to be allowed to speak, nor under any refuse to speak when he is asked, if it is humanly possible for him to do so.

(7) Let him, whatever goes amiss in his lecture, keep on speaking. The fluent speaker will achieve a rich texture; the speaker who halts and hesitates for the right word will never get fluency—and rarely the right word. All we are required to do is to provide a *vahan* of what words we can for spiritual things. The flow of spiritual things will make perfect words.

(Next—Writers.)

HEREDITY AND THE SOUL

By HUGH R. GILLESPIE

(CONCLUDED FROM PAGE 99)

	Method of Analysis	
The Thing-in-Itself	
Psychologic Factor	
Executive Factor		
	Eternal and Static Elements in Man	
 Spirit	
Ego	
Will		
	Dynamic Elements in Man	
Soul	
Mind	
Reason		
	Physical and Working Elements in Man	
 Body	
Brain	
Impulse		

Now, when we analyze variation and selection, and structure and function, in the light of Theosophy, and of the assumed contact between the psychic and the physical plane, it works out as follows:—we find (1) that function is an unsatisfied quality (skandha), (2) that quality is an aspect of the character, (3) that character is the summation of all the qualities that distinguish any creature from its fellows, (4) that the stimulus to which all this is the response comes from some permanent selective agency which selects, and insists on purposive and periodic improvement in structure, (5) that the purpose of any development in structure is the improvement of the media or instrument for soul contact with the physical plane.

Now, if we invert our analysis, we find that, (a) the soul expresses itself through character, (b) character expresses itself through qualities, (c) quality (unsatisfied) expresses itself as stimuli to function, (d) function expresses itself through peculiarity in structure, (e) and finally, structure acts, executes, does the actual work of responding to the physical environment.

We have thus, as it were, a soul impulse or psychic urge selecting certain physical attributes and compelling them to adapt themselves and their structures to new or modified function.

This psychic urge is reinforced by two permanent factors or forces which react on the physical plane structure during life after life and compels it to adapt itself to evolving requirements. These factors are Periodicity and Continuity, and they are complementary one to another.

Continuity is essential to periodicity, and it implies that any modification which is an improvement can never be stopped. Progress is in the nature of things.

Periodicity is simply the manifestation or recurrent operation of physical plane readjustment to the requirements of the super-physical planes.

Hence we have reincarnation, which is one aspect of periodicity, as a fundamental fact of nature. It is simply a recurrent sequential readjustment of the physical plane machinery to the developing requirements of the evolving soul.

Now here we come to what may be called the *raison d'être* for individual rebirth.

The basis of every combination is the individual, and the character of that combination is determined by the characters of its units.

By parity of reasoning, therefore, we can see that it is absolutely necessary for each individual ego, not merely to participate in, but continually to engage in the practice of self-development through the elimination of the self.

The practice of co-operation must be a deliberate spontaneous individual act, if the individual is to reap any more benefit. Man is not and cannot be successfully moralized in the mass.

The first reason for the ineffectiveness of mass moralization lies in the fact that the natural and inevitable end of any combination is for it to be resolved into its constituents. When sociality has done its work sociality will disappear. There is no organized substance in society as such, to act as a repository for the effects of social actions of a moral or immoral nature. Society is *not* an organism. Society at its best is but a temporary grouping of individuals for individual benefit, and is dependent for its character on the characters of the individuals who form that society.

The only *raison d'être* for any form of society is that it affords opportunity for and assistance to the moral development of the units of which it is composed.

Society is a purely artificial development and it suffers from all the defects which characterize artificial selection in the field of heredity. In the absence of ceaseless watchfulness it is always liable to revert into its original components. It is the moral force and character only of its units that hold it together. Relax this, and it displays immediate signs of disintegration.

That some form of social grouping is necessary must be admitted. But no particular form of corporate life can be pointed to as the be-all and end-all of social existence. The inevitable and ultimate object of every type of corporate activity is the betterment of conditions for the individual.

Nature shows no bias to either a monarchy or a republic. Nature, indeed, seems to work for a perfect democracy, where the liberty of each is limited only by the like liberty of all.

The ever dangerous tendency in all forms of society is for the unit to be treated in the mass, and consequently, for all to be modelled on the same lines. This is obviously fatal to individual development. Mass moralization, or mass culture, must always be imposed from without, and that which is imposed from without can never become inherent.

Character can only be made by actual experience, the results of which are impressed indelibly on the functioning organs of the eternal Ego.

Moreover, where a culture is imposed from without the importance of the egoic store of knowledge is ignored and no advantage is taken of the priceless heritage of wisdom painfully garnered from the experiences of innumerable past lives.

It is the individual only who receives and stores up impressions and then deliberately sets himself (it may be unconsciously) to deduce conclusions, to act on them, and finally to perpetuate whatever improvement may accrue.

Further, these improvements can be transmitted by the individual only, because only in the individual does there exist a psychic substance having the ability to assimilate, perpetuate and transmit qualities and attributes which have come into being in direct response to a psychic urge.

One just man might save a society from destruction, but the most moral social system could not save a single soul in the absence of that soul's own impulse.

Physical heredity there is, psychic heredity there is, but social heredity cannot, in the nature of things, exist. Society is not an organism. It has no inherent power of self propagation and development. It has no soul in the individual sense, and can never reincarnate. It is dependent, ever and always, on the appreciation it receives from developing individuals whose essential and outstanding characteristic is the capacity for periodically readjusting and applying to the present the fruits of experiences gained in numberless incarnations in the past.

Progress in every shape and form is but the result of the eternal interplay and repercussion between heredity, reincarnation, and readaptation.

And one may fittingly conclude by paraphrasing Schiller and say "that while philosophers are disputing about the progress of mankind, heredity and reincarnation are performing the task."

EUCLID

Old Euclid drew a circle
 On a sand-beach long ago.
 He bounded and enclosed it
 With angles thus and so.
 His set of solemn graybeards
 Nodded and argued much
 Of arc and of circumference,
 Diameter and such.
 A silent child stood by them
 From morning until noon
 Because they drew such charming
 Round pictures of the moon.

—Vachel Lindsay.

KNOWLEDGE AND COMPASSION

By ALICE WARREN HAMAKER

A great emphasis has been laid on the idea of service, especially service to humanity, and it is rare nowadays to read a good article on a Theosophical subject, without a statement being made eventually, that everything can be summed up in the word service. This idea is growing fast, and is being caught up by some of these new movements springing out of the Theosophical Movement, such as new psychology and similar organizations, and many members of the Theosophical Society are turning their entire attention to this idea. There is nothing wrong in the idea, but this new attitude is narrowing the Theosophical Society in a new direction by this one-pointed concentration, and it is therefore bound to lead it into difficulties now undreamt of by the members.

It is reiterated again and again that the trinitarian aspect of the universe is a fact, and the "secret doctrine" of every age commences with this doctrine. It begins there, and then continues in various ways. This trinitarian aspect corresponds to that taught in various Christian churches—Omnipotence, Omniscience and Omnipresence—or Almighty, All-knowing or All-merciful (according to the religion), and Ever-present. The Theosophist, in very recent times, expresses this by the terms, Will, Wisdom or Love, and Activity or Motion. The idea is the same, however expressed.

Now man is only the microcosm of the macrocosm, and if the macrocosm is as above stated, then man expresses in his divinity the self-same trinity as a perfect circle. How then can it be said that "everything can be summed up in the word service," or "everything is for the purpose of gaining power, for without power one can do no good to anyone," or "the whole object is to become more useful," and so forth. These, with many variations, are the newer catch words heard amongst Theosophists, engulfing all other ideas.

The word "man" comes from a Sanscrit word meaning the "thinker," but one hears nowadays very little about the value of the contemplative life, the life of the thinker, or of the knower. The second aspect of the trinity in manifestation is entirely prostituted to the first and third. Knowledge is only of value for power, the first aspect, in the minds of many Theosophists, while for others knowledge is only of value for service, the third aspect on this plane of consciousness. Knowledge for Divine Wisdom and Compassion is not considered worth contemplating, — indeed, many excellent Theosophists consider the idea selfish. They ask to know what to do, and how to be useful, but not how to know, and the excellent French proverb, "tout comprendre c'est tout pardonner," which exactly expresses the second aspect of the trinity on this plane of consciousness, is not discussed. Perhaps there is an idea that the thought is French and not English, and not suited to the English-speaking mind.

There is another idea in the many "Secret Doctrines" of every age, which is expressed in many ways, though not nearly so clearly as the trinitarian idea, and that is that man belongs in some way, especially to the second aspect of the Divine in manifestation. Sometimes this has been quite dogmatised, and is a part of the church doctrine of various religions. The idea must be more elusive that it is usually expressed in more mystery language than the other, or perhaps it appertains to another plane of consciousness in a clearer form than on this one. It is difficult to tell the reason for the more obscure language, but one thing stands out clearly, and that is that we use the word "man" to describe ourselves, and this word expresses a being of the second aspect of the trinity in manifestation. That being the case, it would seem that "everything may be summed up in the word Knowledge." This would seem truer than the other

statements, if there is any truth at all in any such statement or idea.

To prostitute Knowledge to the sphere of activity or usefulness (service) means this priceless pearl can only be used on the phenomenon of substance or matter. It has then a material value, and not a contemplative one. Activity and usefulness operate on matter, substance or essence, according to the plane of the cosmos on which it is functioning, and while there is nothing wrong in such a practice, it becomes an evil eventually if limited to this. One cannot for a moment condemn any such activity or service, but it should only be a part of a man's spiritual development, and not a criterion of his spirituality. Unfortunately there is always this tendency, especially in the West, for men to limit their spiritual aspirations to usefulness. To go out and do good comes so easily to the Western mind that it becomes a mark of spirituality. After all, to a believer in Karma, it is always a question as to whom the good is being done. In all probability the good done is to the person who is making himself useful and giving service, for he is getting rid of much obstructive Karma in his own sphere, and paving the way for himself to reach greater things in other ways later on. This service must be done, but it is not a criterion or sign of spiritual development—sometimes it is a sign of mental laziness and abundance of energy.

The English-speaking mind has another proverb which is also much considered, and that is, "knowledge is power," and it is the English speaker that reaches out for power. Power is the first aspect of the trinity in manifestation, God Almighty, on this plane of consciousness, and is another term for Will on another plane. To attain knowledge only for such a purpose is to take away from Knowledge its aspect of the "All-merciful and Compassionate," that which caused the "Son" to crucify Himself in the depths (chaos), as of a sacrifice on the altar. So much is this the case that our English word Knowledge, or even Wisdom, does not express the idea of Love, Mercy or Compassion. We are compelled, when

describing the second aspect of the trinity, to use two words joined together, "Love-Wisdom," as it is now being written in the latest books. This is one of the defects of the English language, which requires alteration before the language can be world-wide. The French proverb must become an English idea, and it must be spread and popularized. H. P. B. says in "Isis Unveiled" that no one can attain Christhood without Compassion, and though Buddhahood of another kind may be reached without it, yet she gives us clearly to understand that such Buddhas do not draw others with them into the bliss of Nirvana or Heaven. Man belongs in a peculiar way to the second aspect of the trinity, and it is this "Way" that man draws others to Nirvana with him. It is the Christ *crucified* we have to attain, not God Almighty,—no religion has made that mistake

H. P. B. has told us that there are many sciences to make up this Knowledge, or Gupta-Vidya, and in the course of her writings she has mentioned several "Vidya" as worthy of study and contemplation. It is like going to a university, and being confronted with the many courses that may be followed, each of which will lead to a definite goal. A student can only follow one course at a time, and obtain his degree in that "subject," but that entitles him to his right to his B.A. He does not have to take all the courses before his career is open to him. So in the university of Gupta-Vidya, or Occultism, there are many sciences, and a complete course brings a man to a definite degree in the grades of the mystery schools. H. P. B. says she came to teach four, and declared the Theosophical Society was established for the purpose of studying those, so we shall not go wrong if we give them our careful thought. She gives them as follows:

1. Yajna-Vidya, knowledge of the occult powers awakened in Nature by the performance of certain religious ceremonies and rites. Unfortunately man is too prone to leave the knowledge alone, and confine his attentions to the useful side or active side of this science, and he performs the ceremonies and rites to be of

service, leaving the knowledge for someone else to attain, and hand him ready-made.

2. *Māha-Vidya*, or Magic, both that of the kabalists and of the tantrika worshippers. This can be white, gray or black, and it is that knowledge that enables man to manipulate matter on every plane till matter merges into spirit-matter at the point of unity. This is an enormous science, and at various times in history it has become partially exoteric—viz., the “Arabian Nights” period, the Mosaical period, and in a lesser degree the period of spiritualistic materializations of modern times. The Theosophist is scared of this science because it calls for such lofty morality to remain white magic, but as we are manipulating matter daily for our material needs, we must take our courage into our hands and reach out for that Knowledge, not only for service to others, nor for power, which latter will come all too quickly, but for Compassion and Mercy—to show us how to crucify ourselves in the universe.

3. *Guhya-Vidya*, knowledge of the mystic powers in sound, rhythm, Mantras, incantations, chanted prayers, music, etc. This is *Fohat* on this plane. *Fohat* is the source of energy, which comes from the boundless and digs into Parent Space, and produces the phenomenal universe. Energy, *per se*, is *Fohat* on another plane. This Knowledge is relegated to the background because it would seem to be difficult to be used for service, except perhaps for sickness, which shows our unfortunate tendency. It should be thought of as a knowledge enabling us to become with the universe as the joy of existence. From the boundless we exist, and when God created this existence from Himself he thought it “good” (Genesis). Do we feel the same?

4. *Atma-Vidya*, the Knowledge of the Soul. The true Soul, *Atma*, enters this lowest plane of the cosmos at the individualism of an animal soul, when the junction starts a human soul with the higher triad complete. This *Atma*, which is a spark of the Divine, has to attain all the knowledge already experienced by the animal soul it takes to Itself, and by

this knowledge continue its awakening till it has reached all Knowledge from the lowest mineral to the highest Principality before the Throne, as graphically put by St. John. Occultism teaches that to know is to be, and as this knowledge progresses the *Atma* becomes what knows till It stands before the Throne of God, and knows Itself. Much Theosophical literature has been put out for the purpose of this attainment, and highly valuable it is, but do not let us make it a negligible quantity by turning people’s attention away from it to service or power. These are good in themselves and in their just proportion, but neither is the sum total of all things worth attaining. Let us attain knowledge to enable us to reach up to God the All-Merciful and All-Compassionate.

A MASTER’S VIEW

In a great movement like this no one should expect to find his associates all congenial, instructive, prudent and courageous. One of the first proofs of self-mastery is when one shows that he can be kind and forbearing and genial with companions of the most dissimilar character and temperaments. One of the strongest signs of retrogression is when one shows that he expects others to like what he likes and act as he acts.—From a letter received from a Master at Adyar, January 12, 1885.

* * *

Of our world it may be said that if it ever thinks of God, or about anything but money or its own skin, it has ceased to expect anything of Him; though its wiser minds have, I think, a rather more scientific apprehension than its predecessors of the fact that God expects everything of it.—H. W. Massingham in *The New Statesman*.

* * *

When human society at its highest has discovered how to curb lust and avarice, which between them supply all political problems apart from those which depend on the character of its inanimate environment, it may begin to boast of its achievements over blind matter.—E. T. Raymond in *The New Statesman*.

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OFFICIAL NOTES

The accounts of the Section have been audited for the year ending 30th June last by Mr. John I. Sutcliffe, chartered accountant, and approved.

* * *

Members who have not paid their annual dues since July 1 must be taken off the mailing list of The Canadian Theosophist. It is hoped that this notice will be accepted and acted upon at once.

* * *

Mr. James Taylor, president of the Vancouver Lodge has resigned his position as member of the General Executive. As the Constitution does not make provision for such a contingency Mr. Taylor's name will remain in the meantime as an inactive member.

* * *

Volumes I., II. and III. of The Canadian Theosophist have been bound and a few copies may be had of each at \$2 apiece. Mr. George McMurtrie, acting book steward for the Toronto T. S., will procure any Theosophical book obtainable for members

at cheaper rates than usually available, and may be addressed at 52 Isabella St., Toronto.

* * *

Will members kindly notify Headquarters or have their local secretaries do so when they change their addresses? A lady writes to say that she has not had a magazine for three months and dates her letter from an entirely new address of which we have had no notice. Occult means are not exercised to ascertain the residences of migrating members, so we must rely on their good-will to learn where they have gone.

* * *

Mr. Eric Cronvall, general secretary of the T. S. in Sweden, has addressed an open letter to the President of the T. S. and the members of the General Council, and Mrs. Besant has written a series of comments upon it, the whole being published as a 17-page supplement to the September "Theosophist." As it is obviously impossible to reproduce it and extracts would do it but scant justice, members are commended to read it themselves. Perhaps as a result of his letter he has been replaced in office, at the election just held, by Mr. Hugo Fahlcrantz, J.K.

* * *

Already this year there have been almost as many reinstatements as there were altogether last year. A little effort on the part of visiting committees and executive officers will bring back many who from sickness, absence or other causes have dropped out of the ranks for a while. There is sometimes a lack of humankindness, and sometimes a fear to intrude upon others, and for whatever reason new members often get the impression that they are not wanted or do not feel at home. It should be the desire of the older members to dissipate any feeling of this kind and to encourage all timid and modest people to understand that they are as necessary as any, altogether as welcome, and always useful.

* * *

Mrs. Besant, president of the Theosophical Society, celebrated her seventy-sixth birthday on October 1st. She is a wonderful example of what hard work and unflinching devotion to a cause can accomplish. Her

energy is marvellous, and during one year lately she gave over seven hundred lectures. More than eighty-five books and scores of pamphlets have been written by her, and her editorial work in three magazines and a daily paper is itself a heavy responsibility. As an orator she stands almost unrivalled among English speakers. In recent years she has devoted much time to Indian politics, and in speaking of an invitation to preside over the German Convention next year she says: "I shall gladly do so if within reach, but in these stormy times in India, when her fate is in the balance, it is impossible for me to speak definitely. My idea was to go to Europe next year and if possible to the United States, but I dare not make plans while the future is so uncertain."

* * *

As there has been some misapprehension regarding Mr. Jinarajadasa's visit next year, it may be well to quote what he wrote to the General Secretary. "It is likely that next year my wife and I, when we visit the States, will be landing in Vancouver or Seattle. As we shall be near Canada, or actually in Canada for a while, it might be possible, if your Lodges want me to visit them, to combine a few short visits in connection with the work in the States. You will know best whether such a plan is workable. If I hear from you that the Canadian Section desires to work in with the U. S. Section, I will take the matters up with Rogers when the actual dates are being settled of the visits to the various towns." To save time and to give every Lodge the opportunity of exercising that autonomy which the Constitution guarantees, the Executive decided that it would be best to ask Lodges that might have an opportunity to have Mr. Jinarajadasa to write to Mr. Rogers direct, surely the best way to indicate our desire to co-operate. It is clear that Mr. Jinarajadasa will only be able to visit the cities contiguous to those which he is visiting in the United States, and the Lodges can govern themselves accordingly. Address Mr. L. W. Rogers, 826 Oakdale Avenue, Chicago, Ill.

FELLOWS AND FRIENDS

The marriage is announced of Mr. Albert Roberts and Miss Sophia E. Nash of the St. Thomas, Ont., Lodge.

* * *

Mr. and Mrs. Ernest Wood have left the Argentine and were due to arrive in New York on the 12th inst. They will spend a month in Cleveland and a month in New York.

* * *

Roy Ashton Hamaker member of the Montreal branch, and one of the most popular Theosophists in the east, was drowned on the afternoon of October 5. He had been sailing a yawl on Lake St. Louis and while a storm was raging was swept into the water. He was manager of the Montreal branch of the Canadian Johns-Manville Company, and had come from Rochester, N.Y. He leaves his widow and two little boys. Much sympathy will be felt with Mrs. Hamaker, whose articles in *The Canadian Theosophist* and *The Theosophist* have been a feature of Canadian Theosophical writing.

* * *

Mr. Charles Lazenby, B.A., who went to Australia last spring, has been lecturing in Sydney. His last programme to hand announces a series of lectures in September and October in the King's Hall, Hunter Street, Sydney, under the auspices of the Independent Theosophical Society, which is the old Sydney Lodge of which Mrs. Besant recently cancelled the charter. The last lecture on this programme is on the Masters, and the summary states: "There is but One Master, the Cosmic Will and Intelligence within your own heart—the Adepts are called Masters because they are great in Spiritual Comprehension, and are Masters of their own Powers—they may be either in a Woman's Form or a Man's—they are not Masters in the sense of Schoolmasters, nor must we worship them as Beings essentially superior to Ourselves—They are only greater in Degree, not in Kind—H. P. Blavatsky says of them, 'Woe will certainly follow the Man who denies to the Masters of Wisdom physical forms, and placing Them outside of Humanity makes of Them objects of Worship.'"

AMONG THE LODGES

The Toronto Lodge has begun the winter session. Mr. Mitchell has been carrying on a speakers' class, and many of the members have found it attractive and are developing unsuspected ability. The class will be continued during the winter, and it is likely that they will be given field work in propaganda. Mr. Smythe is taking the members' closed meeting, when "Isis Unveiled" is being studied. Other activities continue as usual.

* * *

The West End Lodge (Toronto) has recommenced its activities. Its public meetings will be held in new quarters—Sovereign Hall, 805 Dovercourt Road, just north of Bloor St., and the time of meeting will be 7 p.m. instead of the afternoon. Its first meeting was held on Sunday, Sept. 30th, and as Mrs. Besant's 76th birthday occurred on Oct. 1st, the programme was devoted to short addresses dealing with her life-long struggle for truth and fair-play, and a recital of the many ways in which she has worked and is still working, by pen, voice and influence, for Theosophy, and the light she has thrown on the problems of Religion, Philosophy, Science, and the life of the individual. Elizabeth J. Belcher, Sec'y.

* * *

The Secretary of Annie Besant Lodge, Hamilton, writes: Sunday, 30th September was observed by us as Annie Besant day, being that nearest to our President's birthday. There was a good attendance on that occasion. Mr. Hugh Stevenson, President of the Lodge, gave a very impressive address on the one-pointedness of our venerable President's life, showing that persistent effort in all her activities was an outstanding quality, and if we were to succeed we also must be in earnest. He also recited an original poem entitled Rest, in which rest was shown not to be a rusting up condition, but a life of usefulness. Mrs. Wallace also spoke on the finding of The Path and the treading of it, pointing out the danger of hearing the Inner Self calling us to higher things and neglecting to answer the call. Mrs. Ross, vice-president,

gave a reading from The Bhagavad Gita, with comments thereon. A reading was also given from The Light of Asia. Altogether a very profitable and pleasant time was spent. A resolution of congratulations was passed the same to be forwarded to our President. (Dr. Annie Besant).—J. Wallace, Secretary.

* * *

Winnipeg Lodge held its annual meeting on September 10 and considered the critical state of its affairs, several members having resigned from Lodge membership recently. The majority was in favour of renewed effort and decided to "carry on." Twenty members remain on the roll, a loss of 47 in the last four years. On the other side of the account it was noted that the regular Sunday collections showed an increase over the previous year, an indication of increased interest on the part of the public. The report, which is signed by Mr. F. W. Hall as secretary, concludes: "The Mahommedan says, 'There is but one God and Mohammed is His Prophet.' Certain people in the Society have raised a similar cry. They have insisted that this one or that one is the mouthpiece of God. They have insisted that He shall speak to them through this or that personality. They have apparently forgotten that if we will, we may speak with Him "face to face"; that the only place to seek Him is the secret recesses of our own and our brother's heart. Mr. F. W. Hall was elected president for the coming term, Mr. S. Garland vice-president; and Mrs. Norman Beck secretary-treasurer. Mrs. F. W. Hall and Mr. L. H. D. Roberts are lending and travelling librarians, respectively.

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The Sprite, the bulletin issued by the Vancouver Lodge, has begun the publication of a short history of the Lodge, and readers of the magazine throughout Canada will be glad to have the first instalment, which we append. We shall be glad to have details of the early history of other Lodges if their secretaries will dig up the old minute books. A century from now these notes will be more prized than at present. The Vancouver Lodge history begins as follows: "For a number

of years just prior to 1898 (just how long is uncertain) there existed in Vancouver a branch of the Theosophical Society in America, the organization which now has its headquarters at Point Loma, California (or, as some claim, at New York.—Ed.).

“Several of the members became dissatisfied with conditions in this Society and, as in many similar Lodges throughout the continent, a movement was initiated for re-entry into the original Society. At a meeting held March 25th, 1898, it was decided to apply for membership in the American Section, and eventually a charter, dated April 20th, 1898, signed by Col. Olcott as President-Founder, and Alexander Fullerton, General Secretary of the American Section, was duly received. This charter is still in the possession of the Lodge, although, unfortunately, in a somewhat damaged condition. It names as charter members Dr. T. E. Knapp, Mrs. Knapp, Mr. J. Pretlove, Mrs. Pretlove, Mr. Wm. Yarco, Mr. F. A. Round, Mrs. Annie Moir, Mr. H. Norton, and Mr. A. Vogel. Of these ten Mr. Round alone remains a member of the Lodge after twenty-five years. Mr. Yarco is still heard from, having been for the last few years a member of Los Angeles Lodge; several of the others have died and some have long left Vancouver.

“The first meetings of the newly-chartered Lodge were held at the home of Dr. Knapp in Mt. Pleasant, with Dr. Knapp as President and Mr. Round as Vice-President and Secretary. Public lectures were given every Sunday evening, Dr. Knapp usually being the speaker, although Mr. Round and a Mr. Howard occasionally served in this capacity. It was not long before the Lodge felt the need of a more central location for its public work, and to that end rented a hall in the Y.M.C.A. Building.

“Considering that this was twenty-five years ago, it seems an astounding feat of quite recent years, experienced difficulties arising from religious prejudice when trying to get halls. The new meeting

place was on the site of the present Flack Block at Cambie and Hastings, and, though the Lodge remained there less than a year, its stay was sufficient definitely to establish it as a down-town propaganda lodge. With the exception of one very brief period, to be mentioned in due course, it has ever since been located in the business part of the city.

“The first text-book used at members’ meetings was ‘The Ancient Wisdom,’ then in its first edition, having been given to the world late in 1897.” . . .

YOUTH HAS THE FLOOR

“Theosophy in Scotland” says editorially of the late Congress of Theosophists at Vienna: “The last impression was that of a new tone in the great chord struck by the Congress, the tone of youth. Youth, straight, keen and flashing like a sword-blade, prepared to cut cleanly and swiftly through the jungle of misconception, prejudice and sloth that hinders the world’s progress. Youth with its battle-cry of ‘No compromise!’ with its supreme confidence that the highest ideals can be transplanted intact into reality, full of the courage and faith that removes mountains. Did some of us look back to the time in our ’teens and twenties when we too dreamed dreams and saw visions? If we wish to know the work of the T. S. in the near future we must go to the young people to find it out. For they are pressing swiftly forward to conquer countries at which we have only gazed from a distant height; they have set themselves, by ways which may seem to us strange and rash and hard, to establish the Kingdom of God on earth, here and now.” This may refer to the Facisti, or some other of the new autocratic movements, or it may not. At least it gives us occasion to wonder whether democratic methods are to be abandoned and whether the younger generation think that a return to autocracy before democracy has ever had a real trial is the better course. We are still without a general appreciation or practice of Brotherhood, and democracy without Brotherhood is at least safer for the world than autocracy without Brotherhood.

SOME REFLECTIONS UPON THE T.S. IN CANADA

Calmness can be established in the minds of the members, and therefore in the section by a deliberate consideration of the principles and purpose of the T.S. If every member will reflect that when he joined the Society the only condition insisted upon was a belief in Universal Brotherhood, and that his primary object in joining was the formation of a nucleus of this Universal Brotherhood, and recall his initial enthusiasm for this greatest ideal, attachment to personalities and modes of thinking will fade into the background.

The Theosophical Society is a tremendous occult experiment, launched by the Brothers of the Great White Lodge in the Black age, the age of strife, to reduce the discord of war, national, religious, political, social and personal; and to prepare for and hasten the Golden Age, the Age of Peace, that, by the law of cycles, must inevitably follow. We cannot estimate the result on the world of the mass thought-forms of Brotherhood that the T. S. has produced, but we see their effect in the new idealism that finds its expression in organizations that reflect in particular ways, from the League of Nations to the Rotary Club, the grand ideal of the T.S.

The condition of the acceptance of the principle of Universal Brotherhood is insisted upon to-day; it was insisted upon in the early days. When Mr. Sinnett proposed to the Master K.H. that he should form an independent Anglo-Saxon Theosophical Society, the Master turned down the proposal, stating that the suggested new society "must be a branch of the parent body." "The business of 'magic,'" said this Brother, "is to humanize our natures with compassion," to develop "Love, an Immense Love for humanity as a whole. For it is humanity which is the great orphan, the only disinherited one upon this earth."

The second and third objects of the Society, leading to the study of occult philosophy and science, are not insisted upon; but sincere students of either or both

these two departments of life will find in them evidence that confirms and strengthens their previous conviction that Humanity is a unit.

While it is the ideal of Love—Love for Humanity—that attracts men and women to the Society, different temperaments cognize with an emphasis upon one of the three aspects of human consciousness. To one Truth appeals (Universal Brotherhood is best hastened by the promulgation of Truth); to another Action (service will hasten the evolution of Humanity); and to a third Devotion (Devotion is their natural expression of Love). If all these three classes would endeavour to understand the viewpoint of the others and see its relation to the ideal of the Society, much misunderstanding and friction would be avoided.

Let us try and understand the attitude of the first group. Their fear is that Truth is being obscured; "The Secret Doctrine" is being pushed into the background; and if Truth vanishes from the Society its spirit will die. But this danger is perhaps more apparent than real. The teachings of the masters given through H.P.B., by their reasoning, argument, and presentation of tangible evidence, make a special appeal to the Thinker; and their apparent confusion, incoherence, and obscurity give him that which he holds most dear—freedom of thought. This appeal will always bring the thinking man to their study; and so long as there are men who can think "The Secret Doctrine" will be studied.

The danger to the Theosophical Thinker is that he will unconsciously lose sight of his ideal in his passion for Truth. His ideal is Truth for the sake of Humanity, not Truth for the sake of Truth. If the Intellect triumphs over the Intuition he will break away from the Society, and form an independent group, or study independently—and "the great orphan" will be neglected. But if the Intuition triumphs over the Intellect he will stay with the Society and strive to bring his message before the members, relying calmly upon the cyclic law which will eventually bring increasing interest in "The Secret Doctrine." His attitude should be

that "I am satisfied that Truth will prevail."

Turning now to those whose Ideal expresses itself as service, who inscribe upon their banners the splendid motto, "Ich Dien," we see that having obtained a grasp of the main principles of Theosophy, they are not so much concerned with its further study as its Practice, and where the T.S. does not offer an outlet for their energies they turn to other movements, striving to carry the spirit of Theosophy into them.

The Theosophist whose ideal is service finds his natural outlet in various movements, which are all admirable, just as devotion to Truth is admirable. But as the Thinker is an instinctive Democrat, and impatient of authority; so the man of action is an instinctive autocrat and impatient of restraint. He seeks to attain his ideal by the force of his will: and therein lies the danger. If he loses sight of his primary ideal, Service to Humanity, and unconsciously substitutes for it service to any other Cause; if Work triumphs over Sacrifice (to use Mrs. Besant's nomenclature) his tendency is to use the T.S. as a vehicle for the expression of his Ideal. Any Lodge where he succeeds has a tendency to follow his particular Ideal and not that of the Society—and again "the great orphan" is neglected. But if Sacrifice triumphs over Work, he will not lift a little finger to hinder the propagation of the Great Ideal. His motto is "I serve Humanity," not "I serve this particular fragment of Humanity."

The third group find their natural expression in Devotion to the different personalities in the T.S., living and dead; the Masters; the World Teacher; or some other spiritual force; and their love overflows in kindly thoughts and acts to those around them. They are not so much concerned in study or purposeful action, as in striving to live as the Master would have them live. But as the Thinker is the instinctive Democrat, so is the Devotee the instinctive slave, impatient alike of criticism and revolt. The Devotee is striving to wear the fetter, the fetter being attachment to the Beloved Ideal and His Precepts. To question his

authority, to demand freedom of action is to him sacrilege. From the viewpoint of occultism this resentment is selfish, just as Devotion to Truth and Service to any particular cause is selfish. Absolute unselfishness embraces the whole as the Master K. H. pointed out. Unconsciously these three ideals assert "My truth," "My cause," "My master."

If the Devotee forgets that his Ideal Person is a part of Humanity, and loves that Part more than the Whole; if Kama triumphs over Buddhi; he will when his ideal is criticized or ignored "withdraw like the shy turtle within the carapace of selfhood"—and yet again "the great orphan" is neglected. But if he truly loves Humanity; if Buddhi triumphs over Kama; he will when harsh words are spoken of his Ideal, or his authority rebelled against; respond with thoughts of love and actions of kindness, knowing full well that the critic and the rebel are equally loved by the Master. So how can he hate him whom his Master loves?

In the Great Hall of Learning are the many beautiful blossoms of Truth, of Service and Devotion; admire them if you will, pluck them if you dare, but beware, oh, beware of the serpent of self that lies coiled beneath.

We must seek to understand each other, and to understand is easy if we remember that we can all think, all serve, all love. The unbalanced character is dangerous, and it is the unbalanced characters who cause trouble everywhere. It is only laziness which prompts us to develop that aspect of consciousness for which we have an aptitude and ignore the others. It can only serve to weaken our will, and as a hindrance to our progress. The Devotee can only become truly Devout if he also serves and thinks. The server can serve better if he also thinks and loves. The Thinker can reach higher truth, if he also loves and serves; and by thus experiencing what the others experience (and experience is the only teacher) each can learn to understand the others.

The grand ideal of the T.S. is the one most needed in the world to-day, and too few, alas, are attracted to it. We who have once glimpsed the glorious vision,

must not, cannot, turn back. Pioneers, indeed, are we who "take up the task eternal and the burden and the lesson. By those swarms upon our rear, ages back in ghostly millions, frowning there behind us urging, we must never yield or falter. All the rest on us depend."

Toronto. Cecil Lloyd Williams.

A SECRET DOCTRINE PRIMER—IV.

In 1888 when "The Secret Doctrine," H. P. B.'s book, was first published, she wrote that there was another book than the "very old Book" already mentioned. "None of its possessors regard it as very ancient, as it was born with, and is only as old as the Black Age, namely, about 5,000 years. In about nine years hence, the first cycle of the first five milleniums, that began with the great cycle of Kali-Yuga, will end. And then the last prophecy contained in that book (the first volume of the prophetic record of the Black Age) will be accomplished. We have not long to wait, and many of us will witness the Dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races. Volume II. of the Prophecies is nearly ready, having been in preparation since the time of Buddha's grand successor, Sankaracharya."

Many of us have survived to see the Dawn of that New Cycle, and have witnessed some of the settling and squaring of accounts, but the end is still far off. And Volume II. of the Prophecies is not likely to be seen or heard of again till 1975.

These teachings were known, at least partially, to several of the Fathers of the Christian Church. Origen, Synesius, and even Clemens Alexandrinus, had been initiated into the Mysteries, it is maintained. Some of the doctrines of the Secret Schools, "though by no means all"—were preserved in the Vatican, and have since become part and parcel of the mysteries, in the shape of disfigured additions made to the original Christian programme by the Latin Church. Such is now the materialized dogma of the Immaculate Conception."

The days of Constantine were "the period of the Supreme struggle that ended in the Western world throttling the old religions in favour of the new one, built on their bodies. . . . Every issue was blocked up, every record that hands could be laid upon, destroyed. Yet there remains enough, even among such mutilated records, to warrant us in saying that there is in them every possible evidence of a Parent Doctrine. Fragments have survived geological and political cataclysms to tell the story; and every survival shows evidence that the now *Secret Wisdom* was once the one fountain head, the ever-flowing perennial source, at which were fed all its streamlets—the later religions of all nations—from the first down to the last. This period, beginning with Buddha and Pythagoras at the one end and the Neo-Platonists and Gnostics at the other, is the only focus left in history wherein converge for the last time the bright rays of light streaming from the æons of time gone by, unobscured by the hand of bigotry and fanaticism."

It is on this account that the facts of the hoariest past have to be explained by evidence gathered from the historical period. "The public must be made acquainted with the efforts of many World-adepts, of initiated poets, writers, and classics of every age, to preserve in the records of Humanity the Knowledge of the existence, at least, of such a philosophy, if not actually of its tenets. The Initiates of 1888 would indeed remain incomprehensible and ever a seemingly impossible myth, were not like Initiates shown to have lived in every other age of history. This could be done only by naming chapter and verse where may be found mention of these great characters, who were preceded and followed by a long and interminable line of other famous Antediluvian and Postdiluvian Masters in the arts. Thus only could be shown, on semi-traditional and semi-historical authority, that knowledge of the Occult and the powers it confers on man, are not altogether fictions, but that they are as old as the world itself."

This being the case, to charge H. P. B. with plagiarism in compiling her book is

absurd. She quotes Montaigne: "Gentlemen, I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them."

"Every reader will inevitably judge the statements made from the standpoint of his own knowledge, experience, and consciousness, based on what he has already learnt. . . . It is more than probable—and in the present case it amounts to certitude—that once more the testimony of long ages and of history will fail to impress anyone but the very intuitional—which is equal to saying the very few. But in this as in all like cases, the *true* and the *faithful* may console themselves by presenting the sceptical modern Sadducee with the mathematical proof and memorial of his obdurate obstinacy and bigotry. There still exists somewhere in the archives of the French Academy, the famous law of probabilities worked out by an algebraical process for the benefit of sceptics by certain mathematicians. It runs thus: If two persons give their evidence to a fact, and thus impart to it each of them $\frac{5}{6}$ of certitude; that fact will have then $\frac{35}{36}$ of certitude; *i.e.*, its probability will bear to its improbability the ratio of 35 to 1. If three such evidences are joined together the certitude will become $\frac{215}{216}$. The agreement of ten persons giving each $\frac{1}{2}$ of certitude will produce $\frac{1023}{1024}$, etc., etc. The Occultist may remain satisfied, and care no more.

Grace Hill.

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I had a week at Geneva, when I spent several days at the League of Nations' headquarters studying its organization and attending a meeting of the council of the League. It is about the liveliest and finest, and I might say largest and most unselfish, organization working for the brotherhood of man that I have seen in my years of travel. . . . The idea that the League is dead or that it consists of a few zealots working away on an impossible ideal, is laughable when one goes to Geneva. If every American could visit the League, we would unanimously vote for entrance.—S. G. Inman, in *The Christian Century*.

"HERMES TRISMEGISTUS"

Thrice greatest Hermes!
Shepherd of man's wandering mind
Which roams afar like foolish sheep
In pastures of the Senses;

Thou Great Deliverer
From Time's pitiful endeavour
To feed the human-soul on chaff
Blown from the Senses;

Revitalize us
With Thy transcendent beauty—
Crystalline pure, Divine intelligence
Incarnate in man!

In Spirit's dawnland
A new day has arisen;
From age-long slumber, Soul, the sleeping
beauty,
Is kissed by Hermes.

This Kiss of Union
Recalls the ancient glory
Of the Spirit-Soul, whose task is now
To re-collect

The scattered members
Of Osiris, which have lain
Far and wide upon the plains of time.

Those scattered limbs
Shall fuse together
When the sacred breath of Spirit
Blows upon them. Hermes is the deliverer—

"Thrice greatest Hermes."

And who the Soul but Isis,
Our true being—substance immaculate,
Whom men call Nature, forever born
From out Time's flux and flow?

Isis lies fast asleep
Till kiss'd by Hermes;
Both must wait until the Spirit wills
To blow upon Osiris.

Whose scattered limbs bestrew
The hills of time. Thrice greatest Hermes,
Osiris and Mother Isis are reborn in man,
Earth's destined Saviour.

Freida Dunlop.

Onslow Village.

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