

THE CANADIAN THEOSOPHIST

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RISING TO MASTER'S LEVEL

"Think; and thinking, TRY: the goal is indeed worth all possible effort."

But few of the present generation of members of the Theosophical Society appear to be familiar with this injunction, quoted by H. P. B. as the words of the Master, and passed on by her to her voluntary disciples. She had been quoting another passage, a classic in our literature, which has not received all the attention it should, and which sums up the whole duty of the Theosophist. It begins with "A clean life, an open mind, a pure heart, an eager intellect," as the first qualifications, and that these four are all constantly ignored by all kinds of professing Theosophists indicates just how far we have strayed from first principles. Among the other nine injunctions composing the passage, is this: "A valiant defence of those who are unjustly attacked." Not only have we failed to defend those so attacked, but we have unjustly attacked many who have merited better treatment at our hands. Karma, we may say, brought them this ingratitude, or this discipline, or whatever it has been to them, and if they have sustained their part with "a courageous endurance of personal injustice," they will have gained and not lost by the experience. But we by whom the evil has come, have a Karmic woe to suffer none the less.

It will be noted that there is nothing said about the just attacks that may be made upon those who are guilty of injustice to their fellows, and who deserve to be brought to the bar of public opinion.

That principle is involved in the liberty of thought and speech which is guaranteed by the Constitution of the T. S. and by special direction of the President.

Why then, it may be asked, has the President taken to the old methods of the ecclesiastic and resorted to excommunication, and the issuing of bulls, and the excision of members who happen to disagree with her, or who criticize her methods? Was it ever intended that the ancient church methods were to be adopted in the Theosophical Society? It would seem not. And yet we have fallen into these practices as though we had never read history or never ourselves come under the ban of the sacerdotalists and creedalists. Mrs. Besant probably does not realize that she is permitting these things, which she was used as a secularist to denounce with all the vehemence of a lover of spiritual freedom, to happen in the Theosophical Society which is dedicated above all things to Brotherhood and Toleration. She has a perfect right, as she claims, to do that in a body of people who have taken personal pledges to her, as appears to be the case in her Esoteric School, but it is a sad mistake to mix up the methods of esoteric teachers with the conduct of exoteric students. And more, particularly so when these exoteric students are standing for a principle specially emphasized in the Esoteric instructions.

"Observe," writes the MASTER, "That the first of the steps of gold which mount toward the Temple of Truth is—A

CLEAN LIFE. This means a purity of body, and a still greater purity of mind, heart and spirit."

The capitals are in the original. We need the emphasis in Canada as much as anywhere, but it does not encourage those who value these standards to find that when they place the emphasis where the Masters directed they are more likely to be turned out of the Society the Masters founded than listened to or given explanations if they have been misled or mistaken. They are certainly not given credit for acting in good faith. The most notable recent case of this kind is that of Mr. T. H. Martyn, whose death on October 9 has been memorialized by many tributes of esteem and testimonials to his record of earnest and devoted service. When he turned to his Teacher no doubt he expected to be received in the spirit of those Masters whom he revered, whose ideals he had cherished, and whose representative he conceived to be an earthly mirror of their virtues of magnanimity and gentleness. His reception was a great shock to many besides himself, and the breach that was made was not made by him.

Why, then, many have asked, should his friends or any one stand by a society which has treated him so scurvily? Why continue to be loyal to those who so palpably have taken a mistaken course? In the first place personalities have nothing to do with the question. Everybody knows that all human judgment is liable to error. We are not loyal to the judge who misconstrues the law. We are loyal to Law in the abstract. The Law will continue when the Judge has disappeared. We are not loyal to juries which bring in absurd verdicts. We are loyal to the jury system which is one of the securities of our liberty. Is there an error made? Then we know that there is a greater Law than human, a Law which over-rides all error and dispenses perfect justice—the Law of Karma.

The Theosophical Society, to use Dr. Hartmann's title, is the Pronaos of a Temple of Wisdom. Those who enter it pledge themselves to Brotherhood. That is no light nor simple pledge. Few appreciate

the full measure of its scope and purpose. Many who do not, stay but a little while and then drift away. Others stay longer, but fancy that Brotherhood only means towards those they agree with, those they prefer, those who belong to their own set. A few understand the universality of the principle and take their initiation. From the highest to the lowest there is but the one life. They learn to "shun not the soiled garment, for to-morrow you may wear it." And when the soiled garment is cast about their shoulders, and their innocent souls revolt at the stain, yet they do not "turn away or smite." For they remember that other principle, "a courageous endurance of personal injustice."

Members of the Theosophical Society are undoubtedly going through a great initiation, else the whole movement is a farce. "Students must not look for tests and trials of a special nature; these will come in the affairs of life and relations with fellow men." And nowhere more intimately than in the relations of members of the T. S. "The Masters do not judge students simply by their ability to do this or that special or difficult thing, but by the actual *self-development* and progress accomplished." This is constantly insisted upon in the inner schools. "An Adept becomes such by his own exertions, by the self-development of his own powers; and no one but himself can effect this work. 'An Adept becomes; he is not made.' The office of Guru or Guide is to adjust the disciple in his progress, and not to drag or push him forward."

The very opposite of all this has been taught in the T. S. and its annexes for over thirty years. Students hang upon the words of fallible mortals and forget the Voice of the Silence which alone can open their minds to Truth. Leaders set themselves up in every direction, and students compete with each other in doing homage to this or that imposing figure. Why should we substitute one of these Talking Images for another merely for the sake of perpetuating the tradition of idolatry?

We can be loyal to principle and loyal to the forms on which the Society relies for its material existence without submitting to the folly of personal idol-worship. Men may come and men may go, but the Society may continue to fulfil its mission and bear forward the tradition of the Masters, and it is doing so in spite of many incidental distractions. The publication of "The Mahatma Letters to A. P. Sinnett from the Mahatmas M. and K. H." a little more than a year ago, is sufficient evidence of that. There have been diversions from the Secret Doctrine and its teachings in 1889, in 1893, in 1908, and continuously since. The test is on all the members of the Society, from the President down to the latest applicant. And the test is to live the life of loyalty to the pledge of Brotherhood and Toleration according to the principles which The Secret Doctrine expounds.

A man named Owen Johnson has written a set of American school stories, and as a sequel one called "Stover at Yale." It would be a fine thing for the members of the T. S. to read that book. It tells of the squabbles and schisms of a big University, and sets out the principles of loyalty to a Leader even when the Leader is making mistakes, in a way which is instructive and inspiring. It should never be forgotten that the T. S. should have been a great University of the ancient or primitive type, universal in outlook, universal in educational function, universal in sympathy and wisdom. "Stover at Yale" contains a lot of western occultism in a form which is without label or sign, for the very good reason that the author probably never heard of occultism, except under the guise of good old-fashioned common sense. The false occultism of the College Societies parallels in a remarkable way much of the nonsense that has been developed in various branches of the Theosophical Movement in the last 25 years, particularly in California and Australia. Members of the T. S. must reach the Masters in spite of these things, not because of them. The Masters cannot be dragged down to our plane by any kind of material lures, whether architectural, financial, or intellectual. To be

"inaccessible to justice and compassion" is a greater barrier to the Masters than anything else.

"It is, however, right that each member, once he believes in the existence of Masters, should try to understand what Their nature and powers are, to reverence Them in his heart, to draw near to Them as much as in him lies, and to open up for himself conscious communication with the Guru to whose bidding he has devoted his life. THIS CAN ONLY BE DONE BY RISING TO THE SPIRITUAL PLANE WHERE THE MASTERS ARE, AND NOT BY ATTEMPTING TO DRAW THEM DOWN TO OURS."

A. E. S. S.

OCCULT MASONRY THE APPROACHES

By MATTHEW GIBSON

There are three main classifications of the powers of man. The first we meet in mystical systems, and the easiest to understand is the threefold division of which I have spoken throughout these articles. It is the division into animal nature, Ego, and Divine-in-Man, and in it the immortal Ego enacts the role of redeemer or builder between a fallen creature and its God, a mindless entity and its Divine Self that cannot be conjoined without the intermediacy of the Ego. This is the mystical classification of all mystery first degrees.

The second classification is a five-fold one, not now as of three persons in a drama, but of one actor as dwelling in and moving through four realms. It is the symbolic picture this time of the potentially Divine Ego as playing to and fro in the four planes of the manifested world. These planes have time out of mind been called the four elements and designated as earth, water, air and fire, in ascending grades of subtlety. Earth is the old mystery name for this physical plane; water, the name for the plane of desire on which man has his passionate nature; air, for the plane of mentality or intellection, and fire for the plane of spirituality. These four, each interpenetrating the one below it may be found imaged in little here on the physical plane as solid, liquid gas and luminiferous ether.

The inquiries of science so far are confined to these of the physical plane—four physical sub-states out of the seven on the earth plane. The old tradition has it that beyond this septenary physical plane, and freely interpenetrating it, is a sevenfold plane of the subtler matter in which we have our desire vehicles; interpenetrating that a sevenfold plane of the matter of mind, and interpenetrating that a sevenfold plane of spirituality in which we must eventually live in full consciousness. These are the salt, sulphur, mercury, and Azoth of the alchemical systems, the cardinal points of the universe, the four *Lipika* of eastern occultism, the four Maharajahs, the four pillars raised at Tyre to the four elements as described by Josephus, and many more.

As crowning them in all systems comes a fifth, not a realm this time, but a first-mover, a spiritual entity, called by the Greeks *Aether*, by the mediaeval occultists the quintessence, symbolized by Masons as the Pentalpha, the five-pointed star, or in older Masonry still by the hand with its thumb and four fingers depicted on the Fellowcraft apron. This is the classification for intellectual effort and is peculiar to the second degree in all the mysteries.

The third classification of the principles in man is sevenfold and has already been touched upon in my article on The Apron. It is the occult classification proper and is necessary for the understanding of inner as well as physiological processes of initiation.

In order to show these divisions in their comparative relations I insert the following table. At some later time opportunity may offer for fuller tables giving the parallels of each group in Egyptian, Buddhist, Gnostic Christian, Chinese, Greek, Norse and Moslem occult categories.

These are the three ways of approach to the altar of the Most High, set in terms of the peculiar requirements of the successive degrees. The finding of them in these terms is no very difficult business because they lie scattered all over the field of comparative religion. The important thing for the *operative* Mason is to test them and find if they be so. It is the task of the student to see for himself why the first step in the first group should be identified with nine as Dante identified it with nine stages in his *Inferno*; why the second should have twelve, as Heracles performed twelve labours, as Mithra passes through twelve initiations, as Buddha had twelve opposers and Jesus had twelve apostles, or Odysseus fighting homeward over the waters had twelve adventures; or why fifteen Fellowcrafts conspired to thwart the Divine plan, and why there are fifteen gates in the Egyptian Amenti.

Or sitting down with his problem of the winding stair he might focus his consciousness in his vehicle, or if he prefers to call them so, his functions, or physical body, of desire, of mind and of spirit, and test by experiment that curious sense of rising spirally through them. He will feel it most markedly in the process of holding an image fixed in the plane of mind. Rising never proceeds in a direct vertical, but in the figure of a helix.

So also in the third group he may find the reason for the identification of four of the steps with the open—"now opened"—grave of the Master.

These on the philosophical side as dealing with superphysical function. But we have also a clue to a physiological process that proceeds step by step with progress in the mysteries themselves. The hint comes from the Egyptian doctrine of the gleaning in Aanroo by the "de-

1. Three Steps	2. Five Steps	3. Seven Steps	Centres
9. God in Man	Quintessence or Self	Divine Self	conarium (7)
	Fire or Spiritual Plane	Spiritual Vehicle	cavernous
12. The Ego	Air or Mental Plane	Mental Vehicle	pharyngeal (5)
	Water or Passional Plane	Desire Vehicle	cardiac
15. The Animal	Earth or Physical Plane	Vital Essence	epigastric (3)
		Subtle Body	prostatic
		Physical Body	sacral

ceased." For deceased in Egyptian tradition we must read "candidate." It was the later and uninstructed Egyptians who degraded the mystical symbol into a ritual of undertaking, as other religions have turned the symbolism of resurrection into a dogma of after-death phenomena. In *Per-Em-Rhu*, the "Chapters of the Coming Forth by Day," now quaintly designated "The Book of the Dead," the "deceased" is judged by the growth of the wheat he has sown and must reap for the Master of Eternity. If it be three cubits high he must stay in the Underworld, the realm of Am-Tuat. If it be five cubits high, he can ascend into the highest bliss, the Place of the Master.

I have spoken before of the process of cleansing the plexuses or centres by purifying the principles corresponding to them. The first stage requires that beginning at the lowest he must deal with them in turn, and as he gains control over the function represented by the principle he will record the progress with the opening of a centre corresponding to it. His work in the moral stage requires that he perform his task with the first three. In the intellectual stage he must rise to the fifth. In the *anastasis*—the spiritual work—he must reach up to the seventh. Thus the physical is the index of the inner progress.

END OF THE WORLD

Miss Christabel Pankhurst has published a book in which she predicts the end of the world and the coming of the Christ, and she has been following it up with lectures and addresses in which she anticipates the end of the world. There is a general tendency to believe in some such climax to the unsatisfactory state of affairs prevailing in all departments of human activity from retail groceries up to the Theosophical Society itself. It hardly seems that mankind has done its utmost to grapple with the circumstances, or even made any whole-hearted attempt to consider the situation, and there has certainly been no general united effort to avert whatever fate awaits us.

If it should be that the end of a world-cycle has arrived, we may be quite sure

that nothing we can do at this stage will make any difference to humanity in general. The crickets and grasshoppers resign themselves to their fate when winter descends upon them and covers them with snow and drives them into the ground with the first touch of frost. Men are but grasshoppers and crickets of a larger growth in the cosmic scheme. If another ice-age is due, and that is the most likely cosmic event on the world programme, we have sufficient information in *The Secret Doctrine* to guide us. We read in Volume ii., page 660, as follows:

"Theosophists will remember that, according to Occult teaching, Cyclic pralayas so-called are but *obscurations*, during which periods Nature, *i.e.*, everything visible and *invisible* on a resting planet—remains *in statu quo*. Nature rests and slumbers, no work of destruction going on on the globe, even if no active work is done. All forms, as well as their astral types, remain as they were at the last moment of its activity. The "night" of a plane has hardly any twilight preceding it. It is caught like a huge mammoth by an avalanche, and remains slumbering and frozen till the next dawn of its new day—a very short one, indeed, in comparison to the "Day of Brahma."

We have been hearing a good deal from the geologists in recent years about the various ice-ages through which the world has passed, and they are fairly well agreed about the suddenness of these calamitous events for the flora and fauna subject to them. The mass of humanity will have no warning and will be overwhelmed by a sudden drop in temperature which will be as effective as an electric shock for all animal life. Professor Coleman tells us that the ice was a mile thick over Toronto in the last ice age.

There are hints on page 182, vol. i, and on page 308, vol. ii., about survivors—the surviving fittest. Mars is in such a state of obscurity at present, but there may be a few remaining alive under favourable conditions relatively to the differing constitution of Marsian life and form. These will be the *sishtas*, or seeds, for the new races which are to be developed when

the planet emerges from its "obscurat-
tion." If the earth is thus "obscured"
there may in holes and caves be preserv-
ed a remnant, as the parable of Noah and
his ark intimates, the earth itself being
the "ark," or "barge," as Dr. Moffatt
now renders the Hebrew "tebah." Caves
like the great Mammoth Cave in Ken-
tucky and others that have been describ-
ed elsewhere, may be the havens of
refuge. This subject is treated in a fascin-
ating and romantic way in "Etidorhpa,"
that extraordinary book published by
John Uri Lloyd.

Of one thing we may be assured.
Humanity has never been and never will
be regenerated *en masse*. Reformers who
have any such delusion will be disappoint-
ed. Regeneration is an individual and
personal affair like birth and death. Nor
can it be accomplished by joining any-
thing, nor by favour of an occult author-
ity. A large number of leaders are fooling
their followers on this point. Association
together for mutual help and co-operation
in the service of humanity is laudable and
desirable, but when it lends itself to the
self-aggrandizement of "leaders" and
faddists it is time for sensible people to
use their influence to set the truth before
the world.

"The things that are are the things that
have been, and the things that have been
are the things that shall be, and there is
nothing new under the sun." That is an
expression of the law of cycles, and no
amount of "faith" or hope or foolish de-
sire, all much the same thing, will change
the nature of the universe nor the destiny
that men have worked out for themselves.
That destiny has been determined by the
whole of their past, collectively organized
under the law of Karma, and incapable of
being turned aside or halted. The wheat
is wheat and the semamum sesamum, and
it cannot be altered into some other grain.

Through many evolving processes and
by many incarnations men have come to
be what they are, and if they would
change they must pass through many
more similar periods of evolution. Even
though one rose from the dead and testi-
fied to them they would not hear him,
unless they had attuned their minds by

previous living to the message he
brought. The Messenger has come al-
ready, and they have done to that Mes-
senger whatever they wished. By most
of those who received the message person-
ally it has already been forgotten or
changed into something else. A new gen-
eration has arisen which may be more
responsive to the message when they hear
it. It is our business to spread the mes-
sage who still have it in keeping, and to
see that it is not confused with false
words and alien sentiments. A. E. S. S.

A VISTA

Sad heart, what will the future bring
To happier men when we are gone?
What golden days shall dawn for them,
Transcending all we gaze upon?

Will our long strife be laid at rest,
The warfare of our blind desires
Be merged in a perpetual peace
And love illumine but harmless fires?

Shall faith released from forms that
chain
And freeze the spirit while we pray,
Expect with calm and ardent eyes
The morning of earth's brighter day?

These things shall be! A loftier race
Than e'er the world hath known shall
rise

With flame of freedom in their souls
And light of science in their eyes.

They shall be pure from fraud, and know
The names of priest and king no more,
For them no placeman's hand shall hold
The balances of peace and war.

They shall be gentle, brave, and strong,
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth and fire and sea and air.

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

They shall be simple in their homes,
And splendid in their public ways,
Filling the mansions of the state
With music and with hymns of praise.

In aisles majestic, halls of pride,
Groves, gardens, baths, and galleries,
Manhood and youth and age shall meet
To grow by converse inly wise.

Woman shall be man's mate and peer
In all things strong and fair and good,
Still wearing on her brow the crown
Of sinless, sacred motherhood.

High friendship, hitherto unknown,
Or by great poets half divined,
Shall burn, a steadfast star within
The calm, clear ether of the mind.

Man shall love man with heart as pure
And fervent as the young-eyed joys
Who chant their heavenly songs before
God's face with undiscordant noise.

New arts shall bloom of loftier mould
And mightier music thrill the skies,
And every life shall be a song,
When all the earth is paradise.

There shall be no more sin, no shame,
Though pain and passion may not die;
For man shall be at one with God
In bonds of firm necessity.

These things—they are no dream—shall
be

For happier men when we are gone:
Those golden days for them shall dawn,
Transcending aught we gaze upon.

—J. Addington Symonds, in
"Old and New," 1880.

EVIL FORCES TO BE CHECKED

It seem slike pessimism to deal so much with the difficulties and dangers of our present state. But one would be guilty of cowardice if one's mind shirked these unpleasant facts, and of extreme folly if one pretended to oneself that peace and prosperity are bound to come. They will only come if the evil forces that are active beneath our present uncertain peace and in the minds of men in many groups are checked, if not killed, by increasing knowledge, by counsels of international goodwill, by a spiritual revolt against the dark powers among masses of the common folk, and by wise and noble leadership.—Sir Philip Gibbs, in "Ten Years After."

GATHER US IN

Gather us in, Thou Love that fillest all,
Gather our rival faiths within Thy fold;
Rend each man's temple's veil, and bid
it fall

That we may know that Thou hast been
of old.

Gather us in; we worship only Thee;
In varied names we stretch a common
hand;

In diverse forms a common soul we see;
In many ships we seek one spirit-land.

Thine is the mystic life great India craves,
Thine is the Parsi's purifying beam,
Thine is the Buddhists' rest from tossing
waves,

Thine is the empire of vast China's
dream.

Thine is the Roman's strength without
his pride.

Thine is the Greek's glad world without
its slaves.

Thine is Judea's law with love beside,
Truth that enlightens, charity that
saves.

Each sees one colour of Thy rainbow light,
Each looks upon one tint and calls it
heaven.

Thou art the fullness of our partial sight;
We are not perfect till we find the
seven.

Some seek a Father in the heavens above;
Some ask a human image to adore;
Some crave a spirit vast as life and love;
Within Thy mansions we have all and
more.

O glorious Triune God, embracing all,
By many Paths do men approach Thy
Throne;

All Paths are Thine; Thou hearest every
call;

Each earnest seeker has Thee for his
own.

—Rev. George Matheson.

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OFFICIAL NOTES

Four bound volumes of The Canadian Theosophist are now available and are excellent material for public libraries or Lodge libraries, as well as for private study. They cover the history of the Canadian National Society since its inception, and illustrate the practical application of Theosophy in the affairs of the Society generally. Price, \$2 per volume.

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The General Executive appeals once more to the officers of the local Lodges to make an effort to reinstate all members now on the inactive list. It is hoped that the record of last year will be exceeded in the present, as might easily be the case in respect of new members, but for the lapse of the old. The Constitution does not depend on the payment of dues by members, but by the Lodges themselves, and this appears to be overlooked. Five cents a week for headquarters does not seem to be a heavy tax on the members, and they should assist the Lodges to make up this amount.

The Semi-Centennial edition of The Secret Doctrine, which is being issued by "The Theosophy Company," of Los Angeles, California, is a photographic reprint of the first edition, being word for word as Madam Blavatsky published it in 1888. Printed on Bible paper, the two volumes will be less bulky than one of the originals, and the price will be \$7.50. A history of the Theosophical Movement is being published by E. P. Dutton & Co. for \$5. Subscribers to the magazine "Theosophy" may purchase the two volumes for \$10.

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It is announced that the ten Lodges of the Republic of Uruguay have been organized into a National Society, the T. S. in Uruguay. These lodges had previously belonged to the Argentine Section of which Mr. Adrian A. Medril was elected General Secretary in September. Annie Menie Gowland, the former General Secretary for the Argentine, was on November 7 elected General Secretary for three years of the new T. S. in Uruguay. The address of the General Secretary's Office will be Lindoro Forteza 59, Union Montevideo, Uruguay, Sud America.

* * *

Mrs. Besant's lectures delivered in London last June, a summary of two of which we have given in previous issues, have been issued in one volume, the five filling 142 pages, published by the T. P. House for 2s 6d. "Civilization's Deadlocks and the Keys" comprise an introductory study, and four lectures on the religious, the educational, the scientific and artistic keys and the key to a human society. She distinguishes between the present social anarchy and a social union. "Let us lift others up and not pull others down," is the key-note of her last utterance.

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"The Mahatma Letters" are still in eager demand and may be had from the Toronto acting Book Steward, Mr. George J. McMurtrie, 65 Hogarth Avenue, Toronto, post free, for \$6. Other recent books are William Kingsland's "Rational Mysticism," \$4; A. P. Sinnett's posthumous volume, "Super-Physical Science," \$1.50; "The Brotherhood of the Rosy Cross," by

A. E. Waite, \$7.50; "The Problem of Atlantis," by E. Lewis Spence, \$2.50; "The Masonic Initiation," by W. L. Wilms-hurst, \$2.50. Much interest has been excited in two books published by George Routledge & Sons, Ltd., London, and E. P. Dutton & Co., New York, entitled, respectively, "The Initiate, By His Pupil," and "The Adept of Galilee." The latter collates the traditions concerning the Master Jesus, removing many difficulties for the student.

* * *

A Happy New Year to all our readers! It is on the cards that 1925 is to be a notable and critical year. Every year is distinguishable in some respect, but for The Theosophical Society this one marks the completion of the fiftieth, and is therefore the Jubilee Year of the Society. It may be well to recall the old Jubilee ordinance: "Thou shalt number the seven sabbaths of years unto thee, and seven times seven years; and there shall be unto thee the days of seven sabbaths of years, even forty and nine years. Then shalt thou send abroad the loud trumpet on the tenth day of the seventh month; in the day of atonement shall ye send abroad the trumpet throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." Let us at least proclaim liberty throughout the length and breadth of the Theosophical jurisdiction. Less fateful things may befall us.

AMONG THE LODGES

The Secretary of the Orpheus Lodge, of Vancouver, writes as follows:

We of the Orpheus Lodge are settling down to ordinary work again after the stimulating two months we have spent with Mr. Lazenby in our midst. We are continuing with our study of the Mahatma Letters, which we had just started when he arrived on the scene and filled the horizon for the time being. This book will be our family Bible for a long time to

come I fancy, and it is the most promising sign of the times, I think, that these letters should have been published at this time, when they are most needed; at a time when H. P. B.'s prophecy about the T. S. becoming stranded on a sandbank of sectarianism to moulder and die, seemed about to come true. There are hopeful signs in many quarters these days, and what seemed a hopeless task (viz., the redemption of the T. S.) a few years ago, to-day is surely sufficiently encouraging, to at least stir all those alive to conditions in the T. S. to renewed and redoubled activity. Among the hopeful signs, not the least we think, is the Canadian Section, and especially its magazine. For here we have a National Section, in which a majority at least have been able to see that the sentimentalism, personality worship, and psychic pronouncements, put forward as Theosophy throughout the Society, are not Theosophy, but its earthy shadow, its alter Ego, its separative downward-tending lower self, which dogs every expression of spiritual truth which it would distort, capture and degrade that it may usurp and live in its place. That this is no mean achievement is evident from the fact that the Canadian Section stands alone among National Sections in this attainment. Largely we attribute this success to the Sectional Magazine, which of late has come out boldly for Theosophy, the real Theosophy, the Theosophy of H. P. B. and the Mahatma Letters. It has put forward and maintained a standard higher than that of any other Sectional Magazine, and it is this I think which has built up the Canadian Section; it is this, too, which has enabled the Magazine to find its way out of Canada into other countries in increasing quantities. To put forward and maintain the erstwhile high and virile standard of Theosophy is the greatest need in the Society to-day—a philosophy and an attitude to life which will attract, as K. H. says in the Letters, the finest minds of the race. To-day Theosophy is advanced with an apology, so encrusted is it with the barnacles of superstition and folly. Theosophy should ring out as a challenge to a world lost in the darkness of the half truths of Materi-

alism, lacking any sure guidance or sense of direction. Theosophy does supply the key to all real human progress, but it is we Theosophists who have to apply it. Our privilege and our duty is twofold, to maintain Theosophy in its original purity and vigour, accessible to all in search of it throughout the world, and to transmit it in its fullness and undistorted to the next generation, and, secondly, to apply its principles to life. For it is in the application of these Theosophical principles to the problems of human progress individual, social, and national, alone, that can lead to any real progress. We need not fear that the maintaining of a high standard in Theosophy will cause a falling away of many unable to rise to it; rather, as the experience of the past has shewn, it has been the lowering of the standard which has led to the Society losing so many of its most valued members. Even here in Canada this has been true.

FELLOWS AND FRIENDS

The following letter was addressed to Mrs. John W. Pratt, on the death of her brother, John Harris, who was killed by a railway accident near Port Credit on December 11:

"24th December, 1924. My dear Mrs. Pratt: At the last business meeting of the Toronto Theosophical Society it was unanimously resolved that a resolution of sympathy and condolence should be passed and conveyed to you, and through you to the several members of your family, brothers and sisters of your brother, John, whose sudden removal has occasioned the first break in your circle of the present generation. We are all aware of his devotion to Theosophy, instilled into him by his lamented mother, and not less by his late father. We remember the earnestness with which he worked for the cause during his stay at Englehart, and many of us have gone to look once more at the photograph of the Lotus Circle of 1898, in which he was well prepared for the end which was to come a quarter of a century later. He was loved and respected everywhere, and a promising business career has been cut short by the

mysterious destiny which we call accident, but which is the manifestation of a just purpose and an unfailling wisdom to which we bow with the certainty that all is well in the Divine Love. We can only share your grief over the bereavement, but we can enter to the full into the admiration and regard in which your brother was held. Please accept then our sympathy, which we tender in the spirit of affectionate brotherhood."

* * *

Mr. W. D. Lighthall, K.C., LL.D., F.R.S.C., Montreal, has issued a fourth paper in exposition of his philosophical theory of "The Outer Consciousness: a Biological Entity," this being the title of the first paper. The second is "The Person of the Outer Consciousness"; this he termed the Hyperpsych. The third paper is "The Cosmic Aspect of the Outer Consciousness," carrying the outline survey beyond the protoplasmic, to the inorganic and cosmic sphere. The fourth paper is "The Outer Consciousness in Ethics." Mr. Lighthall formulates a Law of Coalescence of Consciousness, which he states as follows: "Every conscious unit has a faculty of coalescing, and of decoalescing, its consciousness with that of any other conscious unit or group under certain conditions." He differentiates the Hyperpsych, or Person of the Outer Consciousness, from several similar conceptions and declares it "is not a universal idealism, subjective, objective, nor Monist, Greek, German, nor English; not the Stoic Nature; not the First Cause, the Absolute, nor the Universal Father; not a pluralistic universe; not a Neo-Platonic personification of Logos, Wisdom, or What-not; not Schopenhauer's Will; not Von Hartmann's Unconscious; not immanent Brahma; not Ormuzd, Tao, Demiurge, Welt-geist, Oversoul; not Cosmic Consciousness; nor 'living Universe' (of present discussions); nor Mills' Limited God; nor Spencer's Unknowable Power; nor Arnold's Power Not Ourselves That Makes for Righteousness. It is not transcendental, mystical, spiritualistic, intellectualistic, nor a creation of imagery or poetic license. Immanent probably it is, but perhaps finite, though practically infinite

to us; and, like the starry system, a subject of simple scientific research." This does not conflict with the statement of The Secret Doctrine (Vol. ii., p. 487). "The first lesson taught in Esoteric philosophy is, that the incognizable cause does not put forth evolution, whether consciously or unconsciously, but only exhibits periodically *different aspects of itself* to the perception of *finite minds*." Mr. Lighthall's papers have been issued privately.

GRATITUDE

What is the essential quality which drives a man in spite of himself to pursue that Path, the travelling of which brings "Full confidence" in Masters? It is something so rare, yet so commonly named, that incredulity is, perhaps, our first mental reaction when the word is set down before our eyes: *Gratitude*.

But think about it! This *emotion* that one hears and even sees expressed by students of Theosophy when Masters are mentioned is not *Gratitude*. Neither can it be called intelligent. The same thing exactly inundates the Christian prayer-meeting, the revival, the spiritualistic seance, the patriotic assemblage—wherever people congregate and are "deeply stirred." How many times on Theosophical platforms have Masters been spoken of so feelingly that both speaker and audience have thrilled with emotion—but that was not *Gratitude*.

Gratitude is not any one of the many phases of psychic emotion which go under other names; nor does it show itself in words, for the most part, nor in expression of so-called love. Gratitude is the recognition that at a sacrifice, and without personal motives, something has been done for us—a recognition so compelling that we can never rest until we, in our turn, on a similar basis, have passed on the divine service. Gratitude is *Buddhi* in action, a *universal* quality, and thus spiritual. It expresses itself in altruistic service, in work for and as Masters, who are the universal servants in Nature. Gratitude transmuted into effective action is calm, controlled, quiet—and powerful as cosmic electricity. Indeed, it is Fohat

"stepped down" and applied to the work in hand; for Fohat is an *intelligent* force, we may remember—as also, that forces do not exist of themselves.

Thus in those rare students in whom rational cognition of the necessity of the existence of Masters has been succeeded by gratitude, one sees the active workers for Theosophy, the Companions "all over the world . . . engaged in bringing it forth for wider currency and propagation." To the Western Man or woman of the day the mental process expresses itself something like this: "Somebody had to make the true writings available and keep them in print; somebody had to fit up the Lodge meeting rooms, advertise the work, keep it going—do the studying, speaking, helping—sick or well, in season and out of season; somebody had to find the money needed—and evidently has to keep everlastingly at it. By their sacrifice I found and have been helped to understand the philosophy. I feel compelled to do my part—which means all that I possibly can do—in any and every department of my Lodge's activities; and that which I am presently unable to do, I will set myself *learning* with all my heart and energy." This, if carried out, is an exhibition of gratitude—is gratitude. This, too, is "devotion"; for, like true gratitude, devotion is not an emotional affair at all. Nor does this student seek to develop special modes of service which are exclusively "his own," and thus contract an aggravated case of "the itch for a following." He works in the channels provided, which he has seen in his own case were pure and true—right there in the ranks with his fellows; he works *for* others *with* others.

—Theosophy for November, 1924, p. 104-5.

The *materializing* of an *immaterial* Spirit—a divine Breath—by the Spiritualists, is on a par with the anthropomorphizing of the Absolute by the Theologians. It is these two claims which have dug an almost impassable abyss between the Theosophist-Occultists and the Spiritualists on the one hand, and the Theosophists and the Church Christians on the other.

H.P.B. in Lucifer, vol. vi., p. 300.

AN OPTIMISTIC NOTE

Marie Godefroy has an article in The Adyar Bulletin for November expounding the new theories of Dr. Weller Van Hook, with the conciliatory remark that "we may differ from him in opinion, but it is not wise to remain ignorant of his ideas and activities." This in itself is good common sense, and we are glad to endorse the attitude when so many refuse to hear the other side of anything, and cannot accept any view except on the authority of some distinguished or accredited name. Dr. Weller Van Hook presented himself in some articles in The Theosophist during the last two years in a way which did not impress the reader with his modesty, but here are some common sense statements which will do much to redeem his reputation.

"Our deep trust in the strong foundations, the present attainments and the future development of the Fifth Root Race civilization cannot be shaken, not even by the World War and its dire results. The discussions of a reconstruction of our civilization in the sense of remodelling our world organization upon a new design, the assumption of replacing the old civilization by a new one is regrettable. It is admissible to attack the smaller vices of civilization, but these should be carefully distinguished from the unpardonable sin of refusing to recognize the vast racial *Dharma* as the cause of an apparently perverse materialism.

"The *Dharma* of our Root Race has been, firstly, the power to control and use the astral body, and, secondly, the mighty task to acquire vigour and accuracy of mental activity. The entire future of humanity depends upon the accurate use of the mind, and its vigorous application to material ends, during the present period. The materialistic age in our western civilization has been of the utmost value to the leaders of the world's evolution in driving home the necessity of deep materiality to acquire precision of thought and clear-cut ideas. The material phases of life had to be studied, used, and the very matter itself evolved by that contact. We are at the present moment

at the stage of disseminating the modes of scientific study for the production in mass of practical, useful objects. Therefore we have now vast laboratories with scientifically trained workers, who solve any problem put to them which lies well within their special training.

"The Germans taught us the use and abuse of national scientific training and organization and nearly won the war through it. No wonder that the whole world-force was called into the contest that was of planetary significance, the issues involved were of vital interest to men of the whole world. The great achievement of humanity in throwing back this perversion of the mighty Science Ray, in leading it back again to its normal course of beneficial action for the good of all men and all nations, is as yet but half understood and appreciated. This Great War and the victory achieved has been the triumph of our civilization and not its collapse.

"Civilizations to-day, like men, are not to be evaluated by the esotericist, on the basis of their achievements, but rather on the basis of their ideals and aspirations. Western civilization does not mean the development of egotism, of fierce desire for material privileges, benefits and enjoyments. It does not mean simply an extension of man's power over nature. The value of our civilization is to be measured by our ideals, our longing to dispense with the existing evils.

"We are forced by our world *Dharma* into the depths of materiality; but to think that European civilization is to perish, that its purpose is to be frustrated, that its leadership in human progress is to be nullified, is to lose the wit to see the majestic sweep of human progress towards its perfection, is to under-value the power of the Great Beings who are leading human evolution."

There is much in all this that is more in harmony with the traditions of the Secret Doctrine than one finds in the pessimism of the late Mr. Sinnett's posthumous predictions, or the whim-whams of Alecyone's Lives. But the Theosophical Society has no authorities and no orthodoxy and the students who compose it are

welcome to investigate any serious suggestions and arrive at the conclusions to which their reason and experience may lead them.

THE NEBULAR THEORY

The ideas of Kepler, weeded from their theological tendencies, are purely occult. He saw that:

I. The Sun is a great Magnet. This is what some modern Scientists and also the Occultists believe in..

II. The Solar substance is immaterial.

III. He provided for the constant motion and restoration of the Sun's energy and planetary motion, the perpetual care of a spirit, or spirits.. The whole of antiquity believed in this idea.. The Occultists do not use the word Spirit; but say *Creative Forces*; which they *endow with intelligence*. But we may call them spirits also.—I. 499.

* * *

Supposing attraction or gravitation should be given up in favour of the Sun being a *huge magnet*—which is a theory already accepted by some physicists—a magnet that acts on the planets as attraction is now supposed to do, whereto, or how much farther would it lead the astronomers from where they now are? Not an inch farther. Kepler came to this “curious hypothesis” nearly 300 years ago. He had not discovered the theory of attraction and repulsion in Kosmos, for it was known from the days of Empedocles, the two opposite forces being called by him “hate” and “love”—which comes to the same thing. But Kepler gave a pretty fair description of cosmic magnetism. That such magnetism exists in nature, is as certain as that gravitation does not; not, at any rate, in the way in which it is taught by Science, which never took into consideration the different modes in which the Dual Force—that Occultism calls attraction and repulsion—may act within our solar system, the earth's atmosphere, and *beyond* in the Kosmos. This was proven by Newton himself; for there are many phenomena in our Solar system, which he confessed his inability to explain by the law of gravitation. “Such were

the uniformity in the directions of planetary movements, the nearly circular forms of the orbits, and their remarkable conformity to one plane” (Professor Winchell). And if there is one single exception, then the law of gravitation has no right to be referred to as an *universal* law.—I. 497.

* * *

“The worlds, to the profane,” says a Commentary, “are built up of the known Elements.. To the conception of an Arhat, these Elements are themselves collectively a divine Life; distributively, on the plane of manifestations, the numberless and countless crores of lives. Fire alone is ONE, on the plane of the One Reality; on that of manifested, hence illusive, being, its particles are fiery lives which live and have their being at the expense of every other life that they consume. Therefore they are named the “DEVOURERS.” . . . “Every visible thing in this Universe was built by such LIVES, from conscious and divine primordial man down to the unconscious agents that construct matter.” . . . “From the ONE LIFE formless and Uncreate, proceeds the Universe of lives. First was manifested from the Deep (chaos) cold luminous fire (gaseous light?) which formed the curds in Space.” (Irresolvable nebulae, perhaps?) . . . ” . . . These fought, and a great heat was developed by the encountering and collision, which produced rotation. Then came the first manifested MATERIAL, Fire, the hot flames, the wanderers in heaven (comets); heat generates moist vapour; that forms solid water (?); then dry mist, then liquid mist, watery, that puts out the luminous brightness of the pilgrims (comets?) and forms solid watery wheels (MATTER globes). Bhumi (the Earth) appears with six sisters. These produce by their continuous motion the inferior fire, heat, and an aqueous mist, which yields the third World-Element—WATER; and from the breath of all (atmospheric) AIR is born. These four are the four lives of the first four periods (Rounds) of Manvantara. The three last will follow.”—I. 249-250.

* * *

The Occultists, who do not say—if they would express themselves correctly—that

matter, but only the *substance* or *essence* of matter, is indestructible and eternal (*i.e.*, the Root of all, *Mulaprakriti*); assert that all the so-called Forces of Nature, Electricity, Magnetism, Light, Heat, etc., etc., far from being modes of motion of material particles, are *in esse*, *i.e.*, in their ultimate constitution, the differentiated aspects of that Universal Motion which is discussed and explained in the first pages of this volume (*See Proem*). When Fohat is said to produce "Seven Laya Centres," it means that for formative or creative purposes, the GREAT LAW (Theists may call it God) stops, or rather modifies its perpetual motion on seven invisible points within the area of the manifested Universe. "The great Breath digs through Space seven holes into Laya to cause them to circumgyrate during Manvantara" (Occult Catechism). We have said that Laya is what Science may call the Zero-point or line; the realm of absolute negativeness, or the one real absolute Force, the NOUMENON of the Seventh State of that which we ignorantly call and recognize as "Force"; or again the Noumenon of Undifferentiated Cosmic Substance which is itself an unreachable and unknowable object to finite perception; the root and basis of all states of objectivity and subjectivity too; the neutral axis, not one of the many aspects, but its centre.—I. 147.

* * *

A "neutral centre" is, in one aspect, the limiting point of any given set of senses. Thus, imagine two consecutive planes of matter as already formed; each of these corresponding to an appropriate set of perceptive organs. We are forced to admit that between these two planes of matter an incessant circulation takes place; and if we follow the atoms and molecules of (say) the lower in their transformation upwards, these will come to a point where they pass altogether from beyond the range of the faculties we are using on the lower plane.—I. 148. * * *

The chemist goes to the *laya* or zero point of the plane of matter with which he deals and then stops short. The physicist or the astronomer counts by billions of miles beyond the nebulae, and then they

also stop short. The semi-initiated Occultist will represent this *laya*-point to himself as existing on some plane which, if not physical, is still conceivable to the human intellect. But the full Initiate *knows* that the ring "Pass-Not" is neither a locality nor can it be measured by distance, but that it exists in the absoluteness of infinity. In this "Infinity" of the full Initiate there is neither height, breadth nor thickness, but all is fathomless profundity, reaching down from the physical to the "para-parametaphysical." In using the word "down," essential depth—"nowhere and everywhere"—is meant, not depth of physical matter.

* * *

The expanding of the Universe under the breath of FIRE is very suggestive in the light of the "Fire mist" period of which science speaks so much and knows in reality so little.

Great heat breaks up the compound elements and resolves the heavenly bodies into their primeval one element, explains the commentary. "Once disintegrated into its primal constituent by getting within the attraction and reach of a focus, or centre of heat (energy), of which many are carried about to and fro in space, a body, whether alive or dead, will be vapourized and held in "the bosom of the Mother" until Fohat, gathering a few of the clusters of Cosmic matter (nebulae) will, by giving it an impulse, set it in motion anew, develop the required heat, and then leave it to follow its own new growth.

The expanding and contracting of the Web—*i.e.*, the world stuff or atoms—expresses here the pulsatory movement; for it is the regular contraction and expansion of the infinite and shoreless Ocean of that which we may call the noumenon of matter emanated by Swabhavat, which causes the universal vibration of atoms. But it is also suggestive of something else. It shows that the ancients were acquainted with that which is now the puzzle of many scientists and especially of astronomers: the cause of the first ignition of matter or the world-stuff, the paradox of the heat produced by the refrigerative contraction and other Cosmic riddles. For it points

unmistakably to a knowledge by the ancients of such phenomena.—I. 83 et seq.

* * *

“There is heat internal and heat external in every atom,” say the manuscript Commentaries, to which the writer has had access; “the breath of the Father (or Spirit) and the breath (or heat) of the Mother (matter)” ; and they give explanations which show that the modern theory of the extinction of the solar fires by loss of heat through radiation, is erroneous. The assumption is false even on the Scientists’ own admission. For as Professor Newcomb points out (Popular Astronomy, pp. 506-508), “by losing heat, a gaseous body contracts; and the heat generated by the contraction exceeds that which it had to lose in order to produce the contraction.” This paradox, that a body gets hotter as the shrinking produced by its getting colder is greater, led to long disputes. The surplus of heat, it is argued, was lost by radiation, and to assume that the temperature is not lowered *pari passu* with a decrease of volume under a constant pressure, is to set at naught the law of Charles (Nebular Theory, Winchell). Contraction develops heat, it is true; but contraction (from cooling) is incapable of developing the whole amount of heat at any time existing in the mass, or even of maintaining a body at constant temperature, etc. Professor Winchell tries to reconcile the paradox—only a seeming one in fact, as Homer Lanes proved—by suggesting “something besides heat.” “May it not be,” he asks, “simply a repulsion among the molecules, which varies according to some law of the distance?” But even this will be found irreconcilable, unless this “something besides heat” is ticketed “Causeless Heat,” “the Breath of Fire,” the all-creative Force plus ABSOLUTE INTELLIGENCE, which physical science is not likely to accept.—I. 84.

* * *

The seven fundamental transformations of the globes or heavenly spheres, or rather of their constituent particles of matter, is described as follows: (1) The *homogeneous*; (2) the *aeriform* and *radiant* (gaseous); (3) *Curd-like* (nebulous); (4)

Atomic, Ethereal (beginning of motion, hence of differentiation); (5) *Germinial, fiery*, (differentiated, but composed of the germs only of the Elements, in their earliest states, they having seven states, when completely developed on our aeth); (6) *Fourfold, vapoury* (the future Earth); (7) *Cold and depending* (on the Sun for life and light).—I. 205.

* * *

The Occult Doctrine rejects the hypothesis born out of the Nebular Theory, that the (seven) great planets have evolved from the Sun’s central mass, not of this our visible Sun, at any rate. The first condensation of Cosmic matter of course took place about a central nucleus, its parent Sun; but our Sun, it is taught, merely detached itself earlier than all the others, as the rotating mass contracted, and is their elder, bigger brother therefore, not their father.—I. 101.

* * *

We are taught that the *Curds* (world-stuff) become wanderers (comets), these become stars, and the stars (the centres of vortices) *our sun and planets*—to put it briefly.—I. 206.

* * *

Another of the fallacies from the Occult standpoint, which are embodied in the modern theory as it now stands, is the hypothesis that the planets were all detached from the Sun; that they are bone of his bone, and flesh of his flesh; whereas, the Sun and planets are only co-uterine brothers, having had the same nebular origin, only in a different mode from that postulated by modern astronomy.—I. 588.

The foregoing quotations are all taken from The Secret Doctrine, at the pages noted in Volume One, except two from Volume Two. The paging is that of the first edition.

(TO BE CONCLUDED)

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