

THE CANADIAN THEOSOPHIST

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OUR LITERARY STANDARD

People who talk about Theosophical Literature may mean anything from St. Paul's Epistles at one end of the scale down to the latest promulgations of the most fashionable psychic for the time being. Each may have his own idea, and it is necessary when one begins to talk seriously on the subject that there should be a recognized standard by which may be determined the degree of respect to be accorded to the literature in question, and the basis on which that respect is to rest. It is a simple matter to furnish at once a standard which will make it easy for each reader to measure for himself the value of any given composition in terms of what we mean by Theosophy, and to estimate its influence upon himself and on others. Here is a quotation which will serve the purpose.

"The Esoteric philosophy is alone calculated to withstand in this age of crass and illogical materialism, the repeated attacks on all and everything man holds most dear and sacred, in his inner spiritual life. The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs and special religions. Moreover, Esoteric philosophy reconciles all religions, strips every one of its outward, human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of an absolute Divine Principle in nature. It denies Deity no more than it does the Sun. Esoteric philosophy has never rejected God in Nature, nor Deity as the absolute and abstract *EWS*. It only refuses to accept any of the gods of the

so-called monotheistic religions, gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Ever Unknowable." The Secret Doctrine, I. xx.

Those who are not familiar with the Secret Doctrine may wonder why this book is chosen. They may think it is selected as an inspired or infallible volume or something of that sort. Nothing of the kind. The book itself repudiates anything and every thing of that description, and leaves all free, in the same way as the multiplication table or Euclid's Elements leaves all free. That is to say we are free to calculate as long as we use the multiplication table, and to geometrize as long as we remember the axioms and postulates that have been laid down. When we stray from those we are at once known to be on the wrong track. So it is with our Theosophical Standard. When we stray from it we may be indulging pleasant fancies, but we are not Theosophizing whatever else we may be doing. In speaking of Theosophical literature we can judge it only by the degree to which it adheres to the principles laid down in the Secret Doctrine; the axioms and postulates of the Secret Science therein set forth; the ancient constant and eternal principles of the Divine Wisdom which, age after age, have been communicated to ever new and newer generations of men. Man has sought out many inventions in addition, and he has not stayed himself to consider whether his inventions tally with the wisdom of old. But they who come after find that only that which is founded on the ancient

truth endures, and the novelties of each generation pass away into the silence.

It cannot be over-looked that the tradition in the Christian Churches of an original revelation corresponds with this fact of a re-communication of an original body of knowledge and wisdom to primitive humanity. The revelators are the members of this inner group of the advanced individuals of the race who constitute what is called the White Lodge, and are virtually the Guardians of Humanity. They assume no authority and they interfere with no man. Unfortunately many who claim to represent them are unwilling or incapable of such an impersonal attitude. Others, again, accuse them of blasphemy for assuming an attitude which commends itself as being so identical with that which is usually attributed to Deity. In fact for all intents and purposes it is difficult for the average man to distinguish between the authority of the Lodge, which is never exerted so far as the average man is concerned, and the authority of God, which in his experience is never exerted either. This test of interference or non-interference thus becomes one which can be applied to the literature calling itself Theosophical.

The student soon finds for himself that the literature which is truly Theosophical in the sense that it is derived from the Lodge is thoroughly consistent with itself. When contradictions with the earlier literature of the Theosophical Movement appear one can only revert to the statement of the Masters themselves that they have authorized nothing that has not been tested by generations of adepts through thousands of years. They do not profess it to be infallible, but it is not issued at the mouth of one or two contemporary witnesses. The proof of this lies with the student. He must "ransack the ages, spoil the climes," to substantiate the fact which the Lodge asserts, that these revelations have been made again and again in the past and that nothing can be added from outside the Lodge that has not been anticipated in the past. Where a writer is found to be deliberately contradicting The Secret Doctrine he must be put to the test for his authority. It has happened in the past and may well

happen again, seeing the perversity of human nature, that The Secret Doctrine teachings may be ignored and teachers set themselves up and find multitudes to follow them in directions which only sad experience will convince them are divergent from Law and Light. Those who lead and those who follow in such waywardness will gain what their sincerity or devotion may merit, and the wise will be satisfied to leave them to the Great Law.

These writings are logical, but it is not every mind that is capable of determining what is logical. The logical faculty does not spring into being without experience. When a "Leader and Official Head," for example, announced over her own name that the Bhagavad Gita was not a book adapted to the needs of the Nineteenth Century, she was obviously lacking in logic, and therefore unfit for the position she sought to fill. As an interpreter of The Secret Doctrine such an one could not beget confidence in any careful student. There are many such leaders to-day, so that the student is better served by his own investigations if he has the proper equipment, and is impersonal enough properly to estimate his own powers.

Theosophical literature is illuminating in a marked degree even for those who are not profound scholars or investigators. The light it throws on the religions of the world, its suggestions in solving the problems of philosophy, the extraordinary value of the student of science and to the man of science himself if he cares to accept its hints, and above all, its co-ordinating value in relating the various epochs and periods of human development in their historical and religious phases, mark it as possessing a basis of truth which is not to be perceived by any merely contemporary observer. The records of the Secret Doctrine are archaic, and it is in the monuments of the past and their decipherment that the Doctrine will be established and its enemies confounded.

Another quality The Secret Doctrine possesses is its harmonizing influence upon those who sincerely endeavour to master its message. Life under its illumination becomes something more than a philosophical puzzle. The units of humanity begin to assume a real relation

to each other when the laws it explains are properly understood. It removes the impatience, curbs the indignation, cures the fret, and strengthens the influence of those who have much contact with the limitations of their fellows, for it indicates the cause of these defects and weaknesses, and when these are understood they are easy to pardon. The current of life deepens for him who knows The Secret Doctrine as a guide to action.

Theosophical literature of the true character is inspiring as none other. This fact enables the student to recognize the true spirit of Theosophy in many directions. The best church literature is full of its ideas and all great religious literature is based upon it. The true poets are all Theosophists at heart, and they will never be fully understood without this key. It is a token of limitation in a student who cannot enter into the heart of the great poets, Shakspeare, Milton, Wordsworth, Tennyson, Browning, Shelley, who are great on the creative side of life, for such an one is only appreciative of the intellectual or critical side. There is no great art that is not creative, and this creative impulse in Theosophical literature is a supreme test for the student. Does he feel inspired to action? He may be sure he has drunk at the divine spring. Does he only feel curiosity and critical interest? He may be certain that the work of the Builder has not been entrusted to him yet. The Secret Doctrine has a great constructive impulse in it. Those who feel this and accept its guidance have begun to enter into the joy of life, and there is no greater inspiration.

Very frequently one hears the question asked: What is the difference between spirituality and materialism? The difference is in the unitive quality of spiritual things. That which accentuates the personality is material in its tendencies. Nowhere is this more marked than in the ranks of Spiritualism, as it is called. There are many millions of Spiritualists, but there is no unity among them. They have no philosophy, and there is no class of people more Ishmaelitic than the spiritist mediums. This is typical of the psychic mind, which is nearly always

grossly material. There is a great deal of it in the Theosophical Movement. Of all the various bodies claiming to be the genuine Theosophical Society there are scarcely two of them that will recognize each other. There is much Theosophy in all of them, but the separative, material, psychic influence prevents co-operation, and causes each to resent any comment or remark about its affairs or proceedings by another, while it continues its course as though no other Theosophical body existed.

When the Society was first organized it took power to affiliate any other body having similar aims and ideals. Colonel Olcott in 1896, had this power eliminated from the Constitution, and the reign of separative and materializing action set in. The subsequent literature has all borne this stamp more or less, and we find Theosophists of every degree unable to work with each other for some reason or another that in a thousand years from now will look exceedingly petty beside the great opportunity and the splendid ideal that the Theosophical Movement possessed in the beginning. When the spirit of true Theosophy once more enshrouds the Movement there will be a movement towards unity, and all self-seeking and personal and separative tendencies will be eliminated.

First of all there must be abandoned everything that asserts special claims or special privileges or professes to be higher or better or more apostolic than others are. When Theosophists of every stripe are grown big enough to eliminate those things among them which prevent them associating in a Pan-Theosophical assembly, then we shall have what the Theosophical Movement set out to be. This alone will enable the Student to decide for himself which literature and which body of Theosophists is most fitly carrying out the intention and manifesting the spirit of the Secret Doctrine. We must cease judging each other, but we can be guided, by the works that are done and their results, where the true power and the true light of Theosophy are to be found. Every man has the opportunity in his own heart to discover this power and this light, but

it will help him to be united with his fellows, and inspired to action by the consistent, logical, illuminating and harmonizing literature of which Madam Blavatsky has been the greatest exponent.

A. E. S. S.

“THAT THEY ALL MAY BE ONE.”

The great event of the month of June for Canada, and it appeared to many outside and critical observers, for the rest of the world, was the union of the three great Christian denominations, the Presbyterian Church in Canada, the Methodist Church, and the Congregational Churches into one body, the United Church of Canada. Over twenty years the work has been in progress, and one cannot help thinking that in this work there has been more of a genuine manifestation of the Theosophical spirit of Brotherhood and tolerance, than in some of the efforts associated with the Theosophical Society itself. The appeal “that they all should be one,” fell with very different meaning on different ears. Many object to the United Church as but a larger ecclesiastical machine. Is it not lack of faith in the spirit of unity that questions the value of a consummation of this kind before it has well come into being? A large minority—some even claim a majority—of the Presbyterian Church declined to enter into the Union, and continue to cling to their creed and their system, which they conceive to be superior to any such compromise as enabled the greater United Church to come into existence. Many of the dissentients are men of scholarly attainments and rank with the cleverest of their denomination, while many also remaining in their fragmentary Church nourish the bitterest sectarian and dogmatic sentiments. Should this element gain power there is pretty sure to be a reactionary movement and heresy hunting in the continuing Presbyterian Church before many years.

There should be no thought of the new church being a new sect, divided, as so many new bodies are, from all the old. The United Church is a nearer approach to an ideal Christian community in its

breadth and its freedom than anything that has yet been achieved, in recent generations. Originally the Theosophical Society in its Charter contemplated affiliating kindred bodies with itself, but Colonel Olcott had this clause deleted from the Constitution in 1896 when the “Judge” Theosophical Society might have asked for such recognition. A body that grows and broadens and widens testifies to the life within it. A body that separates itself from all kindred bodies; that sets up questionable claims which in their nature divide it from the rest; that either privately or publicly entertains the conceit of superiority over its fellows; that on principle adopts methods of domination rather than methods of service; testifies rather to the curbing of its own growth and the extinction of such vitality as it may have possessed.

English, Scottish, Irish, and American delegates have hailed the constitution of the new Church as little short of a miracle, and certainly as an example to the churches of other lands. It is fitting that Canada, the land of unity and federation, should have been the scene of this “miracle.” To members of the T. S. in Canada it is an omen and a token of what may be done by following principle and living by the spirit rather than by the letter.

There has been in some quarters a disposition to sneer at the effort towards unity, as being merely sentimental, and followed by those who had little intellectual right to lay out new courses of action in matters of that kind. Perhaps it is a time when the wayfaring man, and the fool may have glimpses of a larger vision than has been revealed to the studious and the gifted and the proud. “He hath put down the mighty from their seats and hath exalted the humble and meek,” was an ancient recognition of the working of the Law. These movements are not exceptional, but the result of a general impulse towards union or co-operation—Brotherhood, in short. Since the opening of Liverpool Cathedral and the policy enunciated by its Bishop, a desire to follow or emulate that example has been evident. It took shape in New York where a combined effort, not of the Episcopalians, but of the public, people of

every race and creed, not omitting Jews and Roman Catholics, was made to raise \$15,000,000 to complete the great edifice, which was to be dedicated, not merely to the Episcopal Church, but to religion in general, and to be open to all men of any creed who desired to worship.

The Theosophist needs no Church or Cathedral, but he is very glad to see men, who still value a temple, rising to the ideal of mutual toleration and fellowship which such action indicates. All this is a manifestation of the broad spirit of human Brotherhood which the Theosophical Movement has inspired, which finds its noblest expression in the Masters of Wisdom, who need neither creed nor edifice, neither church nor priest, to enlighten them, and who would free mankind from the illusions that ignorance and cunning have imposed. Humanity is ever striving towards this freedom, and it cannot apparently abandon at once its illusions. But the forms may be filled with ever purer and purer aspirations until the spirit of all truth has purged them of deceit and cunning and self-seeking.

The Masters themselves have stated their conception of such an ideal, and while it may be a far-off dream for our western peoples, events move rapidly in our times, and if men are really devout and devoted to truth above all, these steps towards unity may assist a rapid realization of the Eastern reality in the west. "If it is objected that we too have temples, we too have priests and that our lamas live on charity. . . . let them know that the objects above named have in common with their Western equivalents but the name. Thus in our temples there is neither a god nor gods worshipped, only the thrice sacred memory of the greatest and the holiest man that ever lived. If our lamas to honour the fraternity of the Bhikkus established by our blessed master himself, go out to be fed by the laity, the latter often to the number of five to 25,000 are fed and taken care of by the *Lamgha* (the fraternity of lamaic monks) the lamassery providing for the wants of the poor, the sick, the afflicted. Our lamas accept food, never money, and it is in those temples that the origin of evil is preached and impressed

upon the people. There they are taught the four noble truths—*ariya sakka*, and the chain of causation (the twelve *nidanas*) gives them a solution of the problem of the origin and destruction of suffering."

The West is not without ideals and must work out its emancipation from error by evolution and in its own way. It is by expanding its ideals and not by destroying them that release will be effected. Basil Mathews, recently a visitor in Toronto, a member of the World Committee of the Y.M.C.A., and active in the Youth Movement for establishing friendly relations between the boys of all the different nations and races, said he thought Gandhi one of the greatest men on earth to-day. He had asked him if he were a Christian, and Gandhi answered, "No; but I follow Jesus." Too many people lose sight of ideals in their antagonism to names. A rose by any other name would smell as sweet. If we are really in earnest about truth, the names it bears, the forms it takes, the followers it attracts will be no obstacle to us. If Jesus represents to one man his highest ideal, and Buddha to another and Krishna to a third and Mahomet to a fourth, the Theosophist should be able to perceive the shining glory in the dream of each that alone gives light and life.

A. E. S. S.

IS THERE SOME SPECIAL BOOK YOU WANT?

But you are not sure of the title, or the author, or even if there is such a book to be had—

JUST WRITE ME—I AM IN A POSITION TO HELP YOU.

N. W. J. HAYDON, 564 Pape Ave., Toronto.

THEOSOPHIC STUDY

VI. SEQUENCE.

By ROY MITCHELL.

In the essay on Projection I advised the student setting out on a special study to mark the first sheaf of his foolscap "Preliminary Notes and Journal." It may be of use now to explain why.

The most powerful instrument of intellection—after the form-making function itself—is that which we call association of ideas, and like all instruments it can work either for us or against us. The student's business is to see that the forces of association are enlisted and marshalled in his behalf, instead of running as they do in uncontrolled and destructive cycles of their own. All *yoga* is at last a process of ordering disorderly processes of thought to one supreme end, and the partial *yoga* we call study can only proceed according to the same law.

Form making is the peculiar function of the Ego. Living as he does in the subtle matter of mind the Ego moulds mind into forms or *simulacra* of the things he contemplates and lives for its instant in each. Then casting the form off and turning his imaging power to another object he adds another to the long line of ideas that make up his jewel-thread, his record, his true life on earth. This is all he is—a sequence of thoughts upon a string, each magnetically linked with that which precedes and that which follows it. This is the thread along which he can, if he be intent enough, travel backward from instant to instant, day to day, life to life to a knowledge of his origins. It is the thread he can pick up wherever he will and add to, re-examining for similarities, for differences, enriching, rounding out, pondering, revaluing, but never destroying. These are eternal, living and time-bound entities each with the cycle of return the Ego gives it. He may perfect them, he may lengthen or he may shorten their cycles of return but he cannot kill them. Competent or incompetent they too "are of the army of God."

If they were purely mental in their nature they would present no difficulties. But they have been born at the behest of the animal nature, the Rajah of the senses

—or perhaps in defiance of him—and each has its emotional colouring, of delight, of anger, of fear, of resentment, of greed, and each returning stirs him again as he was stirred before, when the Ego moulded the form. Whereas our memory as Egoes is of forms, the animal nature is of feelings and step by step with our sequence of memory goes his sequence of passionate reactions. So memory, we say is pleasant, or it is painful, it is dreary or exciting, or awakes yearning. Such a mood is never ours but his. Too nice a distinction perhaps for those who have not learned to discriminate between themselves and the lower nature, but the student who wills to go with his eyes open, and be the master and not the victim of his forces, must learn to discriminate.

Thoughts, then, are tinged with emotion and they are cyclic in their return. The fool lives in a dreamy swirl of such images. If they become turbid and overloaded with the emotional contents of fear or anger he will go mad. The man who has come to value his creative powers learns to ride upon the tide of his thoughts and to use their periodic ebb and flow. The occultist orders their recurrence. He is not content to hope a power will return. He makes a power that must return.

Our student who would plan to go on trusting to luck can do better than that. He can, with a sheet of paper and a pencil, make his luck. His decision to make a special study has been born in a moment of power, of elation, of vivid life, when he has willed to create. It will not be enough for him to hope the high mood will continue. It will not continue. Neither should he let the mood pass without insuring its return. It is too precious for that. In his Preliminary Notes and Journal he should set down in words what he can catch of it. Not as describing his inner feelings necessarily but as outlining the aspiration, as expressing the aim, as affirming the purpose. A very little of such a memorandum becomes a talisman by which he can recover the mood again. He should say how he proposes to work, why he thinks such a work matters, why it seems his to do, into what divisions it seems to fall, what are the immediate necessities and the best

means, and what he must read. A sort of prayer as it were at setting out. Then having made his devotions, he may turn to the work in some such way as I have outlined.

He may work a little while and then tire, leaving it untouched for days and even months. He may have no time for it. When he returns to it again it will be a headless and tailless thing unless he has some means of capturing his first mood. Then when he reads the entry in his Journal, he will be wise to make a second one, expanding a little, putting in new ideas, sublimating the early ideas, perhaps becoming more practical as he realizes his bounds more clearly. As he writes this he must remember he is not doing a work. He is discussing a work to be done.

In any task there are breaks and returns and it is the task of the student to make the breaks harder and the returns easier. When a book or a lecture or a conversation gives him a new fillip the fruit of it should go into the Journal. This chain of his best moments becomes the binding cord of his work. It is the record of his high places and will have curious values for him.

It will open up for him an old occult practice that gives the power of prophecy. This my reader must test for himself. Some day when a notable experience or a coincidence is fresh in his mind let him sit down and try to go back over the chain of causes that have led up to it, pushing back as far as he can. As for instance: This has happened to me because I decided to go down town at such and such a time. I could never have gone if I had not And behind that is the fact that I and that arises from the fact that

Then having pushed back as far as he is able let him come forward rapidly over the chain down to the present instant. There he will stand for a moment poised on the brink of the future. Then he will glimpse the next step in the sequence. It is not reasoning the next step; it is seeing it. He has made a causeway. He has caught the trick of tracing the *nidhanas*.

This is what his Journal can do. When there are a few entries of renewal of the work and a few glimpses of its possibili-

ties the student can pick it up and reading from the inception of the idea to its latest stage gather an impetus that will launch him forward into the unknown. This vision too he should write down.

It is not only in his Journal that he can do this. Having learned the process he will find it leading into all the phases of his enquiry. All his lines are sequences and there is an intuition at the end of each for him if he can learn to take it.

The old saints used to say a man can go to heaven by fixing his mind on the memory of the great moments of his life and from his preoccupation with them make new moments that will at the last merge into one. Creative power is the child of preoccupation with creative moments. If we could remember our creative moments we need not write them down. But so few of us can. We do too many things that are destructive of memory. We will do best just now with talismans.

A MOTHER'S THOUGHT.

"You should regard the training of children as a special act of service to God."

"Suffer little children to come unto Me, for of such is the Kingdom of Heaven."

To be read or repeated daily:

I am a Mother, therefore I must be loving, patient and gentle, so that I may make my home happy and be an example to my children.

Love ever awakens love, and gentle and affectionate, though firm treatment is like the sunshine under which the whole of our nature may blossom out into perfection.

—Contributed by Mrs. Jackson.

A person who has love and sympathy, even if he has many, many faults, is nearer to the higher world than a hard and rigid and unsympathetic person, whose life may be absolutely pure from the physical standpoint, but who is not responsive to the feelings of others, and who holds himself apart from the lower because, in his ignorance, he fears that they can pollute him.

—Annie Besant, in "The Real and the Unreal."

THE DESTRUCTION OF THE LIBRARIES.

II. THE DESTROYERS.

By LESLIE FLOYD.

In the foregoing I have made an attempt to show the collection of books—the library—as the focal-point of every great culture. Unfortunately, while the book is, in this sense, the most powerful thing in the world, it is also among the most defenceless. Every suicidal passion to which the human race is a prey,—war, envy, bigotry,—has been turned against these essential instruments of advancing civilization.

The public library of Assur-bani-pal, of which I have spoken, lay, when discovered, a mass of fragments, many feet deep, as the destroyers had left it. In fact the whole history of the Mesopotamian civilization which looks, from this distance of time, so certain an advance, was in reality a whirlpool of conflicting nations. In Egypt, the splendid art culture, centring around the mystic worship of Aton, under the heretic Pharaoh Akhnaton, was so thoroughly destroyed, under returning orthodoxy that the ruler's very name was erased from his monuments. Wherever the light of research is turned, it shows heaps of ruins, fragments of stone, rags of manuscript, apparently the sole vestiges of vast literatures.

The Alexandrian library may serve us, once more, as an example of the fate of libraries. Founded in the third century before Christ, it was destroyed at least four times. The burning of the fleet in the harbour, by Julius Caesar, resulted in the accidental loss of the Brucheum, containing some 400,000 volumes. This was partially remedied, as far as Alexandria was concerned, when Anthony presented the library of Pergamum to Cleopatra. In 273 A.D., there took place another great fire, during a riot,—a form of amusement to which the volatile, bigoted Alexandrians were much addicted. In 389 A.D., the dogmatic Christians, under orders from Theodosius, destroyed the Serapium with at least 400,000 volumes. This, however, was merely an open expression of what went on steadily for the next three centuries, during which the so-

called "early Christian saints" ripped to pieces the fair form of ancient culture, with the same ferocity that they turned against the body of Hypatia, the Neo-Platonist.

Probably these spiritual hooligans left little for the Mahommedan conquest of 640 A.D. to destroy; but the story, however doubtful, is too typical of fanatic psychology to be passed over. Amru, the conquering general, appealed, it is said, to the Caliph for a decision as to the fate of the library. The answer came back that, if the books contained matter already in the Koran, they were superfluous, if they contained matter *not* in the Koran, they were of the devil, and must be destroyed.

The loss to every department of human knowledge may be judged from certain purely literary treasures, known to have been destroyed. It is said that sixty-five plays of Aeschylus, one hundred and six of Sophocles and fifty-five of Euripides perished, together with the complete works of Agathon, Ion, and Achaëus, all of whom the Ancients ranked with the three masters. With these went the works of Choerilus the "equal of Homer," and Menander, "whom Nature mimicked," and a host of others.

To come within sight of modern history, Cardinal Ximenes, in the fifteenth century, destroyed, it is said, eighty thousand Arabic manuscripts, after the conquest of Granada. Be it remembered that from the Arabic writers of Spain came the purest and strongest of these few trickling streams of classical philosophy to which Europe had access during the "Dark Ages."

The loss of a literature may not, however, come through direct attack of fire and sword. It may result from the complete loss of a language or a system of recording, as is the case with the Minoan tablets of Crete, the inscriptions of the Mayas of Yucatan, or the strange knotted string "quipus" of the Incas of Peru. It may result from the loss of the keys by which a system of symbolism may be interpreted.

This loss of keys is particularly to be found in those departments of culture which concern themselves with the philosophic, the religious, and the spiritual.

When war and hatred descend upon the nations, the spiritual teachers withdraw a little as it were, from the dust of conflict. The world is full of sacred writings,—the Smaragdine tablet of Hermes, the Thrice-Great,—the Pistis Sophia,—the “Book of Enoch,” and many another,—writings charged with the one sublime message of the Truth, writings, without their keys, a mass of paradox or childish fable. That is why an outburst of Theosophic enlightenment such as centres about the *secret Doctrine* of H. P. Blavatsky shows itself, always, as interpretive rather than merely informative. The most profound scholarship of that teacher is devoted to explaining, collating, rescuing from the vague theorizing and derision of the world at large, a hundred expressions in symbolism of the Divine Science.

That this destruction of keys may be the deliberate work of fanaticism, is well illustrated by a tradition which Madam Blavatsky relates, regarding the scriptures of India. According to this story, Gautama, the Buddha, profoundly learned in the Brahminical philosophy, announced his intention of giving forth to the world certain portions of the Mystery Tradition. To meet this revelation of their secrets, the Brahmins deliberately abridged the texts of the Upanishads, in order to deny the truth of his assertions as to their contents.

She quotes a very significant statement, made by a great Indian Sanskrit scholar, Swami Dayanand Saraswati, with regard to the work of Professor Max Muller,—

“If Mr. ‘Moksh Mooler’ were a Brahman, and came with me, I might take him to a gupa cave (secret crypt) . . . where he would soon find out that what crossed the Kalapani (ocean) from India to Europe were only *bits of rejected copies of some passages from our sacred books*. There was a ‘primeval revelation’ and it still exists; nor will it ever be lost to the world, but will reappear; though the Mlechchhas will, of course, have to wait.”

We may differ from the learned gentleman as to who are the Mlechchhas (outcasts), and how long they must wait; but even a glimpse of the contradictory floundering of Western Orientalists, in-

clines one to accept the rest of his statement.

The issue is placed fairly before us. Has man significance? Or is he but an incident in a “fortuitous concurrence of atoms?”

That the work of man’s hands should, like his physical body, vanish from the face of the earth, can cause no surprise. We know it to be insignificant, in the true sense of the word,—a mere point slung between immensities. We know that every cell of our bodies is composed of a ceaseless play of atomic force-centres, each one of which may be a solar universe, in itself. On the other hand, our solar system, the Milky Way and the whole stellar Universe may, for all we know, be but an atom-play in the cells of some vaster Man. In the face of such ideas, physical man and all his works seem negligible, almost an absurdity.

But the book is physical only in its least important aspect. In essence, it represents the intellectual and, beyond that, the spiritual. The heart, the intellect, the spirit of man are timeless and beyond space. The dance of suns and play of atoms can lay no hold upon them. The inhabitant of the cell universe, if such there be, terrestrial man, and the vast Man, of whom he may form a part, are in these realms, all three potentially equal.

Are we, then to admit defeat, in the field where we are most strong? Does man toil through the ages, painfully developing his arts, accumulating, fragment by fragment, the wisdom which only millenia of experience can bring forth, only to see it swept away, and begin the dreary labour where it began before? The historical facts appear indisputable, and yet there is an instinct within every man which denies such pessimism.

One explanation there is, a working hypothesis for which its students demand no absolute authority, claiming for it only that it is in accord with the known facts, and is such as any man,—so he be neither a coward nor a cynic,—may accept without loss of self-respect. This explanation centres about a certain Theo Sophia, a Divine Wisdom, which sustains the spiritual life of Mankind, unknown to it, as the blood sustains the human body.

ANCIENT AND MODERN PHYSICS.

IV.

WHAT A TEACHER SHOULD TEACH.

By THOMAS WILLSON.

Let us suppose that a certain wise teacher of physics places a row of Bunsen burners under a long steel bar having a Daniell's pyrometer at one end, and addresses his class (substantially) as follows:

"At our last lecture we found that the matter of the universe permeated all space, but in two conditions, which we agreed to call physical and etheric, or tangible and intangible. It is all the same matter, subject to the same laws, but differing in the rate of vibration, the physical matter vibrating through one great octave or plane, and the etheric vibrating through another great octave or plane one degree higher—the chording vibration of the matter of the two planes in one note producing what we call energy or force, and with it phenomena.

"This is a bar of steel 36 inches long. It is composed of physical atoms but no two physical atoms touch. Each physical atom is as far apart from every other atom as the stars in heaven from one another—in proportion to their size. The atoms and the spaces between them are so small to our sight that they seem to touch. If we had a microscope of sufficient power to reveal the atom, you would see that no two atoms touch, and that the spaces between them are, as Faraday says, very great in proportion to their size. I showed you last term that what appeared to be a solid stream of water, when magnified and thrown upon a screen, was merely a succession of independent drops that did not touch. I can not yet give you proof of the bar of iron being composed of independent atoms, but that is the fault of our instruments, and you must take my word for it until the proof is simplified and made easy of application.

"Each one of these physical atoms is a miniature world. It is the center of an ocean of ether, composed of many atoms;

and while no two physical atoms touch, their etheric atmospheres do touch, and any change in the vibration of the etheric atmosphere of one will be imparted to that of the next. As the vibration of the physical atom must be in harmony with that of its etheric atmosphere, any change coming to one will be imparted to the next, and the next, through the ether surrounding them.

"You can see that the index at the end of the bar has moved, showing that it is now longer. That means the etheric atoms are now vibrating faster, taking more space, and have necessarily forced each physical atom farther apart. The bar is not only longer, but softer, and as the vibrations increase in rapidity the time will come when it will bend by its own weight, and even when it will become a liquid and a gas.

"If you put your hand anywhere near the bar you will feel a sensation called heat, and say it has become hot. The reason for that is that you are in actual and literal touch with the bar of iron through the ether. It is not alone each atom of the bar of iron that is surrounded by the ether, but each atom of the air, and each atom of your body. Their etheric atmospheres are all touching, and the increase in the vibration of the ether surrounding the atoms of iron is imparted to those of the air surrounding it, and these in turn raise the rate of vibration in the etheric atoms surrounding the physical atoms of your hand. This rate of vibration in your nerves causes a sensation, or mental impression, you call "heat." Consciousness of it comes through your sense of touch; but after all it is merely a "rate of vibration" which your brain recognizes and names.

"The bar has now reached a temperature of about 700 degrees, and has become a dull red. Why do you say the color has changed, and why do you say red?

"Because the rate of vibration of the etheric atoms in the bar is now about 412 trillions per second, and this rate of vibration having been imparted to the ether of the air, has in turn been imparted to the ether of your eye, and this rate of vibration in the ether of the nerves of your eye your brain recognizes and calls "red."

"The heat still continues and increases. You now have both heat and light. So you see that the ether is not vibrating in a single note, but in two chording notes, producing light and heat. There are two kinds of ether around the iron atom. There is sound also, but the note is too high for one's ears. It is a chord of three notes.

"Professor Silliman, of Yale, discovered over twenty years ago, that the ether could be differentiated into the luminiferous, or light ether, and the soniferous, or sound ether.

"Other great scientists since then have found a third ether—the heat ether.

"Their discoveries show that the atmospheric etheric envelope of each etheric atom is made up of etheric atoms of different vibratory powers. As the atmosphere of the earth is made up of atoms of oxygen and nitrogen and argon, so that of an atom is made up of three kinds of ethers, corresponding to three of our senses. That it consists of five ethers, corresponding to our five senses, as the ancient Hindus assert—who can say?

"I mention this subject of the differentiation of the ether merely that you may not suppose that the ether is a simple substance. For the present we will treat it as a simple substance, but next year we will take it up as a compound one.

"This steel bar before you is not one bar, but two bars. There is a visible bar and an invisible bar, the visible bar being made of physical atoms, and the invisible bar of etheric atoms. The etheric bar is invisible, but it is made of matter, the same as the visible bar, and it is just as real, just as truly a bar as the one we see.

"More than this. The etheric, invisible bar is the source and cause of all phenomena connected with the bar. It is the real bar, and the one we see is merely the shadow in physical matter of the real bar. In shape, strength, color, in short, in everything, it depends on the invisible one. The invisible dominates, governs, disposes. The visible is merely its attendant shadow, changing as the invisible, etheric bar changes, and recording for our senses these invisible changes.

"The invisible change always comes

first; the invisible phenomena invariably precede the visible.

"In all this physical world—in all this universe—there is nothing, not even a grain of sand or an atom of hydrogen, that is not as this bar of iron is—the shadow cast on a visible world by the unknown and mysterious work of an invisible world.

"Land or water, mountain or lake, man or beast, bird or reptile, cold or heat, light or darkness, all are the reflection in physical matter of the true and real thing in the invisible and intangible world about us. "If we have a visible body we have an invisible one also," said Saint Paul. Modern science has proven he was right, and that it is the invisible body which is the real body.

"If this earth and all that it is composed of—land or ocean or air; man or beast; pyramid or pavement—could be resolved into the physical atoms composing everything in it or on it created by God or man, each atom of this dust would be identical physically. There would not be one kind of atom for iron and another for oxygen.

(To be continued.)

ONLY ONE DESERT IDEA.

"There has never been a Bedouin prophet. On the other hand, there has never been a Semitic prophet who has not, before preaching his message, gone into the desert and caught from the desert-dwellers a reflection of their belief. The idea of the absolute worthlessness of the present world is a pure desert conception at the root of every Semitic religion, which must be filtered through the screen of a non-nomad prophet before it can be accepted by settled peoples. . . . Three of these creeds—Judaism, Christianity, and Mohammedanism—have become great world movements. The broken fragments of countless other religions which have failed are found to-day on the fringes of the desert. The desert seems to produce only one idea, the universality of God."

—From "With Lawrence in Arabia," by Lowell Thomas.

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OFFICIAL NOTES

Mrs. Besant is announced for some lectures in England, in September, but nothing is said of her coming to America.

* * *

August 22-26 are the dates for which the Convention of the American Section is set. Mr. Rogers, the National President, forecasts a flood-tide report, and the acquisition of the grounds for the new Headquarters will lend special interest to the occasion.

* * *

A statement of the accounts of the Section properly audited will appear in the August number according to our usual custom. There is a satisfactory balance on hand, independent of the Propaganda Fund for which appeal has been made. For this we have had several small contributions during the month which have been duly acknowledged, and a list of these will be given. We have less than one-third of the \$1000 requested, and trust that some of our generous members will remember this project.

* * *

Complaints have reached us as to the unintelligibility of the returns of the proportional representation election results. By a misprint there were included two extra columns of figures. The fourth,

fifth, sixth and seventh counts were condensed, as explained, into one column so as to bring the return into the same space as last year, a copy of which had been supplied with the present year's return, but the columns headed 5th Count and 6th Count were added to this, and should be eliminated in order to understand the report.

* * *

Mr. Laurance H. D. Roberts writes that he will be in Toronto in time for the General Executive meeting, which is due to be held on Saturday, August 15, when it is hoped all the Toronto members of the Executive will be able to meet him. Mr. Bridgen of Montreal may also be in Toronto about the same time, and it may be that a special Sunday evening program may be arranged. Canada has suffered for want of an annual Convention and it has not been possible to arrange one. Perhaps some other members may arrange to visit Headquarters about this time and arrange to discuss the various matters of interest that are afoot. There is the Propaganda work for one thing and the \$1000 fund for a lecture tour. There is also the Jubilee celebration for next November. Much good could be done by a gathering of this kind.

* * *

We close the year of our work on June 30 with about the same number of members as last year. The exact number has not been totalled but the full return will appear next month. Some changes in the conduct of the Headquarters office are being carried out which it is hoped will make for promptness and efficiency in the work. The dues slips are being sent to the Secretaries of the Lodges, and they are requested to note that these are not to be lost or mislaid, but used as directed. In the first place they check off the list of members with the Headquarters lists; then they serve to notify the status of the members; they are to be returned corrected to the General Secretary if any errors of address or otherwise occur in them; and they are to be sent in with the remittance for the member's dues when such is made, so that they can be receipted and returned again to the Secretary of the Lodge.

TO OCCULT ASPIRANTS.

No member is in good standing whose dues have not been paid for the year beginning July 1. The Constitution states that the Lodge should pay for all the members on its roll on or before July 1. The Montreal Lodge is the only one in Canada that has observed the Constitution in this respect. Last year every member was paid for before July 1 and this year the Montreal Lodge has done the same thing and paid for every member on its roll before the first of this month.

We hear a great deal about the wish of people to become occultists. Occultism is a matter of will and purpose. It begins with the observance of duties, artificial, it may be, but imposed for the sake of convenience or expedience, and not without reason. Conformance to the routine, the custom, the regulation, the law, of the State, the social habit, the society regulation, is an easy means of beginning the discipline that must some day be undertaken, if the personality is ever to be brought under control. Five cents a week put away for a year is a small discipline, but it is like the honey of the hive, which every bee contributes in minute quantities. Secretaries and Treasurers have undertaken to carry out the Constitution, but they seem to ignore this clause.

It is not without reason that it was adopted. It is impossible to undertake expenditures unless we have some idea of what our revenue will be. Conditions in Canada appear to be more stringent financially than in any other Section of the Society, to judge from the contributions voluntarily made to the General Fund. We have appealed for a Fund to be specially devoted to Propaganda work, and the response so far is not unencouraging, but it must be stimulated if we are to do anything. The Vancouver Lodge has circularized the sister bodies suggesting that every Lodge contribute a dollar a head of its membership. This would deprive the Fund of its voluntary character. These matters should be looked upon, not merely as the collection of money, but from the point of view of service, sacrifice, the desire to help the world, beginning with one's own country, and the duty of

spreading the message which has done so much for oneself.

Headquarters undertook not to burden the local Lodges with demands for support, and we have struggled along under many difficulties, and done the work at a rate which will compare with that of any Section. This Propaganda Fund is not for Headquarters, but for the Lodges themselves. If they wish to have a lecturer visit them next Fall and Winter we must have some cash in hand to guarantee the expense of such a tour. That is solely for the local Lodges, and money contributed will be spent on that object.

The annual dues, which at five cents a week, should not be a burden, are reserved for the maintenance of Headquarters, the publication of the Magazine, the discharge of our obligations to Adyar, and such general expense as is involved in carrying on the work in the Dominion. The sooner the Lodges send in their dues the sooner and the more readily can we announce plans for the future season.

Objections have been raised to having the fiscal year close at this date. People are away on holidays. They are absent from home. And so forth. Well, if they can afford to go on holidays they can afford to pay \$2.50 for the T. S. More than that is generally spent—we will not say squandered—during a holiday. Besides, it is the convenient season. It enables the new season's work to be envisaged. It enables the Adyar returns to be prepared in time to be sent in, which they have to be by October. In short, it is the constitutional date.

Members aspiring to be occultists at least should try and observe these not very onerous conditions. If they fail in these, where do they expect to succeed? As Sir Henry Newbolt does not say—"Pay up, pay up, and play the game."

A. E. S. S.

F. T. S. Western Canadian Lodge (Canadian Section). Just in income tax-paying class, and wishing to remain there, would like to correspond with reader having land or farm for sale or long-term lease commencing season 1926. Address, Canadian Theosophist.

REVIEWS.

We are in receipt of several recent publications from The Theosophical Publishing House, 38 Great Ormond Street, London.

First on the list is The Blavatsky Lecture for 1925 by Percy Lund, on "The Evolution of Man." It is issued in paper covers for sixpence, and is a survey from modern points of view, less Theosophical than academic, perhaps, of the descent of the religious idea. Mr. Lund sees two things as necessary for man: first to obtain a true grasp of the successive stages of evolution which have brought him out of his original primitive barbarism and raised him to the status of a social civilized being, a position which scarcely harmonizes with H. P. B.'s teaching; and secondly, to recover a more complete knowledge of revealed science by penetrating and unveiling all those original scriptures which have escaped the ravages of the past, but still remain eclipsed and known only 'in their dead letter sense. "Occult science must be changed into revealed science." These are two directions which Mr. Lund thinks the Theosophical Society should take in its work.

"An Epitome of the Science of the Emotions," is a resume of the great work of Bhagavan Das by Miss K. Browning, M.A. This little book is part of the sincere attempt made by many writers to simplify the important literature of the movement. Whether pap-feeding eventually helps, or merely delays the student is a question which the experience of each must settle. The best Theosophists are those who go after original study, however tough the book may be. It is a confession of weakness to be satisfied with a "reading-made-easy" guide. Too frequently the reader remains satisfied with the primer because he has not aroused himself to the difficulties of the larger task. Mr. Bhagavan Das's original book was not much larger than Miss Browning's epitome, but we do not think that Miss Browning means to suggest that the new book is too large. If her epitome leads readers to the book itself every purpose will be served.

A new book on Astrology can scarcely be a novelty, and yet there is an attrac-

tiveness about Charles E. O. Carter's "The Principles of Astrology" that commends itself to the reader. The author says: "Astrology is now to some extent in the melting pot; on the one hand, many new ideas are being introduced; on the other, statistical research, such as earlier astrologers could not carry out for such sufficient data, has cast considerable doubt on the validity of portions of the rather incoherent mass of tradition that till recent years represented astrological science." It appears to be a very useful little handbook of 200 pages with a good index for five shillings.

Supplemental to the last may be regarded Helen H. Robbins' "The Activities of Uranus and Neptune." This is a paper-covered pamphlet of 72 pages dealing with "the connection of these outer planets with modern movements—particularly those which are bringing mankind towards a new conception of life." We must confess that most of the writing about these planets seems to imply that they have had no influence upon humanity until humanity became informed of their existence, which must surely be an erroneous view. The present author thinks that a change in public feeling "shortly after the discovery of Uranus as a planet is highly significant." Significant of what?

"Fairies at Work and at Play" is a book of another colour altogether. In it Mr. Geoffrey Hodson has recorded some of his experiences with denizens of the fairy sphere. An introduction by Mr. E. L. Gardner, who introduced fairies to the present generation by his discovery of photographs of some fairies which were published in the Strand Magazine and in book form afterwards, lends a kind of official recognition to the fairy tribes which Mr. Hodson describes. There are Brownies and Elves, Gnomes, Mannikins, Undines and Sea Spirits, Fairies of various sorts, Sylphs, Devas and Nature spirits generally in his chapters, and they are nearly all very delightful. Familiarity with the conception of fairy life cannot be too wide-spread, for there is no more civilizing influence than the realization that life is organized and sentient and active everywhere in Nature. The beauty of these beings is a challenge to our own drab conceptions of life, and as we are un-

doubtedly responsible in some measure for these forms it is right that we should know something of our relation to them. This volume, priced at 3s. 6d. may help many to know something more of the great universe in which we dwell than the bare and unfurnished conception which satisfies so many brought up in conventional manner.

A. E. S. S.

SACERDOTALISM AGAIN.

The English Theosophical Review continues to maintain a higher standard than has been attained by any of the magazines for a long time past. Dr. Steiner gets two notices, but does the cause not follow the effect as it is described on page 314? Mary Bligh Bond's account of "Things I Have Seen," threaten to displace in interest some of the other psychic revelations that are being made. Mrs. Bond has some remarkable discoveries to her credit. A valuable paper on "The Electronic Reactions of Abrams and the Horder Committee Report," shows that Medical Science on this side of the Atlantic has been somewhat previous in its premature burial of this subject.

A paper by an official of the Liberal Catholic Church fully justifies the statement of the Master K. H. in his letter to Mr. Sinnett—"Indeed, indeed, we have enough of this incessant jingle on the Jew's harp of Christian revelation!" They would make us all Episcopalians, even though we were Presbyterians, Congregationalists, Baptists, and Plymouth Brethren! As well try to make Brahmins out of Buddhists, or Moslems out of Sikhs.

Why not go back to real Christianity and try to make Christians. Jesus said: "The hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is spirit, and they that worship Him must worship in spirit and in truth." We trust that our Buddhist, Brahmin, Moslem, Sikh, Parsee, and other friends in non-Christian religions will not conceive of Christianity as a thing of ritual and sacrament.

Sacerdotalism, on which the L. C. C. is based, must always be, as the Masters have pointed out, the deadly enemy of all

real religion. The Master K. H. said in 1881—"I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and whatever nation. It is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created Gods and cunning took advantage of opportunity. (And still does as is too clearly evident, we may remark.) Look at India and look at Christendom and Islam, at Judaism and Fetichism. It is priestly imposture that rendered these Gods so terrible to man; it is religion that makes him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or more moral for it."

All this is as true as in 1881 or for centuries previously. The modern movement in the Churches of Christendom towards union is largely the motion of the laity, and where opposition is found to it, the priesthood will be detected endeavouring to entrench themselves in their old lines. As humanity awakens, sacerdotalism must go.

A. E. S. S.

THEOSOPHICAL SECTARIANISM.

Theosophists still fight each other, in public and private, as rival Christian sects do, says the magazine Theosophy, but that is because they are sectarian Theosophists, in whom the dogmatic instincts of human nature still prevail. Human nature is the same now as in 1875, or nineteen centuries ago, and the difference between precept and example, profession and practice, is just as great in the theoretical Theosophist as in the theoretical Christian or any other. Professing Theosophists have bred a great number of Theosophical sects, as professing Christians have erected a vast number of Christian sects, and have spread as many corrupt doctrines and as many perversions of facts as Christian or other sectarians have done. Properly perceived, this is an advantage to the honest and

unbiased enquirer. The counterfeit, the spurious and the corrupt can always be discerned by one who studies the genuine. The existence side by side of the true and the false, the good and the evil, wisdom and folly, the "pairs of opposites," is the true student's means of learning by comparison, instead of by dear experience. And if one is not a true Student, what has the Truth to do with him? Theosophy is for those who want it, and for none others. If one could acquire Truth by miracle, or at second-hand, what is the use of study? If one is content with hearsay and claims, it is a sure sign that he still wants an Authority to follow, not a Teacher and a Teaching to study. For all such, cheaply gained and dearly paid-for experience is the only school, and they will find professionals indeed ready to supply it.

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