

# THE CANADIAN THEOSOPHIST

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## CHELASHIP

An aspirant to chelaship must be tested to demonstrate whether his motive is a sincere desire to qualify for *group service at any cost to himself and with no thought of reward*, or whether it is based upon

*Pride*, or a desire to demonstrate that he is in the forefront of evolution.

*A competitive spirit*, which cannot bear to see someone else recognized as a disciple whilst he is not.

*Evasion of responsibility.* Many people seek chelaship because they believe it entails public service and therefore liberation from the common round of home obligations and of business. Many prefer the life of a lecturer or of teacher to that of homemaker or of manual worker, but the disciple has no preferences. Many prefer the platform and work with enquiring personalities to the business world and the working out of karma, but the disciple seeks only the demonstration of the law in his life.

*A love of popularity.* Disciples are recognized oft times by the influence they wield and the number of lives they stimulate and help. Only when all *love of being loved* and all *desire for power* is being eliminated from the chela's life will he be given the real work to do.

*Ambition*, or a desire to be in the public eye and love of notoriety.

*A longing for soul powers* and a desire to develop psychic faculty of some kind, a longing for astral vision and a deep-seated desire to know the hidden secrets of other hearts. This is very usual and one of the commonest grounds of rejection. It is much more subtle than might be imagined.

*A longing for initiation.* The door of initiation opens most easily (and the preliminary path of discipleship is accorded) to those who are so busy seeking to be of service that they have forgotten themselves. Those souls who are always thinking of discipleship and of being an initiate are far from their goal, and there are many whom the world knows as its great philanthropists and benefactors who would be much astonished if they were told that they were disciples; yet so they are.

*Desire for contact with a Master.* This is largely based on curiosity, and never fails to cause a man's rejection. Again I would emphasize the fact that self-forgetfulness is the great passport into the Master's presence, and self-sacrifice the key which opens the door to the Path.

—From Alice A. Bailey's article  
in *The Beacon*.

# KARMA ON THREE PLANES

By H. R. GILLESPIE

(CONCLUDED FROM PAGE 103)

We shall return to a brief consideration of Dharma, and in the meantime will proceed with analysis of Karma.

We must note, however, that Karma is an universal law of cause and consequence which operates on all planes and at all times. It is eternal and continuous, and so we are not able to start at the beginning and investigate from the simple to the complex in its totality. We are forced to isolate and examine, on the physical plane, one department of nature only. Then with the knowledge thus obtained we shall be enabled to understand Karma in its manifestations on all planes.

The department most suited to our purpose is the solar system, and in our investigation we shall take as an illustration an ordinary knitted woollen ball such as we give children to play with. Let us imagine that we have a portion of raw wool which we have spun into yarn. We then take the hank skein of yarn, and casting on one stitch, we proceed to knit stitch after stitch until we have our ball completed. Thus the outside stitches carry the lighter strain, while the inside stitches carry the heavier strain, though each in a varying proportion. But all are connected and interconnected each to the others, so that the least variation in any direction is transmitted to and affects all the rest.

Now let us imagine our raw wool to be the solar system at the start, when it consisted of diffused masses of gaseous vapour. The yarn may be taken to represent the various planets, and the finished ball the world. And further, let us think of each stitch or group of stitches as typifying the various racial, national and social groupings comprising man in society.

Reasoning thus, we note how the characteristic disconnectedness of the raw wool resembles the diffuseness of the solar system in the beginning, when it was composed of masses of gaseous vapour. And just as the texture and tensile strength of the yarn is inevitably affected by any

blemish in the wool, so was the coherence of the solar system inevitably affected by any solar disturbance. Solar causes brought solar consequences. This is solar Karma.

Then where the spinning of the yarn brings into play the principle of mutual help and the strong staple strengthens, not only the strong but also the weak, and all join to produce tensile strength, we have the definite orbital motions of the planets suggested. And, here, still simple in its manifestations and easily grasped, we see the working of the Planetary Karma, planetary causes bringing planetary consequences.

Next, in the finished ball, we have an exemplification of World Karma, in that the world has a destiny and a function, which, simple in itself, yet becomes extremely complicated in its karmic potentialities as the dwelling place of man in society.

Bound to its place in the planetary chain, which chain is equally fixed in the solar system, the world has a karma which is at once the easiest to grasp, the most difficult to analyze and the hardest to disentangle. This is world Karma.

World Karma, plus man Karma, is the enigma of all time. World causes bring world consequences.

Lastly, we come to the stitches representing the various racial and national groupings of man in society and note how each stitch connects up a whole system of Karmic attachments, each affecting and affected in numberless way by every act, every thought, every movement, good or bad, of itself and its fellows.

Thus from the interaction of natural phenomena operating in various directions we get in turn:—

- |                   |                    |
|-------------------|--------------------|
| 10 Solar Karma    | 5 Municipal Karma  |
| 9 Planetary Karma | 4 Political Karma  |
| 8 World Karma     | 3 Industrial Karma |
| 7 National Karma  | 2 Family Karma     |
| 6 Racial Karma    | 1 Personal Karma   |

These are but a few of the infinite ramifications of the Karmic labyrinth, the turnings and twistings of the maze of cause and effect, but they go to prove that man is at least an essential factor in the making of his own destiny.

Every action, to be effective, must be imaged forth from the astral or desire plane. Then it must be planned on the mental plane, and finally put into operation on the physical plane. This is studied action, and it is such action that affects the soul and creates Dharma. This is Karma on three planes.

Broadly speaking, there are two descriptions of Karma—quantitative and qualitative.

Quantitative Karma is that which results from strictly physical plane causes. It is Karma into whose cause no thought has been injected. Consequently, there should be no reaction, further than that recognized by the science of physics.

In other words, an ordinary accident which could not be foreseen and which, therefore, was not desired on the astral plane nor planned on the mental plane, obviously can have only a physical plane or quantitative reaction, which may, however, take several lives to work out.

At the same time it must not be ignored that quantitative reactions may and do generate qualitative response. An unintentional injury inflicted will often arouse in the injured, feelings of resentment on the astral or emotional plane, which may be expressed in mental plane planning of a physical plane retaliation.

The fact that one did not intend to hurt or cause anger did not mitigate the injury nor alter the fact that hurt and anger ensued. Therefore the reaction takes place, and it may call forth a similar reaction from us. On the other hand, we may respond with a compensatory reaction, and so neutralize the original action.

A further point must be noted, namely, that karmic reactions may be either immediate or remote. The *results* are immediate while the *effects* are remote. Hence the difficulty of computing when and how any particular karma will be exhausted. At the same time it is being paid every minute,

for our every action is but the response to a karmic impulse. There is no effect without a cause.

Moreover, most karmic impulses and reactions appear to be immediate. We are continually making new Karma, and most of our simple experiences can be traced to causes in life which are themselves the results of some preceding cause in this life also. The dead hand of the past is no more potent than the living hand of the present.

Qualitative Karma operates above the physical plane always. It partakes of the quality of both the motive and the method, and, therefore, directly affects the subtler bodies. "Nothing is wrong, but thinking makes it so."

The effects of qualitative Karma is either to loosen or tighten the bonds of control on the higher planes.

A leader, for instance, may be quite conscientious in his intention, and wish to save an organization, but if in this effort he descends to indulgence in undignified abuse and vulgar invective, not to mention slander and falsehood, he thus loosens his control of the emotional vibrations and coarsens the texture of the higher bodies. Nor do the ill effects stop here, for it will be obvious that in this lies the origin of the formation of habits and tendencies. The reaction of the higher bodies is qualitative, and by it the motive is always conditioned, so that every alteration in the texture of the subtle body affects it as the vehicle or channel of our impulses, and the impulses are good, bad or indifferent, accordingly.

Our mental and moral attitude to those impulses is conditioned by the promptings of our higher selves, and whatever we do, so to speak, that is in opposition to the longings of our lower natures: whatever we do that partakes of sacrifice or abnegation in any form, that is our Dharma. That is qualitative.

So that, strictly speaking, Dharma may be said to be the qualitative aspect of Karma in its totality. While Karma may be spoken of as the actional expression of Dharma in the form of individual experiences. Dharma is potential. Karma is kinetic.

### FASTING—ITS USE AND ABUSE

If one must "eat or die" why fast? From time immemorial fasting has been known, and used for many purposes. Saints found their visions were likely to be increased in number and intensity when they were fasting, and they indulged in the practice with scant regard to the body's needs. Every brain worker can find out, if he wants to, how his brain will clear up when his stomach is empty. While those who are mediumistic will find that the little control they have over their bodies will be lessened during a fast.

At the present day, with its desire for a practical result from everything done, people are interested chiefly in the effect that fasting has upon bodily health. With the present-day tendency to overeat, followed by all its attendant ills, fasting offers a prompt, simple, safe and sane way out of those difficulties. With the exception of mediumistic people, no one is ever hurt by a short fast. A fast should not be carried on longer than seven days, except under the personal advice and care of a competent person. It can be carried on to much greater lengths with exceeding benefit under such conditions of disease as make it necessary. The person who has some simple chronic ailment will usually find it gone at the end of seven days. And then what? A return to old methods of eating and a return of the trouble, or a radical change in diet? It must be one or the other. While fasting an ample supply of water should be taken, as much as the body demands, no more. Drink when thirsty. The juice of from five to six oranges should be taken daily, and the intestines should be kept scrupulously clean by an enema, taken each evening, and consisting of water one pint, salt one teaspoonful, used as hot as can be borne by the back of the hand when allowed to remain in the solution. The person being in fairly good health, the ordinary occupation can be carried on while fasting. Theosophical students will not have any difficulty in understanding that a fast of several days is better than one of either six or eight. To break the fast a very small quantity of either

milk, buttermilk, or for meat eaters, broth should be taken twice or three times during the day. The quantity should not exceed one teacup full at a feeding. The usual quantity of orange juice should be taken and the second day raw fruit can be added; the third day raw vegetables, such as lettuce and celery. There will be an exceedingly keen appetite after a fast, and there is great danger of all its beneficial effects being done away with by over-eating afterwards.

The results of such a fast upon the health should be exceedingly beneficial. Its effect upon the occupant of the body should be equally good. It calls out and exercises every bit of will power possessed by the soul; it demands and must have a strong power of endurance; the one who can institute and carry through, alone and unaided, such a fast will find that a power of control over his physical vehicle such as he has never had before will be one of the things he has earned. Both he and his body will commence to find out who is the master. The struggle for complete mastery of the body will not be ended, but a long step forward will have been taken. Then if after the fast is over there is a determined adherence to a correct diet, in proper quantities, much added control will result. Mastery of anything comes only by long-continued small efforts done daily. It can be done and is well worth doing, for control and purification of the physical body is the first step towards purification and control of the higher vehicles. When this is done and done thoroughly at the commencement of the Path, there will be less likelihood of going to pieces on the sex problem in some future incarnation when increasing development opens up that problem in real earnest.

Like everything else, fasting can be abused. The body can be kept so short of food that all its functions become abnormal, the brain and nervous systems put quite off their balance. To use it as was done by the Saints is to try and reach spiritual development by a short cut, instead of doing the steady, hard, uphill work that alone brings lasting spiritual development. Mediums should never fast.

Mary N. Roebuck.

# OCCULT MASONRY

## THE WORD

By MATTHEW GIBSON

The knowledge of the Word and the ability to utter it, which is the quest in Masonry as in so many other mystery systems, is a symbol for what in India is called *yoga*, or union. In the West it is the at-one-ment, or *re-ligio*, the binding back of a fallen being to his God. The difference, however, between exoteric religion and occultism is that while the theologian looks upon the process as the union of the Ego with the God, the occultist looks upon the Ego as the agent, or intermediary, who binds back the human elemental, or animal soul, to the Divine Self.

The occultist's view is the one which will give the fullest revelation of Masonic symbolism. As always in these great dramas of the soul of man, whether they be Christian, Jewish, Greek or East Indian, the central figure in the fable is to be understood as the candidate himself. Especially is this the clue to the Greek tragedies, themselves an outcropping of the mysteries of Eleusis. The protagonist, so called, is always the type of the postulant. The deuteragonist is the type of forces or powers within himself, viewed as outside of him.

The candidate in Masonry is, then, himself the Builder of whom the smitten Hiram is the exemplar. The candidate, considered as a deathless Ego, stands between an Ordainer and a Material-bringer, seeking a Word which was lost when the forces of his own lower nature struck him down.

Why a Word? As in earlier inquiries, we must triangulate upon our problem by seeing what parallels the various mystery systems have to offer. As we say in Masonry, we must seek the casual signs, tokens and words bearing upon it. The Egyptian Thoth-Hermes, himself a symbol of a pouring down of spiritual light from the realm of spirit, and called in Greece the messenger of the Gods, was the custodian, the myths say, of a Sacred Word. The utterance of words of power was his peculiar attribute. In Hinduism, *mantra vidya* is

the attainment to vision through sacred words. With the Jews, the *Shemhamphorash* was the word of power, the divided Name, by means of which Jeshu ben Stada was reputed to have worked his miracles. So we run through the traditions of the true name of God which Moses forbade the Jews to take in vain, the word Adonai which was the substitute for it, the traditions of the Ineffable Name to our Graeco-Christian tradition of the Logos or Word, the Verbum of the Latin writers, which they conceived as the first manifestation of the cosmic Deity. Their symbolism has it that the universe itself is a Word spoken in Space. And there is another saying that all things are products of sound and number. There is a further hint for us in the idea that as in man the thought becomes manifest in the spoken word, so the Divine Idea of a universe becomes manifest in the Logos. Or, turning the idea about, if a word is the manifestation of man's thought, then this universe must be the Logos or Word resultant from the Divine Idea.

The probability is that in its cosmic aspect the quest of a Word is the quest of the manifested truth of the Divine Idea. So macrocosmically. But we are not entitled in any occult inquiry to stop at macrocosmic ideas. We must continue and find the correspondence of them in the microcosm, man. Is it possible, then, that the age-old search of the Builder is a search for true vision of the manifested God, the Logos within his own being? So it has been conceived by the followers of the Yoga system of Pantanjali. By purity of life, which gives the aspirant strength, then by aspiration, which gives him the assurance that the God will establish Himself within the candidate—he strives, with all his mental faculties concentrated upon the Supreme, to attain to a vision of the True Word, the *shabda*, or Testimony. Having momentarily achieved it, he learns gradually to bring those ideas down into his physical consciousness, little by little suffusing the animal nature with a Divine power. We have the same idea in our concept of bringing the Kingdom of Heaven to pass upon earth. The Sufi poets of Persia symbolized it as Wine, the Alchem-

ists spoke of it as an Elixir of Life which was brought down into a *vas alchemicum*, the writers of the Grail legends conceived it as the True Blood dropping into a chalice, and the same idea may underlie our phrase "the Word made Flesh."

There must be, however, the idea of an actual combination of sounds in the tradition of the Word. Symbolism is curiously knit together and curiously consistent. When many bibles speak of a Divine Word, the student is wise to seek the analogies of this Logos on the other plains of being, not least on the physical plane where all things are projected, and where, as we shall see, all superior powers must finally precipitate themselves. That is what we are in the body to bring about. The Hindu *mantra vidya* is an actual process of prayer by the use of which the aspirant employs specific sounds to induce spiritual moods, or, as he would say, to elicit vision. In the earlier stages there are many words used. The Vedas are said to be mantramitic; so are the Iranian Gathas. Gregorian plain chant is mantramitic, and mantram lingers in the older Celtic keens, notably the celebrated Irish Cry of Galway. It is said, also, that our own Lord's Prayer is mantramitic on the inner planes when they are uttered, and they may well do so, because Chladni and Blaserna have demonstrated by laboratory methods that musical notes make patterns in thinly spread sand and lycopodium.

The utterance of words is the peculiar power of the Ego which distinguishes him from the animals, and in all systems of occultism the student is urged to the attainment of perfect words. The implication seems to be that these perfect words are the successive stages of *mantra* by which higher powers are awakened and the animal nature is stilled, until by a spiritual transmutation the student comes upon the Master Word which Masons share with all other mystery systems.

I suggest, therefore, that the Lost Word in Masonry is a covering symbol for, first, the vision of the Logos, or manifested Word of God as manifest in man's inner being, and second, as the mantramitic process by which that Logos is made complete and powerful throughout all the planes of

his being—an end and a means to an end.

If we conceive it so, as the awakening of spiritual power now dormant in us, we justify the high claims of Masonry. If we think further, of that power not as a vague abstraction in the sense that a king has power or as a judge has power, but as electricity is power, and if we think of it as capable of playing freely and radiantly through this mesh of a body, we will be enabled to place many of our landmarks in Masonry.

## MEDICAL SCIENCE

There was less attention paid to the address of the president of the British Association for the Advancement of Science at the Toronto meeting in August than might have been expected. Major-General Sir David Bruce, K.C.B., C.B., F.R.S., dealt comprehensively, to quote a newspaper report, with the medical "progress which had seen the evil-spirit theory of disease shattered, the bacillus discovered, vaccine perfected, and such scourges as sleeping sickness and yellow fever shackled, if not conquered." There is not such a wide difference between the new theories and the "Evil-spirit" theory as some might think. Medical science is still somewhat at a loss to know what kind of spirit animates the bacillus or the bacterium or whatever other minute creature comes to be associated with any particular infectious disease. Occult science tells that the bacillus is usually the product of the disease and not its cause. Science has nothing very definite to say to this. Nor has there been any adequate answer to Alfred Russel Wallace's objection that when you introduce a new element into the body or blood you never can tell what worse conditions you may originate than those you seek to cure. Nor is it yet decided by any impartial authority whether the serums and the vaccines, the injections and the antiseptics have been the preventive agencies in the curbing of disease, or whether the results claimed in benefit are not due to the general advance in hygiene and in diet and social habit. The decrease in drunkenness has had an important effect in community health. Regularity in food, better cooking, and more sensible dietaries have been important. Abandon-

ment of many senseless medical treatments, such as bleeding, lack of ventilation, refusal of water to thirsty patients, and similar matters have had their effect. And greater activity on the part of people generally, whether for business or mere amusement, has greatly contributed to improved health. Yet in spite of all that medical science has been able to do, the causes of disease remain obscure on the physical plane, and disease breaks out in the most unaccountable way, as in the influenza epidemics, and science is helpless to explain. The economic consequences of disease are so enormous that science has been spurred to the utmost efforts to check its ravages, yet the growth of population appears to be an entirely arbitrary factor in human events, and nations which live in the most unhealthy conditions seem to flourish and increase, while others in apparently favourable surroundings, make no progress, but diminish and fail. Sir David declared that "medicine in the future must change its strategy; instead of awaiting attack it must assume the offensive. It must no longer be said that 'the man was so sick he had to send for a doctor.' The medical practitioner of the future must frequently examine people while they are apparently well in order to detect any incipient departure from the normal, and to teach and urge modes of living conformable to the laws of personal health, and the public health authorities must see to it that environment is in accordance with scientific teaching." In other words, we must adopt the ancient Chinese practice and pay our doctors only when we are well, and stop their allowances when we fall sick. Sir David admitted that situations arose "in which it was impossible to apply hygienic measures. Under certain conditions, particularly in time of war, it was legitimate to practice a less sound and less fundamental method of prevention — inoculation or vaccination." There is more in this admission than most of the modern medical men are willing to admit. Inoculation and vaccination are less sound and fundamental measures than are available. The human body is itself capable of adapting itself to almost any conceivable livable condition. Derangements of the bodily organs, of the skeleton,

of the nervous system, of the lymphatic system, of the circulatory system, are potent causes of disease. Hence it is that the rectification of such derangement is of the greatest importance, and the restoration to normal of such cases has had the most wonderful results at the hands of men who are familiar with the human body in these relations. Sir Herbert Barker, ostracized for long in England by regular practitioners, finally compelled attention by his results, and is at last recognized as a wonderful operator. "Bone-setter Rice," of Youngstown, Ohio, was another natural practitioner, with a marvellous knowledge of the body and unrivalled skill in manipulation. C. H. Jones is another of the same class with a natural gift for diagnosis and a skill of manipulation in which delicacy of touch, strength and dexterity, and certainty of attainment compete. Long experience give such men an almost uncanny faculty in determining the seat of trouble. Their almost invariable success, when in most cases the patient has been abandoned by regular practitioners as incurable, is not so much a testimony to their methods, as an indication that the human body, if given a chance, possesses its own natural powers of recuperation, which only need to be given freedom of action in order to achieve perfect health. Abnormal conditions having been reduced, nature is fully equipped to this end. If the pancreas, for example, be restored to its proper functions by manipulation, there is no need for the artificial supply of insulin. This has been shown in numerous cases, but it is difficult to obtain the attention of the medical profession to the facts. Behind the physical condition, however, there must be the fundamental principles of living. If people would conform themselves to their prayers for "a godly, righteous and sober life," there would be less epidemic disease. For the physical derangements a little common sense should lead people to seek a remedy before serious damage has been done.

\* \* \* A. E. S. S.

Says the Chela prostrate before his Guru: *My prostrations (before you) are to the BRAHMA who transcends us both. My praise (of you) rises along the Path of all His Saints.*—Shvetashvatara Upanishad.

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## OFFICIAL NOTES

Owing to his engagements Mr. Roy Mitchell has once more been unable to prepare his article in the Study series, but we hope to have it for next month.

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The "Revista Teosofica Chilena," the organ of the T. S. in Chile, is translating W. Q. Judge's elementary book, "Echoes of the Orient," into Spanish.

\* \* \*

Will any reader of The Canadian Theosophist be kind enough to lend a copy of J. Ralston Skinner's book, "The Source of Measures," for the purpose of copying it in this magazine. The greatest care would be taken of it, and it would be returned as soon as a copy had been made for the printer.

\* \* \*

Mr. George McMurtrie, 65 Hogarth Avenue, Toronto, Book Steward for the Toronto T. S., can supply any recent Theosophical book not available through a local bookseller. "The Mahatma Letters" may be had for \$6 post free; "The Problem of

Atlantis," \$2.75; "The Brotherhood of the Holy Cross," by A. E. Waite, \$7.50; "The Religious Philosophy of the Upanishads," \$1; a volume of early letters of H. P. Blavatsky is being prepared by Mr. Jinarajadasa for which orders are now being taken.

\* \* \*

A circular letter has been sent out to all members in arrears notifying them that the post office regulations do not permit us sending our magazine through the mails to those not paid up. Some have considered this unbrotherly, but have they stopped to consider whether it is a brotherly act to neglect to pay their dues? It is really the Lodges who are responsible, as the Constitution provides that the Lodges shall pay on July 1 the dues of all members on their books. Only one Lodge, the Montreal Lodge, achieved this distinction. O si sic omnes!

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Mr. C. Jinarajadasa writes that "the work of the American Society is proceeding more harmoniously, and the utmost enthusiasm is shown for the work." He notes the success of the correspondence lessons carried on by the American Section, and the creation of a special fund to send lecturers into new territory. He recommenced his lecturing tour on Sept. 12, and was to visit 28 cities. As he had to undergo a surgical operation in Chicago this will constitute a considerable strain upon his health. Mr. Jinarajadasa is to speak in Toronto on October 16-17.

## MRS. BESANT

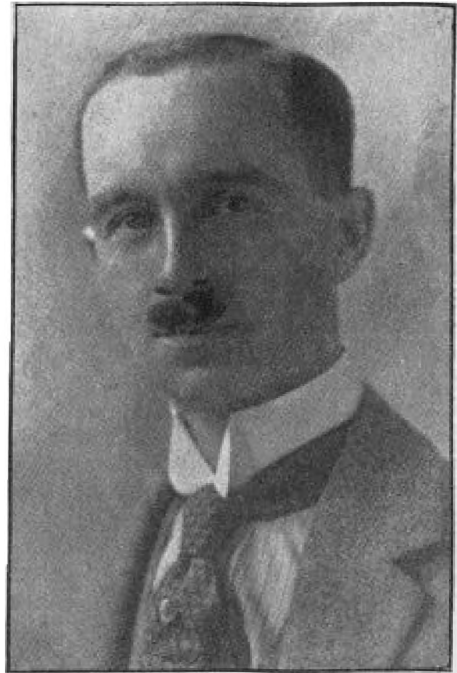
"Theosophy in South Africa" prints a letter from one of the Cape members, Mr. Gyde, describing his visit to Queen's Hall to hear Mrs. Besant. Others will be glad to read it:

"We got there too late to be presented to Mrs. Besant, but I stood quite close to her. But what a silver-haired old dear she is, and it was just lovely to see her. She was dressed and looked just like that big picture of her in the Lodge Room. Indians were also there, but our dear old lady, Mrs. Besant, was the shining and wonderful light. I would have given anything to have said a few words to her. But to





MRS. ALICE R. HAMAKER,  
Noted Theosophical writer, former Secretary, Montreal Lodge.



MR. DAVID B. THOMAS,  
Member of the General Executive and former President of Montreal Lodge.

return to Queen's Hall. Wedgewood played the organ and punctually at seven Mrs. (I like the term better than Dr.) Besant walked in. She was unattended and as she appeared that vast concourse rose as one man. It was most impressive and a lump came into my throat as I stood. Her address occupied seventy-five minutes and was delivered without notes. She was magnificent; her voice vibrating to every corner of that vast Hall, now soft, now ringing out on a note of triumphant conviction. Her peroration was wonderful and for a moment after she had ceased, there was dead silence, then the audience rose and applauded in a terrific outburst of pent-up emotion. Her subject was 'The Religious Key,' and whilst she said nothing new, it was a magnificent exposition of the subject and essentially a lecture for the public. Without hesitation, without a moment of exhaustion, without a rest she spoke and

her words were eloquent, convincing, lucid and fervent. It was an event I would not have missed for worlds."

The Queen's Hall reception to Mrs. Besant in London on July 23, was one of the most remarkable demonstrations of this generation. The Lord Chancellor, Lord Haldane, was to have taken the chair, but was prevented by the official reception to the members of the American and Canadian Bar, which occurred on the same day. The Premier, Rt. Hon. Ramsay MacDonald, sent a long letter expressing his regret that a public engagement which he could not escape prevented his attendance. Among the speakers were Rt. Hon. Earl de la Warr, Rt. Hon. V. S. Srinivasa Sastri, and Miss Margaret Bondfield, George Lansbury, H. Snell, John Scurr, Dr. Haden Guest, and Ben Tillett, members of Parliament. Besides the Theosophical Societies, the "Labour party, some thirty branches, The In-

dependent Labour Party, The Fabian Society, The International Suffrage Alliance, The National Federation of Women Workers, The Standing Joint Committee of Industrial Women's Organizations, The Women's International League, The Parliamentary Labour Club, twenty-one branches of the Women's Co-operative Guild, Workers' Educational Association Branches, The National Convention of India, representatives from a number of Trades Union Branches, from Peace Societies, Anti-Vivisection Societies, a Socialist Sunday School, The Match-makers, The National Society for Lunacy Reform, Vegetarian Societies, etc.," were represented. Among the letters of regret were those from Sir Robert Baden-Powell, Mrs. Despard, Mr. Philip Snowden, and Lord Willingdon. Major Graham Pole occupied the chair.

Mrs. Besant completed her 77th year on October 1.

### MR. STOKES

The resolution passed by the convention of the American Section requesting the President to cancel the diploma of Mr. H. N. Stokes of Washington, editor of the O. E. Library Critic, scarcely seems to partake of the magnanimity which the Theosophical Movement is supposed to inspire. Mr. Stokes has undertaken to be the agent of Karma in the effort, as he sees it, to rid the Society of various handicaps. Karma naturally reacts upon him, and the Convention wishes to be the agent of that Karma and so perpetuate the vicious circle. Mr. Stokes has done great service for Theosophy, and practical service for humanity also. His work for prisoners in the jails of the United States cannot be lightly passed over, even by the Theosophical Society, and his expositions of Theosophy in *The Critic* are among the most lucid, direct and simple contributions that our recent literature contains. Attention may be called, for example, to the article in the issue for September 10, replying to a cynic correspondent, and discussing "The True Key to Theosophy." He quotes in the course of the article H.P.B.'s definition of Kamadeva in *The Theosophical Glossary*.

"Kama is the first conscious, *all-embracing desire* for universal good, love, and for

all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE. Says the *Rig Veda*, 'Desire first arose in IT, which was the primal germ of mind, and which Sages, searching with their intellect, have discovered in their heart to be the bond which connects Entity with non-Entity', or *Manas* with pure *Atma-Buddhi*."

To this Mr Stokes adds: And that is just what we mean when we say "God is Love." Search all you will with your intellect, you will find nothing but the husks of Truth. Like the Sages, you must discover it in your own heart. The more you delve into the depths of Theosophical philosophy, using the intellect only, the harder do you make it to hear that voice, the voice of your own Higher Self which is, in truth, a part and offspring of that Universal Love. . . . Now let me tell you again what I think is the matter with Theosophists. It is the fault of what commonly passes as Theosophy—or perhaps rather the fault of those who teach it and study it—that it does not place this fact before everything else. It has become too intellectual, too little spiritual. What are called the "Three Fundamentals," which some people delight in repeating as it were the Apostles' Creed, are, if taken alone, defective in that they omit it. The Absolute? An intellectual abstraction: Cycles? The turning of the wheels of a huge machine: The One Life? Constantly devouring itself, producing only to destroy—all the manifestations of pitiless LAW. Do I need any better evidence than the above quotation from H. P. B.'s *Glossary* on Kama? What can be more fundamental than that? And yet Theosophists seem not even to have heard of it."

After the recent pronouncement of the President on "Freedom of Thought" it is interesting to see the Convention of a great Section of the T. S. pass a resolution to ostracize Mr. Stokes. "Opinions or beliefs neither bestow privileges nor inflict penalties!" Mr. Stokes may have said harsh things about Mrs. Besant, and Mrs. Besant may have said harsh things about Mr.

Stokes. Honours are about even in this respect. It is inconceivable that Mr. Stokes would cancel Mrs. Besant's diploma if by any possible turn of events he achieved a majority in his support in the T. S. In any case, Mr. Stokes, the prison reformer, is a man for Theosophy to be proud of.

A. E. S. S.

## AMONG THE LODGES

The annual meeting of the Winnipeg Lodge was held on Tuesday, Sept. 9, at 500 Bank of Nova Scotia Building. The election of officers resulted in the return of F. W. Hall, as president; L. H. D. Roberts, vice-president; E. F. Bishop, secretary-treasurer; Mrs. F. W. Hall, librarian. The report of the secretary showed an increase of 11 active members for the year. The financial situation of the Lodge had also improved materially. At the beginning of the year there had been cash on hand of \$27.81 and liabilities of over \$100. The year closed with \$12.80 on hand and no liabilities. Appreciation of the generous support given by non-members was expressed by Mr. Roberts and Mrs. Hall. Mrs. Hall and Miss Lawrence had assisted the finances by entertainments which netted \$37.75. The revenue for the year amounted to \$504.73. The retiring secretary, Mrs. Beck, who had given much time and work to the Lodge during the year, closed her report with the reflection: "It is very gratifying to think that, whilst last September some of our members maintained that the Lodge would have to close down in the month following, we are to-day in a more flourishing condition than at any time during the past five years, and, best of all, the Lodge has maintained perfect harmony throughout the whole session."

\* \* \*

Mr. Jack Logie has been the moving spirit in the organization of the Summer School of Social Science at Summerland, which was held August 24-31, at the Log Cabin, Okanagan Valley. Its object was to bring together students of all shades of progressive thought for mutual instruction, and to train speakers and teachers for the New Era. Mrs. Rose Henderson was the director, and experts like C. B. Board-

man, George F. Stirling, Katherine Aikins, George W. Weaver, Carroll Aikins, took charge of various departments. Mrs. Henderson recently visited Russia for three months and is just back from a campaign in England, and will spend the winter in British Columbia before returning to Montreal. Included in the curriculum were industrial history, Marxian and Fabian socialism, social reform, social welfare, arts and crafts, drama and literature, etc. Mr. Logie writes that the students of the school were keen for Theosophy. "They pick their own subject at the morning classes, and this morning started off on Theosophy, and we kept it up for an hour and a half. Our influence keeps spreading all the time, and some day we are going to have a real centre here." Mr. A. M. Stephen spoke for the Lodge on July 1, giving his splendid lecture on "New Ideals in Education." He was much interested in the Summerland work and hoped to have it link up with the Vancouver group more closely than in the past, as their ideals were similar. To this Headquarters would like to add that the centre at Summerland is already established and if all the Lodges displayed as eager and methodical effort the Canadian National Society would soon become an influence in the life of the Dominion.

## FELLOWS AND FRIENDS

Recent issues of *The Beacon* (140 Cedar Street, New York) have contained much matter of sterling value. The September number presents a remarkably useful article on "Chelaship," which should be in the hands of every student of Theosophy. This is by Alice A. Bailey, and Mrs. Bailey also commences a series of twelve lessons on Patanjali which should prove invaluable to those interested in the Yoga philosophy.

\* \* \*

Muirson Blake writes in "The Adyar Bulletin" for August: There was one difference that very soon struck me between F. T. S. in France and in England which is perhaps due to the well-known fact of the greater strength of family life in France; whole families there belong to the movement, far more than in England or

America, where so often it is only one single member of a family who belongs to it, while the others are indifferent or sometimes even hostile. *La Famille Theosophique* is perhaps an expression of this idea, and the family ideal still remaining powerful in Latin countries, Egos must be incarnated more in groups than scattered broadcast as they appear to be in England and America.

\* \* \*

"Towards the Stars" is the latest record of spiritualistic investigation, and it has gained approbation in circles hitherto impervious to such literature on account of the previous cynicism and sceptical attitude of the author, Mr. H. Dennis Bradley. Very few have the opportunity to investigate such phenomena as Mr. Bradley describes, and those who desire to know something about it will be much wiser to accept his accounts and save themselves the expense, the delusions and the dangers of the average seance room. The book is interesting as an indication that phenomena are still accessible, but they are no more striking than those described in the standard books of the past and explained in the writings of Madam Blavatsky, Col. Olcott, and W. Q. Judge.

### MRS. BESANT'S LECTURES—I.

Mrs. Besant's lectures in June in London on Civilization's Deadlocks, occupied five Sunday evenings. She referred in the opening lecture to the series she gave in 1909 on "The Changing World," and the Great War that broke out five years afterwards. That, she said, left civilization in ruins with the dread of a still greater war, between races, and not only between nations. There was no possibility, she suggested, of rebuilding a new civilization out of the old. That had never been done in human history. The mighty builders of the coming days will build afresh. The miseries of to-day are the convulsions of a dying age, and the younger generations will clear away these ruins. Very beautiful and splendid was the way the lads and lasses of Germany, for instance, were setting themselves to the rebuilding of a new Germany. They were keeping alive the memory of German music and thought and

philosophy, and, casting away the memory of hatred, were stretching out hands of brotherhood to all the nations around. The movement of an international League of Youth was active in Britain, in America, in India.

These, she thought, made the beginning of a movement that would reshape civilization, with the mark of a new type, always accompanying the beginning of a new form of civilization and religion. The characteristic of the new children was that they were intuitional, not so much intellectual. Bergson had recognized this. These children turn more to the grasp of an ideal, and are a little impatient of proofs offered that the ideal is good, since they see it. The civilization of the West had been founded on the individual, and this was necessary for the progress of the world. The loss of the doctrine of reincarnation during the Christian era was necessary for this emphasis on the individuality.

Men and women were always quarrelling about who should be greatest. Christ taught that he was greatest who served. With a new race there usually came a new teacher. They had no proof at present, save the likelihood of the coming of a world teacher, but there was hardly a country in the world in which crowds were not looking for the return of the founder of their own faith. There was a change going on in the formation of the earth, a new continent being looked forward to in the earthquake ring of the Pacific Ocean. Things did not really come with a sudden jump, but people were rather blind to signs that were not manifest on the surface.

Mrs. Besant upbraided those who, wealthy and able to provide, allowed thousands, who risked their lives in the war to protect these fortunate and well-to-do ones, to walk the streets, miserably poor and unemployed, often turned out of their houses because unable to pay rent.

"You cannot let your country go on as your country is going on to-day, and hope to be among the great builders of to-morrow."

She was a Socialist and a member of the Labour Party, she said, but true Socialism sought for the cause of poverty that it

might get rid of its effects, working by argument and reason, not by violence.

The British Commonwealth of Nations was the only power that could make peace between East and West, between the white race and the coloured. They had won that opportunity by their abolition of slavery. A nation that did a great act of national righteousness inevitably won the opportunity for greater work. If they were mad enough to refuse the opportunity, then the Empire would perish.

### THE ONE ESSENTIAL

Editor Canadian Theosophist: I am glad to know that you are going to give us a great deal of extracts from Mr. Sinnett's Letters from the Masters. I think this point of view is vital to the spread of Theosophy. What religion or science or denomination of any sort ever had such a sure foundation or such a drawing card to capture the world's attention if the Masters would only allow a little more of the mystery which surrounds them to drop away? But perhaps we are getting all we can assimilate at present.

I am not so very much alarmed at the divisions which have occurred and are still occurring among what we may term Theosophical adherents. Such disturbances seem to be a natural result of growth, but perhaps a growth not always in the right direction. See what splits and schisms have taken place in the various religions, especially Christianity, until to-day the extreme branches of that faith are wider apart and more irreconcilable than were the early Christians and the pagans (?). And all these divergences began very similarly to the present trouble in the ranks of the Canadian T. S. There are some people so constituted that they can only see one point of a movement at a time. They are incapable of comprehending the grandeur and immensity of the scheme as a whole. What can we do with them here and now? Nothing! Only time and experience will enlighten them.

But there are times and conditions when progress can only be made by disagreement. You may have noticed that in your long experience. I have. And even men

of great calibre—scientists, professors and others of that ilk—often agree to disagree. Each individual will lay vital emphasis on such points as come within his own purview. Of all the other points—of the scheme as a whole—he may know little and care less, and it is often only prejudice that stands in the way of his acquiring that full knowledge which would bring peace and agreement where now bitterness and unbrotherliness hold sway. But only time, experience and earnest seeking can give us this knowledge, and many lives may be necessary for some of us to learn the lesson which all egos have to learn ere they can become sufficiently enlightened to pass on to other worlds. And even then I do not think we will "attain." As progressives we are always "becoming."

One would have thought that Theosophy offered such broad and reasonable facilities to the Truthseeker that no friction would be possible amongst those who sought knowledge through that channel. But there are egos, even in our ranks, who seem to be born with "set" opinions, or rather idiosyncracies, that have been theirs for many lives past, and who are still under the thrall of ideas that seem to be a sort of impedimenta to their progress along the Path. Experience will in time teach us to "keep in the middle of the road."

Some children from birth are "as stubborn as a mule." Most likely they brought it over with them. Some grown-ups are the same, which tells the discerning on-looker that they have made very little progress so far in the present life. Stubbornness and prejudice are pretty much the same thing. No one can be fair-minded when his inner vision is the least little bit blurred by prejudice. And it should be broadcasted, to all who are sincerely seeking, that prejudice is one of the greatest obstacles that lies in the path of the seeker, and must be entirely eliminated if progress is to be made, as Truth is only to be found by the seeker who is able to *preserve an open mind on all things*. But here in our Theosophical brotherhood such splits as have recently occurred seem to me as utterly foolish and unreasonable and out of place as a quid of tobacco would be in

the heart of a newly-opened moss rose. Was it not provided for by the founders that nothing should bind the members but the one essential—the brotherhood of man? It surely was. Any human being of whatever colour, race, creed or sex might become a member, provided he or she believed in the brotherhood of all humanity. Surely there ought to be no quarreling as to orthodoxy or creeds or any other theme which has split Christianity into so many denominations. Surely the Path is broad enough for all to walk abreast, if we care to, without bickering and strife as to who shall take precedence or who shall play the tune we are all marching to.

As for me, I take little interest in all this turmoil. I am striving to raise the lower nature up to a standard I have set for myself, and at last I have evidence that little by little I am succeeding. It is a fight all by my lonesome. No one can help me. I may not be able to do all I want to do in this incarnation, but I want to lay such a foundation now that in my next entry on the stage of physical life I may have a better beginning than I had in this one. Well, that's enough for one preachment, I guess. I don't know what started me off on this one, but you will pardon me, I know.

R. W. N.

Olalla, B.C.

### SOME THOUGHTS ON "ISIS"

We often hear from members and non-members of the Theosophical Society that the Theosophical writings of Madam Blavatsky are too deep for the ordinary person, and that they prefer the simpler books, which are found more interesting.

In the front of "Isis Unveiled," the author distinctly states that "these volumes are dedicated to the Theosophical Society."

It is to be assumed then that food is therein given to all grades of thought, and there should be no cause for apprehension of mental indigestion, unless we indiscreetly take too much at one meal, or too many meals at one time.

The very names of The Secret Doctrine and Isis Unveiled have frightened many beginners into the idea that they must progress to a certain point before they

can be eligible for such advanced study, and they apply themselves instead to exponents of Theosophy, who of necessity must be less lucid, and more or less incorrect.

Having suffered to some extent myself, from this misunderstanding, it now becomes my privilege to try and remove it from the path of others.

If we desire to understand Christianity, we naturally study the sayings and teachings of Jesus the Christ, and deduce for ourselves what may be most needful for our advancement; if that of Buddhism, we turn to the teachings of the Lord Buddha, and so on.

Why then should we not begin the study of Theosophy from the writings of the one who was considered by our Elder Brothers to be a fit channel through which to send it? Then afterwards, if we will, compare it with the viewpoints of later writers.

Madam Blavatsky does not insist that we do this, or in any way accept her conclusions, for, as a matter of fact, she concludes nothing in the way we think of as finality.

We find in Isis Unveiled that perhaps two or three opinions are offered on a subject, and the student may select any of them, or better still, may rebuild an entirely new one of his own from the ones submitted.

In so doing he begins to realize that this is what is intended, and that the author aims more at training our intuition, and making real students of us, than offering us nicely wrapped up morsels of Truth, to be taken after each meal.

Now, what has Isis Unveiled to offer us? Are we interested in ancient religions? We may find then, in this treasure house of wisdom, enough information on Egypt, India, Thibet, Siam, China, Atlantis, Lemuria, and Bengal to keep us busy for at least a lifetime.

Do we desire to turn our attention to spiritualism? In that case, we are offered the opinions and theories of men like Crookes, Faraday, Gasparin, Chevreuil, and Babinet.

If our tendencies lie in discovering the workings of nature, we may turn to chap-

ter VIII. of vol. I. and there drink our fill of "some mysteries of nature."

To those of us who are following out the larger and smaller cycles of cosmic and individual life, we may receive unparalleled help in the first volume.

When we turn to volume II. of *Isis Unveiled*, with a perfectly unbiased mind, we find there corrections and amplifications on much of our old-time theology.

We begin to knit together the origin and unity of all religious systems, and learn to discern the golden grain of each, as our flail of reason sends the chaff flying in all directions.

If we expect at the end of our study to arrive at a cut and dried estimate of Truth, we are mightily disappointed, for Truth on our plane, as possibly on all planes, can only be relative.

Our mind must surely by now have arrived at the stage where, to have all vexing questions settled for ever, would be intolerable.

*Isis Unveiled* emphasizes the "ever going-on-ness" of things, and we must feel that we have only just touched the shallow edge of that Infinite Ocean of Wisdom, Love and Truth, which is ours for the effort.

Our ordinary daily life is enriched and enhanced by such study. We find that every step we take is fraught with more interest and vitality.

At one time we would perhaps have only picked out at least a couple of faces in a street car, for private conjecture and study, but now many more faces become of interest and hold depths of experience and inspiration for us.

Our duties are better performed and reflect back to us life and emotion as we put our best into them.

We begin dimly to feel what Brotherhood means—Brotherhood for our fellow-man, our animals, our plants, and even for the very stones and wood of which our houses and furniture are made, for we have learned that even the hardest flint has a certain amount of life and response.

It is well then that through the highest study we should fit ourselves for ser-

vice to humanity, and through that service we should receive again inspiration and help to go ever forward.

Fortunate are we who have at our disposal such books as *Isis Unveiled*, the result of almost superhuman effort on the part of that great and loving soul, Madam Blavatsky, who through pain, disease and poverty, worked on unceasingly, with little cheer and less encouragement from an unfeeling world.

Fortunate are we who have men and women endeavouring to follow her example, giving of their time, their genius and their love, with no earthly reward as their inducement.

Shall we not bestir ourselves to some sort of effort, to take advantage of what is offered, not with any mean idea of getting something for nothing, but to make ourselves fit to enlarge that unseen circle of love and service to the "Great Orphan" Humanity, which is beginning in this our day to spread around the world.

D. M. Jefferson.

## LOVE BETWEEN FRIENDS

The love between two friends, the more it is purified from purely sense contacts, becomes the stronger as a link between soul and soul. Once such a bond has arisen, it can never be broken, whatever the personalities who represent the souls on the physical plane may do to each other. There may be for a while an obscuration of the affection between the two. Karma may descend on one, or both, and make for a while a wall of deadness between them. It may even be that for three or four lives, the two souls will not meet in incarnation. But the bond once made persists. It is strengthened all the time, provided there is a continuous flow of force from Ego to Ego. The persistence of love does not depend on what happens to the personalities, but on what takes place between the Egos. If at least one of the two steadily pours out his love on his friend, the mutual love is strengthened thereby, for soul responds to soul.

This is the fundamental fact to realize. Any one who can love is blessed for the time. But he must remember that the word "Love" applies only to the part of

his thought and feeling which go forth to GIVE, without thought of return. A man is not "loving" his friend when he wonders why his friend is not loving him sufficiently in return and is grieved at it. He is then "wanting" his friend, but that is not "loving".

At the beginning of love, our emotions are a mixture of true loving and of wanting love in return. Slowly, the spiritual nature in us dominates the personality by weaning it away from the element of wanting, and by leading it to find true happiness in a going forth to offer. But the personality, under the impressions of many past lives, when love to it meant more a getting than a giving, resents the pain which comes when love offered is not accepted or appreciated. But at all costs, we must grow strong, so as to be greater centres of radiation of the Divine Light. So we must go on loving, in spite of the suffering of the personality. The Ego can love only in one way—with pure offering. The Ego can never feel hurt if no love is returned. It is the personality who is hurt and goes on grieving.

True loving gives perfect freedom to the person whom we love, even the freedom not to love us in return. To love truly means to have ever the spirit of offering and service. He only loves greatly who refuses to allow the pain of his personality to dominate him and make him love less. To love is to go forth with a wonderful gift given to us by God. We must not lessen or sully that gift by placing secretly within it our desire for a return. To love purely is the first step on the Path of Return of man to God.

C. Jinarajadasa.

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Yet I judge it better indeed  
To seek in life, as now I know I sought,  
Some fair impossible Love, which slays our  
life,  
Some fair ideal raised too high for man;  
And failing to grow mad, and cease to be,  
Than to decline, as they do who have found  
Broad-paunched content and weal and hap-  
piness:  
And so an end. For one day, as I know,  
The high aim unfulfilled, fulfils itself;  
The deep unsatisfied thirst is satisfied.

—*Sir Lewis Morris's The Epic of Hades.*

## A MODEL JOURNALIST

The death of H. W. Massingham in his sixty-fifth year, on August 27, removes one who had all the qualities of a great working Theosophist. He was one of the finest newspaper men of his day, and an advanced thinker in all that touched the public welfare. He joined the Labour party and did much for its success. F. A. Atkins writes in *The British Weekly*: "He was a flaming idealist. Tyranny and coercion and injustice stirred him to withering anger. He wrote what he believed to be true without any thought of the consequences, and always put principle before personal advantage. He was nearly always on the unpopular side, yet thousands of people read everything he wrote because he was always sincere and fearless, always interesting and well-informed and nearly always brilliant." T. P. O'Connor wrote in *The Daily Telegraph*: "In appearance Mr. Massingham was utterly unlike the image one would form from his stormy newspaper career. This fanatical and fierce political critic, who feared no powers nor principalities, and dealt with them all in unsparing analysis, was a tall, slender, pale-faced, fair-haired man, with the figure of a youth and the face almost of a baby—even when age had written the heavy lines of years and emotions. He was also of a highly nervous temperament. He spoke in a low gentle voice; there was nothing even to suggest the fierce animosities or the bitter gall that dropped so often from his pen." J. L. Garvin in *The Observer* added: "Highly wrought, possessed with a sense of beauty, and with a corresponding vision of a nobler civilization than we know, he vibrated with fine senses of a rare intensity; and he was entirely fearless in conviction."

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