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## THE ADVERSARY

By OLIVE HARCOURT

The origin of evil is perhaps the most puzzling of all the puzzles of this life of ours. The only possible solution open to humanity at its present stage of development is that the Law of Opposites holding sway in the Material Universe extends to the Spiritual Universe also. "As below so above" is the other half of the Law "as above so below".

The most important opposites given by Pythagoras are as follows:—

1. Limited and Unlimited.
2. Odd and Even.
3. One and Many.
4. Right and Left.
5. Masculine and Feminine.
6. Rest and Motion.
7. Straight and Crooked.
8. Light and Darkness.
9. Square and Oblong.
10. Good and Evil.

Hegel tells us that a thing can exist only through its opposite, it is the complement of a Unity. "Without its complement it is useless, a separation of the complementary parts of the above pairs one from the other would upset the balance of the Universe."

To know more than this appears to be at present beyond the power of the human mind.

There are, however, a few traditions, allegories and legends attached to the supreme mystery surrounding the

origin of evil. Perhaps the most interesting and certainly one of the oldest is the story told in the Kabbalah, or Secret Doctrine of Israel, dating back in its earliest form to the oral teaching of the time of Moses.

The story goes that there was once a great Archangel named Azazel, who approached the Lord God of Heaven with the request that he might be permitted to visit this earth upon which we live.

His request was readily granted by God, but with the proviso that he should return in seven days to Heaven. But Azazel was much attracted by our earth and overstayed his leave, with the result that when he returned to the Heaven World he found it closed against him. regarding this as an act of injustice he came back to earth again, and decided to revenge himself by instructing in evil doing the Hierarchy of Angels set up to guide and guard the destinies of mankind. These Angels were called the Watchers. There is mention of them in the Bible and the Kabbalah under various names.

Those among the Watchers who followed Azazel's lead set to work to beguile mankind, as they were intended to do. This means, of course, that a lapse in duty leads to the lowering of the moral sense and lets loose passions



causing disaster on all around. Two kinds of evil were chosen for the corruption of humanity. Some of the Watchers trained the women to make themselves beautiful by painting their faces and wearing lovely clothes in order to arouse the passions of the men, others took the men in hand and taught them the science and art of warfare, until then unknown in the world. So we see that the two most powerful impulses towards evil the world has ever known were started by the awakening of the two supreme passions of mankind, love between the sexes and hate, an allusion to the two contending forces, to the complementary opposites in their evil aspect.

Azazel, the cause of all the trouble, was finally cast out into a rocky wilderness and left there to die. Very early in the history of Israel this story was illustrated by a religious ceremony, in which the sins of the people were symbolically laid upon the head of a goat, which was then led out into the desert, or wilderness, to a spot as near as possible to the place where Azazel suffered, and left to perish. This is still commemorated in a modified form by the Jewish Church to this day. Azazel is mentioned by name in the Hebrew Bible, in the 18th Chapter of Leviticus, but it does not appear in the English version. The whole story is obviously the origin of the doctrine of the Atonement. Early pictures of Christ sometimes show him leading a goat.

The name Azazel is supposed to be derived from an obsolete Hebrew word for Fire—AZA. In this connection it may be noted that the Sun, source of heat and life upon this globe has, like all the other orbs of our solar system, its evil or averse aspect. He is the destroyer, and he is the Beast of Revelation, whose number is 666—another of the puzzles of the student, attempts to solve which have been endless. It can be solved by the ancient system called

Gematria, by which the inner significance of a word or name can be unveiled by examining the esoteric meaning of each of its letters.

By "beast" is meant the destructive or evil aspect of the Sun, the Demonium Solis, the demon of the Sun, whose name in Hebrew is SOROS, meaning the rejection of good. Each of the four Letters of this word has its number, for the Hebrew Alphabet is a system of numerals as well as of Letters.

S O R O S		
S	SAMEKH	60
O	VAV	6
R	RESH	200
S	SAV	400
		666

The Azazel story has its reflection in the Lucifer tradition. The actual name Lucifer does not appear in the Hebrew Bible, where he is called Helel Ben Schachar, or Brilliant Son of the Morning. Sometimes this is translated Praiser of the Morning, which is a mistake between the words Helel, brilliant, and Halel, Praise. From the latter we have Hallelujah, or more correctly, Haleloo-joh, being the imperative, "praise ye", and "JOH", one of the great Names of God. The name of Lucifer, from *luce fereo*, I make the light, was bestowed upon the Evil One by the early Christians. Édouard Schuré calls him "the Lightbringer". It is quite possible that Lucifer, having become a "Lord of the dark face", or Evil Force, may serve as a revealer of the Light, unveiling, as it were, the complementary opposing Power, in which sense he would be a beneficent factor in the destiny of mankind. Schuré says of him:—

"Lucifer drove the Self further into matter, burying it in the depths of the body, and is thus the author of evil, but he is the initiator of fervour and enthusiasm and brought into manifestation the Divinity in Man."



The Adversary, therefore, is not necessarily an evil influence, he is the moving force that stirs and keeps the wheels of matter turning, and is the Tester of the Good.

The name Szatan is found in the literature of Egypt. The Adversary of the Book of Job is mentioned in the Hebrew version as Satan or Soton. And in the story of Balaam and the ass in the 23rd Chapter of Numbers in the Hebrew version the Angel seen by the ass—"the Angel who stood in the way" is called Soton, the opposing force. "The ass," says the Angel, "turned from me three times. Unless she had turned from me I had slain thee and saved her."

The ass recognized the opposing force and avoided the suggestion of danger, thus saving Balaam from death.

In the Israelite Doctrine there is a great Archangel named Sataniel or Sotoniel, from Soton, evil, and EL, God. Evil is God's work as well as Good, man having been given free will to make his choice between them. The old story goes that Sotoniel became over proud, taking for himself the foremost place among the Hierarchy of Heaven. Together with all his Hierarchy of Angels he was cast out and is still flying over the Abyss dividing this world from the Higher Planes. Origen tells us that Satan and Lucifer are one and the same.

Another great Archangel is Samael, or more correctly, Somiel, the Punishing or Avenging Angel, who, it is said, comes down from Heaven to test us, ascends to accuse, and descends again to punish. The first syllable of his name, Som, is Hebrew for venom or poison, the second part is EL, God. When mankind is "purified", the first half will fall away, leaving the Name of God intact. Somiel has undeservedly become an aspect of the devil.

The Egyptian Szatan is connected with the planet Saturn, the limiting or constraining force. Our English word hell is said to be derived from the

Hebrew Ohel, a tent or limited space, for loss of freedom is the very worst evil that can befall mankind or any country. Even organized religion is a limiting power. There is an old saying that wherever religion plants itself the devil is always close by. That may be because wherever there is organization there is always over-organization—Germany has always been a great organizing country and the results are not encouraging. The devil is an over-organizer, for the prevailing love of bossing somebody is the accomplice and often the initiator of evil deeds of cruelty and tyranny.

It has been pointed out that the evil force appears in the world about every hundred years. Taking this view into careful consideration it is found to have a good deal of truth in it. The latest example is the period of just under one hundred years between the end of the Napoleonic Wars in 1815 and the beginning of the last world war in 1914.

And it is also said that the evil powers are to be to some extent held in check until the coming of anti-Christ, when the averse power will be wide-spread.

The story of the treacherous Watchers is reflected in the history of the world all down the ages. The evil force corrupts the leaders of men, filling them with dreams of world conquest and boundless power—it is Azazel over again. The first example mentioned in the Bible is Nimrod, and every demagogue since his day has been tempted to pursue war, oppression and tyranny, to abolish God, and to introduce paganism and idolatry.

Another form of the activity of the evil power is the bringing about the fall of great men through some kind of wickedness in order to turn the people against them and so shut their mouths from presenting the Truth. Noah is given as an example. There is a Kabbalistic MS. called "The Book of Noah", containing instruction in ethics and con-



duct. It was not written, of course, by Noah himself. Many of these books of the Kabbalah had for authors great elders of Israel, who, to avoid persecution, covered their identity by using the names of the patriarchs and other leaders of Israel.

Our Lord is the outstanding example of one who never for a moment succumbed to the tempting suggestion of assuming worldly power, and it is said that the evil force has been weaker ever since.

In Revelation xx is the account of the Angel laying hold of the Devil and casting him into the bottomless pit. The origin of this passage is the Judaic doctrine of the plane below that of this earth, called in Hebrew the Qlippos, a word meaning the place where things no longer wanted are thrown. In countries or communities where Hebrew is habitually spoken, the Qlippos is the rubbish heap, the glory hole, also the waste paper basket. And it is a word for hell, too, the place where is received human beings no longer wanted, because those of mankind who persistently entertain evil and fail to function on higher planes than the material are regarded by the Supernal Powers as fit only to be cast out, that is, put back to the beginning of a new evolutionary period to commence the Wheel of Life and Birth anew.

In esoteric numerology the number eleven symbolizes the evil force because it represents the lack of co-operation. This interpretation is to be found in Deuteronomy, Chapter xxvii, in the passage concerning the Curses of Mt. Ebal, which are twelve in the English Bible, but eleven in the original Hebrew, two being joined together. The Dukes of Edom are the descendants of Esau, outcasts from Israel, who were already established in the Land of Promise when the Israelites reached it, and as they had to be overcome before the latter could settle there, they represented to them

evil forces to be conquered, and thus became symbols of evil.

The number eleven will be found to have no power of conjunction with any other number to form a symbol, such as is possessed by other numbers of the decad and beyond it. For instance, 9 is symbolic of the supreme power of the Trinity because it is three times three, and a number multiplied by itself represents its highest aspect. In the British Museum are the works of a famous occultist of the seventeenth century, in which he tells us that "the number eleven abhorreth its fellows, expressing hatred and isolation, it hath no communion with Divine things, nor any merit."

The ancient Israelites referred it to evil women and to the eleven groups of beasts which they considered unclean. This is, of course, teaching concerning the Brotherhood of man. The lapses in love and duty towards our neighbours are outlined in the eleven Curses of Mt. Ebal, pronounced, for example, upon deceivers, concealers, removers of their neighbours' landmarks, and so on.

The tradition about the serpent in Eden arose from the similarity between the word for serpent and that for bright or brilliant, a similarity so strong that in this passage in Genesis the translators have gone astray, as frequently happens. The Hebrew name for the serpent of Eden means "shining". It is supposed that primitive woman was naturally clairvoyante, therefore able to see spiritual beings, and that Eve, her collective representative, is described as having become aware of a shining being or Angel robed in light, who gave to her and Adam instruction in free will, (symbolized by the Tree of the Knowledge of Good and Evil), without which man would have been incapable of development. There are many books extant containing diagrams of the Tree, showing the Signs of the Zodiac upon its branches, to present the forces imping-



ing upon us from planes both above and below the material world, but at the same time leaving us free to accept or reject their influence for either good or evil. The actual words translated from a Kabbalistic MS., are as follows:—

“Each sin which a man commits brings to life an evil spirit which stands between him and his Higher Self. Why does God not destroy the evil? Because man had been given free will in order to progress. When man had partaken of the fruit of the Tree of Knowledge of Good and Evil God’s intention was to permit his free choice that he might gradually raise the lower planes to the state of the higher, and free will would not be possible without the demoniac urge to evil.”

Which is said to be clearest exposition of free will ever given to man.

By the misuse of free will man can be cut off from the spiritual Self which is in God, for whether or not the Divine Spark within man will accompany him on his path through life depends upon his choice between good and evil. The Divine Spark cannot live indefinitely with evil.

The crimes or mistakes most injurious to the soul are Envy, Jealousy, Pride and Anger. Another account gives Envy, Jealousy, Love of Power and Revenge. Love of power or of “bossing” somebody is perhaps the most destructive form of tyranny to the well-being and happiness of our fellow creatures.

“Such deeds,” says the Kabbalah, “are an obstruction to the stream of evolution taking place upon the Holy Hill”—the Heaven of Heavens, the Dwelling-place of God.

In the 91st Psalm we have a promise of success in conquering evil:—

“Thou shalt tread upon the lion and the adder, the young lion and the dragon shalt thou trample under feet.”

The lion, or pride and love of power, is perhaps the most easy to conquer, for this animal possesses at least some

amount of beauty and grandeur. He attacks openly and does not lurk in hiding, we can see him coming. But the adder is a tempter lying in wait in hidie-holes, we do not realize his presence until it is too late. The dragon may refer to crimes of fear, fear of dangers perhaps non-existent, for the dragon lives nowhere, an awful beast like that has never been seen by man, but he inhabits the kingdom beneath our own, he comes in his astral form in our hours of unhappiness, and unhappiness is a great cause of evil-doing, as Balzac remarks.

And even after we have vanquished the lion, the adder and the dragon, we have still another beast to conquer, and that is the donkey, who constantly gets us down. Perhaps stupidity is swiftly punished on this earth, while wickedness is left until we reach the further shore. It is imperative that we should be taught commonsense while here on earth. As Goethe says “against stupidity even the gods have no weapons to fight with”, it may, therefore be left by them to the circumstances of every day life to cure us or it by means of the worry and strife which are its natural consequence.

The way to destroy evil in ourselves is not far to seek. In the service of the Evangelical Church of the U.S.A. it is usual for the officiating clergyman to come forward to the front of the Chancel steps and say in a loud voice the words of the first Commandment “Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy might”. He then repeats the command found in that magnificent Chapter of Leviticus, the 29th,—“Thou shalt love thy neighbour as thyself.” He then adds the words of the Lord Jesus: “On these two Commandments hang all the Law and the Prophets”. I wish this reminder could be given to our congregations also.

The ancient Laws have never been discredited and never will be, for they



are based upon the two most important of God's Divine Qualities, Wisdom and Love.

Jesus told us Himself that He came not to destroy, but to fulfil the Law.

“THE OLDEST  
SCIENTIFIC HEIRLOOM  
OF THE HUMAN RACE”

“Thereafter, the dark warning of our  
King,  
That most of us would follow wander-  
ing fires,  
Came like a driving gloom across my  
mind.”

Tennyson's Holy Grail.

In my Grandfather's day most sizable houses had their star globe, and as children we delighted in chasing the constellation creatures as they spun round on its zodiacal belt, shouting the well known adage—The Ram, the Bull, the Heavenly Twins, next to the Crab, the Lion shines, the Virgin and the Scales, the Scorpion, Archer and she Goat, the man that bears the Water Pot and Fish with glittering scales. But nowadays an astronomical sphere is a curiosity, whilst the zodiacal jingle is forgotten<sup>1</sup>. Can we wonder that this “oldest scientific heirloom of the human race” finds the present generation guessing when they are told its original conception i.e. the prehistoric chart of the heavens, has been found in England. So a word of explanation before turning to Masonic secrets.

Perhaps the easiest way to learn what this chart of the sky means, is to describe a circle, divide it into twelve equal parts from its centre and draw in each division one of the above named creatures in correct order, making sure the proper stars fall within each figure. This exercise gives one considerable respect for the genius, of 5000 years ago, who designed the circular composition to fit the ‘fixed’ stars which is still being used today.

Having thus visualized this celestial circle, picture yourself inside it and being turned round on the earth to gaze at its constellations during the whole of the twenty-four hour day—for if the sun were eclipsed during daylight hours we could see this procession of the stars continuously repeating through the year—and probably that is how the Chaldeans found it out, for they made records of eclipses of the sun for hundreds of years before our era and had a picture of the zodiacal figures in their mind's eye.

As we on earth are also moving round the sun once in a year the sun is seen (during eclipses) against a different background every month, e.g. the Ram, or the Bull, etc., that was the reason for the expression ‘the sun in Scorpio’ or the other eleven constellations; but now what are called the ‘signs’ no longer have the same relation to the stars on account of the precession of the equinoxes, and when I say the sun was in the Bull when these figures were laid out upon the earth, I imply that it was there every spring equinox for 2000 years, after which at the spring equinox it had moved into the Ram, and is now in fact in the stars of the Fish close to the Water Carrier; though the almanac will tell us the sun enters ‘the sign’ of the Ram on the 21st of March!

As we have stepped inside our drawing of the star creatures we can picture how the ancients first laid it out upon the earth, using the little hills and rivers to suggest the effigy animals and human beings, completing their features by modelling earthworks on them to represent their ears, horns, jaws, paws or what ever was lacking. This model was laid out in the county of Somerset, which name, with its tidal river Parrett, is derived from the Sumerian language; and the folk who planned it were presumably clay modellers from the valley of the Euphrates and Asia Minor, at that time in what is known archaeologi-



for Marduk, who was the same person as Nimrod, "made the first design of the whole universe on the movement of the stars, he regulated the course of the sun. He instituted the universe on the movement of the sun. He instituted the movement of the sun. He instituted the year and divided it into twelve months, the Foundation of Heaven and Earth", its temples was called "The Temple of the world; at the height of its glory one of the most important centre in the known of ancient Babylon which city was then Nimrod was the first really great ruler cally as the Bronze Age.



A MODERN ZODIAC . . . The ship Argo is omitted from the lower left hand corner where it should be sailing into the circle between Taurus and Cancer.



in order that all the gods should have their image visible in the sky", according to the clay tablets.<sup>2</sup>

Consequently might it be possible that Nimrod was the mighty one upon the earth who laid out the zodiac in Somersset—which is the Round Table of King Arthur and his Knights—, for Wolfram von Eschenbach tells us that the father of Parzival the hero of the Grail Quest, was killed fighting Babylon's princes for the king of Bagdad; of these princes he says, "From Ninus they came, who was ruler ere ever Bagdad might be, Nineveh did he found," and Masonic tradition says that Nimrod built Nineveh. Parzival was also the son of that famous "widow lady" who was a Welsh Queen. (see Wolfram's *Herzeleid*).

In 'The Makers of Civilization' Dr. Waddell tells us so much about the Sumerian kings, and their connection with 'The British Edda' which he translated from ninth century manuscripts, we need only say here that Nimrod was the second Sumerian king canonized in Chaldea, "he was the historical original of the legendary culture hero greatly extending agriculture and inventing the plough". Sargon's ships reached the tinmines "beyond the Western Sea" or Mediterranean, presumably in Cornwall.

Berosus inscribed Marduk's name at the beginning of his book, when he set about relating to the Greeks the origin of the world according to the Chaldeans, and the dawn of Babylonian civilization; Berosus was a priest of Babylon about 200 B.C. who made use of the archives in the temple of Bel at Babylon. Mr. Harding reminds us in *The Journal of Calendar Reform* with regard to Babylonian astrologers—"About 4000 years ago, when the Bull was the first constellation of the Zodiac, the Chaldeans made very accurate measurements of time. Our information about their calendar and their astronomical observations has been obtained from an

ancient work called "The Observations of Bell" supposed to date from about 1700 B.C. consisting of seven hundred books written on small earthen tablets."

So as regards their Ecliptic or path of the sun drawn round the constellation figures of the 'fixed' stars along which the sun and moon invariably ride, it is on this path that the Knights of King Arthur rode in quest of the Holy Grail; herein lies the mystery of that vast field of legend pertaining to the Isle of Avalon. It was by means of this Arthurian literature that I was led to find what the Knights were questing, and I have no hesitation in saying, after twenty-five years' search both on the actual ground and on maps and air views, that the outlines and earthworks of these prehistoric constellation figures that I have set forth in detail<sup>3</sup> are exact. Having been trained as a sculptor at the leading art schools of London, Paris and Rome and having visited practically all the museums and temples of note in the world, I should be in a position to recognize the virile drawing and modelling that distinguishes the effigy giants from the surrounding landmarks. There is no shadow of doubt but that there they lie in their correct order and corresponding with their own stars. I lay claim to nothing but the discovery, delineation and localization of these Arthurian giants; other speculations as to their origin and mystic relationship are feelers put forth in the hope of attracting more light upon an obscure but universal subject, for now that the riddle as to the object of the Quest has been solved and localized in the neighbourhood of Glastonbury, we can look to scientific antiquarians to settle the debatable questions.

Let us consider the acknowledged connection between Freemasonry and the Quest of the Grail. To begin with every Temple or Masonic Lodge should have its celestial and terrestrial spheres as essential equipment, so there is no



excuse for Freemasons who have attained to the Holy Royal Arch not grasping the tremendous import to them of the discovery of "the ancient landmarks" of this star temple laid out in the face of sun and eye of light; their secrets, ritual, symbols and jewels will be found to apply once the question has been properly understood. For instance, as regards its founder, the 'Speculative Mason' says, under Notes and Queries—"The old Operative Masons looked upon Nimrod as the first great builder and Mason; he organized the Craft, taught them measures and gave them Charges. The Cook MS. which was copied down about 1430 tells how Nimrod began the Tower of Babylon, with 40,000 workmen who also builded the city of Nineveh, and in this manner the Craft of Masonry was first preferred and charged for a science and a craft." He was the son of Cush who some say was the progenitor of the Sumer-Akkad peoples. Hence it is possible the Knights of King Arthur were also questing Masonic secrets!

Without further comment let me quote from a great student of the 'Holy Grail' (see pages 465 and 466) and secret traditions of like nature, Arthur E. Waite—"While Masonry itself does not less represent an active power at work, within its own measures, because it has only substitutes to offer in respect of great things unrealized, and pictures in place of reality; . . . it follows from all the Traditional Histories, all the Symbolism . . . and in fine from all the Rituals of Masonry . . . that they looked for the return of that which, for the time, had been taken away; . . . that when they mourn over the Holy Sepulchre, they were never more certain that what has been removed is alive . . . all Degrees end in a substituted restoration. The word is always restored: that which was lost according to the record of the Master Guild is recovered in the Royal Arch.<sup>4</sup> In other words, it

is the intimation of Secret Schools that somewhere in time and the world there is that which can confer upon the Candidate a real as well as a symbolic experience. And this is the identical message of the Grail literature." That is his considered opinion after a long life's inquiry, and again he says, it is "as if something were guiding and consoling all the Keepers of the Keys, but dissuading them at the same time from opening certain doors till that which has been lost is at length restored to the Sanctuaries. It is in this sense only that we shall ever get to understand the Inner Mystery of the Holy Grail, the Mystery of the Craft Degrees and of the great, disordered cohort of things from near and far—reflections, rumours, replicas and supposititious descents from older Mysteries—which make up the cloud of witnesses in the High Degrees . . . I conclude, that it is an index-finger pointing to other Rites, to greater and exalted Ceremonies, which—somewhat shadowy, somewhat dubious, yet distinguishable as to their purpose—remain among the records of the past, not without suggestions that, even at this day, the Mysteries have not died utterly."

For one book he is lamenting,  
Which he loves more than gold and  
precious stones  
The fair Grail of this country.  
A book of the famed Knights  
A book of Mystery of all the Round  
Table."

## NOTES

- <sup>1</sup> Unfortunately at present neither England nor Canada has Planetariums nor has the U.S.A. and Germany.
- <sup>2</sup> Page 545 'The Dawn of Civilization' Egypt and Chaldea by Maspero.
- <sup>3</sup> 'A Guide to Glastonbury's Temple of the Stars' and 'Air View Supplement' published by John Watkins, 21 Cecil Court, Charing Cross Road, London W.C. 2.
- <sup>4</sup> See Knight and Butter's 'Crest Book' Plates K. 1, and M. 10, compare the jewel of the H.R.A., and also the Thigh bones crossed on the Knights Templar Charm, with articles on "Gemini" and "the Word".

K. E. Maltwood.



## UNIVERSION

NOTES ON THE WORK OF  
GEORGES LAKHOVSKY

From "*The Occult Review*" Oct. 1943

*'They are ill discoverers that think there is no land when they can see nothing but sea'.—BACON.*

"With what avidity we all welcome the hope of a clearer explanation, the hope of progress in the knowledge of the Absolute." So says the great Russian scientist, Georges Lakhovsky, in the introduction to his book<sup>1</sup> *The Secret of Life*. His contribution to this "knowledge" is by way of the study of phenomena of radiation, and electromagnetism, necessitating "the expansion of fundamental concepts". Constantly, while reading this remarkable book, I was reminded, with illuminating flashes, of teaching long familiar from studies in *The Secret Doctrine*, the striking parallelisms being mutually helpful to the understanding of many occult dicta. Of these, space will only allow me to give hints and suggestions which may send readers to the works quoted.

Without following the author into details of this new science of radiobiology, a student of occultism can get inspiration from the implications involved. Suffice it to remind your readers<sup>2</sup> that Lakhovsky was the first to make use of high frequency electro magnetic waves in the domain of biology. Of his therapeutics of cellular oscillation, and of the invention of his multiple wave oscillator, and the wonderful cures effected with its use, his book tells the story. It is to some suggestions as to those Eastern parallels as set forth in different formulæ in the work of H. P. Blavatsky, and inherent in *this* work, that may be of interest to readers of this Journal, that I should like to call attention.

The author explains the genesis of the word Univerision thus: "Nature is the

scene of a host of phenomena alleged to be inexistent, or inexplicable owing to our limited powers of perception, but whose effects manifest themselves nevertheless. Thus I postulate the existence of a multitude of radiations of all frequencies emanating from inter-planetary space and traversing our atmosphere unceasingly. To this conception I have given the name 'Univerision'." Then he proceeds to show how living organisms take up these radiations.

Mr. Mark Clement, the distinguished cancer research worker, in an introduction to his translation of the book defines Univerision as . . . "the synthesis of the infinitely great and the infinitely small . . . (to which I refer later), consisting of the entire plexus of cosmic radiation emanating from inter-planetary space. Its nature is indestructible and all-pervading. It is the ultimate reservoir of all matter undergoing the cyclical phases of destruction and reconstruction." He also says: "We began by considering the elementary laws of electricity which we found to be applicable to all living beings. The study of the radiations of the individual cell led us to contemplate analogous phenomena throughout the universe." And it was the discovery of this cosmic harmony of vibrations which gave birth to the comprehensive word—Univerision. For Harmony, he says, is a universal principle as necessary within the human organism as in its relations with the soil of its habitat. For "all functional activities can only be carried out as a result of the harmony and general organization of the cells and of their oscillations originating from cellular nuclei".

"As above, so below" said Hermes Trismegistus, and here we have, demonstrated on the "lower" physical plane that "Law of LAWS—eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting Right,



and fitness of all things, the law of love eternal"; of "Compassion Absolute . . . an abstract impersonal law whose nature, being absolute Harmony is thrown into confusion (oscillating disequilibrium) by discord, suffering and sin".<sup>3</sup>

Lakhovsky says in his preface: "There are certainly many more processes of energy transmission besides those revealed to us by Newton and Fresnel. *It is in the study of human beings* that the chances of discovering such processes are most promising."

This statement reminds us at once of the pregnant occult saying 'ALL IS IN MAN'. And so we are brought back to the Greek philosopher and his advice to an enquirer—Man, know thy Self, as an absolutely necessary qualification for one who would probe into what is meant by 'Man', his place in racial evolution and of that race in the universe; into what is meant when we say that man is a microcosm of the macrocosm.

Once confirmed in this latter belief one is led to give assent to the proposition that all the beauty of Nature is but an externalization of one's own Real Self by centrifugal action aroused in the soul, a tangential flight from the vortex of life in a mere reflection. If the converse, centripetal action is started, the "soul" returns to Real BEING where the ONE is content in ITSELF with a perception of Universion. According to an Eastern sage we "make too much of outward conditions; mountains and scenery are no doubt beautiful, but there is the inner 'landscape' and it is 'The pure in heart' who 'see god'—in *their hearts*"<sup>4</sup> — words which bring us back again to the stupendous thought ALL IS IN MAN and hence to Lakhovsky's insistence on the necessity for the study of human beings.

We may come back here to that "Mesopotamia" of the amateur scientist "electricity", which covers a multitude of ignorant misconceptions. For "To

understand the mystery of electricity in its true essence" one has first "to admit the postulate of a universally diffused omnipresent eternal Deity in Nature." Words are things and in dealing with the highly attenuated matter of this "thing" we must leave the purely materialistic idea behind if we would penetrate into the arcana of that *knowledge* which outstrips mere factual information, unafraid of the scientist's taunt of "mysticism". Here the attitude of Lakhovsky towards his studies and investigations help the occult student by his very unafraidness.

Beyond the mere process of intellection requiring the brain-mind as its instrument, there is another method of approach finely described in these words:—"Only those who realize how far intuition soars above the tardy processes of ratiocinative thought can form the faintest conception of that absolute Wisdom which transcends the ideas on Time and Space."<sup>5</sup> Another writer says:—"In intellection the consciousness of man faces downwards through the body and its sense perception towards a world of illusion. In intuition the consciousness of man faces upwards through the soul and its illumination (Augœides) toward the world of Real Being . . . Intuition partakes of the essential nature of things, or 'Eternity'. Intellection is an illusion of 'time'. Intuition is of a circle returning into itself. It knows all at once. Intellection is an arc, a broken fragment, a tangent, a part, a line in detail." When this writer says: "Without intuition reason itself becomes instinct and man an animal" we seem to come to the source of that "instinct" discovered and here described by Lakhovsky, possessed by "lower" animals enabling them to trace their kind over miles of space in a manner hitherto obscure until Lakhovsky's study of radiation provided the key. The mystery, for instance, of how the male moth finds his mate when removed



in a closed container to a considerable distance, eliminates the old theory that the journey is made possible by 'scent' seing that scent *per se* has a strictly limited area of penetration. Are not his antennæ provided for the purpose of picking up radiations sent out by her "instinct"ively?

Lakhovsky here makes clear the difference between intuition and intellection when he says: ". . . an elementary intuitive generalization would seem to establish the fact that certain animals emit radiations which we cannot perceive, but whose effects are far-reaching". p. 36. Man must go inside himself to seek rapport not only with interstellar vibrations, but with all Nature which will bring him on the way to that Knowledge which is Wisdom. The work of Lakhovsky is surely a signpost on the way from Avidya the abyss of ignorance, to that Vidya which is the true occult science, and hence, for the student, to an understanding of his microcosmic identity. *The Secret Doctrine* says (Vol. 1, p. 612). . . " . . . one by one facts and processes of Nature's workshops are permitted to find their way into the exact sciences, while mysterious help is given to rare individuals in unravelling its arcana."

Such surely is Georges Lakhovsky. May not the progressive success of his researches indicate that he was "permitted" because of his desire, by the application of his theories and discoveries to ameliorate the sufferings of mankind, to penetrate into that reservoir of all Knowledge treasured through the ages by its ageless Custodians in the East? This is startlingly, if unconsciously, demonstrated by his saying: "Life is created by radiation, maintained by radiation, destroyed by oscillatory disequilibrium." Is this not in Western guise the Eastern idea of the functions of Brahma, Vishnu and Shiva, the Indian Trimurti? I refer, of course, to the Brahma of the Indian Pantheon,

"the male-creator" and not to that Brahma or Brahman "the impersonal, supreme and uncognizable Principle of the Universe from the essence of which all emanates, and into which all returns"; that Principle of the Sanscrit invocation "Om tat Savitur varenyam bhargo devasya dimshi dhiyo yo nah prachadayat OM."<sup>6</sup>

The description of Vishnu as a "manifestation of solar energy . . . striding through the seven regions of the universe" would seem to personify the "maintenance by radiation" of Lakhovsky, while Shiva the third person is "the destroyer, preparatory to regeneration to a higher plane."

It is to this Trimurti that Mr. Clement must refer when he speaks of the cyclic phases of the destruction and reconstruction of matter"; that Trinity "which is three in one and where none is afore or after other", "considering this metaphysical triad as the Root from which proceeds all manifestation", as *The Secret Doctrine* says. Again full confirmation and extension of ideas comes in another quotation:—"In the sense of perception of finite 'Beings' THAT, i.e. the Absolute, is Non-'being', in the sense that it is the one BE-NESS; for, in this ALL lies concealed its co-eternal and coeval emanation or inherent radiation (*sic*) which upon becoming Brahma (the male-female Potency) becomes or expands itself into the manifested Universe." (S.D. I, 7)

In his introduction Lakhovsky indicates to some extent the philosophy of his new theory, which "deriving support from the most recent discoveries in the domain of radiation demonstrates with the aid of elementary analogies, that the cell, essential organic unit in all living beings, is nothing but an electro-magnetic resonator (shall we add and reflector?) capable of emitting and absorbing radiations of very high frequency." At once one's memory goes to a statement that the sun "is a gigan-



tic ball of electro-magnetic forces . . . the heart and brain of our pigmy universe . . . the storehouse of universal *life* and *motion* from which the latter pulsate in every direction, feeding the smallest atom as the greatest genius with the same material until the end of the *Maha Yuga*." We may use the word radiate instead of pulsate, but the latter seems better to express the idea of oscillatory motion. For his investigations lead to the "point of considering the existence of an extra-terrestrial radiation, coming from the sun, for example, or else from other sources." Later he speaks of stars and the Milky Way.

Incidentally it would seem that a study of Univerision with a mind open to intuitive perception, must deal a death-blow to that anthropomorphism which has been the bane of orthodox so-called Christianity, which has been responsible for stultifying the innate religious sense in mankind, crystallizing what should be in flux, staticizing that which should be free and flowing.

To come back to the definition of Univerision as "the synthesis of the infinitely great and the infinitely small", is either of these concepts circumambiable by a process of intellection? Our power of extending our imagination millions of miles into the Empyrean *seems* to be greater than the inverse power of sinking it through protons and electrons and so on to the minutiae of Being. But in neither direction can the brain-mind reach to ultimate knowledge. It is a staggering thought in the end that ALL IS IN MAN and necessitates a new arrangement of our thought as to what man IS, and where that essential Unity about which we talk so glibly lies.

At the end of his chapter on "The nature of radiation in living beings" our author says: "Let us humbly remind ourselves that the human body has but very small windows looking out upon the incommensurable range of an ocean of radiations. Our senses can reveal to

us but a few octaves." Lakhovsky has done much to draw the blinds from those windows, blinds of which the majority of mankind is either oblivious or afraid of what he may see if he ventures to draw them. "For the full range of radiating properties of living beings does not manifest itself to our *senses* any more than the complete gamut of electro magnetic waves." In one of his letters to Sinnett the Master K. H. says, "Is there . . . either a *sensation*, an abstract idea, a tendency of mind, or a mental power, that one could call an absolutely non-molecular phenomenon?" which surely fits in with the supposition that Lakhovsky is one of those rare individuals to whom "mysterious help is given" from the reservoir of true Vidya.

As a suggestive fitting thought to end with I commend that line in "The Voice of Silence": "Thou art the radiator and the radiation."

N. B. Quotations from *The Secret Doctrine* are from the original editure, or exact reprints, later "editors" having unwarrantably tampered with the original text.

Miss Morton.

Vann Water, Ockley,  
Dorking, Surrey.

#### NOTES

<sup>1</sup> Heinemann.

<sup>2</sup> cf. *Occult Review* Vol. No.

<sup>3</sup> "Voice of the Silence" pp. 87, 88.

<sup>4</sup> See the forthcoming memoirs of Alice Leighton Cleather.

<sup>5</sup> H. P. Blavatsky.

<sup>6</sup> Translations vary, as English words do not easily provide a vehicle for the great concepts involved. But here are two: "Unveil, oh thou who givest sustenance to the Universe, from whom all proceed, to whom all must return, that face of the true sun now hidden by a vase of golden light; that we may see the truth and do our whole duty on our journey to thy Sacred Seat." "Let us meditate upon the adorable splendour of that divine vivifier (Savitur). May he inspire our thoughts." Perhaps the first is a more paraphrastic expansion.



## IS SPIRITUALITY MEASURED BY BELIEFS ?

There is no doubt that a certain group of Theosophists have considered themselves as further evolved in spirituality than the mass of their fellow human beings because of their acceptance of various Theosophical doctrines. Because of the important implications of this thesis, it must be carefully considered in the light of what the Masters have stated on this point.

On p. 210 of *The Mahatma Letters*, there is an interesting reference to the British T. S. which is of significance to this discussion :

"And this is also the reason why the British T. S. does not progress one step practically. They are of the Universal Brotherhood *but in name*, and gravitate at best towards *Quietism*—that utter paralysis of the Soul. They are intensely selfish in their aspirations and will get but the reward of their selfishness."

Hence a group of people who believed in reincarnation, karma, rounds, and so forth, were, for all that, gravitating toward paralysis of Soul. Their belief in Soul doctrines did not help their Soul much.

On the other hand, consider, with regard to their beliefs, those persons who are spiritually advanced. On p. 117 of *The Mahatma Letters*, the Master describes the Fifth Rounders :

"The natural-born Seers and clairvoyants of Mrs. A. Kingsford's and Mr. Maitland's types; the great adepts of whatsoever country; the geniuses—whether in arts, politics or religious reform."

Here are persons a whole round ahead of their contemporaries in evolution, and among these various groups of persons may be found great variance in beliefs. Indeed, on p. 415, the Master comments on Mrs. Kingsford's conception that she saw and conversed with God as "IGNORANCE—the creation of

that we believe in and *want* to see." Despite this nonsensical idea, Mrs. Kingsford was far ahead of the majority spiritually. Again, the Master leads one to the conclusion that a person's beliefs do not constitute a true standard of his spirituality.

The Master gives the reason for this fact on p. 49 :

"Now, if we allow of different aspects or portions of the Whole Truth being visible to different agencies or intelligences, each under various conditions, as for example various portions of the one landscape develop themselves to various persons, at various distances and from various standpoints—if we admit the fact of various or different agencies (individual Brothers for instance) endeavouring to develop the *Egos* of different individuals, without subjecting entirely their wills to their own (as it is forbidden) but by availing themselves of their physical, moral, and intellectual idiosyncracies; if we add to this the countless kosmical influences which distort and deflect all efforts to achieve definite purposes: if we remember, moreover, the direct hostility of the Brethren of the Shadow always on the watch to perplex and haze the neophyte's brain, I think we shall have no difficulty in understanding how even a definite spiritual advance may to a certain extent lead different individuals to apparently different conclusions and theories."

The above quotations should entirely destroy the false conception of certain Theosophists that their particular beliefs place them on some sort of spiritual pedestal. They may ascertain what really does constitute spiritual advancement by consideration of the Master's explanation of the Fifth Rounders, above quoted. Here the Master gives various paths trodden by individuals to reach relative spiritual elevation. Not all of these, however, are open to the majority. For instance, the Master



speaks of *Natural-born* Seers, not *forced* Seers. The desire for occult powers is selfish and carries one into spiritual degradation. The possession of such powers can only be lawfully justified when they develop naturally as a result of the general activity of the individual as a beneficent force in the world. Again, the training for adeptship is given only to those individuals who completely deserve it. So for the present at least, the spiritual path, as far as this particular statement is concerned, centres in the "arts, politics or religious reform." It thus becomes obvious that those persons who subordinate their own personalities in labour for humanity are following the real spiritual path, even though they may temporarily entertain beliefs quite opposed to the Theosophical doctrines, whereas those persons who but contemplate karma and esotericism and remain mute and passive against the evil of the world may be drifting toward that Quietism of the Soul of which the Master speaks.

Sgt. Alex Wayman.

### "THINK ON THESE THINGS"

While every effort is being made to ensure a rapid victory and a permanent peace to the people of the democratic countries, many people are deriving strength and comfort from obeying the scriptural admonition, "Whatever things are of good report, think on these things." The following expressions of the universal brotherhood of man are worthy of joyous pondering:

America! America!

God shed His grace on thee,  
And crown thy good with brotherhood  
From sea to shining sea

—K. L. Bates.

A mystic bond of brotherhood makes  
all men one.—Carlyle.

The brother man fold to thy heart thy  
brother, for where love dwells the peace  
of God is there.—J. G. Whittier.

For I dipt into the future, far as  
human eyes could see,  
Saw the Vision of the world, and all  
the wonder that could be . . .  
Till the war drums throbbed no longer  
And the battle flags were furled  
In the Parliament of man, the Federation  
of the world.  
There the common sense of most shall  
hold a fretful realm in awe  
And the kindly earth shall slumber  
wrapped in universal law.

—Tennyson.

"It seems to me there are other men  
in other lands, yearning and thoughtful;

"It seems to me I can look over and  
behold them in Germany, Italy, France,  
Spain—or far, far away in China, or in  
Russia or India—talking other dialects;  
and it seems to me if I could know those  
men, I should become attracted to them,  
as I do to men in my own lands;

"I know we should be brethren and  
lovers,

"I know I should be happy with  
them."—Walt Whitman.

The world is my country,  
All mankind are my brothers

—Thomas Paine.

C. F. Jones,

Toronto.

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## OFFICE NOTES

The Cuba National T. S. sends fraternal salutations for the New Year, which we cordially reciprocate.



Many enquiries have reached me as to where or how copies of Mrs. Beatrice Hastings' books, *Defence of Madame Blavatsky* and *New Universe* may be had. I understand that all unsold copies have been sent to Mr. Frank Ranicar. As he is at present a Lieutenant in the R.N.V.A. and is attached to a ship on service, it will be necessary to await his instructions regarding arrangements for their sale.



Not since the death of Sir Moses Haim Montefiore on July 28, 1885, in his 101st year, has anyone of similar public prominence attained the century mark, till Sir William Mulock on Janu-

ary 20 celebrated his hundredth birthday. Sir William has been long in public, political and academic life, having served as Post-Master General under Sir Wilfrid Laurier, as Chief Justice of Ontario, and is now Chancellor of the University of Toronto. *Time*, in noting the event, spoke of the scriptural allotment of 70 years to man's life. Does nobody ever read Genesis vi. 3?



*The American Theosophist* for January had been supplied with advance sheets of Dr. Arundale's Convention address and fills about 14 columns of that journal. Dr. Arundale, while still under the spell of the Bourbons—he hopes that in some way or another the conception of a World Religion which was sat upon and squelched about 20 years ago “may yet have an honoured place in our work”—is modifying his feelings about Russia and hopes for a Russian section inside the new Russia. We quote two paragraphs from the address which call for emphasis. “Where Love is golden with purity, there is the Miracle of Sex with its Holy Mysteries duly revered and worshipped. But where there is only tinsel, no real Love, only its caricature, there is sordid selfishness and rapacious bestiality. In the world today the degradation of the creative spirit, especially in many western lands, poisons the whole atmosphere of living and utterly demoralizes the young womanhood which should be the hope of the world. Indeed has civilization fallen so low that it hardly deserves the name at all, for what can its achievements be to offset defacement of one of God's most sacred Mysteries? No wonder war. No wonder cruelty. No wonder unimaginable atrocities. This is the Karma we must reap for our pollution of sex.” The other paragraph has to do with “the terrible danger of revengeful hatred.” “While the fever of war is upon us we must take care to remember that the fever of Peace may be no less terrible,



for who is to condemn the urge of ravaged and desolated countries to exact a full measure of retribution for the horrors visited upon them? . . . And yet there can be no peace or happiness for the world so long as the spirit of vengeance is allowed to pile its own dark horrors upon the horrors which have called it forth."

✧ ✧ ✧

Canada and the United States have lost two able editors during the past month. Will Allen White at 75 was one of the levellest headed thinkers in the Republic, and John Wesley Defoe has been for many years as editor of the Winnipeg Free Press, a beacon light to the Dominion. He died in harness at 77. Such men fill the places held by High Priests in ancient times and wield more power—thought power, than any of the politicians. Freedom of the Press is the greatest gift any nation can cherish.

✧ ✧ ✧

One studies pictures with different results. I have an excellent picture before me of the three great Allied leaders, Stalin, Roosevelt and Churchill. They represent respectively the three sub-races of the Fifth race, the Seventh, the Sixth and the Fifth. What about Chiang Kai-Shek? Obviously he represents one of the highest sub-races of the Fourth race. The co-operation of all these sub-races is perhaps the most remarkable phase of the cycle now developing. It affords a clue to the idea of Universal Brotherhood and its basis; also for the study of synthesized Religion, Philosophy and Science. The powers latent in man are invoked in the quadruple leadership.

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It ought to cause surprise to hear that members of The Theosophical Society are appealing to the public on the alleged grounds of a "second coming" of Christ. This is either the result of ignorance or of deliberate deception by

those who know better. The Church idea of a second coming was cooked up in the Dark Ages to encourage those from whom the knowledge of Reincarnation had been stolen by suppression after the Second Council of Constantinople in 553 A.D. The word translated "coming" is the Greek *parousia* which means PRESENCE, and is used in its proper sense on the very first page of the Proem to *The Secret Doctrine*. (Adyar Ed., vol. i, p. 69). Mr. Leadbeater, Dr. Besant, Dr. Arundale and all the new leaders of the Adyar schism have been parties to this monstrous deception, which cannot be explained away by inexcusable ignorance, and is allowed to supplant the hallowed truth by guilty conspiracy alone.

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An overseas correspondent writes after having read our magazine in terms that express the views of many similarly situated: I am glad to note the tone of your articles. I am too, a Blavatsky Theosophist, although I am not yet 60, I joined the T.S. in my early teens and so was privileged to enter the Society while the influence of H.P.B. and the Masters was still paramount. I am one of the 100,000 who left the Society when I felt that it had departed so far from its original programme, that I could not subscribe to the new ideas. I doubt very much whether it would have been more profitable to have stayed in it, for the true inspiration had left it, and it was for all practical purposes an astral ghost. The Theosophy of H.P.B. is still alive in our minds and hearts, even if we are isolated students and there will always be some egos ready to form a nucleus when the time comes again for a fresh outpouring of knowledge. Nevertheless I admire the pertinacity of those, who like yourself, have stayed in the Society in the hope of turning its energies in the right direction. With fraternal greetings, sincerely yours, Adeline B. Holmes."



Wanted, issues of "The Theosophist" (Adyar) of Volumes two, three, and four. Prospect will either buy or exchange against duplicates of the same volumes. Condition is secondary, if complete. N. W. J. Haydon, 564 Pape Ave., Toronto (6). Mr. Haydon also wishes a translation of the poem by Aretas, quoted by St. Paul in his address to the Athenians. And for good measure he would be glad to get a copy of *The Jesuit Enigma* by Dr. Boyd Barrett. Leary of Philadelphia can usually meet all such enquiries.

✧ ✧ ✧

A number of enquiries have come to us from United States correspondents who wish to join the Canadian National Society of the T. S. The Adyar Constitution does not permit freedom in this respect. Under it one must join the territorial organization of one's country. Permission may be given by the General Secretary or President of any country to persons who apply for such permission to join the Society of another country. Mr. Cook, president of the American Theosophical Society has given such permission in several instances when requested. In Canada we believe in freedom and any Canadian who wishes to join the American Society is at perfect liberty to do so. We cannot accept any applications for membership from United States citizens however unless Mr. Cook has given his consent.

✧ ✧ ✧

Since my visit to Point Loma in 1937 there have been many changes in the Theosophical Society so long stationed there besides its removal to Covina. The older members are gradually dropping out, one of the more recent losses being that of Dr. Lorin Francis Wood, who passed away in November at the age of 91. He was a native of Medway, Mass., and graduated from the New York Homeopathic Medical College in 1879. He joined the T. S. in February, 1891

under H. P. B. He was a 32nd degree Mason, and in 1929 his Medical College granted him a gold diploma in recognition of fifty years of active service in the practice of medicine. He is survived by his daughter, Ethel Wood Lambert, a member of the cabinet of the Covina society, and by his son Lorin Francis Wood, M.D., whose two sons are both in active service in the armed forces.

✧ ✧ ✧

*Eirenicon*, which represents theosophical free speech in England, in its Dec.-January issue calls attention to the attack being made on Protestant England by the Roman Catholic Church. "Steadily, persistently the Catholic Church has worked for the destruction of that very liberalism which restored it to political influence. Persecuting relentlessly where it was in the ascendant, and canting about individual liberty of conscience wherever it was faced by a modern organization of society, this mental cancer has spread itself back to destroy the health and hope of our modern world." "Everywhere the Church extends its tentacles and fights to prolong the Martyrdom of Man. Through St. Cyr and de Gaulism it assails the fine liberal tradition of France; it dominates the policy of the British War Office and Foreign Office, and through the B. B. C. and the press; by a disciplined Catholic vote, a casting vote in endless elections and a sustained organization of menace and boycott, it silences the frank discussion of its influence in America."

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Among the many independent Theosophical Societies which are carrying out the original tradition of the Blavatsky movement none has had greater success than the Sydney Lodge with its fine headquarters at 71 Hunter Street, Sydney, N.S.W., Australia. The following statement from its lecture syllabus indicates the broad basis of its success. "The Independent Theosophical Society



is unsectarian, non-political, and has no connection with any other body. Its members strive to live the inner, spiritual teachings in the outer, visible world, in charity with all others who are earnestly striving after spiritual things. Recognizing that it is the interior life that counts, the members are not concerned with any ceremonial, nor do they consider that any sacramental ritual is required by those who are seeking the reality of the inner life. Hence there is maintained an open platform on which any one of the world faiths can be represented, while there is yet room for the man who has no faith at all." Our Canadian Lodges are in general sympathy with this profession.



A correspondent asks "what you consider will be the result of all this blood transfusion being used today; how is it likely to operate on Karma? We are, as you know, told the life is in the blood of the person, and the Karma, one would think, must follow the life, and be perhaps transferred, and yet that appears not quite just. Please tell me what your opinion is." In such matters we are too apt to forget that Karma is justice, and that nothing can interfere with justice being done, and done fully and completely. As to the blood being the life, it is merely the vehicle of life, and the impurities the blood may pick up or have introduced into its stream, if they affect the life of the person at all it could only be according to the Karma he had created for himself. Our breath is equally a vehicle of life with the blood stream, yet we go and sit in a church or a theatre, or concert hall or picture house, and mingle our breath with that of thousands of others and think nothing of the taint or infection or poison we may thus absorb. Live right. Trust Karma. Don't worry.

## THE ANNUAL ELECTION

Nominations for the office of General Secretary and seven members of the General Executive should be made by the Lodges before or during the month of March, so that returns may all be in by the 1st day of April.

Experience has shown that it is impossible otherwise to issue voting papers, carry on the elections, get returns made, and scrutinize the ballots in time for a declaration in the June magazine.

Secretaries of Lodges will kindly see that the matter is brought before their respective Lodges, and when nominations are made, have them sent *at once* to the General Secretary.

Nominations must be made through a Lodge, and consent of parties nominated must have been previously obtained.

Nominations must reach the General Secretary by April 1st, when the nominations close. They should be mailed at least a week before. Much delay is sometimes caused by leaving things till the last minute.

Ballots should be sent out as early in April as possible and voting will close on May 20th so that scrutiny of the ballots may be set for May 27th.

Nomination returns should be sent in a separate letter addressed to the General Secretary at Apt. 14, 5 Rockwood Place, Hamilton, Ontario.

## THE GENERAL EXECUTIVE

Owing to a physical over-strain on January 13 the General Secretary by doctor's orders was confined indoors for some weeks, and would have been unable to attend the meeting of the General Executive arranged for February 6. As there was no special business the Acting Treasurer, Miss Crafter, undertook to get out the usual financial statement and see the other local members regarding a postponement till the next usual date of meeting, April 2. A kindly note



from Mr. Belcher, secretary of the Executive, endorsed the postponement, and suggested also that it was unlikely that any change should be desired in the Executive although the routine call for the election had to be published. Should this be the case if any Lodge or Lodges will nominate the present Executive without bringing in any new name, their re-election could be recorded on April 1st and much trouble and expense be saved.

### AMONG THE LODGES

Mr. G. Rupert Lesch, of Erie, Pa., has made his annual visit to Toronto Lodge, delivering a course of lectures during the last week of January. He also spoke for the Hamilton "T. S." on Monday evening, January 31, on "Theosophy and a deliberately Optimistic Outlook on Life." Mr. Lesch is unrivalled as a sane and reliable speaker, thoroughly well informed in the legitimate fields of Theosophy.



On Sunday evening, January 9, Hamilton Lodge had the privilege of hearing a most eloquent and informative address by Mr. Leslie Floyd, B.A., of the Toronto Lodge. He took as his subject "The Singing Messengers" and with pregnant quotations from Shakespeare, Shelley, Wordsworth, Kipling, Masfield, Edward Carpenter, Francis Thompson, Whitman and other poets he showed how they were the natural transmitters of the ancient message of the Ancient Wisdom, The God within, the Brotherhood, the Law of Karma, Reincarnation with its unlimited opportunities, the Masters, the unending Life, and all the range of occult potentialities were impressively brought before a select and appreciative audience. Mr. Floyd has spoken for many years in Hamilton on the first Sunday of each month, but this was the first occasion since his recovery from his severe accident of some months ago.

Mrs. E. M. Wright, who has spent a life-time in association with the Toronto Lodge, has moved to Montreal to reside with her son. She has been a material supporter of the Lodge for two generations, and when she lived on Jarvis Street her residence was always available for entertainments to raise funds for the Lodge. By such means she was largely instrumental in procuring the \$1000. grand piano the Lodge possesses. She was always on hand on Sunday evenings greeting strangers and friends, and distributing the monthly *News*. No more kindly heart nor devoted soul has laboured in Toronto.



The Annual Meeting of the Montreal Lodge was held on January 11th, 1944. The following is the new Executive for the coming year: Hon. President, Miss C. Burroughs; President, Mr. D. B. Thomas; Vice-President, Mr. Cedric Weaver; Secretary, Mrs. Lea André; Treasurer, Mr. W. A. Griffiths; Assistant Treasurer, Mrs. W. A. Griffiths; Librarian, Mrs. W. Mathews; Auditor, Mrs. Edith Goossens. Last year, through an omission, the Auditor's name, Mrs. Edith Goossens, was not listed in the Theosophical Magazine. We have the pleasure to report one new member to the Montreal Lodge, Mr. Stephen Whitaker. The address of Mrs. Lea André, the Secretary, is: 3436 Durocher Street, Apt. 4, Montreal, Que.

### MIRIAM SALANAVE

Word reached us last month of the passing on Nov. 30th, of Mrs. Miriam Salanave in her home at 635 Divisadero St., San Francisco, California. She was the only American woman to be made "Gelugpa" or a member of the Yellow Cap Buddhist Order. The place of her birth was Wyoming, Iowa and the date May 12th, 1880. Her interest in Buddhism was the direct result of a comprehensive study of the writings of H. P.



Blavatsky and her teachers, known to the Western world at "M" & "K" together with a study of *The Mahatma Letters*. As a result of these studies she made two pilgrimages to the Buddhist Holy Lands spending considerable time in various monasteries and temples searching for Truth. It was while she was thus engaged that she was made a Gelugpa in Tibet. Her Teacher or Guru is mentioned in the book "Peaks & Lamas" by Marco Pallis. Returning to San Francisco she devoted her time and her energy to interesting women in the study of Buddhism feeling that in them as the mothers and teachers of children lay the only hope for humanity. To this end she established "The Woman's Buddhist Bureau" from which she distributed information and literature, answered questions, etc., regarding the Buddha Dharma. Her brochure *A Buddhist Roll Call* tells of her ideals and plans as well as of her travels. Her work was unique in as much as it was intended primarily to interest women in the study of the Noble Eightfold Path. She contributed articles and stories to the leading Buddhist Journals both at home and abroad and to *The Canadian Theosophist*. At the time of her passing she was revising and rearranging material for a book which will be published in due time. She worked earnestly and wholeheartedly for the Cause of Truth—may her reward be commensurate.

## CORRESPONDENCE

### SECRET DOCTRINE STUDY

December 2, 1943.

Editor, *The Canadian Theosophist*:—I noticed the following passage in your letter reproduced in *The Canadian Theosophist* of November 15th:

"A whole Lodge recently in Philadelphia which had been told they could not understand The Secret Doctrine, took up the study at our suggestion; they wanted to know at once why they had been so deceived . . ."

As this may lead to possible misunderstanding, I should perhaps make known through your magazine that for a long time past we have made available to all of our lodges a course of study in The Secret Doctrine. It is entitled, "Studies in The Secret Doctrine", calls for no text book other than The Secret Doctrine and, although consisting of six distinct sections, is but the first of a series.

Will you be good enough to give this letter space in your magazine for its informative value and that misunderstanding may be avoided?

Sidney A. Cook,  
National President.

December 22, 1943.

Dear Mr. Smythe:—The course which we offer on The Secret Doctrine is one which you already know of since it was produced by a student group in England and first made available there. I enclose a copy. It is merely an outline of course and is by no means complete. We are ourselves reproducing a second section at this time.

We supply this first section of six parts to any lodge or any student at fifteen cents per copy plus postage and shall be glad to furnish them to you.

Thank you for the article on the Somerset Zodiac which, as you know, has intrigued me for some time.

Let me wish you again all the joys and blessings of the Christmas season.

Cordially yours,

Sidney A. Cook,

The six studies which Mr. Cook has been kind enough to send me are in academic form and cover the following heads:—

1. General survey of the subject. Cosmogogenesis and anthropogenesis. Three fundamental propositions (vol. 1) Three more propositions (vol. 2).

2. Fundamental No. 1. The Absolute, the Rootless Root. The 49 Fires are the One seen from different levels of consciousness. Consciousness is in-



dependent of physical matter.

3. Fundamental No. 2. The Eternity of the Universe. The Law of Periodicity. The nature of time. Cycles. Our position is significant. Occult paradoxes.

4. Fundamental No. 3. Identity of all in essence. The Cycle of Necessity. The birth of Self-consciousness and personal Karma. The awakening of soul reminiscence. Soul wisdom superior to brain knowledge.

5. Prehistoric man. Bigots religious and scientific. Threefold evolution. Occult history. Root Races, their continents and the Globes.

6. Summing up. Occult knowledge, its source, its loss, preservation, presentation, etc. The only rightful subject for worship. The six great powers of nature.

These studies may be had from the Theosophical Society in America, Olcott, Wheaton, Ills.

### VITAMIN VICTIMS' STAND

Editor, *The Canadian Theosophist*:—No comment seems to have appeared on the challenging article in your August issue entitled "Vitamin Victims", in which Mr. W. B. Pease writes feelingly on the subject of vivisection—an inhuman practice which, as he shows, has been emphatically reprobated by both Madame Blavatsky and the Maha Chohan. Unhappily however, although it continues to be conducted with callous cruelty upon an ever increasing multitude of helpless victims, but little concern is noticeable among theosophists, who might be expected to view with the deepest distress and indignation such deliberate violation of the basic principle of compassion, which, we are taught, should guide and govern our lives.

How, one may well ask, can our toleration of this growing abomination in our midst be accounted for? Ignorance of what animal experimentation means

and involves can hardly be pleaded, for it is practised and proclaimed with increasing boldness. The explanation seems to be that, disregarding the moral issue, these evil practices are condoned for what we expect to obtain from them, under the impression that sickness can be averted by resort to such nostrums as vaccines and serums; and this in spite of the fact that much has been written by impartial observers regarding the fallacies underlying vivisectional medicine and the dangers, even to our physical health, to which it exposes us.

Be that as it may Mr. Pease strikes at the root of the matter by pointing out that something of even greater importance to humanity than bodily health—our spiritual welfare—is involved. "Is it right" he demands "or wrong, to profit in any way by cruelty?" One might add—is it *possible*, in the light of what we know about the operation of karma, to profit, in any higher sense, by conniving at cruelty? The well known humanitarian Robert Logan, writing editorially, asks in a recent magazine article:—"Even if vivisectional medicine were truly effective against the germs of disease, would not its cultivation of the germs of cruelty and violence outweigh the benefit?"

As theosophists we know that that is precisely the case. But others may not realize it. Should we not then come out into the open and take our stand against vivisection and its products, so enticingly advertised as an easy means to health? Making it clear to all who will listen that this is an evil thing and that human welfare cannot be promoted by the dreadful expedient of pitiless outrages on defenceless animals; but that, on the contrary, the inevitable reaction on human character and destiny is bound to be deplorable. Yours faithfully,

Hugh Williamson.

166 West Brookline St.,  
Boston, Mass., U.S.A.,  
January 3, 1944.



## SPIRITUALISM ADVANCES

Nothing like the abounding and rapidly spreading interest in Spiritualism which is occupying such masses of people in Britain at present was to be found there during the last war, though it was promoted by Sir Conan Doyle and many other prominent men. At the present time Spiritualism has become "respectable" which it never was quite before, and mediums and seances are becoming as common as parlour games. Sir John Anderson recently wrote a letter to the Edinburgh *Scotsman* endorsing the whole Spiritualistic platform, and commending it to all and sundry. Nothing is more remarkable than that the *Scotsman* published the letter. The Church has lost its influence among the classes to whom Spiritualism makes its most direct appeal and the Theosophical Society has deserted its natural field of work in this region, to play with psychic toys of one kind or another instead of putting the laws of life and death before the world in plain and simple language, and recalling the ancient teachings on these subjects. We hear occasional complaints about "old stuff" being served up to modern readers, but those who do not know history know nothing of the present which grew out of it. One might as well object to the present war as "old stuff" but if the last war had been properly studied we need not have had this present conflict. No advance has been made by the Spiritualists of today in their teaching over that of 25 years ago, but greater multitudes are being attracted to the seance room and the mediums. *Eirenicon* for Nov.-December has the following comment:—

"Air Chief Marshal Lord Dowding (head of Fighter Command during the Battle of Britain) is publicly proclaiming his acceptance of the Spiritualistic evidence of survival of death, speaking particularly of messages from air force

men who have passed on. His reference to theosophy in a recent address reminds us that the habitual attitude of T. S. members to Spiritualism has become somewhat fusty. The relationship needs thinking out afresh. Lord Dowding's book *Many Mansions* should serve usefully to open the minds of some materialists to psychic factualities and the anachronistic obsolescence of their own thinking. It is an unpretentious, chatty and sincere survey of his Spiritualistic reading, and the conclusions to which it led him before he had any seance experience, taking published accounts of psychic communications pretty much at their face value, but with a Christian bias. He quotes one Philemon in *Letters from the Other Side*: "The deification of the intellect to the neglect of the heart is the main defect of modern Theosophy." There would be truth here were it put that this is one of the two main defects of modern studential seekers after theosophy. But Theosophy is not modern nor ancient but eternal, and to succeed in his quest the student must—"learn above all to separate Head-learning from Soul-Wisdom, the 'Eye' from the 'Heart' doctrine . . . even ignorance is better than Head-learning with no Soul-Wisdom to illuminate and guide it."

The magazine *Liberty* for February 5 has an article, "Do the Dead live on?" in which the part being played in Britain by Lord Dowding is given the prominence formerly accorded Sir Conan Doyle. Led by him, says *Liberty*, a great revival of Spiritualism is sweeping the country. Dowding is the man who fought the Battle of Britain as Sir Hugh Dowding, Commander in chief; Fighter Command, Royal Air Force, G.C.B., G.C.V.O., C.M.G. He speaks in the Kingsway Hall, London, and seats sell for 60c and balcony seats 25c. Queues a block long with four abreast at the door are regular. There are three members of Parliament who are Spi-



tualists, Dr. Sydney Peters, T. J. Brooks and Sir Ernest Bennett. An active propaganda covers the Navy, Army and Air forces. In return messages come from the other side to Lord Dowding through a medium, Mrs. Hill, daughter of a Col. Gascoigne who died some years ago. The spirit world is described as "a rather practical place." "These boys," says Lord Dowding, "are not in heaven. That is an idea based on a Victorian conception of heaven which is only slightly more attractive than hell. Their existence is governed by the laws of cause and effect. You do not come up for judgment in the next world. You are your own judge and you find your own level. There is no compulsion on the other side to work and try to help those of us on this side." There is just enough Theosophy in this to suggest that the efforts to interest spiritualists made in 1873 are being renewed. Col. Gascoigne is reported as saying that "when your people get the blood lust, we cannot work. The Black Forces feed on this." Still another testimony to the transitory character of the personality is borne in a message intended for Lord Dowding himself. "Tell him we are like Barrie's dream-child; if we aren't believed in, we fade right out of the lives of all those whom we love and want to help. If they insist on killing us dead in all things, so far as they are concerned, we remain dead as doormats. He is bringing us to life. It makes it possible for us to come home and live among you all and fight again among the boys." A doubtful blessing, this, as the Mahatmas have warned us. Plain simple teaching as to post mortem conditions are given in chapter ix. of *The Key to Theosophy*, from which we quote the following passage, valuable to Theosophists and Spiritualists alike—

#### ON THE KAMA-LOKA

ENQ. You spoke of *Kama-loka*, what is it?

THEO. When the man dies, his lower three principles leave him for ever; *i.e.*, body, life, and the vehicle of the latter, the astral body or the double of the *living* man. And then, his four principles—the central or middle principle, the animal soul or *Kama-rupa*, with what it has assimilated from the lower Manas, and the higher triad find themselves in *Kama-loka*. The latter is an astral locality, the *limbus* of scholastic theology, the *Hades* of the ancients, and, strictly speaking, a *locality* only in a relative sense. It has neither a definite area nor boundary, but exists *within* subjective space; *i.e.*, is beyond our sensuous perceptions. Still it exists, and it is there that the astral *eidolons* of all the beings that have lived, animals included, await their *second death*. For the animals it comes with the disintegration and the entire fading out of their *astral* particles to the last. For the human *eidolon* it begins when the Atma-Buddhi-Manasic triad is said to "separate" itself from its lower principles, or the reflection of the *ex-personality*, by falling into the Devachanic state.

ENQ. And what happens after this?

THEO. Then the *Kama-rupic phantom*, remaining bereft of its informing thinking principle, the higher *Manas*, and the lower aspect of the latter, the animal intelligence, no longer receiving light from the higher mind, and no longer having a physical brain to work through, collapses.

ENQ. In what way?

THEO. Well, it falls into the state of the frog when certain portions of its brain are taken out by the vivisector. It can think no more, even on the lowest animal plane. Henceforth it is no longer even the lower *Manas*, since this "lower" is nothing without the "higher".

ENQ. And it is *this* nonentity which we find materializing in Seance rooms with Mediums?



THEO. It is this nonentity. A true nonentity, however, only as to reasoning or cogitating powers, still an *Entity*, however astral and fluidic, as shown in certain cases when, having been magnetically and unconsciously drawn toward a medium, it is revived for a time and lives in him by *proxy*, so to speak. This "spook," or the *Kamaraupa*, may be compared with the *jellyfish*, which has an ethereal gelatinous appearance so long as it is in its own element, or water (the *medium's specific A U R A*), but which, no sooner is it thrown out of it, than it dissolves in the hand or on the sand, especially in sunlight. In the medium's *Aura*, it lives a kind of vicarious life and reasons and speaks either through the medium's brain or those of other persons present. But this would lead us too far, and upon other people's grounds, whereon I have no desire to trespass. Let us keep to the subject of reincarnation.

ENQ. What of the latter? How long does the incarnating *Ego* remain in the *Devachanic* state?

THEO. This, we are taught, depends on the degree of spirituality and the merit or demerit of the last incarnation. The average time is from ten to fifteen centuries, as I already told you.

ENQ. But why could not this *Ego* manifest and communicate with mortals as Spiritualists will have it? What is there to prevent a mother from communicating with the children she left on earth, a husband with his wife, and so on? It is a most consoling belief, I must confess; nor do I wonder that those who believe in it are so averse to give it up.

THEO. Nor are they forced to, unless they happen to prefer truth to fiction, however "consoling." Uncongenial our doctrines may be to Spiritualists; yet, nothing of what we believe in and teach is half as selfish and cruel as what they preach.

ENQ. I do not understand you. What is selfish?

THEO. Their doctrine of the return of Spirits, the real "personalities" as they say; and I will tell you why. If *Devachan*—call it "paradise" if you like, a "place of bliss and of supreme felicity," if it is anything—is such a place (or say *state*), logic tells us that no sorrow or even a shade of pain can be experienced therein. "God shall wipe away all the tears from the eyes" of those in paradise, we read in the book of many promises. And if the "Spirits of the dead" are enabled to return and see all that is going on on earth, and especially *in their homes*, what kind of bliss can be in store for them?

WHY THEOSOPHISTS DO NOT BELIEVE IN THE RETURN OF PURE "SPIRITS."

ENQ. What do you mean? Why should this interfere with their bliss?

THEO. Simply this; and here is an instance. A mother dies, leaving behind her little helpless children—orphans whom she adores—perhaps a beloved husband also. We say that her "Spirit" or *Ego*—that individuality which is now all impregnated, for the entire *Devachanic* period, with the noblest feelings held by its late *personality*, *i.e.*, love for her children, pity for those who suffer, and so on—we say that it is now entirely separated from the "vale of tears," that its future bliss consists in that blessed ignorance of all the woes it left behind. Spiritualists say, on the contrary, that it is as vividly aware of them, *and more so than before*, for "Spirits see more than mortals in the flesh do." We say that the bliss of the *Devachanee* consists in its complete conviction that it has never left the earth, and that there is no such thing as death at all; that the *post-mortem* spiritual *consciousness* of the mother will represent to her that she lives surrounded by her children and all those whom she loved; that no gap, no link, will be missing to make her disembodied state the most perfect and absolute happiness.



The Spiritualists deny this point blank. According to their doctrine, unfortunate man is not liberated even by death from the sorrows of this life. Not a drop from the life-cup of pain and suffering will miss his lips; and *nolens volens*, since he sees everything now, shall he drink it to the bitter dregs. Thus, the loving wife, who during her lifetime was ready to save her husband sorrow at the price of her heart's blood, is now doomed to see, in utter helplessness, his despair, and to register every hot tear he sheds for her loss. Worse than that, she may see the tears dry too soon, and another beloved face shine on him, the father of her children; doomed to hear her orphans giving the holy name of "mother" to one indifferent to them, and to see those little children neglected, if not ill-treated. According to this doctrine the "gentle wafting to immortal life" becomes without any transition the way into a new path of mental suffering! And yet, the columns of the "Banner of Light," the veteran journal of the American Spiritualists, are filled with messages from the dead, the "dear departed ones," who all write to say how very *happy* they are! Is such a state of knowledge consistent with bliss? Then "bliss" stands in such a case for the greatest curse, and orthodox damnation must be a relief in comparison to it!

ENQ. But how does your theory avoid this? How can you reconcile the theory of Soul's omniscience with its blindness to that which is taking place on earth?

THEO. Because such is the law of love and mercy. During every Devachanic period the Ego, omniscient as it is *per se*, clothes itself, so to say, with the *reflection* of the "personality" that was. I have just told you that the *ideal* efflorescence of all the abstract, therefore undying and eternal qualities or attributes, such as love and mercy, the love of the good, the true and the beautiful, that ever spoke in the heart of the living "personality," clung after death to the

Ego, and therefore followed it to Devachan. For the time being, then, the Ego becomes the ideal reflection of the human being it was when last on earth, and *that* is not omniscient. Were it that, it would never be in the state we call Devachan at all.

ENQ. What are your reasons for it?

THEO. If you want an answer on the strict lines of our philosophy, then I will say that it is because everything is *illusion* (*Maya*) outside of eternal truth, which has neither form, colour, nor limitation. He who has placed himself beyond the veil of *maya*—and such are the highest Adepts and Initiates—can have no Devachan. As to the ordinary mortal, his bliss in it is complete. It is an *absolute* oblivion of all that gave it pain or sorrow in the past incarnation, and even oblivion of the fact that such things as pain or sorrow exist at all. The *Devachanee* lives its intermediate cycle between two incarnations surrounded by everything it had aspired to in vain, and in the companionship of everyone it loved on earth. It has reached the fulfilment of all its soul-yearnings. And thus it lives throughout long centuries an existence of *unalloyed* happiness, which is the reward for its sufferings in earth-life. In short, it bathes in a sea of uninterrupted felicity spanned only by events of still greater felicity in degree.

ENQ. But this is more than simple delusion, it is an existence of insane hallucinations!

THEO. From your standpoint it may be, not so from that of philosophy. Besides which, is not our whole terrestrial life filled with such delusions? Have you never met men and women living for years in a fool's paradise? And because you should happen to learn that the husband of a wife, whom she adores and believes herself as beloved by him, is untrue to her, would you go and break her heart and beautiful dream by rudely awakening her to the



reality? I think not. I say it again, such oblivion and *hallucination*—if you call it so—are only a merciful law of nature and strict justice. At any rate, it is a far more fascinating prospect than the orthodox golden harp with a pair of wings. The assurance that “the soul that lives ascends frequently and runs familiarly through the streets of the heavenly Jerusalem, visiting the patriarchs and prophets, saluting the apostles, and admiring the army of martyrs” may seem of a more pious character to some. Nevertheless, it is a hallucination of a far more delusive character, since mothers love their children with an immortal love, we all know, while the personages mentioned in the “heavenly Jerusalem” are still of a rather doubtful nature. But I would, still, rather accept the “new Jerusalem”, with its streets paved like the show windows of a jeweller’s shop, than find consolation in the heartless doctrine of the Spiritualists. The idea alone that the *intellectual conscious souls* of one’s father, mother, daughter or brother find their bliss in a “Summer land”—only a little more natural, but just as ridiculous as the “New Jerusalem” in its description—would be enough to make one lose every respect for one’s “departed ones.” To believe that a pure spirit can feel happy while doomed to witness the sins, mistakes, treachery, and, above all, the sufferings of those from whom it is severed by death and whom it loves best, without being able to help them, would be a maddening thought.

ENQ. There is something in your argument. I confess to having never seen it in this light.

THEO. Just so, and one must be selfish to the core and utterly devoid of the sense of retributive justice, to have ever imagined such a thing. We are with those whom we have lost in material form, and far, far nearer to them now, than when they were alive. And it is

not only in the fancy of the *Devachanee*, as some may imagine, but in reality. For pure divine love is not merely the blossom of a human heart, but has its roots in eternity. Spiritual holy love is immortal, and Karma brings sooner or later all those who loved each other with such a spiritual affection to incarnate once more in the same family group. Again we say that love beyond the grave, illusion though you may call it, has a magic and divine potency which reacts on the living. A mother’s *Ego* filled with love for the imaginary children it sees near itself, living a life of happiness, as real to *it* as when on earth—that love will always be felt by the children in flesh. It will manifest in their dreams, and often in various events—in *providential* protections and escapes, for love is a strong shield, and is not limited by space or time. As with this Devachanic “mother,” so with the rest of human relationships and attachments, save the purely selfish or material. Analogy will suggest to you the rest.

ENQ. In no case, then, do you admit the possibility of the communication of the living with the *disembodied* spirit?

THEO. Yes, there is a case, and even two exceptions to the rule. The first exception is during the few days that follow immediately the death of a person and before the *Ego* passes into the Devachanic state. Whether any living mortal, save a few exceptional cases—(when the intensity of the desire in the dying person to return for some purpose forced the higher consciousness to *remain awake*, and therefore it was really the *individuality*, the “Spirit” that communicated)—has derived much benefit from the return of the spirit into the *objective* plane is another question. The spirit is dazed after death and falls very soon into what we call “*pre-devachanic unconsciousness*.” The second exception is found in the *Nirmanakayas*.



ENQ. What about them? And what does the name mean for you?

THEO. It is the name given to those who, though they have won the right to Nirvana and cyclic rest—(not "Devachan," as the latter is an illusion of our consciousness, a happy dream, and as those who are fit for Nirvana must have lost entirely every desire or possibility of the world's illusions)—have out of pity for mankind and those they left on earth renounced the Nirvanic state. Such an adept, or Saint, or whatever you may call him, believing it a selfish act to rest in bliss while mankind groans under the burden of misery produced by ignorance, renounces Nirvana, and determines to remain invisible *in spirit* on this earth. They have no material body, as they have left it behind; but otherwise they remain with all their principles even *in astral life* in our sphere. And such can and do communicate with a few elect ones, only surely not with *ordinary* mediums.

### SOLOVYOFF'S FRAUD

By BEATRICE HASTINGS

(Concluded from Page 360)

Solovyoff has to round off his tale, however. One would expect, from his "legal" doubts that he is going to produce something at last. Not so. He is only going to make his "Madame Blavatsky" talk some more and finally offer herself to him as a spy. And again, with a strange providence working to destroy him, he destroys himself. He pretends that she sent Babaji to fetch him and that he went. Presumably his lady had noticed nothing of his excited state when he rushed home, supposed he was doing business while writing "word for word", left him in peace to think over the "legal" blanks in his narrative and made no objection to his rushing out again. As she is never once mentioned in the book, these considerations do not hamper the author or intrigue the reader who is kept unaware of the "karma's" existence. Madame Blavatsky has conveniently allowed him time to jot her down, "word for word", and to have a bit of a think "in cold blood", and off Solovyoff goes again.

[Madame Blavatsky denies, as she well might,

having asked him to "create" Russian Mahatmic letters. She may some time have asked him to translate them "for the Russian papers". Solovyoff then makes her say a few things that she probably did say to him, but at different moments and in a quite different fashion. She seems to have told him at some time or other while in Switzerland about her American marriage and she probably added, with her usual shrug—"Must have been some black magic about!" He dishes it up now as a confession, but, imagining that Olcott must have been a witness, he makes quite a point of this, and so Olcott "signed the register". Olcott was not present at all. Suddenly, Solovyoff's "Madame Blavatsky" changed her tone.]

"... It will not do for you to be very severe; you see, that, come what may, you have already deeply compromised yourself by giving the London 'psychists' an account of the 'master's' appearance to you... you wrote an account and they have printed it over your signature. So it is too late now to go back, and your own self-love will not allow it... the only thing for you to do is to *faire bonne mine à mauvais jeu*."

"I have long known that sooner or later you would talk to me like this," I answered; "but you must please understand that all this does not frighten me in the least. It is clear that you know me but little. I must beg you not to have recourse to a weapon like that."

Noble! We are not to be—blackmailed, we beg you not to use such a weapon. Perhaps, after all, it is not quite so nobly furious as one would expect, but this ignoble creature who has not hesitated to proclaim himself falsely a daily sneak and traitor would not be likely to know the proper dialogue for such a situation. He imagines that a man would get "on his dignity" and reply as if he had merely been threatened with ostracism for spilling ash on the carpet.

[Then, he says, she again changed tone and became gracious, made him a series of prophecies of events to happen to him within the next two months.]

"But after all it made no difference; with the poor budget I possessed I could do but little. I could communicate nothing of real importance, no docu-



mentary evidence, that is, either to the London Society for Psychical Research or to the Paris Theosophists. My only hope was that in the course of two months something might turn up and my budget be enlarged."

[So he promises to wait two months and he writes down the prophecies. Perhaps at some time before he left she did make some prophecies, and perhaps some of them came true, but the events were too disagreeable in their reactions; in any case Solovyoff never says what they were and we have only his word that they were ever made. The curtain drops on the last scene, that is, on the last words he puts into her mouth, the offer to become a Russian spy.]

"My influence on the Hindus is enormous . . . At a sign from me, millions of Hindus would follow me, I can easily organize a gigantic rebellion. I will guarantee that in a year's time the whole of India would be in Russian hands . . . I will bring about one of the greatest events in history . . . I proposed the same thing some years ago when Timasheff was still minister; but I did not receive any answer. But now, now it is much easier for me; I can arrange the whole thing in a year. Help me in such a patriotic cause."

Except for a laugh, there is only one comment necessary. H.P.E.'s life, almost day by day, in India is thoroughly well-known to students. However little she loved the English—and she had small cause to love us—her whole passion, under the direction of her Masters, was to bring about a better feeling and if possible, a brotherly feeling, between Indians and the British Raj. Whoever denies that is simply an ignoramus or malicious. Moreover, she and Colonel Olcott did more to reconcile English and Indians than anyone before or after, and the opinion of the Indian Government might quite confidently be asked on this subject. She knew that the very existence of the Theosophical Society depended on the state of good relations between Indians and the Government.

She landed in India in February, 1879. In July, the organization of the *Theosophist* began. In December, she made her first visit to Sinnett. She spent part of 1880 in Ceylon and again visited Sinnett at Simla in September. During

that visit, the Government, that had been watching her and Olcott closely, notified Olcott that they would no longer be subjected to annoying observation.

When had she ever in her mind to organize a revolt? When could she ever have proposed to Timasheff to bring about one of the greatest events in history and give over India into Russian hands?

We know her whole life, we know every Indian whom she knew: and we know that Solovyoff lies.

\* \* \*

[What next? He goes to take leave of her.]

"As I was taking leave, I said: 'Now Helena Petrovna, the hour of farewell has come. Listen to my honest advice, which comes alike from the head and the heart. Have pity on yourself; throw away all this horrible tinsel, resign from the Theosophical Society, as you yourself wished to do not long ago, nurse your health in quiet, and write . . . Let the evening of your life, at least, be bright and calm. Do not take needless burdens on your soul; make a pause.'

"'Too late,' she said in a stifled voice; 'for me there is no going back'. And in a moment, in quite another tone, she went on: 'Know that all the 'master's' predictions will be fulfilled, and in no more than a month and a half from now.'

"By these last words she made it possible for me to part from her without any feeling of pity."

\* \* \*

And he goes straight to Paris and "convinces Richet".

"Paris., Oct. 8, 1885.

"Dear Helena Petrovna, Which is the better, to write at random, or to hold one's tongue and work for the good of one's correspondent? . . . I have made friends with Madame Adam, and talked a great deal to her about you; I have greatly interested her, and she has told me that her *Revue* is open not only to theosophy but to a defence of yourself personally if necessary. I praised up Madame de Morsier to her, and at the same time there was another gentleman



there who spoke on your behalf in the same tone, and Madame Adam wished to make acquaintance with Madame de Morsier, who will remain in Paris as the official means of communication between me and the *Nouvelle Revue*. Yesterday the meeting of the two ladies took place; our Emilie was quite in raptures . . . In any case this is very good. Today I passed the morning with Richet, and again talked a great deal about you, in connection with Myers and the Psychical Society. I can say positively that I convinced Richet of the reality of your personal power and of the phenomena that proceed from you. He put me three questions categorically. To the first two I answered affirmatively; with respect to the third I said that I should be in the position to answer affirmatively, without any trouble, in two or three months. But I do not doubt that I shall answer affirmatively, and then, you will see! there will be such a triumph that all the psychists will be wiped out . . . Yes, so it will be; for you did not treat me as a doll? . . . I start the day after to-morrow for St. Petersburg . . . What will happen? Your cordially devoted Vs. Solovyoff."

\* \* \*

Need anything more be said? We can only guess what happened. He saw himself as the Coming Star; he was to prove to the World what it had rejected when offered by H.P.B. under the instruction of her Master; he boasted to the Paris Theosophists and to "our Emilie" and to Madame Jelihovsky. The weeks went by and the Master made no sign. Then, he began to lend an ear to Vera's exhortations and especially to her disloyal gossip about her sister, and then came the news that Hodgson's Report would put an end to Madame Blavatsky's career, once and for all. The fiend at the bottom of him awoke and fed on his vanity and his disappointment, his dread of public ridicule: and the venom that spurts all through this lying book began to rise and filled him.

His is only one case reported among others where the Master of H.P.B. took a look at an aspirant—and refused to make use of a foul

character. The story of Madame Blavatsky exhibits several of these ambitious traitors, all more or less psychically gifted, whose friendship for her was based on a hope to climb not only through, but past, her. They all sank in their own mud. They ignored the rule that no aspirant can reach a Master over the body of a loyal chela, through whom they have once approached him, but has to come in led by that chela's hand. In defending H.P.B., Solovyoff was not concerned with justice but with a reward: a reward for doing the office of any man who believed in her, as he did! He fell down on the first test, of mere patience, saw the time running away and danger brewing, and turned savagely against her, "like a mad dog", as she wrote to Sinnett. He had it in him to turn like a mad dog, so we need not speculate on what might have happened had he waited and stood firm. "No wonder" writes H.P.B. to Sinnett, "No wonder if after his first visit, and having had a good look at him Master would have nothing more to do with him, all my prayers notwithstanding".

He was left to himself, his own determined path and he did his utmost to ruin her. His greatest punishment must have been to hear of her, not ruined at all, although broken in physical health, but achieving her *magnus opus*, the Secret Doctrine, surrounded by worshipping and influential friends well able to protect her. Also when those letters were brought to light, he must have realized that, one day or other, the name of Vs Solovyoff would become a synonym for a rogue, for a man of so debased a character that he would not hesitate to invent a false accusation against himself, to represent himself as a secret daily spy, cunning, wheedling, deceiving everyone—in order to make the charges against his victim sound more probably true.

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I ACCUSE THE SOCIETY FOR PSYCHICAL RESEARCH OF 1895 OF DELIBERATELY DECEIVING THE PUBLIC BY SPONSORING AND PUBLISHING SOLOVYOFF'S "MODERN PRIESTESS OF ISIS" WHILE IN POSSESSION OF DATED DOCUMENTS THAT PROVED IT A FABRICATION.

I DEMAND THAT THE RECORDS OF THE SOCIETY FOR THE YEARS 1884, 1885 AND 1886 SHALL BE SUBMITTED TO INVESTIGATION, BY A NEUTRAL COMMITTEE.

ONLY BY SUCH FRANK AND OPEN CONDUCT NOW CAN THE PRESENT S.P.R. BE



RELIEVED OF THE ONUS OF ONE OF THE MOST ATROCIOUS CONSPIRACIES OF MODERN TIMES.

In substantiation of her challenge to the Society for Psychic Research Mrs. Hastings added to her analysis of Solovyoff's *Modern Priestess of Isis* the review of the book by F. Podmore, one of the leading Researchers. Mr. Podmore swallows all of Solovyoff's statements without question. He accepts all the assertions made, even when the discrepancies are too obvious to be overlooked. His excuses are lapse of time affects one's memory, no notes were kept, no dates supplied, etc. Mr. Solovyoff could say nothing wrong. Mme. Blavatsky could do nothing right. This review ties Mr. Podmore up with all the inventions and falsehoods provided by Solovyoff as soon as he knew that Mme. Blavatsky was dead and cremated. He felt safe then and his narrative, abridged and translated by Walter Leaf, another noted Researcher, was hailed with rejoicing by the whole S. P. R. body, who sought, not truth, but any sort of support for their own prejudices and adamant incredulity.

A quotation from Walter Leaf's book, *Some Chapters of Autobiography with a Memoir by Charlotte M. Leaf* (London: John Murray, 1832) indicates his point of view and reliance on Solovyoff's falsehoods. Mrs. Leaf, his widow, was the eldest of the four daughters of John Addington Symonds. She was a very amiable lady, and worshipped "Walter" who was devoted to her. The quotation is from page 155:—"He has told in his autobiography how he first became interested in the question of communication from another world; but there is no mention of the question in his diary until, in 1885, he became interested in the claims of Mme Blavatsky. He began to read up Theosophy and to learn Russian, with which equipment he began to translate her con-

fessions in 1893 under the title of *A Modern Priestess of Isis*. It was not until 1889, it seems, that he started going to meetings of the S.P.R., but from that year his attendances were frequent and devoted mainly to experiments in hypnotism. In this year, too, he first met Mrs. Piper, and began with that famous medium a series of seances which never really satisfied his scientific curiosity . . . ."

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## THE WAR

The war is lasting too long for the moral health of the western nations. The lentissimo procedure of the Western Allies is in sharp contrast with the prestissimo methods of the Russian forces. There have even been fears of a catastrophe in Italy where the Germans south of Rome moved with a military rapidity disconcerting to our sluggish preparation. Even the contrast with the hot pace of the African campaign provoked criticism. Of course there are reasons for the delays, weather, supplies, unexpected obstacles, but these excuses are of no avail in a losing battle. The delay in launching the second front attack seems interminable, but we may be sure that when it comes other phases of the war will be eclipsed. Russia in the meantime has defeated the German armies on the eastern front in a signal manner. German troops, ordered by Hitler to fight till death, have been slaughtered by tens of thousands. The little satellite nations which believed all the fairy tales of the German propaganda, now find themselves between the devil and the deep sea. As time passes the innate wickedness and cruelty of the Germans and the Japanese become more fully revealed. The slaughter or massacre of prisoners and of innocent civilians outrages every stipulation of modern warfare as defined in accepted Conventions and adhered to by all hon-



ourable men. The horrors of these revelations on which one does not care to dwell, strengthens the determination of all the Allied authorities to destroy all such evil at its root in the central councils of those nations which teach such atrocities. Yet as Theosophists we must not forget that this planet earth is the lowest and grossest plane of manifestation, a veritable hell, in which immature egos are mingled with fiendish characters who have sunk far below ordinary human standards. It is one of the greatest problems of the Unity of all Life, that some of its vehicles become degraded beyond the reach of human sympathy—yet not beyond the range of Divine compassion. Only the heart of perfect Justice, which is Mercy, can solve this terrible equation. Let us be careful to sow in our allotted fields only the good grain of loving deeds.

### A PLATFORM FOR "UNION NOW"

Since the Editor of "The Canadian Theosophist" has had the courage and the foresight to publish the article "UNION NOW", it has occurred to me that perhaps it is now in order to present a platform upon which to build a nucleus around which all loyal students of "The Secret Doctrine" may rally.

I therefore present the following five-point platform:

- I. THE ONE LIFE, the Basic Unity and the principle underlying "BROTHERHOOD".
- II. THE LAW OF BALANCE, the two poles of opposites, positive and negative, cause and effect, the principle underlying "KARMA".
- III. THE FORCE OF EVOLUTION, explaining growth and change in manifestation, the principle underlying "REINCARNATION".

IV. THE THREE POWERS OF WILL, LOVE AND CREATIVE INTELLIGENCE, latent in all manifestation and the key to "FREE WILL".

V. THE HIERARCHY—Its work and methods of training pupils—the key to "THE WAY".

I do not think there is a Theosophist anywhere who would not subscribe to these fundamental principles. Let us "UNITE NOW" and become a World Movement whose power will be felt the world over!

Irene W. Smallzel,

129 Pine Street,

Harrisburg, Penna., U.S.A.

[Are the Three Truths not enough?  
—Ed.]

### THE MAGAZINES

During the month of January we have received the following magazines:—The Theosophical Worker, October; Revista Teosofica Cubana, Sept.-October; The Ancient Wisdom, December; Evolucion, Buenos Aires, September; Revista Teosofica Argentina, Nov.-December; Espiritualidad, Mendoza, June-September; Toronto Theosophical News, January; Theosophy, Los Angeles, January; The Ancient Wisdom, January; U. L. T. Bulletin, 182, December; Evolucion, Argentina, November; The Pro & Con Vox, February; Inner Culture, January-March; The Pilgrim Way, Winter issue; The American Theosophist, January; Lucifer, February; National Money News, January; Eirenicon, December-January; Theosophical News & Notes, London, January-February.

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### BOOKS ON THEOSOPHICAL SUBJECTS

which have passed the tests of time and use  
Supplied on request. Forty years' experience  
at your service. Let me know your wishes.

**N. W. J. HAYDON,**  
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