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DIVINE IMPERSONALITY

There is no subject on which men quarrel more than about God. And on no subject do men know less. It has been the good fortune of the Nineteenth century to have presented to it in modern phrase the view that has prevailed among the wise through all the millions of years of human history on this exhaustless problem. The One Absolute Reality is described as "an Omnipresent, Eternal, Boundless and immutable PRINCIPLE, on which all speculation is impossible, since it transcends the power of human conception and can only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought—in the words of the Mandukya Upanishad, 'unthinkable and unspeakable.'" The Buddhist is the only religion satisfied to accept this view as it stands, nearly all other organized religions failing in philosophical honesty and clarity of thought to abandon the idolatry of some image or symbol of the manifested power or other attribute of the unmanifested Absolute. Many faiths unite in speech is worship of the All-Father. Christianity dwells on Jesus as the potent Divine Being, or on the Virgin Mary in the Roman Communion, while Buddhism ignores the Absolute in practice to follow the Lord Buddha. Gods many and Lords many are to be found, to use

the language of St. Paul, in the many religions great and small that have risen and fallen in the last eighteen million years. The Pleroma of St. Paul is the Apostle's philosophic approximation to the Absolute of the Secret Doctrine. Ignorant or weak-minded men insist on some idolatrous substitute for the Absolute, for which their sacerdotal inclinations lead them to act as deputies, agents, go-betweens of one description or another. The Masters in their practice are as impersonal and remote as the Absolute of their ideals. But we find many who try to attract followers by representing themselves as acting under their orders, just as the priests allege that they have conciliation authority with the Most High. And strange to say many who are most rabid in denouncing belief in a Personal God, are most clamorously insistent on belief in Personal Leaders. "Of teachers there are many; the MASTER-SOUL is one, Alaya, the Universal soul. Live in that MASTER as Its ray in thee. Live in thy fellows as they live in It." Yet some of the foolish ones accuse us of worshipping Madame Blavatsky because we quote *The Secret Doctrine*. Next we shall be accused of worshipping the Editor of *The Encyclopedia Britannica* when we quote that remarkable work.

A. E. S. S.

KING ARTHUR'S TABLE SIGNS AND SECRETS—I

(Continued from Page 104)

The Air Sign AQUARIUS

The Glastonbury Phœnix might be compared to the mythical bird of India, Garuda, for it carries the cup of regeneration or ambrosia, whose radio active waters rise in Glaston's Tor and fill the Aquarius pot called Chalice Blood Well, whilst spread out below lies his 'Wheel of Time' or Chakra.

Again, the Assyrian god Assur and the Median god Ahura Mazda are generally depicted with the wings of this divine bird extended behind them and the circle of the sun's path surrounding them, which latter is demonstrated on the standard of Sargon II., King of Assyria, by the Bull, Lion, Archer and great Water-pot from which the stream of life issues, the Archer being the sun-god Assur, whereas on the Glastonbury zodiac, Hercules (or King Arthur) riding the horse of the Archer is the sun-god.

In Java the constellation of Aquarius is represented only by the great Water-pot, and Pisces only by the Whale. The Whale on the Somerset planisphere lies just below the Phœnix, that towers above it spilling its blood staining waters under the whale's tail, which connects the two fish of Pisces.

As at the centre of this zodiac a 'crown' or 'Mitre' is figured, we must not forget the Chaldean bird Zu, which E. M. Plunket points out as representing Aquarius, in her 'Ancient Calendars and Constellations', Zu forced his way at an early hour into the chamber of destiny before the sun had risen and perceived within it the royal insignia of Bell "the Mitre of his power, the garment of his divinity,—the fatal tablets of his divinity, Zu perceived them. He perceived the father of the gods, the god

that is the tie between heaven and earth" and Zu seized the tablets of fate. "This misfortune had arisen only once, at the beginning of the ages." See Prof. Maspero's 'The Dawn of Civilization.' (The above again points to a Chaldean origin).

The photograph (page 103) does not show that the crested head of the Phœnix is turned towards its tail in order to reach the Blood Spring whilst its breast is "turned towards the rays of the sun, by the flapping of its wings," it is as well to quote from the Latin bestiaries what it signifies.—"It is a bird of Arabia and of a purple colour. It is single and unique. When it has reached the age of five hundred years it becomes conscious that it has grown old and thereupon proceeds to collect the twigs of aromatic plants, frankincense, myrrh and other spices, of which it constructs for itself a funeral pile. Having mounted upon it and being turned towards the rays of the sun, by the flapping of its wings it fans into flames a fire for its own burning and burns itself up. But on the third day after, it rises as a new bird from its ashes. According to other texts the scene is laid in the City of Heliopolis where the priest of the temple, being apprised of its coming, prepares an altar on which it alights and burns itself up. The first day after its burning he comes and finds a little worm in the ashes which emits an 'exceeding sweet smell'; the second day he finds it has assumed the form of a little bird, and on the third it has become full grown. Then it bids a polite farewell to the priest and flies away a full and perfect phœnix. (This phase is illustrated in Dr. Dyson Perrins' bestiary.) The story of the phœnix taught the lesson of the Resurrection."

King Arthur's spirit still broods in the wings of the Phœnix that hover over the 'elixir of life'.

SIGNS AND SECRETS—II.

The Water Sign PISCES

Keltic tradition held that "the Salmon of Knowledge was the oldest living thing, whose ate of him would enjoy all the wisdom of the ages," he was said to haunt the Severn river.

Only three miles up a tributary of the Severn stands Glastonbury, buttressed by its famous Wearyall Hill upon which Joseph of Arimathea landed. This hill for generations has been pointed out to visitors as 'the burial place of a gigantic sacred salmon' part of it being called Fisher's Hill. On the map and from the air Wearyall takes the shape of a salmon and in fact forms one of the effigy fish of the Somerset zodiac.

St Joseph brought with him to this sacred hill two silver vessels containing "blood and water which had flowed from the side of the dead Christ" or as others state the cup or dish of the Holy Grail. On this subject A. E. Waite wrote in connection with Robert de Barron's poem—"As regards the Fish, by which there is brought to remembrance an early and pregnant form of Christian symbolism, the text offers a comparison which, although a little cryptic, seems also significant. It says that in sight of the Grail, in its presence and the service thereof, true believers experience as much satisfaction as a fish, which, having been taken by a man in his hand has contrived to escape therefrom and again go swimming in the sea. The specific Fish of the story was placed before the Sacred Vessel, as instructed, and was covered with a cloth. There is no suggestion that it was eaten, and it appears to have remained as a kind of fixed dish whenever the Service was celebrated" at Daily Mass.*

From such vague glimmerings out of an intentionally shrouded past scholars have tried to uncover the source of the Grail legends, but until the layout of the star gods was discovered in their neigh-

bourhood they had no solid foundation upon which to work, for the Romans, with appalling barbarity, wiped out the priests of the ancient wisdom.

Joseph of Arimathea, however, barely standing on the threshold of Christianity—for it was he who laid the body of Jesus in his tomb—† knew little of the new religion that was to sweep away stellar theology and must have been steeped in old traditions being a wealthy tin and lead trader. This circumstance may have prompted him to collect Christ's blood whilst hanging upon the symbolic cosmic cross, for here was the stupendous moment when the Sun was passing from the constellation Aries into that of Pisces, according to the precession of the equinoxes.

As prophesied, a new god had been born heralding a new age, and the human sacrifice had been made in proof of which Joseph carried the blood from Jerusalem "beyond the ocean to the isles called the Britannic Isles"‡ where lay the already 3000 year old Calendar.

The book which was called 'The Holy Grail' is said to have recorded that St Joseph's company came over in "a ship that was sent by the Lord which King Solomon had curiously wrought in his day to last till the time of Christ"§, the prediction was older than Solomon for according to all the stars the Christ was bound to be born as the sun passed into the Fish at the vernal equinox. Also

* This is typical not only of the mystery enshrouding the legend, but of Arthur Edward Waite's writing, whose death on May 19th 1943 was noticed in *The Canadian Theosophist*. He travelled up to London to see me soon after my Guide to Glastonbury's Temple of the Stars was published, and with great sorrow remarked "I have spent all my life in quest of the Holy Grail and have not found it; stars and maps did not interest me and now I am too old to revise my life's work".

† St. John. Chap.: xix. v, 38.

‡ Eusebius Bishop of Caesarea, A.D. 260-340.

§ 'King Solomon's ship' is still to be seen outlined upon King Sedgemoor just below the sign of the Twins, it plays an important part in the legends and is the 'boat of the sun'.

Joseph must have known of the Chaldean allegory which told that the fish was a symbol of the 'resurrecting' sun which the Sumerians invoked for resurrection from the dead, for herein lies the profound secret teaching of the Holy Grail.

Layard in his 'Nineveh and Babylon' gives illustrations of the fish-god that he found and says "Each entrance was formed of two colossal bas-reliefs of Dagon or the Fish-god . . . We can scarcely hesitate to identify this mythic form with the Oannes, or sacred man-fish, who, issued from the Erythraean Sea, instructed the Chaldeans in all wisdom, in the sciences, and in the fine arts, and was afterwards worshipped as a god in the temples of Babylonia."

Here we find the direct progenitor of the Keltic 'Salmon of Knowledge'.

But Joseph of Arimathea had by no means finished his mission by laying the sacred blood on the altar of the fish; the wooden peg must be stuck in the Calendar—as was the custom with primitive calendars—and to this day cuttings from Joseph's staff that he planted in Wearyall Hill, known as the Holy Thorn of Glastonbury, still flourish in all parts of the world.

Having thus marked the spot for the new spring equinox, he established the British Church by settling the 'twelve disciples'*** in the Isle of Avalon. William of Malmesbury's *Antiquities of Glastonbury* states—"And thus, many succeeding these—but always twelve in number—abode in the said island during many years, up to the coming of St. Patric, the Apostle of the Irish."

In view of the new evidence of the Somerset zodiac, it was in token of the twelve 'signs' that the pagan kings gave

***It is remarkable that in excavating the Saxon foundations of Glastonbury Abbey, quite close to 'the old church', twelve skulls were found buried in a stone coffin, I saw them re placed in it with their bones and reinterred on the same spot.

the 'Twelve Hides' of land to the twelve companions accompanying Joseph, for again we read "But the barbaric king and his people, hearing such novel and unaccustomed things, absolutely refused to consent to their preaching, neither did he wish to change the tradition of his ancestors" (stellar theology or sun worship) and "at their request confirmed the twelve portions to them after the heathen manner".

To this day we can stand on the exact spot where Joseph founded his church "fashioning its walls below, *circular-wise*." Gildas, the British historian (A.D. 516-570), says: (Sec. 8) "Meanwhile these islands . . . received the beams of light, that is, the Holy precepts of Christ, the true Sun . . . at the latter part, as we know, of the reign of Tiberius Cæsar."

"Avalon's island, with avidity
Claiming the death of pagans,
More than all in the world beside,
For the entombment of them all,
Honoured by chanting spheres of
prophecy:

And for all time to come
Adorned shall it be
By them that praise the Highest.
Amid these Joseph in marble,
Of Arimathea by name,
Hath found perpetual sleep:
When his sarcophagus
Shall be found entire, intact,
In time to come, it shall be seen
And shall be open unto all the world".
—Melkin the British bard.

K. E. Maltwood

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INTRODUCTION

TO "SERAPHITA"

BY GEORGE FREDERIC PARSONS.

(Continued from Page 109.)

In regard, however, to the capacity for bearing the psychical agony inseparable from such struggles as have to be borne by all who attain to the great Deliverance, the higher resolution must be accorded to the woman, and this Balzac recognized in drawing the character of Seraphita. We see her, as the final change approaches, plunged in the horrors of a supreme conflict with all the earthly desires and longings and ambitions. This pure and nearly perfect creature is indeed beyond the reach of the gross animal passions and coarse lusts which sway and control the merely natural man. She has been relieved by her resolute and austere progenitors from those burdens. But still she is not exempt from the common destiny. When Gotama took his station under the Bodhi tree—

"He who is the Prince
Of Darkness, Mara—knowing this was
Buddh
Who should deliver man, and now the
hour
When he should find the Truth and save
the worlds—
Gave unto all his evil powers command.
Wherefore there trooped from every
deepest pit
The fiends who war with Wisdom and
the Light,
Arati, Trishna, Raga, and their crew
Of passions, horrors, ignorances, lusts,
The brood of gloom and dread; all
hating Buddh,
Seeking to shake his mind: nor knoweth
one,
Not even the wisest, how those fiends of
Hell
Battled that night to keep the truth
from Buddh."

Even so the pure Seraphita was assail-

ed; and if not perhaps with all the sensual temptations which Mara deployed under the eyes of the indomitable Tathagata, with enticements not less powerful, and seductions not less insidious. For such is the constitution of human nature that it is unable to pass even to a state the infinite superiority of which it is fully assured of, without experiencing reluctance and sadness.

"For who to dumb Forgetfulness a prey,
This pleasing anxious being e'er re-
signed,

Left the warm precincts of the cheerful
day,

Nor cast one longing, ling'ring look
behind?"

or, as the poet of "The Light of Asia"
puts a like thought:

"Sorrow is
Shadow to life, moving when life doth
move;

Not to be laid aside until one lays
Living aside, with all its changing
states,

Birth, growth, decay, love, hatred,
pleasure, pain,

Being, and doing. How that none strips
off

These sad delights and pleasant griefs
who lacks

Knowledge to know them snares."

Even the possession of that knowledge cannot avail to release the mortal from pain of conflict. He may triumph over Mara in the end; he may realize the illusiveness of material existence; he may attain to Nirvana the blessed, the peaceful; but he must win his way through the hosts of the tempter and prove his right to the crown by bearing the cross.

In this great ordeal Seraphita finds no help in her sinlessness, because her spiritual development has brought with it not only increase of sensitiveness, but an expansion of the perceptive faculties which enables her to comprehend to the fullest extent the attractions and delights of the material opportunities and

enjoyments she is required to renounce. The sacrifice demanded of her more-over embraces the slaying of Self. It is not only earthly desires that she must surrender, but all desires; for the yearning for the Divine, pure as it may seem, is capable of perversion into a disguised form of selfishness. She cannot cease to aspire, for all her nature is attuned heavenward; but she must be prepared for any event, even for the disappointment of her dearest hopes. And that she is so prepared is shown in her reply to the inquiry of one of her companions as to whether, in dying, she expects to enter the Divine sphere at once. "I do not know," she replies. "It may be but one more step in advance;" that is to say, she may not have reached the end of incarnation. But she must suffer temptation none the less for being uncertain of the future. She must demonstrate her fitness for translation independently of any guarantee. The reader is not admitted to the solemn spectacle of the agonized soul's passion; and this is a fresh illustration of the delicacy and subtlety which characterize this masterpiece. It is Seraphita's old servant David who describes the contest between the Celestial and Infernal powers, in exalted and mystical terms appropriate to the theme. The interest and impressiveness of the situation are deepened by the contrasting discord of the sceptical pastor's sarcastic and incredulous comments. To him mistress and servant are alike mad. The excitement of David, which finds vent in the most ultra-Swedenborgian language, only amuses him. It is true that he is unable to explain, even to himself, many of the phenomena which he witnesses, but he fitly represents the natural world in getting rid of insoluble problems by the simple method of denying their existence. There are crises in the night-long struggle, at which David seems almost to fear that Seraphita will succumb to her tempters; but it is clearly impos-

sible that she should do so, having reached the elevation at which she is arrested in order that she may purge herself of the last earthly ties. The whole episode is full of beauty and suggestiveness, and it is so skilfully executed that no touch of bathos mars its deep spiritual charm.

The scene which follows the Temptation of Seraphita is intended to illustrate at once the clairvoyant and the intellectual powers of this marvellous creature. It is the final manifestation of the masculine elements in her nature, the demonstration of a superiority of knowledge and understanding not less marked than that of her spirituality. Wilfrid, who represents a soul in a state of unstable equilibrium, poised so insecurely that a comparatively feeble impulse may alter its direction upward or downward, is possessed by a strong but wholly carnal passion for the beautiful and mysterious maiden, and he is the vehicle—on the physical plane—of those material powers which are leagued in the endeavour to drag her back to earth. But Seraphita's spirituality is too strong for Wilfrid's materialism. She sees through his design, reads his character, and at once determines that he shall be saved from himself, and by marriage with Minna—the typical union between Understandnig and Love—be set in the path of aspiration, and assisted toward the attainment of divine enfranchisement. At the same time Seraphita resolves to open the eyes of the skeptical pastor as far as may be possible, and to lift him out of his gross and paralyzing carnality. To these ends she addresses herself in the remarkable exposition and arguments which she delivers at a length which would be wearisome but for the lucidity, force and closeness of the reasoning, and the profound interest which attaches to the problems brought under discussion.

This speech is also to be regarded as a vindication of Intuition, for Seraphita

is represented as having been reared entirely without education after the usual methods, and the pastor Becker naturally insists that she must be phenomenally ignorant, and quite incapable of showing a reason for her faith, however fanatical that faith may be. His object, therefore, is to test and expose her want of information, and so to convince Wilfrid, whose infatuation for her vexes him, that she is merely a self-deluded visionary, who probably inherits a strong tendency toward mysticism from her Swedenborgian parents. Seraphita at once perceives the mixed purposes of her visitors, and loses no time in showing that she understands the situation. Then she proceeds to dissect Becker's mind, to analyze his skepticism, to state his positions with care and candour, to allow all his objections and difficulties their full weight, and finally to retort upon him with a defence and exposition of the spiritual in the universe, which leaves him amazed and dumb. In concluding the review of M. Becker's doubts and the reasonings upon which they rest, it is to be noted that the feminine element in Seraphita again comes to the front. The understanding does not suffice for the elucidation of the spiritual truths which are next to be dealt with. The Woman-Soul is at this point called upon to expound those highest mysteries which are involved in the apprehension of the great scheme of things. The keynote of this second and more elevated branch of Seraphita's discourse is struck in the opening words. "Belief is a gift. To believe is to feel. To believe in God it is necessary to feel God." Is this the language of mysticism? Seraphita has in her opening remarks dwelt upon the fact—patent beyond serious controversy—that Man unites, or is the point of junction for, two worlds, the Finite and the Infinite. But if this be so how is it possible to explain all his relations in terms of the Finite; how can it be possible to comprehend all his re-

lations without taking account of those which link him with the Infinite? Nevertheless, neither explanation nor comprehension is to be attained so long as the methods and the terminology of the inferior, the conditioned state, are alone employed in the investigation. The situation is precisely that of the men of science who involve themselves and others in hopeless confusion by discussing Spirit in terms of Spirit. To each world its own terminology, its own methods and instruments of research. The Finite in Man can never apprehend Infinity; but the Infinite in Man may approach realization of that to which it is by unity of nature allied.

(To Be Continued.)

THE THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—*Idyll of the White Lotus.*

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"THE HOLY WAR"

John Bunyan is known to all the world as author of *The Pilgrim's Progress*, but he ought to be better known as the author of *The Holy War*. It appeared in 1682, six years after the *Progress*, and a writer in *The Encyclopedia Britannica* says if the *Progress* had not been written it is the best allegory in existence. I read it as a boy and any boy in search of martial adventure, combined with quaint and diverting intrigues may be sure of something to interest him, while adults may discover here some of the profoundest truths that illuminate life in every moment. At the present time it is remarkable that its bearing on the present world conflict has not had more attention from our church authorities. Its secondary hero, Diabolus, though not as dignified as Milton's Lucifer, is sufficiently comparable to Adolph Hitler to make one wonder that the resemblance has not been exploited in the newspapers, for Diabolus is a very mean devil. Diabolus rebels against the rule of Prince Emmanuel, son of King Shaddai, who sent him to defend the town of Mansoul against the rebellious forces leagued under Diabolus. One might almost imagine that Adolph Hitler had taken *The Holy War* as a text-book when we read the plans by which Diabolus sought to subvert the citizens of Mansoul.

"Therefore let us assault them in all pretended fairness, covering of our intentions with all manner of lies, flatteries, delusive words; feigning of things that never will be, and promising of that to them, that they shall never find; this is the way to win Mansoul, and to make them of themselves to open their gates to us; yea, and to desire us too, to come in to them.

"And the reason why I think that this project will do, is, because the people of Mansoul now, are every one simple and innocent; all honest and true: Nor do

they as yet know what it is to be assaulted with fraud, guile, and hypocrisy. They are strangers to lying and dissembling lips; wherefore, we cannot, if thus we be disguised, by them be at all discerned, our lies will go for true sayings, and our dissimulations for upright dealings. What we promise them, they will in that believe us, especially if in all our lies and feigned words, we pretend great love to them, and that our design is only their advantage and honour."

As Bunyan had been a soldier himself and served in the wars of the time, he is able to supply a colourful account of the fighting, the parleys, the assaults and the rebuffs of the campaign, besides giving graphic accounts of the engines and weapons of warfare used by the combatants. The five gates of the town were attacked by the enemy in the way he deemed most fitting, but nothing can surpass the dramatic effect upon the young reader or leave a more permanent impression on older minds than the beating of the huge drum at Ear-gate.

As a consummate liar and deceiver, Diabolus gives the citizens smooth words in approaching them. "And first," he tells them, "I will assure you it is not myself but you; not mine, but your advantage that I seek by what I now do, as will full well be made manifest, by that I have opened my mind to you. For, Gentlemen, I am (to tell you the truth) come to show you how you may obtain great and ample deliverance from a bondage that unaware to yourselves, you are captivated and enslaved under." Japan as well as Germany uses this trick.

The further negotiations and the preparation for battle occupy many pages and are of interest as showing the methods of waging war 250 years ago. The forces of Diabolus were finally defeated and the town surrendered, with Diabolus a prisoner.

When the brave Prince had finished his triumph over his foe, he turned

Diabolus out in the midst of his contempt and shame, having given him charge no more to be a possessor of Mansoul. "Then went he from Emmanuel, and out of the midst of his camp to inhabit the parched places in a salt land, seeking rest but finding none."

Evil does not so easily let go hold of Mansoul. A period of reconstruction follows, good work is done, but good work is not enough. The trial of the prisoners, Diabolonians, follows and all these show that there has been no change of heart, but only of mind. Mr. False-peace may be taken as an example. Witnesses are brought against the prisoner at the trial. Mr. Hate-lies testifies: "My Lord, I have heard him say, that peace though in a way of unrighteousness is better than trouble with truth." The Clerk asks him, "Where did you hear him say this?" and Mr. Hate-lies answers: "I heard him say it in Folly-yard, at the house of one Mr. Simple, next door to the sign of the Self-deceiver. Yes, he has said this to my knowledge twenty times in that place."

The jury that tried the prisoners were Mr. Belief, Mr. True-heart, Mr. Hate-bad, Mr. Love-God, Mr. See-truth, Mr. Heavenly-mind, Mr. Moderate, Mr. Thankful, Mr. Humble, Mr. Good-work, and Mr. Zeal-for-God. They found the prisoners guilty and that they all deserved death. Between the sentence and the execution one of the prisoners, Mr. Incredulity escaped.

He sought Diabolus and once more they began to plot against Mansoul. We must not forget that Incredulity is a principle in ourselves and that Diabolus is our own lower nature. Our evil qualities are always ready for rebellion.

Meanwhile Emmanuel had set new officers over the town. "Willbewill, that rebel, who, one would have thought, should never have turned from us, he is now in as great favour with Emmanuel as ever he was with thee. But besides

all this, this Willbewill has received a special commission from his master to search for, to apprehend, and to put to death all, and all manner of Diabolonians that he shall find in Mansoul."

In spite of the gracious dealings of the Prince Emmanuel with the townsfolk, and the feast at which he entertained them, and "with some curious riddles of secrets drawn up by his Father's secretary, "for when they read in the scheme where the riddles were writ, and looked in the face of the Prince, things looked so like the one to the other, that Mansoul could not forbear to but say, this is the Lamb, this is the Sacrifice, this is the Rock, this is the Red Cow, this is the Door, and this is the Way;" all was of no avail to the weaklings and the wicked. The plotters once more gained entrance and were aided and abetted by many who "remained in several lurking places of the Corporation . . . old Diabolonians, that either came with the tyrant when he invaded and took the town, or that had there by reason of unlawful mixtures, their birth and breeding, and bringing up. And their holes, dens, and lurking places were in, under, or about the wall of the town." Eventually a second war was declared against Mansoul, and the parallel to our second world war is fully established by Bunyan. An army of "terrible Doubters" was sent against Mansoul by Diabolus. The cruelty and ruthlessness of these dark forces, even after their defeat, when they came to be known as Bloodmen, and the edict went forth for their utter destruction, must be left to Bunyan's own vivid narrative to impress the reader. When one recalls the horrors of the German occupation of Poland and Greece, of the Low Countries, of Russia, during the last two years, of Norway and France, the name of Bloodmen should stick to the Hitler hordes while history endures. Bunyan was a true prophet for he only wrote what he saw.

“EVERYTHING COMES
TO HIM WHO WAITS”

The Weekly Manchester Guardian of May 21st, in an exhaustive sketch of the late Lord Ripon supplies, after sixty odd years, missing links in his background that throw into high relief statements in “The Mahatma Letters”, pp. 390-1-2, and H.P.B.’s startling announcement on p. 482. It is of importance to the many students and loyal followers of “The Mahatma Letters to A. P. Sinnett” to trace the overcoming of buffers of heredity and deep rooted religious conviction, and the soul struggle of years, that transformed Ripon into a tool of the Vatican. We learn that: “his parents trained him in the strictest sect of Evangelical churchmanship,” and that; “his father’s direct descent from Oliver Cromwell and his mother’s from John Hampden pointed out his road to a public career”. After detailing his rise in the political field from a post at the Indian office to become; “President of the Council in the first Gladstone Government”, Lord Crewe, the author, continues; “He was generally approved and received a marquissate.

“In 1873 he suddenly resigned his office, the unusual reason being a spiritual crisis. His Low Church upbringing has been mentioned, and in early days he was intimate with Maurice and Kingsley, more interested in their social efforts, it seemed, than in their latitudinarian opinions. He was a prominent Freemason; therefore his conversion to Rome seemed all the stranger. He had appeared to worship liberty and to be jealous of authority. But nobody questioned the sincerity of his motives, though they were difficult to apprehend. After seven retired years he returned to the arena in 1880 as Viceroy of India”. The article goes on to mention; “the most violent storm” that arose “in Calcutta and at Westminster over Sir Courtenay Ilbert’s Bill . . . not very adroit-

ly advocated, and in the end a compromise had to be accepted.”

“The close of his Indian career almost coincided with the fall of the Gladstone Government.” At this point one begins to wonder whether the author had some intuition of what could be read between the lines of his life of Lord Ripon, or whether information was put through him to enable us to understand the brilliant strategy that made it well worth while for the Brethren who oppose Masters’ work for humanity to exert patient occult pressure upon the subject chosen by them to put a spoke in the wheel of the outgoing force that made the last quarter of the Nineteenth Century one of incalculable importance to humanity’s spiritual evolution. What a triumph it was to openly convert Ripon to Rome and then have him appointed Viceroy of India by a *supposedly* Church of England Prime Minister!

Master K.H. in a message to A. P. Sinnett and A. O. Hume (p. 392) says that; “the real Viceroy of India is not at Simla but at Rome; and the effective weapon used by the latter is—the Viceroy’s confessor”, and on p. 390, after a passage that shows the Viceroy’s invisible Councillors are “more *Occultists* than you imagine”, and “look far off to future results” aimed at “Protestant England”, we find K.H., who very seldom uses an urgent tone, here impresses upon A. P. Sinnett; “Do not reject too lightly my warning for it is a solemn one” and tells him to “Beware, for it is no more a simple ditch, but an abyss that is being prepared for you!”

Is not the “future” of the 1880’s part of our today? Surely the obtuseness of A. P. Sinnett is equally our own if we take a purely retrospective view of these Letters and fail to be on guard against the subtleties of the enemy within our gates!

H. Henderson.

The H. P. B. Library,
Victoria, B.C.

OUR NEW FEATURE

It is with rare satisfaction that we have been enabled to present to our readers, beginning this month, Mrs. Beatrice Hastings' critical analysis of Vsevolod S. Solovyoff's volume as translated by Dr. Walter Leaf, *A Modern Priestess of Isis*. The Society for Psychical Research, smarting no doubt, under the criticisms of its Report by young Dr. Hodgson on phenomena which he had never seen, and on forged letters by the discharged housekeepers, the Coulombs, all directed against the person of Madame Blavatsky, eagerly seized the opportunity, as Henry Sidgwick apologetically puts it, with not so much desire for "additional proof that she was a charlatan—a question already judged and decided—but rather some explanation of the remarkable success of her imposture." That question had already been "judged and decided" before any investigation had been undertaken or any evidence obtained. It was a question not of any extraordinary phenomena but of the one vast phenomenon of Life itself that decided it for the S.P.R., the point of view whether man was to see Life as a physical phenomenon or a Spiritual reality. Consequently Madame Blavatsky's writings were never mentioned. That was impregnable ground, and although all her many books and writings were before the world in 1895 when Dr. Leaf's translation was published, all the reference to these writings was a charge of plagiarism made by a Mr. Coleman in the Appendix, where he says there is nothing original "in the whole of the heterogeneous mass of materials gathered by Madame Blavatsky from so many sources," though he might have better expressed it in her own words, quoting Montaigne—"Gentlemen, I have here made only a nose-gay of culled flowers, and have brought nothing of my own but the string that

ties them." All this is ignored by the learned gentlemen of the S.P.R. of 1895 and by many other learned gentlemen of the present day who do not want ancient wisdom but sizzling revelations hot off the pan. Mrs. Hastings was first attracted to Madame Blavatsky by the high literary quality of her writings, and thinking that the theosophical world would be eager to support any effort in her defence from the slanders of the past which interest the general public much more than the highest literary genius. But she was mistaken. Members of The Theosophical Societies are not interested in the work of outsiders, and only a few of the F.T.S. responded and it was left to intelligent outsiders to contribute the chief help she had in publishing the two volumes of *Defence of Madame Blavatsky* and the several valuable issues of *New Universe* which dealt with sundry slanders and false accusations hurled at random against the strange figure of the New Truth Bearer. Mrs. Hastings has been kind enough to transfer the copyright of *Solovyoff's Fraud* to myself and it is with pleasure and profit I feel sure that readers of this magazine will enter on its perusal, for they will gain a more intimate knowledge of the real Blavatsky, the guileless, reckless, devoted, trusting, temperamental, patient, toiling, unaccountable, Messenger of the New Age than they may easily find anywhere else. Those who have read the *Defence* volumes and the *New Universe* pamphlets need no assurance of Mrs. Hastings' qualifications for this task. Inspired by her admiration for Madame Blavatsky she may well rest her case in confidence of the verdict.

Mrs. Beatrice Hastings is a writer well known in literary circles, but, having written mostly anonymously, is unknown to the general public. *Everyman* described her as the cleverest woman writer of her day. Victor Neuburg in the *Sunday Referee*, spoke of

her as "the famous critic, star turn of the *New Age* when that paper was by far the best written in London." Another writer could "recall only one other Englishwoman who publishes both in French and English."

THE WAR

I recently turned up an old letter from Prof. E. Whipple, dated May 17, 1918. He was discussing a certain horoscope, and said that no horoscope could be unaffected by the general conditions, for "the times are abnormal and very extraordinary . . . I expect this world crisis will last until about 1943, and that the young manhood of the world will be terribly depleted. If peace negotiations begin within the next year, the wars will break out again after further preparation. In any event there will be social and industrial upheavals, unrest and continual turmoil in the heart of each nation for a series of years . . . Society is now breaking up for a radical re-adjustment, which itself does not understand, and I feel sure the keys are in wiser hands than the mortal. Even Astrology—as now taught and understood—stands mute in the presence of this folding away of the Old Order of things! Nor will the New Order be an Evolution, except in some incidental details. I expect it will be a descent, and New Beginning of something that is very old. Here I do not interpret along Theosophical lines at all, though I have many excellent friends among the Theosophists. Every planet, like this, meets a similar crisis when it must finally be established in its career of moving equilibrium." Professor Whipple was much the ablest astrologer I ever came across, and his prediction that the war conditions would prevail, made in 1918, till about 1943, is unusually apt. Many believe that the European war will be over this year. Prof. Whipple, who was about

85 when he wrote this letter, died very soon afterwards. Regarding the actual war itself, little can be added prospectively to what Prof. Whipple has said. Many good authorities think the European war might be over this year. Both Russia and China have gone on record as to the advantage of an Allied attack immediately on the German armies, especially now when the Germans have engaged themselves with the Russians. Such golden opportunities are rare. But the Germans have calculated and announced their belief that the Allies will not attack before the late autumn, and show their faith by pouring mighty forces against the Russian front of Orel-Belgorod. The Chinese Commander-in-Chief calls for immediate action before the Japanese are able to dig themselves in further in the territories they have invaded. General McArthur has been carrying on an active campaign in the Solomon group and New Guinea and wherever in the air or on sea that the American forces meet them the Japanese show very little capacity for fighting the giant forces of the Republic. With regard to the alleged delay in opening the European invasion, it must be remembered that this is not like a plumber's job where he goes to see what is to be done and then goes back for his tools. All the new military methods rely on absolute efficiency to the last bullet of ammunition and the last ounce in supplies and until the Old Man is satisfied that this is all on the spot and the last private in his place, the Zero hour must wait and the word "GO" be withheld . . . No layman can imagine the infinity of detail that has to be mastered in armies of such magnitude for the moment of attack. So patience is the word for all who stay at home and sleep sound at night. When our armies move, we know the enemy must surrender. Among the unaccountable things that are incidental to a great war, we must place the bitterly

regretted death of General Sikorsky, in an airplane disaster, one of the greatest blows the Allies have received, in the view of Prime Minister Churchill. But Poland is a nursery of heroes, even though the Hun has devastated her homes and torn her national fabric to shreds. If the wrecked and ruined nations of Europe learn the lesson of Brotherhood their blood and tears will not have soaked the earth in vain.

A THEOSOPHICAL WORKER

Mrs. Gertrude M. Lawrence, who is a member of the Toronto Lodge, has been living in Florida since she left Toronto some years ago. The St. Petersburg paper gives an account of her activities there as chairman of Home and Community service of the Gulf Beaches, by appointment of Governor Holland. Her work, it states, has brought the Beaches prominence and praise throughout the county and state for the high efficiency attained in her work and by her committees. Among those expressing official satisfaction and appreciation for Mrs. Lawrence and the reports of her chairmen was Mrs. Ralph Richards, of Clearwater, general chairman of Pinellas County Home and Community service, who recently gave a stimulating talk on the activities in which the various committees were engaged, at the first of a series of regularly scheduled meetings held at Mrs. Lawrence's home at 154-65 Gulf Boulevard. Nutrition, canteen, home nursing, recreation, and consumers' interest fall under Mrs. Lawrence's jurisdiction, as well as the block plan and the canning classes and centre. War work is not new to Mrs. Lawrence. During World War I she organized a chapter of the Daughters of the Empire in Detroit. She was regent of this organization there. A Canadian by birth, Mrs. Lawrence found it easy to gather many of her countrywomen together for active participation in help for the war during those trying days.

Her son, John Lawrence, is now flying on a distant battle front with the R. C. A. F. Between wars, New York City was Mrs. Lawrence's home. She was formerly a widely known concert singer. Before coming to Florida she was studying art in New York. Mrs. Lawrence has a lovely speaking voice, a natural charm of manner, and a quiet, sincere persuasive way, so that when she asks for workers, Beach women can't refuse and they soon find themselves part of her smooth-running, high-powered organization, and really accomplishing things. In a recent letter transmitting her annual dues, Mrs. Lawrence says: "I look forward every month very eagerly for *The Canadian Theosophist* and always I gain greatly from it."

THE MAGAZINES

We have received during the month of June: The Middle Way (formerly Buddhism in England) for May-June; Ancient Wisdom, May; O Teosofista, Brazil, Sept.-October; The Theosophical Movement, Bombay, March; Y Fforwm Theosoffaidd, Cardiff, Wales, May-June; U. L. T. Bulletin 175, London, May; Theosophy, Los Angeles, June; Toronto Theosophical News, June; The American Theosophist, June; The Link, Johannesburg, April-May; Eirenicon, Hyde, Cheshire, England, May-June; The Pilgrim Way, Spring; Canada at War, June; The Theosophist, May; The Kalpaka, Jan.-March; The Indian Theosophist, April; The Bombay Theosophical Bulletin, April; The Christian Theosophist, June-Sept.; Fraternidad, Santiago, Chile, March-April; The Theosophical Worker, April; Lucifer, July; The Pro & Con Vox, July; National Money News, June; The Theosophical Forum, July; Bombay Theosophical Bulletin, March; The Aryan Path, March; The Kalpaka, Oct.-December. These magazines are entered in the order of their receipt. The Indian mails are notably irregular.

REVIEWS

Litany Before the Dawn of Fire

Last month we commended the poem *David* by Dr. Earle Birney, and were not surprised in the following week to see the announcement that it had been awarded the Governor-General's medal as the best poem of the year. Since then an older poem has been brought to our attention which we regret we had not seen before; unfortunately one cannot be omnivisioned. This poem is worthy to take its place in any anthology of the finest Canadian poems, and it is too bad that it has not had greater publicity. It is by Dr. Ernest Fewster and was published as No. 96 of the Ryerson Poetry Chap-Books. *Litany Before the Dawn of Fire* consists of five poems filling 12 pages with some of the loftiest verse this continent has produced, whether the standard be a purely literary one or one of exaltation of thought and aspiration. Quotation does not do justice to the sustained rapture of these poems but we venture to select these lines from the fourth poem, "Litany at Dawn":—

O Mighty One, whose chariot of the sun
Sweeps up the waking sky and makes
new day,

Pour need of thee into my soul
And in my heart awake the three-fold
light!

I listen through the hush of later night
and hear

A voice that calls, so sweet and clear
With revelation of the dawn—
So pure with beauty that my ravished
ear

Cries to my still lips to rejoice;
Cries to my doubting mind that it's thy
voice

Calling within the wilderness,
Thy word of hope for man and beast.
Then at that call my heart's desire doth
wake

In holier hunger for thy comradeship.

O Ever-present Light! Today I would
not sing the past,
Nor yet the future, but the present and
its joy—
Today so rich with promise and with
hope;
So splendidly divine with prophecy—
Today with new glimpses of the truth,
New dreams of beauty, new ideals of
love,
New strength of purpose, aye, new will
To climb the far eternal hills to thee.

Convention and Summer School Addresses

The Theosophical Press, Olcott, Wheaton, Illinois, has issued last summer's addresses at the annual convention and summer school in a subscription edition the price of which is not given. It is a volume of 296 pages and while four of the addresses given are omitted from this volume the 23 that have been printed furnish sufficient evidence of the work of the American T. S. Seven of the addresses are by Mr. Jinarajadasa, three by J. B. Acuna, two by James S. Perkins, two by H. S. L. Polak and one by President Cook. In much that is inspiring and informative in the book we find nothing wiser nor more needed at present than the closing paragraph of Mr. Acuna's second address:—"That eternal mind is at work in The Theosophical Society, and it is also at work in the outside world. Brood over this thought of Justin, one of the first Christians. 'The spirit of God is scattered in all the philosophies of the world.' This is the work that is carried by the Spirit of God, the Holy Ghost, or the third aspect of the Deity. It is carried in all creation, in the creation of all the forms of culture, in all the philosophies, in all religions and churches. The creative fire of the Holy Ghost is used for the modelling of all forms. Therefore, we cannot say that we have that power only within The Theosophical Society; it is abroad in the world, for the world is not outside

the Spirit, but infused with the great power from on high, and the Holy Ghost, brooding on that world, has created the many forms of culture and the numerous civilizations."

Health Hints for Four-Fold Health

This is the 19th volume of The Curtiss Philosophic Book Co. of Washington, D.C. Dr. F. Homer Curtiss is well known in Canada as one of the founders of the Order of Christian Mystics and as a sound body is necessary to a sound mind the present is a sensible and practical guide to right living in matters of diet, elimination and those necessary but simple laws of life which provide the blessing and comfort of good health. It is astonishing how people cling to bad habits of diet and bodily discipline rather than drop them and be well; or how they resort to medicines of one sort and another rather than abandon their evil ways of eating or drinking. Anyone to listen on the radio to the rigmoroles of the drug distributors might imagine that pains and aches were a normal condition. Read Dr. Curtiss's 120 pages and thrive. Let us quote one set of rules on food combinations which are as necessary as the Lord's Prayer to health and are generally agreed upon by the new Compatibility School of Dietetics. 1. Do not combine *proteins*—(meats, fish, egg whites, milk, cheese and nuts) with concentrated starch—(breakfast foods, rice, potatoes, ripe dried beans or peas, macaroni, spaghetti, noodles, bread, crackers, cake, pastry or other white flour products). Any of the non-starch vegetables may be combined with the proteins. 2. Do not combine *proteins* with sweets, except maple sugar and honey, unheated preferred. Tupola honey is recommended for its high percentage of levulose or predigested sugar. 3. Do not combine *starches* with acid fruits. 4. Starches may be combined with any vegetables and with sweets. 5. Proteins combine

with all vegetables and fruit and fruit juices, except the concentrated starches. These rules if observed will cure many troubles, but they won't cure *worry*, which is the cause of more stomach cases of indigestion and other stomach disease than gluttony. We have recently come across people who discovered that things which *they could not eat*, gave them no trouble at all when eaten plain and *with nothing else*. Strawberries and cucumbers were among these things that could not be eaten.

Vitamins

As a supplement to his Health Hints Dr. Curtiss has prepared a 33-page pamphlet on the complex subject of Vitamins which supplies all the information about it which any reasonable person may need. Those who usually follow such a diet as *Health Hints* recommends do not need to bother about vitamins, but there are exceptional circumstances when special supplies of one or another of the recognized vitamins are required in excess. At the same time over-dosing of vitamins can cause grave disorders, so that without expert advice it is safer to supply the needed vitamins through regulation of the foods naturally containing them than to resort to the prepared vitamins on sale at the drug stores. Dr. Curtiss gives abundant advice on these matters and an extensive table of foods with the proportion of vitamins present in vegetables, proteins and fruits of all the varieties from A to G will serve to guide the enquirer.

These two books are to be obtained from The Curtiss Philosophic Book Co., Washington, D.C., *Health Hints* at \$1.50, *Vitamins* at 50c.

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IN CANADA

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OFFICE NOTES

A Maryland subscriber, sending in a renewal, writes: I am enclosing payment of my yearly subscription for *The Canadian Theosophist*, which I would not willingly do without. I admire your freedom of speech and the courtesy in which that freedom is given to all other writers in the C. T. I feel that a definite unity of spirit is always upheld by the C. T.

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Here is how a forthright Californian expresses himself:—"It gives me a headache when folks like Arundale who should know better find fault with Protestantism and find a peaceful haven in Roman Catholicism . . . Protestantism with all its faults has infinitely more true religion than Catholicism, and Protestantism—again with all its faults (real or alleged) gives the

human soul a freer rein than Catholicism has ever done . . . Catholicism makes much ado over the many "sects" into which Protestantism is divided . . . Why not? All these Sects are schools for souls at different stages of development . . . I never bark against Protestantism (again even with all its faults—which I will not always allow), it is surely in my opinion preparing the field for a truer and higher religion to come after, while Catholicism would stifle every effort of the Human Soul"

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Many members of the Theosophical Societies have fallen into the habit of regarding Karma as a first-rate method of avoiding any responsibility for needed action. "Karma will attend to that" is a frequent remark from these side-steppers. They forget that every man is an incarnation of his own Karma and that if he is brought into the presence of conditions that call for action it is his Karma, the result of his own past actions, to take his place in the arena. To shirk the call is just as bad as the plea of Cain, "Am I my brother's keeper?" Karma attends to nothing. Men are the agents of Karma, and it is for them to see that Karma, that is, Justice, is done.

✱ ✱ ✱

Every year we feel constrained by admiration and by the practical advantage to the Society to compliment the Montreal Lodge on its faithful observance of the terms of the Constitution in paying the dues of its members in the first week of July. Mr. W. A. Griffiths, the treasurer has once more sent his cheque for \$90. placing 36 members in good standing. Technically no member is in good standing until he has paid his dues, and is not entitled to hold office nor to receive any of the privileges of the Society while thus in default. We have made a practice of sending the magazine for three months to such

STANDING OF THE LODGES FOR THE YEAR ENDING JUNE 30, 1943

	New Members	Joined on Demit	Reinstated	Left on Demit	Dead	Resigned	Inactive	Total 1942	Total 1943
Calgary .....	...	...	...	...	...	...	...	6	6
Edmonton	4	...	...	...	...	...	...	14	18
Hamilton	3	...	1	...	...	...	3	18	19
Kitchener .....	...	...	...	...	...	...	...	1	1
London .....	...	...	...	...	...	...	...	6	6
Montreal	4	...	2	...	...	...	1	33	38
St. Thomas .....	...	...	...	...	...	...	...	2	2
Summerland .....	...	...	...	...	...	...	1	1	...
Toronto	19	9	8	...	4	...	13	159	178
Toronto West End .....	...	...	...	9	...	...	...	15	6
Vancouver .....	...	...	...	...	...	...	1	20	19
Vancouver Orpheus	1	...	1	...	...	...	6	24	20
Victoria .....	...	...	...	...	...	...	...	2	2
Vulcan .....	...	...	...	...	1	...	...	4	3
Members at Large .....	...	...	...	...	...	...	...	2	2
Total	31	9	12	9	5	—	25	307	320

STATEMENT OF FUNDS—YEAR ENDING JUNE 30th, 1943

RECEIPTS		EXPENDITURES	
Balance from last year	\$ 130.26	Per Capita—Adyar 1941/42	\$ 76.00
Lodge Fees and Dues	790.04	Magazine Cost:	
Magazine Subscriptions	502.74	Printing	\$1,207.35
Donations to Magazine	62.25	Index Vol. xxiii	12.75
Premium on U. S. Bills	9.10	Postage	58.31
Sale of Pamphlets	3.75		1,278.41
Bank Interest	3.72	Membership Cards	4.32
		Stationery	7.56
		Petty Cash and Postage	49.04
		Fire Insurance (3 years)	4.25
		Cash in hand	82.28
	\$1,501.86		\$1,501.86

THE ANNUAL REPORTS

The total membership shows a gain of 13 over last year. This was due to 31 new accessions and 12 reinstatements, less 4 deaths and 25 lapses for non-payment of dues. Of these 13 in Toronto Lodge offset the 19 new members there. Orpheus Lodge, Vancouver, showed the heaviest loss, one fourth of last year's membership having dropped out. Edmonton and Montreal had healthy though small increases. The stagnant lodges are Calgary, Hamilton, London, these having large fields to work in but failing to get results. A change of policy is required locally. Toronto with more than half the membership of the National Society presents the results of persistent effort. The funds show the advantage of voluntary official service. The magazine cost of \$1278.41 was reduced by \$574.09 from subscriptions and donations. These reports were prepared by the Acting Treasurer.

dilatory members but it seems merely to encourage their laxity. Two other of the larger lodges have paid the dues of nine members each—Edmonton and Hamilton, and the smaller centres are usually very prompt.

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Some time ago when our nonagenarian, Mr. Julian Sale, had attracted attention from the Adyar authorities we coupled with his name that of Mr. Edmund Scheuer, one of the worthiest men in Canada. It was painful to read that this aged gentleman had been killed in a collision with a street car in Toronto on Friday, July 2. He was born October 13, 1847, at Berncastel on the Moselle, in Prussia. At 18 he went to Paris and four years later came to Canada and went into business in Hamilton. Here he opened the first Jewish religious school in Ontario. He was instrumental in building the Hughson Street synagogue, the first reformed synagogue in Canada using English prayers instead of Hebrew, and was president of the congregation from 1873 till 1886. Moving to Toronto in that year he took charge of the children's school of Holy Blossom synagogue. He was treasurer of the fund for building Holy Blossom synagogue and in 1892 he founded the first Jewish benevolent society in Toronto. "I have made kindness the ideal of my life, looking on all men as children of God regardless of race, nationality or creed," he declared to be his rule of life, and no man ever lived more consistently by this theosophical standard. He was highly respected in all ranks of life, and had been a member of the Board of Trade for more than half a century. He established himself in the wholesale jewellery business. Married in 1873, his wife died in 1913. He was at all times a practical philanthropist and was first president of the Federation of Jewish philanthropies of Toronto. I can testify personally to his warm appreciation and sympathy with our theo-

sophical platform of universal brotherhood. I well remember his astonishment and pleasure when I called his attention to the Hebrew of the second commandment of the decalogue. Another big-hearted and intimate business friend has also died in the person of J. Frank M. Moodie, on Wednesday evening, June 23. Mr. Moodie met with a terrible motor car accident, the car going at a rapid pace, overturned, and his body was broken and shattered to such an extent that no one but himself with his marvellous physique and iron will could have survived. This was in 1938, and he never fully recovered, the last three years especially being a period of prolonged pain and suffering. He maintained his business energy and was even down town attending to business affairs on the day he unexpectedly and suddenly passed away in the evening. He is succeeded in the presidency of the Sentinel Oil Company by Mr. Simmons. Mr. Moodie was the son of a Methodist minister and was himself a member of the United Church. He found no fault with theosophy, and on one occasion when staying in Toronto about 16 years ago he drove a party of the members of the Toronto Lodge to Oshawa where the general secretary addressed a meeting. After the meeting he remarked, "Nobody could disagree with that." Frank Moodie had the reputation of being one of the ablest oil geologists in Canada. He was responsible for developing the Rosedale Coal Mine, near Drumheller. His son, Flying Officer Kenneth William, was killed in action last December overseas. Norman, his surviving son, is an inspector of naval ordnance at Providence, Rhode Island. His widow and a married daughter also survive.

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Dr. John R. Scotford, in assuming the editorship of the Congregational monthly, *Advance*, devised a new format, weeded the first issue's articles of verbosity, and erected five signposts on his

editorial road: new developments in Christian thought; the post-war world; inter-racial understanding; better architecture for the churches; union between his denomination and the Evangelical and Reformed Church. Many of the churches like this are heading towards theosophical ideals.

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Pittsburgh correspondents write: "Please receive my cheque for continued subscription for your wonderful little magazine. Have enjoyed and profited by it no end. We do hope you can stay in the work many, many years ahead and will say that with great great regret we look on those past years when we had never heard of Theosophy, as is our common experience today, there is no riches outside of it." We receive many simple, natural and sincere messages like this, and are glad to quote one occasionally, if for nothing else than to dispel the false idea so often expressed that Theosophy is too high-brow for ordinary people and *The Secret Doctrine* over the heads of all but advanced students.

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President Mikhail Kalinin of the U. S. S. R., has gone on record for the benefit of Communists on the subject of religion as follows: "We are often told that among our soldiers, especially those of older age, there are believers who wear crosses and recite prayers, whom the younger people ridicule. We must remember that we do not persecute anyone for religion. We believe that religion is a misguiding institution and struggle against it by education. But since religion still grips considerable sections of the population . . . we cannot combat it by ridicule. Of course, if some young people find it amusing, that is not so terrible. But we must not allow it to develop into mockery." This makes it pretty clear that the Soviets are developing along theosophical lines. Their objection is to institutional religion, so dear to all the priesthoods, and such sacerdotally-minded people as the Arun-

dale-Jinarajadasa-Leadbearerized hierarchy at Adyar who have succeeded among other achievements, in keeping the theosophical society out of Russia. But the Russians will find nothing they can object to in *The Mahatma Letters* nor in the philosophic and scientific system of metaphysical thought placed before the world by Madame Blavatsky dealing with phases of consciousness and aspects of life from which institutionalized religion bars the way. The Universe in all its manifestations is governed by law. To ascertain the scope and operation of these laws is the object of wise investigation, and to Live in ethical harmony with them is the plain duty of humanity.

THE GENERAL EXECUTIVE

The General Executive met on Sunday afternoon, 11th July, at 52 Isabella St., Toronto. All the local members, except Col. Thomson, were present. The minutes were read and reports of the acting-treasurer were taken up. The increase in membership, though slight, was commented upon as encouraging, as it has been continuing for three years. The General Secretary announced the publication of Mrs. Hastings' analysis of *The Modern Priestess of Isis* by Solovyoff which will occupy eight pages of the magazine for some months to come. The resolution of protest adopted by the Executive three months ago and forwarded to Dr. Arundale was acknowledged by him, stating he would print the resolution but nothing further. The election of officers resulted in a motion by Mr. Kinman, seconded by Mr. Barr, that the present officers retain their positions, i.e. Mr. Belcher, Secretary; Mr. Smythe, Editor; Miss Crafter, Acting Treasurer. Some discussion followed on propaganda, Mr. Kinman remarking that the participation of the Canadian Army in the War offers a favourable opportunity for placing Theosophy before the public. The Executive adjourned to the first Sunday of October.

LIVES OF ALCYONE ET CETERA

The following letters carry their own reasons for being but the question has been raised why they did not appear sooner. Mr. Cook, president of the American Theosophical Society, wrote asking me why not, as Mr. Jinarajadasa had sent him a copy of his letter. I wrote Mr. Cook: "Replying to your favour of 24th inst., if Mr. Jinarajadasa sent you a copy of his letter to me I need not tell you how foolish he is. I replied to him at once, saying that if he insisted on having it printed my reply would have to accompany it. He has cabled me to print it and so it will appear in our July issue. I fancy he prompted the two letters which appeared in our June issue to which you refer. The E. S. appears never to learn.' The foolishness to which I alluded was Mr. Jinarajadasa continually bringing up Mr. Leadbeater's name and his vicious practices, as he did at one of Mr. Cook's Conventions, as repeated in The American Theosophist at the time, apparently obsessed by the same or a similar complex that the Police Court officials in Sydney diagnosed in Mr. Leadbeater. We would all like to forget these things and bury them with the dead author of all the Alcyone and other follies he committed to print. There is of course a great deal more to be said, which has been said before, but little heeded. The forces that seek to establish the Leadbeater traditions in opposition to the purity, the high-mindedness and lofty idealism of the Mahatma teachings are doomed to fail in spite of their perverse tenacity.

MR. JINARAJADASA EXPLAINS

1st April, 1943.

Editor *The Canadian Theosophist*:— Since you are not only the Editor of a Theosophical journal but also the head of a National Society of The Theosophical Society, it surely is not too much to ask that you give your references to

certain of your statements in the magazine and especially of the following:

"The Lives of Alcyone" were withdrawn from sale at first because the scheming of its notorious author was laid before Mrs. Besant and the volumes lay in seclusion till the hue and cry died down, when financial wisdom prevailed and "the faithful" were induced to buy out the edition."

Bishop Leadbeater is dead and cannot reply to your slander against him, but I can tell you why *The Lives of Alcyone* were suspended in their publication because Dr. Besant herself told me. The following is the statement which gives what she told me:

"After all the lives of Alcyone that were investigated had been put together, the printing was begun at the Vasanta Press. When the Lives that now compose Volume I had been printed, and part also of Volume II up to p. 488, the further printing was suspended in September 1914. The wildest rumours have of course been spread concerning the reason for the suspension. But Dr. Besant herself told me why it was that she stopped the publication of the book as announced.

"The case brought against her by the father of Krishnamurti and his brother ended in May, 1914, by the Privy Council decision in her favour. The two boys were at last free of interference from their father, and the plan which she had formulated of their going to Oxford could now be taken up seriously. Long before the students enter into residence, arrangements have to be made with a tutor of the college selected, as the places for students are limited and especially so in the case of Indian students. With the introductions provided by Muriel, Countess De La Warr, who was acquainted with the head of Christ Church College, Mr. H. Baillie-Weaver had an interview with him regarding entering the two boys.

"But Krishnamurti was nervous that

if he and his brother went up to Oxford after the Lives had been published, they would be "ragged," and much ridicule cast upon them, and also that it would add to the publicity then already considerable about him. Because of this, he asked Dr. Besant if the book could not be held back. As she was in the truest sense of the word his mother, she at once acceded to his request, and countermanded all the plans for immediate publication, even though the pictures for the book had been printed and were ready at Adyar.

"After Bishop Leadbeater left Adyar in 1914, I had to supervise the completion of the work. Though publication was postponed, the second volume was completed very leisurely and placed in the "godown" in sheets, till the Oxford period should be over. As it happened, owing to various difficulties, Krishnamurti and his brother did not go to Oxford after all; and the War came soon after, and all the complications to Dr. Besant's work in India."

I published the above statement in 1938 in my book "*Occult Investigations*." I do not know who is your authority for the statement you have made, but I presume that I who had direct from Dr. Besant herself the facts on the matter, can claim to have more reliance given to me, unless of course you suggest that I am romancing and what I have said is purely a fabrication of mine.

It may also be news to you that Life No. 28 in *The Lives of Alcyone*, unique in the book for its dramatic style, was written by Dr. Besant herself. Not only did she write it, but immediately after, she read it to the members one evening at a "Roof Meeting". As she came to the life's tragic conclusion, where she and Krishnamurti then sisters suffer a terrible martyrdom, she read the conclusion with tears streaming down her face. My informant is the late A. Schwarz, for long years Treasurer to

the Society. I was working in U.S.A. at the time.

Dr. Besant investigated two past lives of Miss Esther Bright, in Alexandria at the time of Hypatia, and in Florence at the time of Savonarola. Miss Bright was present at the time of investigation. She is still with us, so why not ask her.

It was in the summer of 1896 that Dr. Besant and Mr. Leadbeater as he then was made clairvoyant investigations into the conditions of the Mental Plane, the work being done at Boxhill in Surrey. Mr. Bertram Keightley went with them. As he is still with us, why not ask him. Mr. Leadbeater was given the task of describing the investigations, and this he did in the Theosophical Manual *The Devachanic Plane*.

Later that same year the two investigators investigated the early Rounds of our Chain, and Mr. Keightley and I were present as reporters. Once again I say, ask Mr. Keightley. I published my report of the investigations in *Theosophist*, August and September 1911. It was in 1909 that the two made the clairvoyant investigations once again into the early Rounds, which appear as the book, *Man, Whence, How and Whither*. A stenographic report was made of their conversations as they observed and compared notes by the late Don Fabrizio Ruspoli, assisted by Mrs. A. van Hook. As Mrs. van Hook is still living, I repeat once again, ask her.

In the work, *Occult Chemistry*, the complicated and detailed drawings of the disintegrations of 49 chemical elements in that book were drawn by Dr. Besant. The original drawings from her hand are at Adyar, and I shall be glad to show them to you or to your emissary, to substantiate this statement.

I must here mention the clairvoyant research done by Mr. Leadbeater week after week during some nine months for Mr. G. R. S. Mead into the beginnings of Christianity and Gnosticism. I was present on those occasions when I was in

London during the vacations from Cambridge. On a few rare occasions Dr. Besant joined in the investigations. It is on these investigations that Mr. Mead based his brilliant work, *Fragments of a Faith Forgotten*, and his lesser known work, *Did Jesus Live 100 B.C.?* Here are Mr. Mead's words in *Vahan*, April, 1900:

"Speaking for myself, I have had the opportunity of testing many statements of friends who can read the occult records; in hundreds of cases I have checked their statements with regard to dates and facts, where facts and dates were previously unknown on this plane both to my informants and myself. I have, therefore, confidence in accepting their statements with regard to this subject as a reasonable hypothesis which I may be able to verify by research."

You are certainly within your rights to throw into the waste-paper basket all these records of investigations as sheer bunkum. It will be for future generations to judge whether you are right or wrong. But the thesis often enunciated by you that Dr. Besant was, in regard to occult matters, merely the dupe of Bishop Leadbeater is, for anyone who is not wilfully blind to fact, pure myth.

Yours sincerely,

C. Jinarajadasa.

A PERSONAL REVIEW

Saturday, 15th May, 1943.

Dear Mr. Jinarajadasa,

Your letter of 1st April, having been sent by air mail, only reached me on May 4. I have warned correspondents that the regular mail is usually faster than the air mail.

As it happened I was reading the proofs for my article, "Our Deluded Brethren", when your letter arrived, and I will refer you to what I have said there as the best reply I can make to your questions. Apart from that, your letter rather amazes me. You are a man of considerable intelligence, and in

scholarship no doubt far ahead of my own humble achievements. But why do you not use your common sense? You are behind the times altogether, not only in your estimate of the value of "The Lives of Alcyone," but also in the results of discussions of its origin and publication. Of course if you have only heard of these things now for the first time, your indignation and your surprise may be pardoned, but the statements were made years ago when the authorities to whom you refer were not dead but alive, and as they evidently then considered it inexpedient to contradict them, you are obviously somewhat belated in attempting to do what they omitted to do. Under these circumstances, and as you are a Dickensian student you will appreciate Mr. Justice Stareleigh's ruling that "What the soldier told you is not evidence."

With regard to your statement regarding the late Mr. Mead, I can only say that he was a most honest and scrupulous worker, and it is inconceivable to me that he would take all the credit for such a book as "Fragments of a Faith Forgotten", when he owed, as you allege, so much to others. Your statement reminds me of an incident of some twenty years ago, when the late Dr. A. D. Watson, in commending a psychic he had been impressed with, told me this psychic had revealed entirely new facts regarding the death of Shelley who, he said, had been murdered, and he had obtained confirmation of this. Where did you get the confirmation? I asked. From the Encyclopedia, he replied. And why should the psychic not have found it there first? I wanted to know. Two years later Dr. Watson told me that he had come to see that I was justified in my suspicions. It is not for me to speculate upon the possibility that after further consideration you might find yourself having to decide whether Mr. Leadbeater's scholarship might not excel his clairvoyant ability. Mr. Loftus

Hare had no difficulty about such a choice.

With regard to Mrs. Besant having contributed a chapter to the "Lives" I can see nothing remarkable about this. She was capable of many forms of authorship, and the functions of the novelist are clearly due to the inspiration of the Astral Light. Kipling wrote "The Finest Story in the World."

What amazes me most is the fact that you, who profess to be a Buddhist, should base your Theosophy and Occultism on blind belief. The Lord Buddha has warned us not to believe anybody, nor to accept authority or tradition or scripture for any statement unsupported by our own reason and experience.

As long ago as 1911 Dr. Buchanan, an occultist not associated with the Theosophical Society, who had come to know me through Theosophical writings that I contributed to a popular weekly for twelve years, warned me of the invalidity, to say the least, of the "Lives," and pointed out what any occultist should have noted, that the persons listed were jumped about from ray to ray without any continuity, when it is imperative that they continue their evolution on the ray to which they belong, or else go back to the beginning and start all over again. Dr. Buchanan met H. P. B. when he was surgeon on a P. & O. liner and endorsed her mission and her teachings.

With regard to the "Lives" and all concerned with them, does it not impress you that the man most concerned, Mr. Krishnamurti, repudiates the whole set-up? Not to make too long a story of it, do you not think that apart from everything else, the emphasis laid upon personality, the appeal above all to the personal and ephemeral on which the "Lives" rest, vitiates the entire work and proves it to be the work of destructive forces, and not the expression of Eternal Ideals?

With regard to the information ob-

tained from Adyar, most of it is first hand. For example, about twenty years ago a young man came to see me in Toronto who was a member of the Order of Service. He showed me two letters from Mrs. Besant in which she addressed him as "Son" with affectionate terms begging him not to desert the work without due consideration. He was in a sorry state of mind as can well be imagined in a young man who found all his ideals shattered. He described to me the "shannaniging" (If you will excuse our American term) which had been going on with the "Lives of Alcyone", which ought to be familiar to you from Ernest Wood's book, which doubtless you have read. This young man had had his own experience of the deceit and imposture of Mr. Leadbeater and it almost broke his heart. I comforted him in almost the same terms which afterwards I found Mrs. Besant had used in 1906, and which I may recall to your memory. Remember, this was years before "Is This Theosophy?" was published. We talk about cruelty in the War and by our enemies, but the mental cruelty from which that young man suffered, and not alone, was one of the things that convinced me more than ever that the "Lives of Alcyone" had an evil origin.

Other evidence was sent me before Wood's book came to hand. My thought about it was of wonder why he hesitated so long before telling the truth. Mrs. Besant herself supplies the reason in her letter of June 9, 1906. As a Dickensian you should remember the date. And when you ask me if I suggest you are romancing or fabricating, Mrs. Besant's explanation is the only one I know of that covers the situation. I might quote the whole of page 13 of her letter, but will confine myself to a portion:

"On the path of occultism there are dangers that do not threaten the dwellers on the plains, and one of these is the awful power of glamour, used by

the Brothers of the Shadow, to delude the climber. Only the uttermost purity and truth give them no platform from which to work, and in which of us are to be found perfect purity and truth? Not in myself, I know, though I strive after them, but have not yet reached them."

I wonder myself how a man of your intelligence can resist the appeal of later pages of this notable and noble letter. Speaking of the Blessed Masters she writes:

"If They interfered too soon, They would rob us of our lesson, keep us purblind, and dwarf our growth. In the long run Their patience means our greatness, and They can afford to wait for strong men. What is the failure of one life? Judge has fallen on this perilous path of occultism; Leadbeater has fallen on it; very likely I too shall fall, but we shall all come back and work again. If the day of my fall shall come, I ask those who love me, not to shrink from condemning my fault, not to attenuate it, or say that black is white; but rather let them lighten my heavy karma, as I am trying to lighten that of my friend and brother, by saying that black is black, by proclaiming the unshaken purity of the ideal, and by declaring that the fall of an individual leaves unshattered their trust in the Masters of Purity and Compassion. On that rock we rest."

Are you willing to proclaim black is black and white is white? I have treated your letter to the Editor as a personal letter to myself, and you will understand that if you still wish me to print your letter it will be with this reply. I write in good faith as to a brother Theosophist who should be zealous in the spread of the message H. P. B. brought to us. When Mrs. Besant refused to listen to Mr. Martyn, her own trusted official, telling her that the evil still existed, the glamour that she gave warning of enwrapped her, and she too fell as she

feared. The ways of karma are subtle. It might lie with you to remedy all the evil, cast out the unclean thing, and set the Adyar Society on the ancient path of wisdom, erecting a standard, as Washington said, "to which the wise and the honest might repair," or, as the Maha Chohan wrote, that would attract the best minds of the age. Sincerely and fraternally yours,

Albert E. S. Smythe.

One of the privileges of living in the Twentieth century is the opportunity of allying oneself with the Theosophical Movement originated by the Elder Brothers of the Race, and of making a conscious link, however slender, with them. Join any Theosophical Society which maintains the tradition of the Masters of Wisdom and study their Secret Doctrine. You can strengthen the link you make by doing service, by strong search, by questions, and by humility. We should be able to build the future on foundations of Wisdom, Love and Justice.

THEOSOPHY UP TO DATE!

EVOLUTION: As Outlined in The
Archaic Eastern Records

Compiled and Annotated by Basil Crump.

H. P. BLAVATSKY: A GREAT BETRAYAL

A protest against the policy and teachings of The Theosophical Society introduced since the death of Madame Blavatsky.

**H. P. BLAVATSKY: HER LIFE AND WORK
FOR HUMANITY**

A vindication, and a brief exposition of her mission and teachings.

BUDDHISM: The Science of Life.

By Alice Leighton Cleather and Basil Crump.

This book shows that the Esoteric philosophy of H. P. Blavatsky is identical with the Esoteric Mahayana Buddhism of China, Japan and Tibet.

THE VOICE OF THE SILENCE.

Translated and Annotated by H. P. Blavatsky.

A faithful reprint of the original edition with an autograph foreword by H. S. H. The Tashi Lama of Tibet. Notes and Comments by Alice L. Cleather and Basil Crump. H.P.B. Centenary Edition, Peking, 1931. Third Impression.

The above may be had from The H. P. B. Library, 348 Foul Bay Road, Victoria, B.C., or The O. E. Library, 1207 Q Street N.W., Washington, D.C., or from The Blavatsky Association, 26 Bedford Gardens, Campden Hill, London, W. 8, England.

SOLOVYOFF'S FRAUD

Being a critical analysis of the book "A Modern Priestess of Isis" translated from the Russian of Vsevolod S. Solovyoff by Walter Leaf.

By BEATRICE HASTINGS

NOTE

Perhaps the most difficult task for a critic would be to analyze a semi-autobiographical book by a man who had been born sane and become a lunatic; and next, a book by a man who deliberately did what the lunatic would do unconsciously, namely, juggle with a mixture of truth and falsehood. At first sight, the thing reads true, being connected with real persons, places and circumstances; one may feel that there are gaps, but only close examination by the light of some related evidence will reveal the gaps and, also, the flimsy stuff used to hide them. The new evidence is usually some suppressed document, and then dates come into play and presently the whole thing falls to pieces. The position of a person accused by one of these juggling scoundrels must be hopeless unless the person happens to possess, or to come into possession of, vital documents and can pull the charge up on dates. Time and freedom to search are the necessary factors—and our "expeditious" legal justice must have expedited many an innocent under the gallows who might have cleared himself if given the time. Circumstantial evidence should condemn no-one.

In the case of Madame Blavatsky, accused by Solovyoff, the documents proving Solovyoff a liar and so debased that he was willing to accuse himself falsely of feigning sympathy during nearly two years in order to trap and destroy morally a friend—the documents were in existence and were preserved, to be produced and to clarify the Plain Tale. He thought himself safe when he wrote his book. Madame Jelihovsky, the sister of H.P.B., had

burned all, as she fancied, of H.P.B.'s Russian correspondence. But Madame Blavatsky had sent to Colonel Olcott part of her correspondence with Solovyoff, and Olcott produced these letters when Mme. J. entered into a fight with Solovyoff for her sister's memory. The letters are conclusive in substance, tone and date.

They show Solovyoff as an ambitious aspirant to occult knowledge and powers, ready to believe himself fitted to lead the Society along with H.P.B., if only she would trust him, despising all the other Theosophists; and a lively chapter might be written on his jealousy of Olcott, Sinnett, Hartmann and anyone who seemed to enjoy Madame Blavatsky's confidence. His fury at being rejected is at the bottom of his book, a personal disappointment exasperated by the fear that men like Richet and Myers might be smiling at his defeat since they knew that he had actually sent in his resignation to the S.P.R. and championed Blavatsky. Richet and Myers, however, had themselves something to cover up in this respect, especially Myers, and they received back with open arms their companion in misadventure, accepting from him what was their own excuse for visiting Madame Blavatsky, namely, scientific duty to research even when one suspects imposture. I say "excuse", for they ran away with such a scurry as to measure very perfectly their primitive interest, even enthusiasm. Professor Richet visited Madame Blavatsky four times in the spring, 1884, and so late as Oct. 8th, 1885, and after the S. P. R. had published Hodgson's first report in July, he was still open to conviction. Such an attitude is, of course,

commendable; where Richet failed was in accepting finally what was nothing but a police report in place of a scientific investigation. The neurotic Solovyoff came in as a handy *paratonnerre* for these men of wide reputation and no doubt their coddling flattery sent him far along the road where he ends for posterity as a criminal liar and traitor, even to himself.

It soon becomes clear to the critic that there are really two books in this book: one, Solovyoff's first true impressions, and the other, falsehoods worked in later to condemn Madame Blavatsky. I should judge that he wrote the book originally some time during his frequentation of her and meant it to be—Ye Historie and Magnification of Saint Solovyoff, Mystic and Occultist. The magnification having failed to come off, he turned the book into a denunciation of Madame Blavatsky and himself into a scientific researcher and a saviour of Christian Russia from the "miasmatic exhalations" of Theosophy.

I cannot here undertake to reproduce all the data I have gathered to refute the mis-statements and lies in Solovyoff's book; my margins are marked from cover to cover and a volume twice this size would scarcely suffice to deal with the matter in detail. I propose, therefore, to take the chapters in order and make from them two books, one "The Plain Tale" and the second, "The Plain Tale as Perverted by Solovyoff." I will examine them at length or briefly according to their importance. In a prefatory note to the book, Professor Henry Sidgwick of the S.P.R. writes: "When the contents of Mr. Solovyoff's book became known to the Council, it seemed clear that certain portions of it—especially the accounts of the events at Wurzburg described in chaps. xviii-xx . . . constituted an important supplement to the statement of the results of an inquiry into 'Theosophical phe-

nomena' carried out by a Committee of the Society in 1884. Our original idea was to publish a translation of these portions in the supplement to our *Proceedings*: but on further consideration it seemed to us clearly desirable, if possible, that the greater part of Mr. Solovyoff's entertaining narrative should be made accessible to English readers."

We all, all who believe that justice is more than a word, are indebted to the S.P.R. for making the book accessible, although one might be excused from sharing the frivolous glee of Sidgwick the medium-hunter at adding yet another victim to his list. It happens that the chapters noted by the learned Professor are just those that suit me entirely and I shall spend some space on them, offering in advance to the present members of the S.P.R. my—condolences.

THE PLAIN TALE

As told by Solovyoff himself, by letters and documents, all being printed in his book, "A Modern Priestess of Isis," translated by Walter Leaf on behalf of The Society for Psychical Research and published by Longmans, 1895.

CHAPTER I.

"In May 1884, I was living in Paris, and planning some works, belletristic or otherwise, which should touch on certain little-known subjects; on the rare, but in my opinion real, manifestations of the imperfectly investigated spiritual powers of man. I was occupied, among other things, with mystic and so-called 'occultist' literature.

"As I was going through my notes from the Bibliothèque Nationale, there came into my mind the very interesting narratives of Radda Bai, in other words of Madame Blavatsky, published in the *Russky Vyestnik* under the title of *From the Caves and Jungles of Hindostan*, which had been read with so much interest in Russia. The subject of my

studies was closely connected with the essential motive of these narratives.

"Should I not make up my mind in earnest?" I thought. "Should I not start for India, to see our wonderful country woman, Madame Blavatsky, and convince myself in person as to how far the marvels of which she speaks are in accordance with fact?"

"Just at this time a friend showed me a copy of the *Matin*, and there, among the news of the day, was an announcement that the famous foundress of the Theosophical Society, H. P. Blavatsky, was in Europe; that a day or two before she had arrived in Paris from Nice; that she had settled in Rue Notre Dame des Champs, and would there receive anyone who was interested in the theosophical movement that she had set on foot." (p. 10.)

"I immediately wrote to St. Petersburg to Mr. P., who, I knew, was in correspondence with Madame Blavatsky. I begged him to acquaint her at once with the fact that a certain resident in Paris would like to make her acquaintance, but would not do so until he had first received her consent.

"A few days after, much sooner than I could have expected, I received an answer from St. Petersburg, informing me that H. P. Blavatsky expected me and would receive me whenever I liked.

"It was not without some emotion that I went to the Rue Notre Dame des Champs, selecting an hour that I thought would be the most suitable, not too early and not very late. During the time while I was awaiting my reply from St. Petersburg, I had quite electrified myself with the idea of the interesting acquaintance that I was about to make.

"Though I had not in my possession the *Caves and Jungles of Hindostan* I remembered it from beginning to end, and felt all the fascination of this skilful narrative, that combines realism with the most wonderful mystery . . .

"The coachman stopped at the number I had told him . . . In answer to my inquiry the concierge showed me the way . . . A figure in an Oriental turban admitted me To my question, whether Madame Blavatsky would receive me, the figure replied with an 'Entrez, monsieur', and vanished with my card

"The door opened, and she was before me; a rather tall woman, though she produced the impression of being short, on account of her unusual stoutness. Her great head seemed all the greater from her thick and very bright hair, touched with a scarcely perceptible grey, and very slightly frizzed, by nature, and not by art, as I subsequently convinced myself.

"At the first moment, her plain old earthy-coloured face struck me as repulsive; but she fixed on me the gaze of her great . . . eyes, and in these wonderful eyes, with their hidden power, all the rest was forgotten.

"I remarked however that she was very strangely dressed in a sort of black sacque . . .

"She received me so simply, affectionately and kindly, it was so pleasant to me to hear her Russian talk that . . .

"At the end of a quarter of an hour, I was talking to Helena Petrovna as though she were an old friend, and all her homely coarse appearance actually began to please me. And her eyes gazed at me so graciously, and at the same time pierced me so attentively.

"I explained to her that it was not mere idle curiosity that had brought me to her; that I was busied with mystic and occult literature, and had come for an answer to many questions of the greatest seriousness and importance to myself.

"'Whatever it was that brought you to me', she said, 'I am exceedingly glad to make your acquaintance—you see I am a Russian—and if you come on serious matters besides, you may be sure

that I shall be entirely at your service. Where I can, I will help you with delight.'

"As she spoke, she laughed a good-humoured kindly laugh.

"You will have to begin at the A B C, Helena Petrovna. All I know about yourself and your society is what you have yourself published in the *Russky Vjestnik*.'

"Well, my little father,' she went on, 'since that day, "much water has flowed down". At that time, our society was scarcely hatched from its egg; but now!'

"Then she began eagerly to tell me of the successes of the theosophical movement in America and India, and, in the immediate past, in Europe as well.

"Are you here for long?" I asked.

"I do not know myself yet; the master sent me.'

"What master?"

"My master, the teacher, my Guru; you may call him Gulab Lal Singh, from the *Caves and Jungles of Hindostan*.'

"I remembered this Gulab Lal Singh in every detail; the mysterious being . . . a being who had attained the highest degree of human knowledge and produced the most marvellous phenomena . . .

"Helena Petrovna spoke of this master of hers with entire simplicity, as though of a most ordinary phenomenon . . .

"Helena Petrovna,' I said, 'listen to me, and if you have the power of gazing into a man and seeing him as he really is, you may convince yourself how far my words are serious. I come to you in all honesty, without any mental reservations, with a great spiritual problem; I come to you to obtain the fulfilment of what you promise, of the allurements you hold out in your *Caves and Jungles of Hindostan*. If you can answer this my spiritual question seriously, promise me to do so; if you cannot, or will not, it shall be all the same, we will remain

friends, as fellow-countrymen and brothers of the pen' . . .

"She did not answer me at once, but gazed into my eyes enigmatically and long with her bright magnetic gaze, and then solemnly said, 'I can', and stretched me out her hand . . .

"Now my good fellow-countryman . . . Listen.'

"She made a sort of flourish with her hand, raised it upwards, and suddenly I heard distinctly, quite distinctly, somewhere above our heads, near the ceiling, a very melodious sound like a little silver bell or an Eolian harp.

"What is the meaning of this?" I asked.

"This means only that my master is here, although you and I cannot see him. He tells me . . . that I am to do for you whatever I can.' . . .

"She looked me straight in the eyes, and caressed me with her glance and her kindly smile. 'So there, sir.'

"Involuntarily I liked her more and more. I was attracted to her by a feeling of instantaneous sympathy . . .

"Do you speak English?" she asked me.

"Unfortunately, no. I once took lessons in the language, but now I have almost forgotten it.'

"What a pity! Well, we must get on without it somehow, and you can set about learning it.'

"Yes, certainly.' . . .

"Stay, I will introduce you at once to Mohini, a young Brahmin who has come here with me,' said Helena Petrovna. 'He is a *chela*, a disciple of another Mahatma . . . an ascetic sage like my master, but much more communicative.'

"Mohini,' she cried; and in a moment, the door of the next room opened, and gave admission to a rather strange young man. From his appearance he seemed to be not more than twenty-five to twenty-seven years of age. His figure, that was narrow-

shouldered and not tall, was clad in a cashmere cassock; his thick blue-black wavy hair fell to his shoulders. The upper part of his bronze face was strikingly handsome—a wise forehead, not very high, straight eyebrows, not too thick, and most magnificent velvety eyes with a deep and velvety expression . . .

“Madame Blavatsky raised her hand, and Mohini bowed himself to the earth . . . as though to receive her blessing. She laid her hand upon his head, he raised himself and bowed to me with the greatest courtesy” (p. 11 et seq.)

[Madame Blavatsky explains that CHELAS never shake hands. Solovyoff leaves Mohini standing “looking now at me and now at Helena Petrovna”. . . Presumably, Mohini retired, for a lengthy conversation goes on in Russian, Madame Blavatsky explaining to Solovyoff the aims and ideals of the Theosophical Society. “First of all you must know that the aim of our universal brotherhood is perfectly devoid of any political character, and that the society in no way interferes with the religious or other convictions of its members. Our problems are purely scientific, we bring back from darkness and oblivion the mighty and ancient doctrines of the East”.]

“ . . and from her words it appeared to be a really beneficent and intensely interesting institution. The inexhaustible treasure of ancient doctrines, hitherto jealously guarded in the mysterious sanctuaries of India by the sage Raj-Yogis, and completely unknown to the civilized world, was now, thanks to her communications with the Mahatmas and their confidence in her, being revealed to Europeans. The world was to be renovated by the true knowledge of the forces of nature” . . .

“I had remained too long already, and so took my leave.

“Now you will come again? When?”

“When you command me.”

“Then I command you to come back every day if you like. Make the most of me while I am here, you will never be

in my way; if I want to work, I will tell you so, I shall not stand upon ceremony. Come and see me to-morrow.”

“To-morrow is impossible, but I will come the day after, with your permission.”

“Come rather earlier”, she called out to me, when I was already in the lobby and Babula was opening the door on to the staircase.

“I went home with a somewhat confused impression . . .

“How came it that this old ill-favoured woman had such a power of attraction? . . . I felt one thing: that I was drawn to her, that I was interested in her, and that I should look forward with impatience to the hour when I should see her again . . . Madame Blavatsky appeared as the one fresh and living interest in this lonely life.” (P. 18 et seq.)

CHAPTER III.

(Chapter II belonging to the *Perverted Tale*.)

“In two days I did in fact go to see Helena Petrovna, and at her request, a good deal earlier, that is to say between eleven and twelve . . .

“Welcome, welcome,”—she rose a little to meet me and held out her hand; “please take a chair and come and sit here a little nearer. I am amusing myself with a little patience, it is my favourite occupation.”

[Note: This is the one and only instance I have found of Madame playing patience in the morning. Actually, at this period, she was busy with the French translation of “Isis Unveiled”, a colossal task, and unlikely to be playing patience. However, let the account pass as not, at least, reflecting on her integrity. B.H.]

“I felt as though from this Indian miracle-worker, in this Rue Notre Dame des Champs, there came a fragrant atmosphere of an old-fashioned Russian country-house. This American Buddhist, who had been away from Russia . . . among unknown people, was an incarnation of the type of the

old-time Russian country-lady of moderate means, grown stout . . . Her every movement, her every gesture and word were full of the true "Russian spirit" . . . I quite expected the door to open and some such housekeeper as Matrena Spiridonovna to come in for her mistress's orders. The door did open; but in came . . . Babula.

"He gave Helena Petrovna a letter in silence. She asked me to excuse her, opened it and glanced through it, and I could see by her face that she was pleased. She even forgot her patience, and carelessly mixed up the cards. She began to talk about her "universal brotherhood" and captivated me by her account of the interesting materials accessible to members of the "society" who wished to acquaint themselves with the most ancient literary monuments of the East, hitherto unseen by European eyes . . . She exclaimed, "My God, what wonderful, what amazing subjects for a novelist or a poet! It is an inexhaustible spring! If I were to show you ever so little of this treasure, your eyes would start out of your head, you would clutch at it."

"And is it impossible thus to clutch at it?" I asked.

"For you, it is impossible; you are a European, and the Hindus, even the most advanced, the wisest, cannot make up their minds to trust the Europeans."

"In that case, what becomes of the 'universal brotherhood'?"

"The brotherhood is founded precisely in order to do away with this want of confidence; the members of the Theosophical Society cannot mistrust one another; they are all brothers, to whatever religion and race they belong. Of course, all will be opened to you, all our materials, if you become a theosophist'.

[Note: Again, highly unlikely; there are many records of Madame Blavatsky's method of trying the sincerity of applicants by putting

difficulties in their way, but I only know of another instance where she is said to have "fished" for a member, and the member being Madame Coulomb, the testimony is not conspicuously favourable to confirmation of Solovyoff's assertions.]

"Whether I shall ever become a theosophist I do not know; for in order to make up my mind to it, it is essential that I should learn myself in my own person, just what it is that you mean by this wide and lofty name; but as your society is nothing secret, and as it is neither religious in any sectarian sense, nor political, but purely scientific and literary, I do not see why I should not become a member, when you have explained its constitution."

". . . She took up a printed copy of the Rules of the Theosophical Society lying on the table; and I went through it with her from the first word to the last. From these rules, I could not but assure myself that the society actually enjoined on its members not to interfere with the consciences of others, to respect the beliefs of their brethren, and not to touch on religion or politics. Every member was bound to strive for his own spiritual perfection, and all had to help one another, both spiritually, and as far as possible, materially. As for the scientific work of the society, there stood in the foreground the study of the Aryan and Oriental literatures, and the remains of ancient knowledge and belief, and also the investigation of the little-known laws of nature and the spiritual powers of man.

"Finding that there was nothing whatever in these rules which could be considered in any way prejudicial, I repeated that I was ready to join the society." (pp. 23-27)

CHAPTER IV.

"The secretary of the Paris Theosophical Society was Madame Emilie de Morsier, a niece of the well-known Swiss philosopher and theologian, Ernest Naville . . . At our first meet-

ings we somehow felt a mutual antipathy; but subsequently, after Madame Blavatsky's departure, we drew together . . .

"Madame de Morsier had received from Madame a friendly missive and some dried rose petals—the "occult" gift and, so to speak, the benediction of Mahatma Koot Hoomi When Madame Blavatsky came to Paris . . . Madame de Morsier . . . became the most active and eager member of the Theosophical Society.

CHAPTER V.

"When I arrived two days later at the Rue Notre Dame des Champs, Helena Petrovna came to meet me and exclaimed: 'Olcott has come to see him at once.'

"And I saw the elder brother of Madame Blavatsky's trusty companion, a low-labourer, the president of the Theosophical Society. His appearance produced on me at once a very strong impression. He was a man of about fifty years of age, of medium height, robust and broad, but not fat; from his energy and vivacity of movement, he looked anything but an old man, and showed every sign of strength and sound health. His face was handsome and pleasant and suited his bald head, and was framed in a full and perfectly silvered beard. He wore spectacles . . .

"From the first, he showed me the greatest friendliness and attention. He spoke French very tolerably, and when Helena Petrovna went away to write letters, he took me into his room . . . and began to talk about phenomena and Mahatmas." (pp. 36-38)

[This may be so; but Solovyoff describes Olcott as talking without reserve to him, a complete stranger, and we have to note that Olcott never admitted having seen his Master, even to A. P. Sinnett, until after more than a year's close friendship.

Olcott's presence supplies a possible date. Solovyoff's narrative is hopelessly confused and almost dateless anywhere. Olcott came to Paris

on May 18th for two days, then he returned to London and came back again on June 1st. Solovyoff represents him as being there continuously! The following paragraph, introducing Madame Blavatsky's relatives is also misleading:]

"I was surprised to find myself busy with some urgent work, when I received a note from Madame Blavatsky to tell me that two of her relatives had arrived and wished to see me on my acquaintance . . . Helena Petrovna was in such a bright happy mood that my visit was delightful . . . to see her plunged into the unforgettable and loved atmosphere of her domestic reminiscences. When we were alone together, she talked only about her dear guests, and I shall call Miss X, the elder sister of Madame Y. Helena Petrovna is very much attached to the elder sister, Miss X, . . . who is the president of the N. N. branch at N. N. (Novgorod).

"I have the very best proof, and I said Helena Petrovna, that she knows nothing whatever in the Theosophical Society that is not the science of a Christian. Helena Petrovna is a very kind and severe Christian, and she is our honor and president at N.N.'

"With Madame Y, a middle-aged widow, Helena Petrovna . . . was on much less friendly terms; treating her rather patronizingly, *de haut en bas* Still Madame Blavatsky was greatly pleased at her arrival . . . Her frankness of manner put us on an easy footing, and at the time I liked her . . .

It is a matter of course that it was extremely interesting to me, out of more than mere curiosity, to make out the attitude of these two near relatives of Madame Blavatsky with respect to her work, the society, the Mahatmas and phenomena . . . From their wonderful stories I could only conclude that the life of their whole family simply teems

Translated by George of the Foundations of Theosophy (1908), by Theosophical Press, 1913.

with mysteries of all sorts. As for Helena Petrovna, various phenomena had occurred with her from her youth." (pp. 39-42)

"Some days after the arrival of these ladies occurred 'the phenomenon of the letter.' Helena Petrovna had persuaded me to submit myself to a magnetic seance by Olcott, and I was to come for the purpose every two days at twelve o'clock. I came once and found several persons in the little drawing-room."

[Account of this phenomenon. From the Private and Confidential Report of the Society for Psychological Research, Dec. 1884, p. This account, like so much else that tells heavily in favour of Madame Blavatsky, is omitted from the Second Report, Dec. 1885. As the account was copied into the First Report from "Light", we may conclude that the Committee of the S. P. R. who were then investigating phenomena connected with the Theosophical Society were sufficiently impressed both by the phenomenon and the array of witnesses. The mystery of this First Report may never come to light, but evidently it was composed and probably in the press before Madame Coulomb produced the bundle of idiotic letters ascribed to Madame Blavatsky and asserted that she herself had been an accomplice in fraud. It looks as if the First Report had been in fact already set up in type and that no interference could be made in the arrangement of the Appendices, of which this account is Number Thirty Five; but, above many of the appendices we find remarks, apparently inserted late in the day, all tending to make it appear that the Committee had been from the first highly suspicious of the Theosophists and very wide awake. Some of these remarks pass all that Madame Coulomb herself ever said for sheer absurdity. I quote an instance that I gave in "New Universe", No. 3, p.

"Case 16. PROFESSOR SMITH'S 'NO CHANCE' LETTER. (Refer Vol. 2. "Defence of Madame Blavatsky", p. 51.) Prof. Smith: 'She then desired us to sit down and in so doing took my hands in both of hers. In a few seconds, a letter fell at my feet.' (Quoted in First S. P. R. Report.)

"Committee's remark: 'There is the additional possibility in this case that Madame Blavatsky may have thrown it.'

"Even if she had only thrown it with her disengaged feet without the Professor seeing her, that would have added SOMETHING to her title to permanent remembrance."

The S.P.R. adjudged H.P.B. a title to permanent remembrance as an impostor. As I write elsewhere the remembrance will be permanent, but not on those grounds.]

(From *LIGHT* of July 12th, 1884.
Quoted in the *First Report*.)

OCCULT PHENOMENA AT PARIS

"The undersigned attest the following phenomenon. On the morning of the 11th of June, instant, we were present in the reception-room of the Theosophical Society at Paris, 46, Rue Notre Dame des Champs, when a letter was delivered by a postman. The door of the room in which we were sitting was open so that we could see into the hall; and the servant who answered the bell was seen to take the letter from the hands of the postman and bring it to us at once, placing it in the hands of Madame Jelihovsky, who threw it before her on the table around which we were sitting. The letter was addressed to a lady, a relative of Madame Blavatsky, who was then visiting her, and came from another relative in Russia. There were present in the room Madame de Morsier, Secretary-General of the 'Société Théosophique d'Orient et d'Occident', M. Solovyoff, son of the distinguished Russian historian, an attaché of the Imperial Court, himself well-known as a Writer; Colonel Olcott, Mr. W. Q. Judge, Mohini Babu, and several other persons. Madame Blavatsky was also sitting at the table. Madame Jelihovsky, upon her sister (Madame Blavatsky) remarking that she would like to know what was in the letter, asked her, on the spur of the moment, to read its contents before the seal was broken since she professed to be able to do so.

(To Be Continued)

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