

# THE CANADIAN THEOSOPHIST

---

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document.

---

VOL. I. No. 6.

TORONTO, AUGUST 15, 1920.

Price 10 Cents

---

## HELENA PETROVNA BLAVATSKY

It has always been the business of the opponents of progress and liberty to vilify, traduce, slander, and if possible overthrow the messengers of wisdom and love. In every age they have been persecuted and martyred, and in our own day, when martyrdom is somewhat out of date, what could be done to discredit the author and her work was done by those who dreaded the publication of *The Secret Doctrine*. The young man of 22 who was sent to India by the Society of Psychical Research to report on the remarkable woman who had caused such a sensation there; who made his report without having met her, and on the strength of purchased evidence from dismissed servants; lived to become a convert to spiritualism and to profess belief in miracles and phenomena far more sensational than anything he had sought in the first place to discredit; fairly represented the public attitude of his day. Dr. Hodgson admitted privately on later occasions that if he had known more he would have made a different report, but he never had the courage to revise the statement that even yet is left to gull the people who do not take the trouble to read its incredible pages. The brilliant woman who impressed all India, who won the friendship of Lord Lytton, then viceroy, and was a welcome guest at Government House, who kindled the flame at which Marion Crawford and Kipling and many others lit their lamps, at whose feet in Avenue road in London subsequently there sat Arch-

bishop Benson's wife and her three sons, Oliver Lodge, and many another, eminent beyond mention; who was described by Professor Corson as the most remarkable person he had ever met in the course of a long, far-traveled and widely experienced life, needs no defence, not even against the charge of being a Russian spy—she, who spent her life for liberty! But those who owe her so much occasionally desire to pay her a tribute of esteem and affection.

Madam H. P. Blavatsky, had she lived, would now have celebrated her 89th birthday, as she was born on August 12, 1831, but she died on May 8, 1891. She left behind her a body of literature, which, in conjunction with the other work she did and the movement she started in 1875, was the main factor in turning the scale against the materialism and irreligion into which the world had lapsed. In 1874 Prof. Tyndall had made his celebrated Belfast address, asserting that in matter he found the "promise and potency of every quality of life," and consciousness had come to be regarded as a secretion of the bodily organs, like bile! In 1877 Madam Blavatsky published the two volumes of "*Isis Unveiled*," which at once stirred the literary, philosophic and religious worlds to their depths. "Who that ever read Plato and fathomed his *To 'On*, 'whom no person has seen except the Son,' can doubt that Jesus was a disciple of this same secret doctrine which had instructed the great philosopher?"

was the question (p. 38—9, Vol. II.) which struck the new note of religious unity in the world.

It is this note of unity which is the special message which Madam Blavatsky had to bring, and distinguishes it from the rest. Others may oppose, but she is all-embracing. Opponents and helpers alike belong to the great unity. Many new sects and systems have arisen in recent times. They all profess to be unique. Even the Theosophical Society, which Madam Blavatsky founded, has split up into various bodies, which only agree in repudiating each other's authority. The Theosophical Society, as I understand it, was not intended to be a society for the diffusion of sunlight, but a society for teaching people how to open their eyes. When a society or church professes to have the only true sunlight, one doubts the ability of its members to discriminate between coal oil and hydro power, not to mention daylight.

Madam Blavatsky has rarely been recognized by the public, or even by her later students, as she was known by her friends and early acquaintance. Many sketches of her life have appeared, and it is necessary to read them all, and then to fill in the great gaps left with a kindly imagination of the power and devotion of this Russian lady of high rank who abandoned her position of wealth and comfort to learn how to give herself to humanity and how to make the gift of value and use.

It is the custom among the thoughtless to fancy that they who sacrifice much find no difficulty about their discipline, that they can give up without feeling loss, that they can endure hardship without sensation, that they can bear solitude and friendlessness without a pang of loneliness, that they can do their work under the greatest difficulty, and never for a moment suffer from tedium and weariness; that ease and toil, that wealth and poverty, that starvation and plenty are alike to them! When men or women have reached that stage of indifference they are somewhat beyond the ordinary high water mark of human evolution.

The work of such a woman as Madam Blavatsky, done under all the burden of the Kenosis, with only an average body to bear the strain of a task practically super-human, can only be faintly understood by the most sympathetic among us. The record of those years of voluntary enslavement from 1875 till 1891 when she gave her life-blood for the Theosophical Society and its members, should be familiar to all who would know something of what attends the travail involved in the spiritual regeneration of humanity. This girl, delicately nurtured, artistic in temperament, musical by taste, an exquisite pianist, who had studied under Moscheles, so that she played in public with Clara Schumann, and gave concerts of her own as Madam Laura, this high-born Russian lady, instructed by her Master, gave herself wholly and to the death for the great work of bringing the world in its latest stage to a knowledge of its spiritual inheritance. A heroic attempt had to be made, for western civilization had reached its lowest, most material point.

When the tide began to turn it was to be expected that there would be plenty of old women out with their brooms to try to hold it back. But with irresistible sweep the great floods were rushing back once more over the arid stretches. Men of research and reflection felt the impulse, and Prof. Huxley, Tyndall's friend and colleague, only required till 1893 to turn about and repudiate the materialistic hypothesis, which he did in the Romanes lecture of that year, just two years after Madam Blavatsky's death.

In the meantime she had published three most notable books, "The Secret Doctrine," "The Key to Theosophy" and "The Voice of the Silence." These, with "Isis," are a sufficient library for any student of occultism, mysticism, religion, and they contain enough science and philosophy for any ordinary man. In "Isis Unveiled" one learns the "secret of secrets, that soul is not knit to flesh," and the whole book is the first attempt in our day to place the science of the soul on the same basis, as far as intellectual

processes can, as the science of the body. So many people fail to perceive, that while it does this, it never overlooks the spiritual character of all truly Theosophical teaching and knowledge, and that it is in action and life alone that it can be known, however learnedly it may be discoursed about. There has ever been much talk "about it and about," and the knowledge of these higher aspects of man's being have been submerged in intellectual and psychic speculation.

"Allied to the physical half of man's nature is reason, which enables him to maintain his supremacy over the lower animals, and to subjugate nature to his uses. Allied to his spiritual part is his conscience, which will serve as his unerring guide through the besetments of the senses; for conscience is that instantaneous perception between right and wrong, which can only be exercised by the spirit, which, being a portion of the Divine Wisdom and Purity, is absolutely pure and wise. Its promptings are independent of reason, and it can only manifest itself clearly when unhampered by the baser attractions of our dual nature." (Isis II., 305.)

"The Key to Theosophy" is adequate for the spiritual instruction of any one who desires to know The Path. It is a book that gives offence to a certain type of Spiritualist, on account of the warnings given against various phases of mediumship, and the more trivial and baser aspects of phenomena hunting.

"Do you not believe in their phenomena at all?" is asked, and the reply is worth attention.

"It is because I believe in them with too good reason, and—save some cases of deliberate fraud—know them to be as true as that you and I live, that all my being revolts against them. Once more I speak only of physical, not mental or even psychic phenomena. Like attracts like. There are several high-minded, pure, good men and women, known to me personally, who have passed years of their lives under the direct guidance and even protection of high 'spirits,' whether disembodied or planetary. But these in-

telligences are not of the type of the 'John Kings' and the 'Ernests' who figure in seance rooms. These intelligences guide and control mortals only in rare and exceptional cases to which they are attracted and magnetically drawn by the karmic past of the individuals. It is not enough to sit 'for development' to attract them. That only opens the door to a swarm of spooks, good, bad and indifferent, to which the medium becomes a slave for life.

"It is against such promiscuous mediumship and intercourse with goblins that I raise my voice, not against Spiritual Mysticism. The latter is ennobling and holy; the former is of just the same nature as the phenomena of two centuries ago, for which so many witches and wizards have been made to suffer."

She makes it clear also that the Masters or Mahatmas are not to be confused with "spirits" of any seance-room description. "If you listen to what people say you will never have a true conception of them. In the first place, they are living men, born as we are born, and doomed to die like every other mortal. . . . The Masters do not guide the Society—not even the founders—and no one has ever asserted that they did; they only watch over and protect it." A good many contrary things have been said, but this is what Madam Blavatsky taught.

Mr. A. P. Sinnett's "Incidents in the Life of Madam Blavatsky" is the most complete record of her early life to be had. Mr. Claude Bragdon has written a little book, "Episodes from an Unwritten History," which lays valuable emphasis on certain points. Col. Olcott's "Old Diary Leaves" should be read in conjunction with other narratives with an eye to omissions and corrections. Countess Wachtmeister published a small volume of "Reminiscences of H. P. Blavatsky" which cover some intimate phases of her life. Herbert Whyte's "H. P. Blavatsky: An Outline of Her Life," is an excellent brief review. A long bibliography would be required to enumerate the many articles and pamphlets concerning her.

No student of modern Theosophy should fail to read some at least of the attacks made upon her. First of these should be the report in the "Proceedings of The Society for Psychical Research" for December, 1885, of the report on Adyar by young Dr. Hodgson, the youth of 22 upon whom so many men like Conan Doyle and Dr. Schofield now base their opinion of H. P. Blavatsky. Very few read this report. A careful perusal of it will convince most persons that it embodies a violent prejudice and nothing more. The Mahatma letters were at first stated by the experts in handwriting, Netherclift and Sims, not to be in Madam Blavatsky's writing, but (page 283 of the report) Dr. Hodgson finally persuaded them that they were mistaken and "changed his opinion." Excellent experts! The court expert to the German Emperor, Ernest Schutze, affirmed that H. P. Blavatsky's writing had not the remotest resemblance to the writing of the Master K. H. in a written opinion given Feb. 16, 1886. Dr. Franz Hartmann's treatment of the Hodgson business in his "Talking Image of Uruk" and in his "Nine Months at Headquarters," must also be read by the student. Among hostile agents W. S. Lillie and A. Solovioff are notable. Lillie is pulverized in "The Modern Panarion," and, of course, he never forgave Mdm. Blavatsky for that. Solovioff accepted her favours while she lived and when she died wrote his book to malign her. Third and fourth hand critics like Dr. A. T. Schofield, or J. N. Farquhar, who actually know nothing of "The Secret Doctrine" nor have even read "The Key to Theosophy," abound, but will not interest the serious student who has been over the original ground.

That H. P. B. was the agent of the White Lodge in bringing a knowledge of Theosophy once more to the decadent west is the view of those who knew her best and loved her most. The Master K. H. wrote to Colonel Olcott on one occasion on this subject, and in Lucifer for October, 1888, the message may be found. A few sentences are all that can be given here.

"Make all these men feel that we have no favourites, nor affections for persons, but only for their good acts and Humanity as a whole. But we employ agents—the best available. Of these, for the last thirty years, the chief has been the personality known as H. P. B. . . . Imperfect and very troublesome; nevertheless, there is no likelihood of our finding a better one for years to come, and your Theosophists should be made to understand it. . . . Since 1885 I have not written, nor caused to be written, save through her agency, direct or remote—a letter or a line to anybody in Europe or America, nor have I communicated orally with, or through any third party. Theosophists should learn it. You will understand later the significance of this declaration, so keep it in mind."

In the same place H. P. B. testifies that these Masters "are living and mortal men, whose Great Wisdom and Occult Knowledge have won the profound reverence of all who know them. Those who do not are welcome to spin out any theory they like about the 'Adepts'—even to denying point-blank their existence."

Her mission was to serve them and Humanity. There is no greater service in which to enlist.

## SACRAMENTS AND GRACES

In commenting on an article on "The Restoration of Theosophy" in the "Church Reformer," Lucifer for August, 1889, remarks that "our Christian members especially will read it with joy, though, if believers in reincarnation, they must be fully aware that the 'Sacraments and Graces' of any church are comparatively as transitory as their own ephemeral personalities, and for their efficacy depend on the faith of the assistants. Forms and observances in religion, from praying calabashes to Extreme Unction, are to be compared to the ceremonies of Magic which are mere aids to the wavering; the **Will**, to be really efficacious, must be constant; the fits and starts of emotion do but make the path more difficult."

# AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM THE HINDU ADEPTS  
AND CHRISTIAN MYSTICS

By **FRANZ HARTMANN, M. D.**

A POSTSCRIPT TO HIS "REMINISCENCES"

TRANSLATED BY FRITZ HAHN

## DEDICATION

To Her Excellency

**PRINCESS MARIA ROHAN**

NATUS  
DUCHESS DEGENFELD-SCHONBURG

To you—to whom I'm bound in soul's  
embraces;  
With me through many lives you wan-  
dered here,  
In light and darkness steadfast through  
the ages,  
With a sister's love you stood ever near.

To you—so patient in life's many trials  
Together as we sought the light beyond,  
And then, when on the road to Wisdom,  
Upon the heights we found our own.

To you—this book is dedicated—  
What in my heart so sacredly I held,  
And if you gather from the lines unfolded  
The strength and fortitude to higher life  
imparted,  
My inmost wish is here fulfilled.

## PREFACE

"A little Knowledge is a dangerous  
thing."

H. P. Blavatsky in her "Key to Theoso-  
phy":—

"I say again, every earnest Theosophist  
regrets to-day, from the bottom of his  
heart, that these sacred names and things  
have ever been mentioned before the pub-  
lic, and fervently wishes that they had  
been kept secret within a small circle of  
trusted and devoted friends."

If I attempt, in spite of these experi-  
ences, at the urgings of many friends to  
continue my "Reminiscences," to speak  
about things which "I would have rather  
not disclosed," it is certainly not done to  
make a Sceptic believe that such Adepts  
exist, and least of all to try to prove  
something. It is my intention, as many  
wrong impressions have reached the pub-  
lic, to emphasize the known facts, and to  
help honest seekers after the truth, but  
not to satisfy mere curiosity alone.

For the same reason I do not hesitate,  
to make the life portraits of these well-  
known Adepts available to the readers of  
the Lotus Blossoms, inasmuch as they  
have been published for sale in U.S.A.,  
and England. The originals were painted

by Herman Schmiechen in London, and are highly treasured by most members of the Theosophical Society. How much the artist depended on his intuition and imagination, I am unable to tell, but have good reason to believe that they represent the originals very closely. I harbor the greatest respect for these exalted noble and wise men, and owe them a great deal of gratitude. For this very reason I pledged myself, not to make them the objects of superstitious fanaticism, but to explain their teachings so they can be understood. They do not want to be venerated as miracle workers, for their teaching is that every man has the sacred shrine of the true saviour within.

"Within yourselves deliverance must be sought," or to quote their own words: The best master for any one is his own sixth principle (Buddhi), deep-rooted in the seventh (Atma). H. P. Blavatsky adds: "Who can guide others to find that Master within oneself is truly a Saviour." In this sense Adepts are Saviours of the World. But we must not misunderstand these teachings of seeking and finding the Saviour within us, as making other masters superfluous, nor taking it for granted, if we haven't found him within ourselves we can be our own master immediately. Self-control is a tedious art, and only attained through self-knowledge. This self-knowledge is not possessed by anyone who cannot lay aside self-delusion and recognize in the light of wisdom that true Self the Lord and Master. If the following lines will throw light on the path, they will have served their purpose:

### I.

#### H. P. B. AND HER MASTERS

Thus has been reported:

Everyone who knew H. P. Blavatsky in her youth agrees that she was a "peculiar saint" from childhood up. She was a child of Nature; she lived in Nature and Nature lived in her. From early girlhood she possessed the rare faculty of seeing the innermost in Nature with a clear sight, and of sensing secrets unknown to ordinary beings. As this is not written for those who do not know any-

thing about these things, and who think that the stories of "Spirits in Nature" are lies—and that no other beings exist except visible ones, we do not have to excuse ourselves in mentioning such things, but take it for granted that there exist in our material world other supernatural and spiritual states or "planes" beings in which can only be seen by those who have the faculty to see them.

Blavatsky had this faculty in a high degree. She had intercourse as a child with these elementals known as Gnomes, Sylphs, Undines and Salamanders, as a matter of course, and was very much puzzled why others could not see her playmates and comrades as well as she could. Sinnett mentions a lot of anecdotes in his book, and many were told to me by her sister, Madame Jelihovsky. Astral seeing is nothing unusual to-day. Anyone interested will find many such reports in spiritist and occult literature. Nevertheless, we will mention several typical cases as examples. Madame Jelihovsky says about H. P. Blavatsky: The whole of Nature was nothing dead or mechanical to her, but a living spiritual being. As a child she was the most peculiar creature, two characters distinctly expressing themselves, just as if two beings lived in one single body. One, obstinate, malicious and imperious; the other mystic and metaphysical, similar to the seeress of Prevorst. Her fancy, or what we called fancy in those days, was very strongly developed. For hours at a time she told us the most wonderful and incredible stories with such certainty and conviction as to leave not a particle of doubt in our minds that what she related to us actually happened to her. Although fearless and courageous as a child, she nevertheless trembled at those appearances. She assured us that something was pursuing her. "Those terrible, glaring eyes," she called it. On such occasions she covered her eyes and shrieked so loud, that the whole family came running. Other times she had laughing spells, caused by the pranks of her invisible playmates. She saw them in every dark corner, in every bush in the garden, and in the empty drawing rooms of our castle. Often

they found Helen in the middle of the night half conscious, "just like a somnambulist" in those dark rooms—not knowing how she got there. Sometimes, in the pigeon loft, other times in the natural museum of our grandmother. All these stuffed animals, crocodiles, sea lions, ice-bears, etc., lived in her imagination, and told her their experiences. There was no empty space for her. Everything was alive for her, even stones and the sand of the sea. Everything had an inner meaning, secret to the rest of the world. At times we made excursions to a part of the country which used to be seabottom in times gone by. We found shells and fossils, the remains of animals of the sea. Wonderful was her description of these sea monsters, whose forms she drew in the sand. She described their fights, which may have happened thousands of years ago on the very spot where we camped—the sea with its deep blue waves, the seabottom with its grotesque fauna, the coral reefs and water animals, all to our great astonishment.

We do not need to assure the reader that she never heard of re-embodiment. We could never have mentioned such a thing in our most Christian orthodox family—nevertheless, she could tell us about it. For instance, we had in our museum a long-legged, stuffed flamingo. Once upon a time, she assured us, he was a man—but after committing crimes and murder he deteriorated to an animal existence and took his abode in this flamingo. Those who understand the art of "Psychometry" and Reincarnation, can easily understand this, even if fancy has a part in it. At the same time there are many proofs in existence what she clairvoyantly saw really existed. We select amongst the many examples the following:

In the year 1858 a man was found murdered in a tavern not far from Madam Blavatsky's sister. The murderer was unknown. The police commissioner of the district came to the village to get information. On this occasion he called in Blavatsky's father, and he advised him to find his man with the help of Helen's occult powers. The commissioner was a skeptic and made fun of the suggestion.

This angered Helen, and to humble him she told him the following:

"While you talk nonsense here, the culprit, by the name of Samoylo Ivanof, has before daylight escaped over the frontier of your district and is at present in the house of a farmer by the name of Andrew Vlassoff, in the village of Oreschkin, where he hid himself in the hayloft. If you go there at once you will catch him. Samoylo Ivanof is an old pensioned soldier. He was drunk and had a fight with his victim. The homicide was not premeditated. It is a misfortune, not a crime." After hearing this the commissioner left at once. The next morning a messenger brought the news that in the far-off village, Oreschkin, 30 miles away, the pensioned soldier, Samoylo Ivanof, was found in the hayloft and confessed the deed, "just as Helen had described it." This proof of clairvoyance had some unpleasant consequences for her father, as the police in St. Petersburg wanted to know exactly how the young lady knew all these particular facts. The police did not believe in clairvoyance, and not satisfied with these explanations, her father could do nothing else but quiet them in the way which proves effective with Russian officials.

H. P. Blavatsky had a very sensitive nature and was a remarkable medium until her twenty-fifth year. In her presence occurred all these surprising phenomena which are known to the students of spiritism and need not be mentioned in detail, as enough literature has been published on this subject. While the spiritistic mediums on these occasions are perfectly passive and these phenomena are not caused by themselves but by forces and beings unknown to the mediums, Blavatsky was conscious of them and could produce these phenomena at will. In her childhood she was an instrument of these spirits. Later she obtained command over them and controlled these so-called spirits. This was only possible since she possessed the faculty to see them.

So, for example, she could produce the well-known spirit rapping at will and without any external means, and by this

(Continued on page 92)

# THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY  
IN CANADA.

Published on the 15th of every month.



Conducted by the General Secretary, to whom all communications and remittances are to be addressed at 22 Glen Grove Avenue, Toronto, Canada.

Entered at Toronto General Postoffice as second-class matter.

## OFFICERS OF THE T. S. IN CANADA.

### GENERAL EXECUTIVE:

Miss Catherine M. Menzies, Vancouver.  
H. R. Tallman, Toronto.  
Roy M. Mitchell, Toronto.  
A. L. Crampton Chalk, Vancouver.  
Mrs. M. F. Cox, Ottawa.  
E. H. Lloyd Knechtel, Calgary.  
Mrs. George Syme, Winnipeg.

### GENERAL SECRETARY:

Albert E. S. Smythe.

## OFFICIAL NOTES

The General Secretary acknowledges a donation of \$10 from Mrs. Syme, Winnipeg, to the General Fund, the proceeds of treasure trove.

Thirteen new members in July. Six from Vancouver Lodge, five from Toronto, two from Victoria. These Lodges are not taking summer holidays. Some Lodges have found it takes all winter to recover from the summer vacation.

It would appear from the general report that in membership Canada stands ninth among the 31 national societies, following Cuba, which has 869; but is fourth in number of new members admitted last year. To maintain this standard it is important that local secretaries will see that the annual dues are promptly forwarded. It is the Lodge and not the individual members who are responsible to the Headquarters for dues. But in order to show active membership the dues must be paid within six months of the beginning of the term.

Mdlle. H. Stephani has just been re-elected for another three-year term as General Secretary of the Swiss Section at the annual general meeting on June 20. Mdlle. Stephani hopes "to work always more truly on the main lines of service outlined by our revered President," and asks for brotherly help and sympathy. She also informs members of the T. S. and of the Order of the Star in the East, that the Guesthouse of the small Community founded by some members in the country near Geneva, is opened to members who should wish to visit it. Address: Domaine de l'Etoile (Canton de Geneve), Switzerland.

The annual convention of the American Section was held at Chicago on July 12 and following days. Mr. L. W. Rogers was elected National President, and the new trustees are Messrs. Hardy, Holland, Wetski and Miss Gail Wilson. Mr. Rogers' intention was to move the Headquarters of the American Section to Chicago, and a new book concern is to be organized.

At the suggestion of Mr. J. N. Van Eeden, who had studied under the late Dr. Franz Hartmann, it has been decided to print a translation of Dr. Hartmann's "Unter den Adepten." This book is not to be confused with the book, "With the Adepts," published as "An Adventure Among the Rosicrucians" about ten years ago, by William Rider & Son, Ltd., but is an entirely different work, being, indeed, a "postscript to his Reminiscences." It may be that we shall be able to have the "Reminiscences" also for the Canadian Theosophist. Mr. Fritz Hahn, a member of the German branch of the family of which Madam Blavatsky was such a distinguished member, has accomplished the translation, which should be of great interest to the newer members of the Society, and serve to recall many old memories to their seniors. Subscribers are requested to preserve their copies, as we print a limited edition, and there is sure to be a special demand for this remarkable narrative—"Among the Adepts." The book has never appeared in English before, and is translated from the Leipzig edition of 1901.



Mr. George McMurtrie, Room 502, 22 College St., Toronto, Book Steward of the Toronto T. S., will be glad to fill orders for Theosophical books for those unable otherwise to obtain them. No profit is exacted for this service, and Canadian students may be assured of consideration. Most of the standard Theosophical works, like the Secret Doctrine, The Key to Theosophy, Voice of the Silence, Bhagavad Gita, Ocean of Theosophy, and Mrs. Besant's books may be had without delay.

## THE GENERAL REPORT, 1919

The General Report of the T. S. for 1919 has come to hand, and is as usual an exhaustive and comprehensive document. It appears that 1,784 charters had been issued to the close of the year, but only 1,194 Lodges are reported with an active membership of 33,427. The most remarkable fact about the Society during 1919, says Mrs. Besant, is the extension of its organization, new national Societies having been added to its roll in Ireland, Canada, Mexico, Chile, Argentine, Brazil and Bulgaria, while Germany, Austria and Hungary were restored; Chile, Argentine and Brazil were received within the year. Mrs. Besant emphasizes the foundation of the Action Lodge in London, England, every member of which must pledge himself to give a definite amount of time, daily, weekly or monthly, for definite work under the direction of the Lodge. The Lodge is the result of a report by Dr. Haden Guest on the terrible state of the children in Vienna and Budapest. It furnished a small band of workers to carry prompt aid to the starving little ones. In connection with current American controversies Mrs. Besant trusts "that all members will recall the fact that the Theosophical Society serves all religions, but identifies itself with none." Of India she observes that "frequent attacks on the Society are made by the more violent Extremists, for they find that its harmonizing and peace-permeating work is a serious barrier in their efforts to arouse racial hatreds and to utilize religious prejudices in favor of so-called National policy. As usual, their most furious attacks are made against the

President, who stands for amity and goodwill between races and peoples." The Theosophical Educational Trust in Great Britain and Ireland has now six schools under its direction in England, with 456 children, and two affiliated, and has issued four books during the year. Two Scottish schools are placed under the Scottish Educational Trust. The educational movement is the most promising, as it is the most practical of all recent Theosophical developments. The Headquarters at Adyar balance sheet is for eleven months only, due to a change of date in the financial year. The disbursements were 37,625 rupees, and the income, exclusive of a credit balance of 1,660 rupees, was 37,341, showing a deficit for the year of 284 rupees, a rupee being worth about fifty cents. The balance carried forward is 1,376 rupees. The high rate of exchange is one of the chief causes of the deficit. The Treasurer, A. Schwarz, thinks the result may be considered satisfactory, considering the adverse conditions everywhere. The Braille League has been printing Theosophical books for the blind, and a considerable number are ready. The Light-Bringer supplies its issues free to blind readers, 151 being sent out.

## AMONG THE LODGES

Miss Violet Trench, who is a niece of Field Marshal Sir Henry Wilson, spoke briefly at a meeting of the Toronto Theosophical Society on Sunday evening, August 1. She touched on her work with the educational side of the movement for the combatting of venereal disease. Miss Trench was one of the early workers in this movement in England. She protests against the double standard, and regards the human body, male or female, as the temple of an immortal spirit, to be preserved pure and consecrated to the Master's service. Ignorance of their origin, their destiny, and the laws of life generally, she regards as the cause of much so-called sin and vice, and so she makes education among girls an essential adjunct of the scientific and medical measures advocated. Miss Trench will be in Canada till the spring.

Vancouver Lodge had an interesting talk in July from Miss Barbara Macleod, an Old Country educationist, on "Old and New Ideals in Education." According to a report in the Vancouver World, Miss Macleod touched briefly on the characteristic features of the various types of education in vogue since primitive times, when the object was simply "to teach the savage how to fight," first on his own account and then in defence of the community. The Hindu, Spartan and Athenian systems were cited to show their diverse aims and methods, as directed to the fuller realization of the "inner" or "outer" world and the securing of the individual co-operation for the benefit of the community, whether by pressure from without or development from within. The Roman ideal had been apparently "to be a just ruler"; that of the monastic system, "to save our souls," etc. With the advent of modern science had come a new ideal. The object was to train the individual to use the facts around him; but the mass of facts had now become so great that "both teachers and children are groaning under the load." The inductive process of the mind had become the fundamental, and "what is given by induction is something imposed from without." The speaker claimed that education must not be so much imposed from without, or so largely a matter of memory. It was not that a child be trained to know a series of facts, but he should live his own life in his own way. "The child has a right to his own experience and his own judgment. It is of greater value to the child than the experience of others."

## FELLOWS AND FRIENDS

Rabbi Solomon Jacobs, of Holy Blossom Synagogue, Toronto, who died on Friday, August 6, was one of the broadest minded men of his generation. He never refused an invitation to speak for the Theosophical Society, for which he spoke on a number of occasions, expressing the most complete sympathy for its platform of Brotherhood. Rabbi Solomon was a man of great intellectual attainment, and in England, Jamaica and Canada this was

fully recognized, but his life of charity and public service illumined his mind with higher graces. Rabbi Merritt, in his funeral sermon said, "He extended the hand of brotherhood to all denominations, and never looked at the sectarian labels." What an ideal for Theosophists to follow!

\* \* \*

Francisco Alcaniz, a member of the Annie Besant Lodge of Cuba, has published a volume of essays, "Flowers of the Soul, or Echoes of Infinity," and dedicated as "an offering of gratitude to Madam Blavatsky. It is in Spanish, of course. The first five essays, "Voice of Heaven," "Nosegay of Flowers," "The Eternal Petition," "Light, Life and Shadow," and a "Dialogue Between Spirit and Matter," are by F. T. S's. The remaining thirteen are by some of the "hermanos de la Orden de la Estrella de Oriente."

## AMONG THE MAGAZINES

"Theosophy" for August opens with a note on "Impersonality," by the late Robert Crosbie, which we shall take leave to quote elsewhere. The seventh chapter of "The Theosophical Movement" maintains the interest aroused by its predecessors with an account of the attitude of those around H. P. B. in the trying crisis of 1885-6. Damodar's fidelity is recognized and other friends of the time are accorded due credit. The work in the United States from 1886 till 1888 occupies the closing pages of this instalment.

The Bulletin Theosophique, Paris, for July, announces new Lodges at Lyons and Reims. G. Chevrier has an article on the study of the Secret Doctrine, in which he points out that modern science is devoted to form, and the laws of form. But occultism is another thing entirely; it is the science of life. Those who would develop their intuition will not be warned away from the Secret Doctrine by any preliminary difficulties, nor by the offer of intellectual simplifications of things that do not pass along intellectual channels. That which distinguishes an occult book is its influence over the whole character. If one declines to place oneself under that influence it is futile to expect the results

it promises. In the same way that some members of the Theosophical Society read about the Secret Doctrine second hand in books written by others, it is the habit of Western students to read missionary accounts of the Hindu and Buddhist Scriptures. To know them one must read the Scriptures themselves, not other peoples' opinions about them.

\* \* \*

"Theosophy in Scotland" for July takes up Mr. Bragdon's phrase, "psychic smoke" and finds fault not only with his recognition of conditions requiring such a description, but objects even to distinctions between "latter-day Theosophy" and ideal Theosophy. This may be very fine and academic, but it is important for new students to know that there are worse and better presentations of Theosophy, and that a good many of them are clouded in "psychic smoke." It is an excellent thing also to have a man of Claude Bragdon's standing draw the distinction in "The Theosophist."

\* \* \*

The Revista Teosofica for July, the Cuban organ, has a report of the Annual Convention, which met on July 4. The association reports 31 Lodges and 669 members, with 250 transferred to the new Mexican section. This is a very neat little magazine in Spanish, with translations from Mrs. Besant's books and other matters.

\* \* \*

Magazines also received: The Messenger, Divine Life, O. E. Library Critic.

## AN AUTONOMOUS SOCIETY

Madam Blavatsky's idea of The Theosophical Society was expressed in 1889, and the more widely this view is appreciated the more fully will the essential principle of Brotherhood be fulfilled in the operations and relations of the various sections of the Theosophical movement. In 1889 she wrote: "There is no longer a 'Parent Society'; it is abolished and replaced by an aggregate body of Theosophical Societies, all autonomous, as are the States of America, and all under one Head President, who, together with H. P. Blavatsky, will champion the cause against the whole world. Such is the real state of things. . . ."

"H. P. Blavatsky will always bow before the decision of the majority of a Section or even a simple Branch; but she will ever protest against the decision of the General Council, were it composed of Archangels and Dhyan Chohans themselves, if their decision seems to her unjust, or untheosophical, or fails to meet with the approval of a majority of the Fellows.

"The degree of her sympathies with the 'Theosophical Society and Adyar' depends upon the degree of the loyalty of that Society to the cause. Let it break away from the original lines and show disloyalty in its policy to the cause and the original programme of the Society, and the H. P. B. calling the T. S. disloyal, will shake it off like dust from her feet."

These sentences are but a small part of the article, "A Puzzle from Adyar," which appeared in Lucifer, for August, 1889, but they represent the spirit of the article which should be read by all students of the history of the movement. Partial extracts and quotations are often made from it, but it should be read as a whole.

## ONLY ONE REVELATION

No one can study ancient philosophies seriously without perceiving that the striking similitude of conception between all—in their exoteric form very often, in their hidden spirit invariably—is the result of no mere coincidence, but of a concurrent design: and that there was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And, if it is shown that already in those ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then it becomes evident that, born under whatever latitude, in the cold North or the burning South, in the East or West, that thought was inspired by the same revelations, and man was nurtured under the protecting shadow of the same Tree of Knowledge.—S. D. I., p. 341 (364).

## AMONG THE ADEPTS

(Continued from page 87)

method receive communications according to the alphabet by her "spirits." The raps knocked whenever she wanted them to. On a very skeptical and satirical lady she produced them in the gold filling of her teeth, which was convincing enough.

She produced these raps according to her own statement, in two ways. One was by being perfectly passive and letting these so-called Spirits, that is spiritless, brainless elementals, act through her. They reflected then more or less exactly the thoughts of those present, expressed instinctively the thoughts and emotions of Blavatsky. The other way was by meditation with closed eyes, seeking in the astral light those currents of thought which preserved a genuine impression of some well-known personality, she identified herself with these vibrations (or rather entered into the current of thought of the one departed), and had the words in which she formulated these ideas spelled by raps. For instance, if the spirit announced himself by raps as Shakspeare, it was in reality the departed personality, not his earthly shade, but only the echo of his immortal thoughts which, so to speak, were crystalized in the astral light. Her own brain photographed, as it were, what she saw with her inner eyes, formed it into words, and spelled them by the power of her will in raps.

The intelligent reader might ask why she needed these raps, as she could communicate these thoughts or write them down in a far simpler manner. It must not be forgotten that it was not Blavatsky but the audience wanted these raps. An orthodox believer in spirits will not pay any attention to what an ordinary mortal tells him, but if a "spirit" communicates it through raps he is perfectly satisfied. Helen's assurances and proofs that it was her own doings did not convince them. They must be the spirits of the departed. The world wants to be humbugged, but they love to humbug themselves.

It is quite conceivable that Blavatsky was not born with a perfect knowledge

of Natural laws, and it is not to be wondered at that in her early youth and mediumistic development she supposed these forms of her perception and imagination to be apparitions of departed ones. As an illustration: Helen von Hahn (Blavatsky) had a distant relation in Germany, but had never known her, as she had disappeared from Russia when Helen was a baby. Nobody knew where she had gone; they only heard that she had died somewhere abroad. One day the spirit of this relative appeared to her and told where and under what circumstances she died. The spirit gave the name of the minister who held the funeral service, also the text of the sermon. Day after day this relative appeared and described to her the joys of heaven and her blessedness. Many pages were filled with these communications; many were written by spirit-hand. Amongst these was a copy of a petition which had been sent to St. Petersburg many years ago. A cousin received permission to hunt for this particular petition in the archives, and he found the original. It corresponded exactly with the copy. The writing was the same; even an ink-blot on the original showed on the copy. The proof of the identity of the "spirit" was so convincing that no spiritist would have wanted any further evidence. Even the most hardened skeptic could not have had any answer. On top of this there appeared the spirit of another relative accusing himself of suicide, describing in appealing language his condition in hell, and asked to be prayed for. To show the correctness of this theory of spirits, there arrived in Ekaterinoslav a cousin of Helen, a young cavalry officer. He was encamped near Helen's place. She visited her cousin in his tent, and looking through his effects, childlike, she came across a portrait. At the sight of it she cried out loudly. "What's the matter?" asked the lieutenant. "What's the matter," answered Helen; "in my hand is a portrait of . . . whose spirit visited me daily for a month."

The cousin started to laugh and said: "You are crazy. This is the portrait of my aunt. Far from thinking of dying,

she enjoys life in Dresden, and darns her stockings." This was the truth. The aunt lived and also her son. Whatever was true about the suicide story, the only foundation it had was that he attempted it once and hurt himself slightly. He occupies a remunerative position with a London merchant. Later on, after Blavatsky got to know the "spirits," such errors, which happen so frequently in spiritistic seances, did not happen any more to her.

These occurrences indicate the existence of occult forces not known to everybody; also that the spirit plane or the World-soul is in close connection with the psychic and physical nature of man. Furthermore, that Helen Petrovna Blavatsky, an unusual personality, was equally at home in the Astral plane or so-called "spirit" world as on the physical plane. Within herself these indicated occult forces, will, imagination, spiritual perception, etc., etc., were highly developed. Thoughts were things to her, and the thoughts of others she could read in their Aura just as in an open book. The transcendental beings of a transcendental World were visible and corporeal to her. From infancy she communicated with them. It often angered her as a child, when her governess could not recognize her playmate, a humpback dwarf, not having the ability to see him with her eyes. In later years she controlled these spiritless beings by the power of her spirit elementals, which are still called spirits in want of a better expression.

She not only had experience in early youth with Astral lights, spook apparitions, goblins, elementals, etc., but also came under the influence of higher beings, possessing spirit and intelligence, which made themselves felt by her. It is common knowledge that every child has its guardian angel. Usually they are not seen, but Helen seems to have had extraordinary ones, guarding and protecting her unseen, and saving her from many great dangers. They played with her and were even visible and could be felt by others. The remarkable part of it was that these guardians were not airy spirits,

but living beings, who had the power to be with her, not alone in spirit, but also in person, even if they lived far away from her.

This may sound most improbable and incredible to many readers, especially to those who believe that the whole being of man consists only of his crude material organism. They do not seem to understand that the physical body of man is only his house which the real man inhabits in this physical plane, and that he possesses, in addition to this organism, a finer ethereal body, in which he can leave the physical body, like the snail his house, as soon as he has arrived at the proper knowledge of his own spiritual being.

To those who not only understand the physical, but also the metaphysical side of the human organism, this statement is not incredible. So much has been written by Von Du Prel and others on this subject that it is part of an ordinary education. It is a well known fact that Astral bodies or Doubles can leave the physical body and absent themselves, so it is not worth while to discuss the subject with the ignorant. The Astral body, under these circumstances, has no intelligence, and acts like a somnambulist or dreamer, but there are persons who possess the power to appear with full consciousness and intelligence outside the physical body in the Astral. This is one way in which some apparitions can be explained.

But there is another way to act at a distance. The occult Philosophy knows, besides the Astral body, a spiritual body, or Thought-body, in Hindu "Mayavirupa," which is still less material than the "ether" or Astral body. Everyone who has experimented knows that he can send his thoughts into far away distances and affect other persons, providing they are susceptible. Thought thus projected is part of ourselves, is not separable nor lost, no more than a ray of the sun. To the place you transfer yourself in thought, there you are in thought. It only requires that with your thoughts you transfer your consciousness, and then you are there in reality. The reason this is possible is that in the spiritual world there is neither

space nor distance, according to our idea. The spirit of God in the universe is one only and omnipresent. To be able to transfer your consciousness here and there and in the distance man must reach self-consciousness through the spirit of God. Such a man becomes an "Initiate," "illuminated," or an Adept. Such were the teachers or Masters of H. P. Blavatsky, her guardian angels from early childhood. These Masters were her lifelong associates, and through them she received her instruction. In fact, many of her works can be considered inspired or written by the Masters. Not that she was used like a spiritist medium by a spirit, perhaps unknown to her, as though she was a thoughtless tool, but as a teacher helping his pupil in his work. Neither was this spiritual intercourse between Master and pupil only superficial or objective. The more they harmonized in their souls the more they became in fact one Heart and of one thought. The pupil imbued with the spirit of the Masters, feels himself as Master. He is in complete Harmony with him, and there is no more distinction between the two in their close association. Nobody is able to distinguish any more what is thought as written by the Master and what by the pupil.

The ignorance of this law caused a lot of foolish talk, misunderstandings and accusations against H. P. Blavatsky and others. Finally a parting of the ways amongst the members of the Theosophical Society. One feels the presence of the Masters similar to the presence of God within. No one can demonstrate this scientifically nor distinguish between his divine and human nature except the man who has realized the Divine and acquired this ability to discern by virtue of self-knowledge.

(To be continued.)

\* \* \*

He that shall rail against his absent  
friends,  
Or hears them scandalized, and not  
defends;  
Tells tales, and brings his friends in dis-  
esteem;  
That man's a knave—be sure beware of  
him. —Horace.

## A FORECAST

Writing in May, 1918, Prof. Whipple stated: "I expect this world crisis will last until about 1943 and that the young manhood of the civilized 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. So a young man cannot prepare for a chosen career as in normal times. Society is now breaking up for a radical readjustment, 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 the 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."

## PRAYER AS ADORATION

Evolutionary law compelled the lunar "Fathers" to pass, in their monadic condition, through all the forms of life and being on this globe; but at the end of the Third Round they were already human in their divine nature, and were thus called upon to become the creators of the forms destined to fashion the tabernacles of the less progressed Monads, whose turn it was to incarnate. These "Forms" are called "Sons of Yoga," because Yoga (union with Brahma exoterically) is the supreme condition of the passive deity, since it contains all the divine energies and is the essence of Brahma, who is said (as Brahma) to create everything through Yoga power. Brahma, Vishnu and Siva are the most powerful energies of God, Brahma, the Neuter, says a Puranic text. Yoga here is the same as Dhyana, which word

is again synonymous with Yoga in the Tibetan text, where the "Sons of Yoga" are called the "Sons of Dhyana," or of that abstract meditation through which the Dhyani-Buddhas create their celestial sons, the Dhyani-Bodhisattvas. All the creatures in the world have each a superior above. "This superior, whose inner pleasure it is to emanate into them, cannot impart efflux until they have adored"—i.e., meditated as during Yoga. (Sepher M'bo Sha-arim, translated by Isaac Myer, Qabalah, pp. 109-111.)—S. D. II., pp. 115-116 (122).

## CORRESPONDENCE

Editor, Canadian Theosophist:—You may remember that I told you, that when I saw Mr. Wadia in Seattle I suggested to him the advisability of compiling a list of the best Occult Novels, as these novels form a very easy and pleasant introduction to Occultism, and he thought the idea a good one and suggested that I compile the list which could later be published in the "Theosophist." I hear from Mrs. Wisdom and Mr. Wilkinson that you have a splendid library in Toronto, and very possibly you could get your librarian to send me a list of the best ones known to yourself and some of your widely-read members. I already have 60 or 70, and no doubt you will duplicate many of the ones I have got, but when you do, this will only strengthen my own judgment in the matter. I may say that I am ruling out weird books like "Dracula," as the element of the "horrible and awful" would be out of place in the selection I am making, and would defeat the object I have got in view. If you can get your librarian or some other one to send me a list I should indeed be very grateful. With kind regards and wishing you all success, yours cordially and fraternally,

James Taylor.

789 18th Ave., West Vancouver, B.C.

Readers of The Canadian Theosophist might send Mr. Taylor the names of any good Theosophical or occult novels they know.

## "ON THIS ROCK"

A passage about which there is much dispute among the churches ought to be clear to the student of comparative religion. There is no doubt for such students of the practical identity of Mithraism and Christianity. It was almost a matter of chance at one point whether the old names and forms of Mithra would survive or be merged in the Christian tradition. The influence of Constantine prevailed, and Mithra was gradually forgotten, the new priesthood quietly assisting his oblivion. Mithras was regarded among the Persians as Theos ekpetros—God of the rock. Mithras was the Anointed One, the Messenger of the earlier cycle. To the exoteric layman there are Gods many and Lords many, but to the esoteric student there is but one Christ and one God, and the God of the Rock of the cycle of Taurus, the Bull, is one with the God of the Rock of the cycle of Aries, the Lamb, or of the cycle of Pisces, the Fisherman. So in the passage in the Gospel of St. Matthew, chapter xvi., when Peter recognized the Christ, not a reincarnation of Elijah or Jeremiah or any other prophet, but of the God of the Rock Himself, the answer was apt and particular, "Thou art Petros and on this rock (petra) will I build my society (ecclesias)." Fully to understand the significance of the Rock (or Stone) the student must familiarize himself with Mithraism and the symbolism of the kindred cults. Compare 1 Corinthians x.: 4; Luke xx.: 17 (the cap stone of the Pyramid), and xx.: 18.

## ONLY ONE WAY

It is not in polemical pamphlets or sensational newspaper articles that its permanent record will be made, but in the visible realization of its original scheme of making a nucleus of universal brotherhood, reviving Oriental literature and philosophies, and aiding in the study of occult problems in physical and psychological science.—Lucifer, Sept., 1889, page 2.

## THE CANADIAN LODGES

### Banff Lodge.

President, vacant; Secretary, George Harrison Paris, Banff, Alta.

### Calgary Lodge.

President, Miss Annie L. Stephenson; Secretary, E. H. Lloyd Knechtel, 510 Rosedale Crescent, Calgary, Alberta.

### Creelman Lodge.

President, S. M. Stone; Secretary, Frederick T. Schmidt, Box 85, Fillmore, Sask.

### Edmonton Lodge.

President, Reginald D. Taylor; Secretary, Miss Alice M. Daley, 2 McLean Block. Rooms always open, 338 Tegler Block.

### Hamilton Lodge.

President, W. F. Gothard; Secretary, Miss Nellie Gates, 329 King Street East, Hamilton, Ont. Lodge room, Royal Templars' Building, Walnut and Main Streets.

### London Lodge.

President, Edward H. McKone; Secretary, Mrs. Helen M. Shaw, 287 King Street, London, Ont. Meetings held at 212 Dundas Street.

### Medicine Hat Lodge.

President, John W. Pickard; Secretary, Gordon Victor Cook, 558 Parkview Drive, Medicine Hat, Alberta.

### Montreal Lodge.

President, J. F. McLean; Secretary, Miss Helena Burke, P.O. Box 351, Station B, Montreal.

### Nanaimo Lodge.

President, Dr. W. E. Wilkes; Secretary, Mrs. Norah Reynolds, 725 Comox Road, Nanaimo, B.C.

### Ottawa Lodge.

President, Mrs. Myra F. Cox; Secretary, David H. Chambers, Apartment 2, 4 Howick Place, Ottawa, Ont.

### Regina Lodge.

President, John Hawkes; Secretary, T. T. Wallace, 929 Laird St., Regina, Sask.

### St. Thomas Lodge.

President, George L. Haight; Secretary, Mrs. Hazel B. Garside, 66 Hincks St., St. Thomas, Ont.

### Summerland Lodge.

President, Mrs. Kate Bentley; Secretary, J. W. S. Logie, West Summerland, B.C. Lodge rooms are in the Ritchie Block, West Summerland, and Library in Drug Store below.

### Toronto Lodge.

President, Albert E. S. Smythe; Secretary, Harry R. Tallman, 71 Ellerbeck Avenue, Toronto, Ont. Lodge rooms, No. 501-2, 22 College Street.

### Vancouver Lodge.

President, James Taylor; Secretary, Miss Catherine M. Menzies, 1242 Nelson Street, Vancouver, B.C. The lodge rooms are at 221-5 Duncan Building.

### Julian Lodge, Vancouver.

President, A. M. Stephen; Secretary, G. E. James, 310 Empire Building, Vancouver, B.C.

### Orpheus Lodge, Vancouver.

President, W. C. Clark; Secretary, A. L. Crampton Chalk, 759 9th Street East, North Vancouver, B.C.

### Victoria Lodge.

President, Will Griffiths; Secretary, Miss Ruth Fox, 1048 Collinson Street, Victoria, B.C.

### Winnipeg Lodge.

President, Mrs. George Syme; Secretary, Laurance H. D. Roberts, 494 Rosedale Avenue, Winnipeg, Man. Lodge room, No. 33, Music and Arts Building, Broadway and Hargrave Sts. Public meeting, Sunday at 3.

### Blavatsky Lodge, Winnipeg.

W. A. Deacon, President; W. A. Moore, Secretary, 511 Agnes Street, Winnipeg; phone Sher. 1756.

\* \* \*

Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time.—Voice of the Silence.