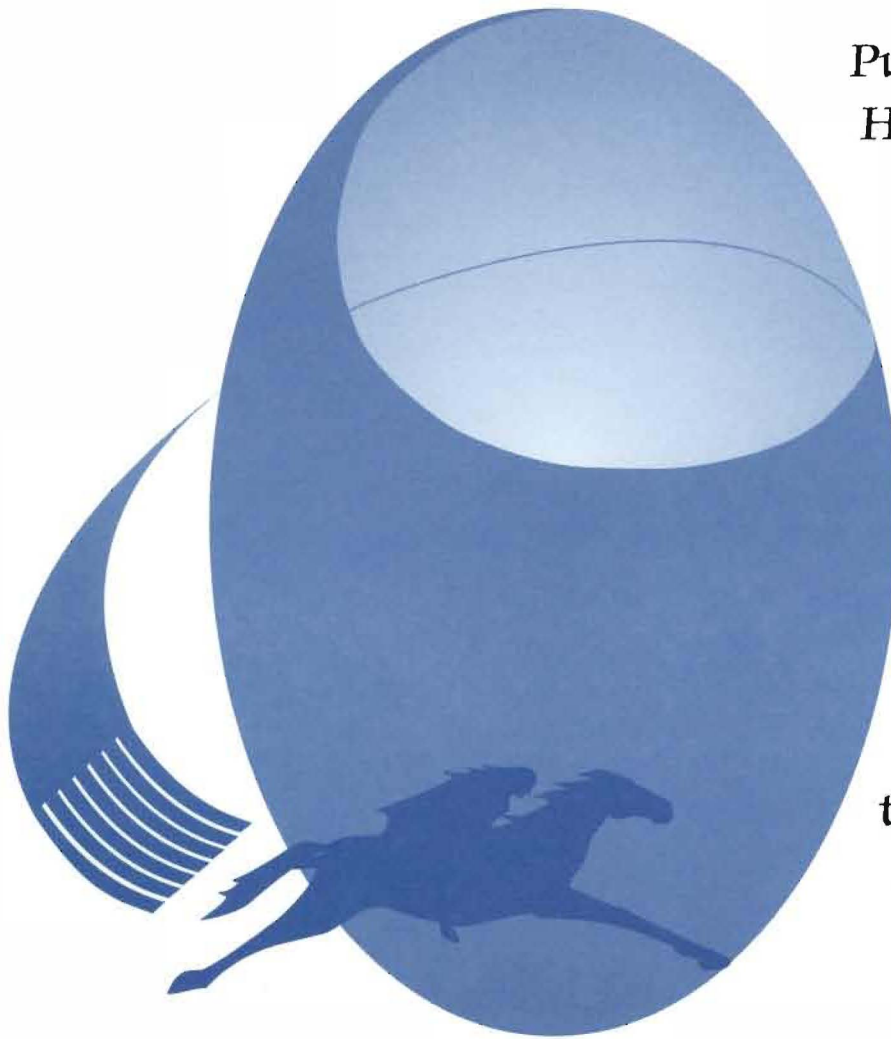


FOHAT

Volume VIII, Number 3

Fall 2004



*Putting Words in
H.P.B.'s Mouth:
A Political
Controversy*

*The Hounds
of Hell:
A Journey to
the After-life*

*Who Wrote
the Letter to the
Archbishop of
Canterbury?*

A Vehicle for the Ancient Wisdom Tradition

This magazine is an invitation for followers of all traditions to enter into a dialogue whose goal is Truth and whose means is Universal Brotherhood.

RECENTLY IN THE NEWS

More Strangeness from Chile: Francisco Vega, a mine laborer from an area near Coquimbo, Chile, witnessed a strange looking creature some 20 meters away. It was humanoid in appearance, red in colour with a very bulky head and about 80 centimeters tall. He described it as looking like a gas bag which is appropriate as at one point it was levitating above the plain for several minutes before heading off towards the sea. For more on this sighting see www.rense.com/general57/ai-win.htm.

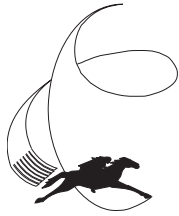
Monkey begins to walk upright: A black macaque named Natasha which resides at a Tel Aviv zoo seems to have had it with moving around on all fours. After surviving a near fatal bout of stomach flu, Natasha began to walk exclusively upright. No one at the zoo is able to account for this strange behavior. From a theosophical point of view, could a desperate elementary have found a new home? For more on this news item see: www.cbc.ca/story/world/national/2004/07/21/monkey_israel040721.html.

Ancient Nuclear Blast in India?: Stratum of clay and green glass (similar to stratum of glass found in Nevada after a nuclear blast) were identified at an archeological site originally excavated in 1900 near the town of Mohenjo-Daro. Taking that into consideration with other evidence, scientists Davenport and Vincenti have advanced the theory that the town was leveled by an atomic blast. There seemed to be a clearly defined epicenter for the blast with certain bones containing higher than normal radiation levels. This dovetails well with certain interpretations of *The Mahabharata*. Pravda also adds an interesting sideline to their story about levitating stones in Shivapur. For more see: http://english.pravda.ru/science/19/94/377/13920_stones.html.

New find in Egypt: Egyptian archaeologists have found a granite shaft 33 feet below the sand between the Second Pyramid and the Sphinx. After taking several months to remove the sand, they found a wooden coffin and 400 turquoise-colored figurines. Workers will continue to uncover a further 33 feet of the shaft where more antiquities are expected to be found. For more see: www.sfgate.com/cgi-bin/article.cgi?file=/news/archive/2004/09/02/international1640EDT0672.DTL&type=science.

King Solomon at Armageddon: Since 1903 modern archaeologists have been digging off and on at a site located “on a hill about 15 miles southeast of Haifa, Israel, known as Megiddo. (Armageddon is a Greek corruption of the Hebrew word har, meaning mount, and Megiddo.)” The significance of this spot, beyond the belief by many Christian fundamentalists that the final battle before the coming of Christ will be fought in the fertile Jezreel Valley below, is that King Salomon is supposed to have built his palace at this location. Thus far little evidence has been found to substantiate this claim although it is believed that over two dozen cities have been built at this site one on top of another over a 6000 year period. For more information on this see: www.fortwayne.com/mld/journalgazette/living/9581704.htm.

Were the Builders of the Inca Monuments and the Yonaguni Monument the same?: The Yonaguni monument off the coast of the Japanese island of Yonaguni, very near to Taiwan, is compared with several Inca ruins in and around Peru. Pictures are used to demonstrate “the similarity in overall lay-out” with Machu Picchu and how they both use a “basic rectangular structure, heightened [with] the use of some non-straight angles.” Looking at other Inca sites we further see how rounded structures are brought into the monument on rare occasions, the intermixing of natural and artificial features, and the sculpting into the monuments of nearly hidden images. All of these similarities beg the question as to whether these two civilizations separated by the Pacific Ocean were at one time in contact with one another. For more on this see: www.physics.leidenuniv.nl/userwebs/ruud/xternal/index.html?connections/yonaguni_peru.htm.



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To be featured in coming issues:

IN OUR NEXT ISSUE LOOK FOR A REVIEW ON
ERNEST PELLETIER'S NEW BOOK
"THE JUDGE CASE:
A CONSPIRACY WHICH RUINED
THE THEOSOPHICAL CAUSE".

Along the Path

Controversy is a good thing when it helps to dislodge simmering grievances that have not been addressed in some time. *The Letters of H.P. Blavatsky*, are happily reminding us of these old grievances. One could conclude, however, that the powers of Wheaton and Adyar are trying to introduce a perverted understanding of Blavatsky to the world. Perhaps John Algeo is doing us all a favour by printing nonsense which has been attributed to her pen. This is not the first time that theosophical history has been subtly or grossly altered, and it will not be the last. The average student may not be aware but there is a battle being waged to make Blavatsky and Judge into well meaning individuals who used deceptive means to advance a noble cause. If this were the case I would advise everyone to walk away from the theosophical literature whether it was penned by Blavatsky, Judge, Besant, Bailey or some Himalayan half-god, half-man. If Blavatsky and Judge fall, it all falls.

It should be remembered that neither Blavatsky nor Judge offered anything new to the world. What they did was to go through the ancient literature and painstakingly sift through it, showing the fundamental unity of all the sacred works across the globe. They provided for us a key to understand the symbols of the Ancient Wisdom Tradition and helped illustrate science's inadequate efforts at helping us understand the world. They also provided an ethical and hard working life as an example for others to follow. Both of these agents of the Masters were tireless in their efforts and never turned on a friend, yet they had to protect themselves from the attacks of ignorant people from both inside and outside of the Society. The Theosophical Society as they and the Masters envisioned it may not have survived Judge's death, but their writings have.

Ernest Pelletier has provided us with another look at the history of the Theosophical Society. We are given a first hand look at how a few hard working members in London put together the Theosophical Publication Society in order to disseminate the teachings. People do not need the Theosophical Society to provide them with Co-Masonry, new churches, or even publicly funded schools, they need access to the teachings. K.H. put it simply in an early letter to A.O. Hume:

Men seek after knowledge until they weary themselves to death, but even they do not feel very impatient to help their neighbour with their knowledge; hence there arises a coldness, a mutual indifference which renders him *who knows* inconsistent with himself and inharmonious with

his surroundings. Viewed from our standpoint the evil is far greater on the spiritual than on the material side of man: hence my sincere thanks to you and desire to urge your attention to such a course as shall aid a true progression and achieve wider results by turning your knowledge into a permanent teaching in the form of articles and pamphlets. (*Mahatma Letters*, 2nd ed., T.U.P., 64)

The effects of one's acts can be subtly destructive. Theosophy must try to reach out to others, not with new churches, new schools and a strange form of Masonry. They have to reach out with very simple and very profound teachings as set out by the Masters through Blavatsky with the help of Judge. Rogelle Pelletier's review on *Krotona of Old Hollywood*, Volume II, makes this abundantly clear as we are given an example of true believers working tirelessly to achieve objects that are of little spiritual value.

It is great that Annie Besant, C.W. Leadbeater and Alice Bailey have tried to help us with understanding the original teachings. All who are capable should try and help clarify the teachings for others. But that does not mean that everything written by commentators who come after is to be taken as gospel. These new writings have to be looked at on their own merits using the works of Blavatsky and the insights of Judge to either confirm them or show where they might have gone wrong. The last thing we should be doing is accepting things because we are told that the Masters said it was true. Blavatsky did not do this and Judge did not do this. They provided us with a system of thought that either holds together and finds confirmation in our experience, or it does not.

As long as there are students studying the original teachings, the Masters will be watching out and helping where they can. Do not expect that a Theosophical Society, wherever its headquarters is situated, will be of any use in getting you one step further along the Path.

Finally in this issue of *Fohat*, Ted Davy gives us an article titled "The Hounds of Hell" that includes a look at the ancient literature of man's canine companion escorting him to the gates of the underworld. As these hounds escorted the soul of W.Q. Judge from this world, one can imagine that they were at the same time escorting the soul of the Theosophical Movement from the corpse of the Theosophical Society in Adyar leaving only the works of H.P.B. and W.Q.J. with the spirit of the Theosophical Movement. Read these works and be inspired.

The Letters of H.P. Blavatsky, Volume 1 — **The Controversy Begins**

What a brotherly organization the Theosophical Society has turned out to be. In projects big and small, it is nearly impossible to get theosophists to work cooperatively with others. The compiling of *The Letters of H.P. Blavatsky* proved to be no different a case. Due to the death of John Cooper and, for some, the consequent nullifying of certain agreements, battle lines were being drawn with various parties lining up on one side or another. John Patrick Deveney makes mention of this in his book review in *Theosophical History*, XI, no.3. Deveney writes:

The editor [John Algeo] in his preface acknowledges the Herculean labors of the late John Cooper in adding to the corpus of letters and in preparing them for publication, but states that, for unspecified reasons, none of Cooper's work could be used "directly," and that even his transcriptions of texts were not used because they were "not accurate." This is a surprising charge, directed as it is toward a person known for his meticulous work and now unavailable to defend himself, and concealed behind the editor's comment undoubtedly lies the dissension [*sic*] that arose after Cooper's death over the use of his research. (p. 31)

To put it less diplomatically, this excuse by John Algeo is pure politics and to the average member of the Theosophical Society, incomprehensible. The average member of the Theosophical Society is somewhat bewildered as to why the members of a Society dedicated to Universal Brotherhood cannot just put aside their differences and get along. The historians know, and it is not a mystery to them. Until the average member makes an effort to learn their Society's ugly history, they will forever be uncomprehending pawns in the power plays of their respective leaderships.

Fohat received three letters wondering exactly the same thing: why did John Algeo include in this work a letter that for many is a certain fraud, in which Blavatsky describes herself as a political animal and psychic fraud looking to serve her Russian homeland as a spy — an occupation that the Russian nobility looked upon with great contempt. Also, why did he reprint letters from Vsevolod Solovyov, a known enemy of Madame Blavatsky whose lies were thoroughly exposed in a series of articles by Beatrice Hastings printed in the *Canadian Theosophist* earlier this century. (These articles were collected and reprinted under the title *Solovyov's Fraud* by Edmon-ton Theosophical Society and will soon appear on the ETS website www.theosophycanada.com.) If there

are any originals to these letters, they have not been made available and inspected by any reputable theosophical historians.

There are very good political reasons for including those letters. Adyar and Wheaton embrace a brand of "theosophy" that is built upon the work of Annie Besant, Charles Leadbeater, and their worshipping followers. There were times during the lives of each when they were committed to ideas that were perversions and in direct opposition to the principles as laid down by H.P. Blavatsky, William Q. Judge, and their Masters. What makes this even more reprehensible is that the excuse for adopting these perverse ideas was laid at the feet of these very same Masters. Learn your history! Read the *Krotona of Old Hollywood* collections and read HPB's *Collected Writings* and the *Mahatma Letters* and ask yourself, if all the nonsense espoused by Besant and Leadbeater were not sanctioned by the Masters, would it still be believable in light of the earlier teachings? No! Certainly not.

Adyar and Wheaton have to believe, and they have to ensure that their members believe in the sainthood of at least Besant. This sainthood cannot be guaranteed if Blavatsky, Judge, and their interpretations of the Masters are not made suspect. The easiest way to accomplish this is to attack the reputations of these two founders of the society and attribute to them base, political motives, to make them as ethical as a Jesuit. Adyar and Wheaton obviously want these letters included in these collections and you can be sure that they will not be the last of their type. There will be other letters of the same ilk in future volumes. If you are members of these organizations, do not let your leadership get away with this.

Finally, on the side of light and truth, Ernest Pelletier is now releasing his book, *The Judge Case*. This book will be instrumental in identifying the early deceptions that led finally to the necessity of having to destroy the reputations of both Judge and Blavatsky. If they avail themselves of no other historical investigation, the student of Theosophy should buy and study this book. It is a masterful work that allows the misguided villains of our early history to hang themselves with their own words. To understand the demise of the Theosophical Society as a true vehicle for the dissemination of the Ancient Wisdom Tradition, this book is a must read.

The three letters received by *Fohat* follow.

Letters to the Editor:

Thank you very much for your last *Fohat*, Summer 2004, which I received a couple of weeks ago. It has as usual very interesting articles. The only thing that was a little disappointing for me was the Book Review of *The Letters of H. P. Blavatsky*, vol. I, by Ted G. Davy, in which there is no mention at all of the inclusion within this book of the Solovyov letters. The Review is rather a description of the book, and of course the reviewer has the right to his own opinion.

The Solovyov letters included in the HPB Letters — due to its contents, its origin and the absence of the original MS — are suspect. Some of them clearly show unmistakable signs of being partial fabrications, especially letters No. 12, 17, 53, 69 and 76. Its source as we know is the book *A Modern Priestess of Isis* written by Vsevolod S. Solovyov, one of the bitterest enemies of HPB, and one who started the most foul calumnies against her.

On the other hand, letter No. 7, seems to be a cunning fabrication done by someone who knew many details of HPB's life, although not enough (one of her many enemies, known or unknown to us).

The content of this letter shows to have the aim to support the Russian-spy-theory of Richard Hodgson-Coulomb conspiracy. The whole tenor and language used in the letter is so un-Blavatsky! It is addressed to an almost anonymous entity: "The Director of the Third Department", signed in Odessa in Dec. 1872, when HPB was really in transit from the Ashram of her Master in the Himalayas to her important mission in America for the formation of the Parent Theosophical Society, in New York. The whole thing is so ridiculous and out of place. Whoever wrote this letter was unable to give it a clear aim other than a self exposé. The whole text is a mass of disjointed and unconnected ramblings. In the Introduction of the Letter No. 7, p.23, it says that "The genuineness of this letter has been questioned by a number of researchers. Several attempts to obtain a copy of the original, in order to compare the handwriting have not been successful." Thus if the Editor was not sure that the letter was authentic, and the content shows unmistakable signs of being a forgery, why publish it with the rest? Under what criterion? What is the hurry? The whole thing is out of place. But most people have no idea of the history of the Theosophical Movement and HPB, and these few letters are like rotten apples in a barrel of good ones, their presence pollutes the image of HPB.

What disturbs me the more is the Editor's little Jewish tale in his Preface, p.xv, where he says:

There is an old tale that Jewish scribes, when copying manuscripts, ALWAYS DELIBERATELY left something out or INTRODUCED AN ERROR — to show that only God is perfect [ergo, as HPB is not God, she is imperfect]. In that respect, all of us who work with texts are Jewish scribes, perhaps not in our intention, but in our RESULTS. [Capitals mine]

Following this train of thought, are we to expect published in the next volumes the forgeries of Monsieur et Madame Coulomb, among the authentic letters of HPB, giving simply as a matter of course the references to the Christian College Magazine of Madras?

The whole effort to publish [these] letters is laudable and has involved the cooperation of the best workers in the field. The Editor has done a fine job, his intentions are good, but the inclusion of letter No. 7 — before ascertain[ing] scientifically if it was written by HPB herself — and the Solovyov letters — for which there are no originals extant, and [their] source is one of the worse enemies of HPB — will create bad results. I think that these letters should be taken out of the collection, and produce a 2nd edition free from this extraneous material. This could be done very easily, thanks to the present electronic technology of book making. It could take several weeks, but the effort would be worth while.

Let us not put in the mouth of HPB words that we are not certain she uttered.

Ramon Sordo
Tepoztlan, Mexico

To the Editors of *Fohat*:

Probably many Theosophists, myself included, had been looking forward to see[ing] the first volume of *The Letters of H. P. Blavatsky* published. Not only on account of our interest in her life, but also because her Collected Writings would not have been complete without her large correspondence. So I ordered my copy with great expectations and with very little preparation to be disappointed. Some of the letters were just what we expected of H.P.B., however there were many others that surprised me considerably and left me wondering if I had understood them correctly. Also, scattered here and there among her

letters were statements so foreign to everything we know about H.P.B. that one could not help doubting their authenticity. Even Mr. Algeo, the editor of this book, mentions, specifically with reference to Letter 7, that

the genuineness of this letter has been questioned by a number of researchers. Several attempts to obtain a photocopy of the original, in order to compare the handwriting, have not been successful. (p.23)

But since regardless of this fact Mr. Algeo decided to publish this Letter, we must conclude that he personally did not much question its authenticity and that its contents must not have disturbed him. This is a rather alarming situation, for there are still more volumes of *The Letters of H. P. Blavatsky* pending, and one wonders what other questionable letters — even more discreditable to H.P.B. than this one — might he not be tempted to publish.

In my opinion Letter 7 must have been fabricated and should never have been published. It is the most offensive of the 136 letters included in this volume, and unless we deny H.P.B. consistency in her way of acting, teaching and writing, such dishonourable thoughts as are revealed in this letter could hardly have been the outcome of her pen. Regretfully this infamous letter will now only serve to perpetuate the calumnies against H.P.B. and give her enemies a new weapon of attack.

It is not enough, however, to state how I personally feel about the authenticity of this letter (and of others in this volume too). I will also have to provide some arguments to uphold my feelings, and if factual evidence is lacking there is still internal evidence to support us. Upon analyzing the letter one finds that its purpose is clearly political. It even specifically states that her “aim is not profit” (p.27). But then the letter contradicts itself when it alleges that H.P.B. had accepted a payment of 2000 francs for some service she had rendered to a Russian military man (p.28) and “5 thousand francs from the Papal envoy for the time spent with him” discussing affairs related to the Papal Government to whom she made many promises for the future which she never intended to fulfil (p.26). In short, if we are to believe in the authenticity of Letter 7, then we have also to believe that H.P.B. had accepted bribes and had offered her services for the rest of her life to work as a Russian spy by taking advantage of her occult powers in seances that were often frequented by high government officials. She is shown as boasting that she “can find out everything through spirits and by other means, and can extract the truth from the most secretive person” (p.27) by which she meant government officials who carried state secrets, thereby being able to render great service to her country.

This letter, of which there is *no original*, is addressed to the Director of the Third Department, a Russian secret police of the mid 19th century responsible for political security, and is dated December 26, 1872. Its source is the Central State Archive of the October Revolution. I now intend to quote a few more of its spurious declarations and disprove them with H.P.B.’s own words.

On page 24 of *The Letters of H. P. Blavatsky* it states — in the alleged words of H.P.B. — that “I have been living abroad almost continuously. During those 20 years . . . I zealously watched current politics . . .”; on page 25 she is said to have written that while in Cairo, and availing herself of “spirits,” “I found out about the secret acquisition of a huge quantity of arms left behind by the Turkish Government; I found out about all the intrigues of Nubar-Pasha [a Turkish prime minister], and of his talks with the German Consul General . . .”; and again on page 28 H.P.B. supposedly said that “love of struggle and perhaps for intrigues is in my [H.P.B.’s] character.” And so in a similar vein she keeps on boasting in that Letter of all her political knowledge, abilities and cunning.

Now, what has H.P.B. to say about politics in her writings? In C.W. X-294 she wrote: “it so happens that I have never meddled in politics, am innocent of any knowledge of political intrigues, never bothered myself with this special science at any time of my long life,” and in C.W. X-293 she declares that

I have never written in all my life on politics, of which I know nothing. I take no interest in political intrigues, regarding them as the greatest nuisance and a bore, the most false of all systems in the code of ethics. I feel the sincerest pity for those diplomats who, being honourable men, are nevertheless obliged to deceive all their lives, and to embody a living, walking LIE.

These quotations refer specifically to H.P.B.’s personal feelings about politics, but there are in addition the policies of the Theosophical Society and its Journals. In C.W. X-82 H.P.B. wrote that “politics does not enter into the programme of our magazine’s activity.” Then in C.W. IV-454 she adds:

feeling an innate and holy horror for everything connected with it [i.e., politics], we have avoided the subject most strenuously.

In *The Key to Theosophy*, pages 231-32, it is stated that

the whole present system of politics is built on the oblivion of such rights [as justice, kindness, consideration or mercy], and [on] the most fierce assertion of national selfishness.

Also that the Theosophical Society is not a political organization and “as a society it takes absolutely no part in any national or party politics.” And finally on the same page she expresses the worthlessness of meddling in politics because “no lasting political

reform can be ever achieved with the same selfish men at the head of affairs as of old." If such statements as these, together with the whole arsenal of Ethical teachings given to us by H.P.B. in her writings do not convince Mr. Algeo that such contemptible Letter as number 7 could never have been written by H.P.B., then I really do not know what will!

Out of 136 letters published in this volume, 19 of them have no Russian *original* available and were thus translated by Boris de Zirkoff from Solovyov's book on H.P.B. entitled *Souvremennaya zhritza Isidi*. Concerning the latter Sylvia Cranston writes in her biography of *H.P.B.*, page 298:

Solovyov's version of his association with H.P.B. was first recorded in a series of articles in *Russky Vjestnik* in 1892 and was published as a book the following year. In 1895 an edited English translation by Walter Leaf was published on behalf of the Society for Psychical Research in London under the title *A Modern Priestess of Isis*.

Both of these versions, the Russian and the English, were meant to expose H.P.B. as a "charlatan" and to offer "some explanation of the remarkable success of her imposture" (Cranston, 299). However, according to Sylvia Cranston, when carefully analyzed "most of Solovyov's facts turned out to be fiction" (Cranston, 301).

If we only consider the following three facts, namely:

- 1) that this book was requested by the Society for Psychical Research which was already totally prejudiced against H.P.B.;
- 2) that from a great admirer and "friend" of H.P.B. Solovyov "became her bitter enemy," the reasons being that H.P.B. refused to teach him practical occultism and that "all his prayers to be taken as a Chela were utterly rejected" by her (Cranston, 307), and lastly,
- 3) that Solovyov wrote these articles *after* her death when H.P.B. no longer could defend herself, then we may rightfully ask how trustworthy such source of information can possibly be? How authentic are these 19 letters in this volume of *The Letters of H.P. Blavatsky*?

Much more could be refuted in these Letters, but it would take a volume to do so. Hopefully the few examples given above will serve as a warning sign to all Theosophists who have acquired this book, or intend to do so in the near future. But even more importantly, let us trust that Mr. Algeo will use a little more understanding of H.P.B.'s nature in his subsequent volumes of *The Letters of H.P. Blavatsky*, and take to heart the wise words of Mahatma K.H. when He stated that "so long as one has not developed a

perfect sense of justice, he should prefer to err rather on the side of mercy than commit the slightest act of injustice." (*Letters from the Masters of Wisdom*, II-143.)

Elinor Roos
Victoria, BC, Canada

To the editors of *Fohat*,

I have read the latest compilation of the Letters of H.P.B. volume 1, and have had some doubts as to the truth in some of those letters. I am aware that perhaps nothing can be proven, and I would say that, most likely, that is a fact. But my question is, shouldn't the editors be more faithful to H.P.B., and not include those letters where their truth and authenticity is doubtful?

Boris de Zirkoff translated the letters from Solovyov's works, and I truly wonder how much one can trust Solovyov since he became such a bitter enemy of H.P.B. We can compare what those letters say, to most of the others and see some discrepancies in her character.

I would have my fortune secured if I wasn't carrying unfortunately my accursed name of Blavatsky. . . . These are the bitter fruits of my youth devoted to Satan, his pomps and works! (Letter 12, p. 49)

And then on page 194:

I am ready to sell my soul for spiritualism, but nobody will buy it, and I am living from hand to mouth and earning from \$10 to \$15 when necessity arises.

Compare it to a previous letter (#37):

I am ready to give my life for the spread of the sacred truth. (p. 143)

These are not only discrepancies, but exactly two totally opposite views. In let. 11 she quotes from something Aksakoff said to A.J. Davis:

I have heard of Madame Blavatsky from one of her parents, who spoke of her as a rather strong medium. Unfortunately her communications reflect *her morals, which have not been very strict.* (p. 44)

Isn't it strange that it is in those letters taken out of Solovyov's work where HPB specifically speaks about her lack of morals, her sins, etc. and her materialistic views. Is there anything anywhere which supports that she actually did write those letters, and if not, shouldn't the reader be warned of their probable inauthenticity, or even better not include them at all?

Quoting Boris de Zirkoff, *Collected Writings XII*, p. 334, he says:

V.S. Solovyov (1853-1900), who reviewed H.P.B.'s *The Key to Theosophy*, was an outstanding Rus-

sian philosopher and writer, most of whose writings have never yet been translated into English. He was the brother of Vsevolod S. Solovyov, the novelist, who, after a brief association with H.P.B. and the Theosophical Movement, became a bitter enemy.

What did this “outstanding” philosopher do, when he reviewed *The Key*? In the words of HPB:

the review by Mr. [Vladimir] Solovyov is no review at all, and not even ordinary criticism, but simply a wholesale *distortion of the book from the first paragraph to the last*, as much of its entirety as of the few and skillfully chosen points which have appeared to the critic as “especially curious.” (CW XII, p. 335 “Neo-Buddhism”)

Obviously the two brothers were against her.

In Sylvia Cranston’s book, *The Extraordinary Life and Influence of Helena Blavatsky*, [she] quotes the following paragraph from a letter of Vs. Solovyov:

This absolute blindness on the part of people who were perfectly rational in everything but the question of “Madame’s” impeccability, forced me finally to adhere to my original plan. Whatever came I would collect such proofs of all these deceptions as should be sufficient not only for me but for all these blind dupes. I would no longer give way to the involuntary sympathy and pity, which in spite of everything, still attracted me to Helena Petrovna. I would in the first place deal only with Madame Blavatsky, the thief of souls, who was trying to steal my soul too. She was duping me under the veil of personal friendship and devotion; she was trying to entangle and exploit me; and so my hands were free. (pp. 304-305)

Mrs. Cranston’s accounts on Solovyov are extant, and shows rather clearly the type of man he was. There will be many who upon reading these letters will be ignorant as to who the Solovyov brothers were. I truly hope that John Algeo and the editors will be more careful in their choice of material especially when they come to the era of the Coulombs.

In letter #7, the editor did write that “the genuineness of this letter has been questioned by a number of

researchers”, and we still can question it. No one who has read the life of H.P.B. can imagine her setting traps on people to elicit their secrets, hopes and plans for the so called good of Mother Russia. This goes completely against her character and morals, for she was, decidedly, not a deceitful person. Here we are told that the original is in the Central State Archive of the October Revolution, but it also seems that no one has read it. Are we to believe that she was using her “powers” to obtain secrets? Is this the same woman who worked for truth all her life?

Quoting from Jean O. Fuller’s book *Blavatsky and her Teachers*, she says: “In it [i.e. *A Modern Priestess of Isis*], Solovioff claims it was Madame Blavatsky who offered him her services as a spy for Russia” (p. 187) while previous to this, Ms. Fuller quotes from a letter of Sinnett saying what HPB told him:

Solovioff is either crazy or acts so because having compromised himself with his *offer of espionage* to me he is now afraid I should speak and compromise him at St. Petersburg . . .

Solovioff will not forgive me for rejecting his proposition. (British Museum, Additional MSS.45287, LXXX; *Letters*, p. 193) (p. 186)

Here we have again further discrepancies between what allegedly H.P.B. wrote according to Solovyov, and those of other people, including herself to Sinnett.

Perhaps we will never know the truth, but what do we, as Theosophists, gain in bringing out the dirt and lies promoted by others to bring down H.P.B. and possibly the movement. Don’t we have a duty to our readers and fellow Theosophists to search for the truth, and if not available, then to ignore those letters, consider them inauthentic, and therefore not include them in HER collected letters? There is already so much controversy about these letters, that I feel one shouldn’t add any more.

Karin D. Smith
Toronto, ON, Canada

Humanity has lost its faith and its higher ideals; materialism and pseudo-science have slain them. The children of this age have no longer faith; they demand proof, proof founded on a scientific basis — and they shall have it. Theosophy, the source of all human religions, will give it to them.

*Thoughts of H.P.B. c. 1875.
The Letters of H.P. Blavatsky, vol. I, p.201*

Letter to the Archbishop of Canterbury and Its Connection To The Theosophical Publication Society

Ernest E. Pelletier

In the December 1887 issue of *Lucifer*¹ magazine the Editors published “‘Lucifer’ To The Archbishop of Canterbury, Greeting!” This Open Letter was published as the lead editorial in the fourth issue of the first volume. *Lucifer* wanted to make “a brief statement of the position which Theosophy occupied in regards to Christianity” and to clarify “that Theosophy was not a religion but a philosophy at once religious and scientific.” The editorial stated that

[T]he chief work, so far, of the Theosophical Society has been to revive in each religion its own animating spirit, by encouraging and helping enquiry into the true significance of its doctrines and observances. Theosophists know that the deeper one penetrates into the meaning of the dogmas and ceremonies of all religions, the greater becomes their apparent underlying similarity, until finally a perception of their fundamental unity is reached. This common ground is no other than Theosophy — the Secret Doctrine of the ages; which, diluted and disguised to suit the capacity of the multitude, and the requirements of the time, has formed the living kernel of all religions.

It also stated:

Theosophists . . . are respecters of all religions, and for the religious ethics of Jesus they have profound admiration.²

The Letter goes on to describe how the Church of England with its inherent ecclesiastical organization from the Church of Rome, like its parent, is unable to fulfil the true spiritual function of a religion.

For several centuries the Church of England has performed the difficult feat of blowing hot and cold in two directions at once — saying to the Roman Catholics “Reason!” and to the Sceptics “Believe!” It was by adjusting the force of its two-faced blowing, that it has managed to keep itself so long from falling off the fence. But now the fence itself is giving way. Disendowment and disestablishment are in the air. And what does your Church urge in its own behalf? Its usefulness. It is *useful* to have a number of educated, moral, unworldly men, scattered all over the country, who prevent the world from utterly forgetting the name of religion, and who act as centres of benevolent work. But the question now is no longer one of repeating prayers, and giving alms to the poor, as it was five hundred years ago. The people have come of age, and have taken their thinking and the direction of their social, private and even spiritual affairs into their own hands, for they have

found out that their clergy know no more about “things of Heaven” than they do themselves.³

The tone and composition of these passages are very much in the style of H.P. Blavatsky — but did she actually write them?

Over the years there has been speculation regarding this Open Letter “To The Archbishop of Canterbury” — that it may not have been written by Blavatsky and/or she may have had a collaborator. Many believed and still believe that Richard Harte, a newspaper man from America who had gone to London to offer his services to Blavatsky, actually wrote part of this letter if not most of it. Boris de Zirkoff, a distant nephew of Blavatsky and compiler of her collected writings, strongly suspected that Harte had a hand in writing this letter. De Zirkoff stated:

There is some doubt as to the authorship of this famous pronouncement. Many of its passages, perhaps most of them, bear a close resemblance to H.P.B.’s style when engaged in a polemical exchange with an opponent.

He goes on:

On the other hand, there is a letter written by William Quan Judge to Richard Harte, dated February 3, 1888, wherein occur the following words:

“The ‘Address to the Archbishop of Canterbury’ is peculiarly able, well-conceived, and temperate, and two persons here expressed a wish that it should be printed and circulated as a pamphlet. . . .”⁴

De Zirkoff obviously surmised from Judge’s note that Richard Harte had collaborated with Blavatsky in the composing of this letter. But this may not be the case at all. To explain this we must first examine Judge’s involvement with this issue more closely. And in order to understand that, we must first examine how this Open Letter came about and how it came to be circulated.

By the time the controversy surrounding the Open Letter erupted, Blavatsky had attracted many open minded individuals to her who wanted to advance the *Cause* of Theosophy. Earlier that year (late January or early February 1887), a group from the London Lodge visited her in Ostend, Belgium. Gerald Brown

Finch, Bertram Keightley and later his step-nephew Dr. Archibald Keightley also went to Ostend to persuade Blavatsky to come to London. She was unable to leave at the time because of recurring inflammatory attacks on the kidneys. This developed into a serious kidney infection which nearly killed her. By the end of April she had recovered somewhat, and on May 1st she was carefully escorted by the Keightleys to England. She was brought to Maycot, Crownhill, Upper Norwood, London where she stayed at the home of Mabel Collins.

Within days of her arrival the small group of devoted Theosophists considered it advantageous to form a new Lodge. On May 19th the inaugural meeting of the Blavatsky Lodge of The Theosophical Society was held in Blavatsky's small room at Maycot. The first President was G.B. Finch.⁵ The Lodge was composed of fourteen persons. The members, "anxious to undertake active work",⁶ resolved to form a Publishing Company, which they called the Theosophical Publication Society (T.P.S.). With £1500 of advanced capital from devoted Theosophists, £200 was designated towards publishing a new magazine, *Lucifer*, and another £500 for *The Secret Doctrine*.

The controversy initially erupted with the magazine's first editorial, September 15th, 1887. The title was "What's in a Name? Why the Magazine is Called 'Lucifer'." In it Blavatsky stated:

So deeply rooted, indeed, is this preconception and aversion to the name of Lucifer — meaning no worse than "light-bringer" (from *lux*, *lucis*, "light" and *ferre* "to bring") — even among the educated classes, that by adopting it for the title of their magazine the editors have the prospect of a long strife with public prejudice before them.⁷

Blavatsky obviously sought to openly challenge readers into thinking for themselves.

The Open Letter "To The Archbishop of Canterbury" was also partly motivated from an earlier letter addressed to the Editors of *Lucifer* from L.F.Ff. (L. Florence Ffoulkes)⁸ on October 25th, 1887. This letter, and the response to it, were published in the November issue. Blavatsky noted that the writer covered an important point.

The writer seems to have felt that which many, among those who strive to help the suffering, have felt and expressed. The creeds of the church fail to supply the *intellectual* light, and the true wisdom which are needed to make the practical philanthropy carried out, by the true and earnest followers of Christ, a *reality*. The "practical" people either go on "doing good" unintelligently, and thus often do harm instead. . . .⁹

In the March 1888 issue of *Lucifer* the Editors (H.P. Blavatsky & Mabel Collins) were requested to call attention to its readers of an announcement regard-

ing a newly founded publishing company, legally registered,¹⁰ named The Theosophical Publication Society (T.P.S.).¹¹ International in character, "[t]his Society has been formed for the purpose of supplying those interested in Theosophy with literature of the subject in a readily accessible form".¹² Its first object was to endeavor "to further the cause of Universal Brotherhood by uniting all those who are interested in the growth of intellectual and psychic spirituality in an attempt to assist others less favoured by circumstances than themselves." Its second,

In pursuance of this [1st] object it proposes to place within the reach of the subscribers . . . (a) Reprints of valuable magazine articles . . . ; (b) Original papers which shall contain practical instruction for students of the Occult; (c) Selections from rare MSS. and works; and (d) Reprints in cheap form, and translations of books not otherwise obtainable.

The announcement also stated, in its third object, that "the Society proposes to circulate large numbers of elementary pamphlets explaining the principles of Theosophy and the nature and aims of the Theosophical Society."¹³ It becomes clear that the object of the T.P.S. was to disseminate the principles of Theosophy to a much wider audience.

Part of the "Prospectus" for the Theosophical Publication Society (as reproduced in *The Path*) explained why this new society was not to be confused with the Theosophical Society and why it was founded.

It has been found that many who wish to become members, owing to their position in their respective religious bodies, prefer not to have their names mentioned as belonging to a Society, one of whose objects is to forward the cause of free enquiry in philosophy, religion, and ethics. The "Theosophical Publication Society" has, in consequence, been made an almost entirely anonymous body.¹⁴

In a segment titled "To The Public" the announcement in *The Path* goes on to describe that "in view of certain libelous statements which have been made and circulated, it may be useful to state briefly here a few facts about the [Theosophical] Society. . . ." It reads in part:

The members of the Society are essentially a body of students, who join to the investigation of Nature an earnest desire to carry out in practice a purer system of ethics than that which prevails in society at large. Self-reliance, self-control, self-respect, willingness to draw knowledge from all sources, and a firm and heartfelt desire to be just and kind and forbearing towards others, are believed by Theosophists to be essentials to any progress in Theosophy.¹⁵

The above statement clearly defines the Theosophical position towards morals and ethics, and responsibili-

ties towards humanity. The Open Letter “To the Archbishop of Canterbury” editorial also questioned the outdated function of the Church.

The function of religion is to comfort and encourage humanity in its life-long struggle with sin and sorrow. This it can do only by presenting mankind with noble ideals of a happier existence after death, and of a worthier life on earth to be won in both cases by conscious effort. What the world now wants is a Church that will tell it of Deity or the immortal principle in man, which will tell it at least on a level with the ideas and knowledge of the times. Dogmatic Christianity is not suited for a world that reasons and thinks, and only those who can throw themselves into a mediaeval state of mind, can appreciate a Church whose religion (as distinguished from its social and political) function is to keep God in good humour while the laity are doing what they believe he does not approve; to pray for changes of weather; and occasionally, to thank the Almighty for helping to slaughter the enemy. It is not “medicine men”, but spiritual guides that the world looks for today — a “clergy” that will give it ideals as suited to the intellect of this century, as the Christian Heaven and Hell, God and the Devil, were to the ages of dark ignorance and superstition.

The editorial went on to point out the shortcomings of the clergy — that it was unworthy of inspiring ethical behavior. It stated:

Do, or can, the Christian clergy fulfil this requirement? The misery, the crime, the vice, the selfishness, the brutality, the lack of self-respect and self-control, that mark our modern civilization, unite their voices in one tremendous cry, and answer — NO!¹⁶

The editorial openly targeted all religious dogmas but specifically the Christian clergy for its lack of morals and ethics — damning people who questioned their authority while keeping the faithful ignorant. Their *modus operandi* was to divide and conquer while maintaining a voice of sovereignty over entire Nations.

The Open Letter to the Archbishop was to further the explanation about the nature of Theosophy and The Theosophical Society. An unsigned follow-up article, presumably by Blavatsky, elucidates: “Our object is not to destroy any religion but rather to help to filter each, thus ridding them of their respective impurities”¹⁷ and that, like every other publication, *Lucifer* “must fail to satisfy *all* its readers, and this is only in the nature of things and the destiny of every printed organ.” She added:

But what seems a little strange in a country of culture and freethought is that *Lucifer* should receive such a number of *anonymous*, spiteful, and often abusive letters.

In a footnote she stated:

It is not our intention to notice anonymous communications, even though they should emanate in a round about way from Lambeth Palace.¹⁸

Lambeth Palace is the official London Residence of the archbishops of Canterbury since 1197.¹⁹

These covert attacks only heightened the importance of this Open Letter to the Archbishop and the need to reach out to the masses as to the Objects of Theosophy. She pointed out that the churches had become crystalized in their ways and ideas, and that the clergy could not sufficiently inspire and lead its members into a more meaningful existence. In other words, she observed human nature becoming more and more materialistic and less and less spiritual.

It becomes clearer that Blavatsky was the author of the Open Letter “To the Archbishop of Canterbury”. The purpose, need and spirit of the newly founded Theosophical Publication Society are established in the words of this Letter. The Theosophical Society and the *raison d’être* of the Theosophical Publication Society were obviously very related in Blavatsky’s mind.

Blavatsky wrote about the T.P.S. to William Q. Judge on April 3rd, 1888, addressed to “My Dearest Brother and as Co-Founder of the Theosophical Society.” It read in part:

This Society is of great importance. It has undertaken the very necessary work of breaking down the barrier of prejudice and ignorance which has formed so great an impediment to the spread of Theosophy. It will act as a recruiting agency for the Society by the wide distribution of elementary literature on the subject, among those who are in any way prepared to give ear to it. The correspondence already received shows that it is creating an interest in the subject, and proves that in every large town in England there exist quite enough isolated Theosophists to form groups or Lodges under charter from the Society. But, at present, these students do not even know of each other’s existence, and many of them have never heard of the Theosophical Society until now. I am thoroughly satisfied of the great utility of this new Society, composed as it is to a large extent of members of the Theosophical Society, and being under the control of prominent Theosophists, such as you, my dear Brother W.Q. Judge, Mabel Collins, and the Countess Wachtmeister.²⁰

A most interesting statement from the “Prospectus” is the following:

The names of the members are known only to the officers of the Society, who are pledged to absolute silence; it being left entirely to the option of the members themselves to declare, or not, their connection with the Society, — The President himself, and one of the Vice-Presidents, being among those who have chosen to remain anonymous.²¹

The Vice-Presidents listed were William Q. Judge and Mabel Collins. The latter name is easily understandable owing to her affiliation with the Blavatsky Lodge and co-editor of *Lucifer* at the time. The Theosophical Publication Society was obviously patterned after the Aryan T.S. In an article published in *The North American Review*, August 1890, Blavatsky wrote:

In London there is a "Theosophical Publishing Society," which brings out *Lucifer* . . . and a series of pamphlets called the "T.P.S.," issued fortnightly, and many new theosophical works. Following the good example set to us by the Aryan Theosophical Society of New York — the headquarters of the theosophical movement in America. . . .²²

Circulation of English language theosophical publications in the U.S. came under the aegis of Judge and he would naturally have a lot to say in the publishing decisions. It is therefore only logical that Judge's experience would make him a valuable Vice-President of the T.P.S.

In addition, Blavatsky trusted Judge completely. While she was in Ostend, Blavatsky had asked and been informed by Master Morya about the details of Judge's initiation while he was in India from June to October of 1884.²³ Blavatsky, at the very least, would likely have thought it prudent to have his input in this project.

Another interesting name that shows up on the "Prospectus" is Richard Harte. He was an experienced newspaperman with the New York *Telegram*. At some point in 1887, presumably shortly after he had attended the Convention of the American Section of the T.S. on April 24th in New York, he left for London to meet Blavatsky and to offer his assistance. (Olcott eventually recruited his old friend for service at Adyar, which led to numerous difficulties.) It is not known if he ever joined the Blavatsky Lodge. Harte had been a long time active member of the Aryan T.S. and also served as its President. Now he was in London and holding the position of Secretary of the Theosophical Publication Society. Harte's experience as a professional newspaperman would have made him invaluable to the newly formed T.P.S. All enquirers and subscribers were directed to address the Secretary at 78, Clarendon Road, Notting Hill, London.

When Judge wrote to Harte on February 3rd, 1888, he was writing not to congratulate him on a well written letter but to plant the idea that the Open Letter "To The Archbishop of Canterbury" should be reprinted and circulated as a pamphlet through the newly founded T.P.S. When Boris de Zirkoff wrote "it is possible that Richard Harte and H.P.B. collaborated on this remarkable Editorial", he appears to

have mistaken Judge's letter for an implied congratulatory intent rather than as a suggestion. Judge was in the habit of sending short messages in letters expecting that there would be no ambiguity between him and the receiver. Judge was noted as disliking ambiguity. Because of the brevity and nature of his letter it would be easy for a third party, years later, to misinterpret the message. However, as de Zirkoff stated, "many of its passages, perhaps most of them, bear a close resemblance to H.P.B.'s style when engaged in a polemical exchange with an opponent." After reading and rereading this letter "To The Archbishop of Canterbury" it makes more sense that Blavatsky's collaborator (accepting that she had one) would have been one of the "Masters", likely Master Koot Humi, and not Richard Harte. Harte's involvement was more likely limited to proofreading and/or editing the document for her before releasing it. The Letter also fits Master K.H.'s writing style.

As mentioned earlier, Blavatsky thought that the T.P.S. was of "great importance" for the dissemination of theosophical ideas to the general public. This project was dear to her heart and she felt that much good could come of it if handled by the right personnel. It was Harte's responsibility as Secretary of the T.P.S. to deal with correspondence and Judge, aware of the importance of this Open Letter "To The Archbishop of Canterbury", wrote to Harte with the express wish to have it reprinted and circulated. Harte took immediate action to reprint it as a pamphlet. 15,000 copies were printed and circulated despite the fact that it had already been published in *Lucifer* magazine only a few months earlier. Considering the nature of this Letter and its importance, it must have been deemed wise to have a large printing done for mass distribution. The pamphlet is identical in appearance to the Editorial/Open Letter in *Lucifer*, December 1887. Only the page numbers differed. Perhaps the same plates were used to save on printing costs.

In 1889, "the second volume of the Theosophical Publication Society, took the name of the 'Theosophical Siftings'."²⁴ The letter "To The Archbishop of Canterbury" had been the first pamphlet issued and was collated as the lead article in the first volume of bound pamphlets. Harte's responsibilities as Secretary ended when he left for India on November 15th, 1888.²⁵

When Blavatsky arrived in England in May 1887 the enthusiastic individuals who had encouraged her to join them appeared to have the energy required to set the course of a renewed impetus for the Theosophical Movement. As a result, Blavatsky Lodge and the Theosophical Publication Society were promptly inaugurated. To set matters in motion the Open Letter . . . continued on page 67

The Hounds of Hell

Ted Davy

A comparative study of religion and mythology sometimes raises questions which have unexpected answers — for instance when the topic is the after-death states. The following article is the result of the writer's inability to resist exploring what some would consider an unimportant side issue.

This particular diversion concerns the frequency with which dogs appear in the myths of the older religions in connection with the post mortem states. But why dogs? Their roles vary, but just as in the canine-human relationship that has developed over thousands of years, they are depicted variously as guard dogs, guide dogs, or even "sniffer" dogs. Whatever their function, in a wide range of mythological traditions the presence of a dog or dogs at the very beginning of the human after-death journey is a common factor.

* * *

One of the most interesting examples involves a real dog. In the Zoroastrian or Parsee religion dogs have always been held in particular respect. This is quite opposite to attitudes found in some other religions. There are several instances in Zoroastrian scriptures where dogs are described in terms that urge adherents to welcome and appreciate the presence in their communities of these domesticated animals. In one place the dog is said to have the character of a priest, a warrior and a farmer.¹

The efficiency of dogs in watching over and guarding flocks and householders is noted, and humane treatment of them is emphasized.

That is not all. In this religion dogs have another important service to give their human keepers. It is not a ritual in the ordinary sense, but it has been practised for thousands of years. Specifically, a dog is employed to confirm the death of a human body. The procedure has been described by a Zoroastrian scholar, T.R. Sethna, as follows:

After a person is declared dead, his body is washed, wrapped in white clothes and laid on stone. After this except for specially appointed corpse bearers no one is allowed to touch the body as it starts decomposing. . . . A dog is then brought to see the dead. . . . If the person was not dead, a dog would remain at a distance and bark. . . . During the prayers that are offered before taking the body for final rest the dog is brought in to see

the corpse three times, only to be sure that the person is dead.²

That this is no mere ritual is suggested by Sethna, who concludes with the observation that there have been instances where persons declared dead, have been brought alive from graveyards. This is true: it is not unknown even today that some individuals after being pronounced dead regain consciousness. An early Theosophist, Franz Hartmann, a medical doctor, even wrote a book on this subject, in which he compiled scores of occurrences.³

As far as the writer knows, the Zoroastrian practice is unique. But there are many other "dogs of death" as will be briefly noted.

Guard Dogs

Dogs guarding the gates of death appear frequently in mythology. The Vedic tradition contains what may be the prototype of several of the dogs of death about to be mentioned.

In the Hindu *Vedas*, the God of the dead is Yama. Yama was the first of humanity to die, and he sits as judge of all those who die after him. He also acts as their guide as they proceed into the next world. But access to his kingdom is restricted by two savage dogs guarding the entrance.⁴

Myths surrounding Yama are many and various. His abode, Yamapura, seems equivalent to what Theosophists call the Kama-loka state. As for Yama's dogs, they are the offspring of Sarama, the dog of Indra who watches over the sun and stars, a function similar to that of Hermes in the Greek tradition, Mercury in the Roman. Her twin pups, called Sarameyas after their mother, are described as brindled and having four eyes, but the latter description is thought only to mean they had a white spot above each eye. When grown they become ferocious watch dogs protecting Yama's kingdom.

Moving to the previously mentioned Zoroastrian, or Parsi religion. Students of comparative religion are aware that there are some interesting links between Hinduism and the Zoroastrian or Parsi religion. For instance, Yama becomes Yima, both having similar functions. And sure enough, another parallel concerns the dogs of death.

According to the Parsi belief, the soul of the dead person remains in this world for three days and before daybreak of the 4th day goes to Heaven. Before reaching the gates of Heaven, the soul has to cross the Chinvato Pereto (Bridge of Judgment) which widens if the man's actions in the world were good to enable him to pass over it with ease. If his actions in the world were bad, it becomes narrower and narrower depending on his deeds to the extent that it becomes as sharp as a sword's edge if his actions were very bad. The evil-doer is therefore not able to cross the bridge and he falls down into the valley where hell is.⁵

The approach to the Chinvat Bridge of Judgment is guarded by two dogs. The similarity between them and their Hindu cousins makes for an interesting comparison.

In Ancient Greece we find yet another example of a mythical guard dog associated with death. In Greek mythology, three brothers rule the universe. Zeus rules over the sky, Poseidon the earth and sea, and Hades the Underworld. The Underworld was the unavoidable destination of human souls after death. Like Yama's domain, the kingdom of Hades evidently represents the immediate after death state for humans. Also, like Yama and Yima, Hades employed a dog to guard the entrance to the underworld. Its name was Kerberos. Kerberos is as fierce and fearful a monster as has ever inspired poets and artists. Sometimes he is depicted as having fifty heads⁶, but three is more usual and surely enough for the job he had to do.

Kerberos' duty on behalf of his master Hades is threefold. First, wagging his tail he welcomes those who have the right to enter, i.e., souls of the recently dead. Secondly, he prevents those already inside the Underworld from returning to life. Lastly, barking and threatening, he prevents the living from entering.

There are a number of Greek myths depicting attempts of living individuals to enter the Underworld, a mission which was called the Descent into Hades. To reach the goal they first must overcome Kerberos, an extremely difficult task. In the story of Orpheus in the Underworld, for example, Orpheus the master musician manages to get past the guardian hound by playing beautiful melodies which lull the monster into a trance. In the event, his quest to bring his deceased wife back from Hades to earthly life failed.⁷

Kerberos was also absorbed into Roman mythology his name being Latinized as Cerberus. In *The Theosophical Glossary* he is defined as a symbol of Kama Loka, and as coming to Greece and Rome from Egypt. Both statements are questionable: in her writings H.P. Blavatsky did not mention Cerberus, and the

Glossary definition is probably the opinion of its editors after her death.⁸

In Scandinavian legend "the entrance to hel⁹ or at least the beginning of the road to hel, appears to be a grim black cave set among precipitous cliffs and ravines. In some accounts the dark cavern is guarded by a fearsome hound named Garm, who is said to be chained there until the Ragnarok [the Twilight of the Gods]"¹⁰ in that Northern European mythology.

Yet another example of a hell-hound appears in Celtic mythology. In this, the gate of death is guarded by a bloodthirsty terrier called Dormath. This is an appropriate name, as Dormath means "Death's Door" in the Celtic language.¹¹ Also, in a parallel pre-Christian tradition is the "pack of white dogs with red ears — the Hounds of Hell familiar in Irish, Welsh, Highland and British folklore."¹²

In the Egyptian *Book of the Dead*, Anubis is sometimes depicted as a guard dog.¹³ However, yet another of his functions is an intriguing example of a dog being present at the time of a human death.

Guide Dogs

Anubis is portrayed as a jackal type dog in Ancient Egyptian funerary texts and art and is obviously an important symbol for that religion. In the *Egyptian Book of the Dead*, there is a well known scene set in the Hall of Judgment. In attendance is a human soul, hoping to make its case for immortality. Anubis is present along with the gods. His role in the judgment process is to check the balance of a hanging scale. On one side of the balance is a feather, the Feather of Truth; on the opposite side sits a vase containing the heart of the deceased. If the scale tips, because weighed down with passions and desires, this soul fails the immortality test. Thereupon the heart is devoured by a scavenger beast, which is half lion, half crocodile, symbolising the material world. In other words, should there be an imbalance, which of course there almost inevitably is, the soul which once used the vehicle body of the deceased will go temporarily to Amente, the Egyptian Hell, eventually to reincarnate in another human body and continue its journey along the cycle of necessity. Of course, if and when the scales balance, a rare occurrence, it indicates immortality is won. That soul will achieve divinity.

In a related context, Anubis has yet another function to perform on behalf of the recently dead, that of a guide dog on another plane. Anubis is a psychopomp, in other words, the conductor of souls in the after world. This function is similar to that of Hermes in Greek mythology. Indeed, there are instances in

Greek texts where these two names are combined in a single term, Hermanubis.

As well as his presence in the Ancient Egyptian religion, Anubis also appears in the later, Hellenistic influenced mystery religion of Isis and Osiris.

Amazingly, the Quiche-Mayan mythology in Mexico and Central America also includes a guide dog for the just-deceased. There is a description of a golden coloured dog accompanying souls to the underworld. Another myth from this part of the world depicts a dog swimming across a river to the Underworld with a dead person on its back.¹⁴ There is also archaeological evidence of a dog being interred with a human, presumably its master.¹⁵

A final “hound of hell” example fits neither the guard nor the guide dog function. This too is from Central America. Aztec mythology depicts Quetzalcoatl, “the central figure in Meso-American history” undergoing an equivalent “Descent into Hades” experience. However, “Quetzacoatl does not succeed in his terrifying mission to the land of the dead until he has assumed the form of a dog [Xolotl]”¹⁶

Ubiquity of the Hounds of Hell

Down through the millennia, the archetypal hellhound lived on in poetry. For instance, Cerberus appears in Dante’s *Inferno*, horrendously described; in Milton’s *Paradise Lost*; and in Goethe’s *Faust*, the Master of Hell, Mephistopheles first appears on stage disguised as a dog.

The frequency of the appearance in myth of dogs at the time of death raises a number of questions, including their relationship. For example, Garm’s role, like that of Dormath is so closely similar to that of Kerberos and others previously mentioned that it is tempting to conclude that both were related to the Greek monster or to the Hindu Saramesya. But we really know little about the migration of symbol and myth. Some think language provides a clue. Max Muller claimed to see a relationship between “sabala,” the epithet of Yama’s dog in the Hindu tradition, with the Greek Kerberos.¹⁷ Not being a linguist, to me the connection is not convincing.

While it is reasonable to accept the possibility of a migration of the Hounds of Hell from Asia to western Europe, a greater stretch of imagination is needed to extend this possibility to a transAtlantic crossing in prehistoric times. Some might be content to accept a coincidence hypothesis, but I am sceptical.

The several citations given (others could be added) represent a catalogue which to the best of my knowledge has never been examined in depth. To come

across so many incidents in ancient religions in which dogs are assigned a role either as death’s gatekeepers or as guides to what lies beyond those gates, one would think would arouse scholarly curiosity. Apparently this has not been the case.

What is especially disappointing is that mythologists and others who might be expected to show interest in this phenomenon have not offered any enlightenment. The twentieth century psychoanalyst Carl Gustav Jung made some interesting observations regarding Hades, but when it came to Hades’ dog and other hellhounds he had little to say. Surprisingly little in view of their relative ubiquity, which alone might have suggested an archetype to him. However, he did go so far as to write that “In the history of symbols the dog is distinguished by an uncommonly wide range of associations. . . . Because of its rich symbolic content the dog is an apt synonym for the transforming substance.”¹⁸ Likewise Joseph Campbell, who made his mark in studies of mythology, as far as I know never analysed the mythical dogs of death. In his *The Cults of the Dog*, M.O. Howey wrote on most of the canine characters mentioned above, but did not make a connection between their common roles at the threshold of human death.

Without scholarly input to lean on, we are left to formulate our own interpretations. So, what is to be made of this curiously widespread occurrence? How to explain this common symbol?

In her writings H.P. Blavatsky pointed out on several occasions that every symbol is capable of being interpreted in several ways.¹⁹ In this regard the dog symbol can be studied not only at various levels, but from different angles at any level.

First, it should be clear as to what it is these dogs are symbolically guarding. From a Theosophical standpoint the Greek Hades, the Egyptian Amenti, and similar abodes such as those of Yama and Yima, represent what in Theosophical terminology is the *kama loka*, the first phase of the after-death state experienced by the disembodied soul. In this state of consciousness the human soul, *manas*, prepares to transmigrate to higher spiritual planes, leaving behind the dregs of the personality with which it was associated for several years. The first phase in the preparation for this metempsychosis is the dissipation of the desires, passions and other emotional baggage that is attached to the remains of the personality, its final link to the earthly world. When that dissipation is complete, the Higher Self, the more permanent part of the human entity, is then free to proceed to enjoy a period of bliss in the state of consciousness called Devachan. This is only an ultra brief summary, with of course all the deficien-

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BOOK REVIEW



Krotona of Old Hollywood, Volume II, 1914-1920 by Joseph E. Ross. 526 pp. Self-published, 2003. Paperback \$29.95 U.S.

Long anticipated, the second installment of *Krotona of Old Hollywood* has recently been released. Author, Joseph Ross, has once again assembled an interesting collection of letters, as well as articles from period magazines, to provide a detailed account of the evolution of the Krotona Institute of Theosophy. Picking up where Volume I left off, it is an impressive compilation of eight chapters arranged chronologically, with two chapters allocated to 1920. In the last few pages of the Preface the author briefly summarizes “background material about the physical setting and a chronology of Krotona, as given in Volume I . . .” (pp.xiii-xv). In the Introduction he clearly states that his purpose “in drawing these documents together is . . . to chronicle the tapestry of history in the words of the people weaving it . . .” (p.xvi). He then proceeds to do exactly that.

The progression of Krotona from Albert Powell Warrington’s dream of a community of theosophists “dedicated to the ideals of discipleship and brotherhood” which could “be a channel for the outpourings of spiritual blessings to a troubled humanity” (p.xviii) is traced through the years to 1920. The Krotona Organization Committee purchased ten acres of property in the Hollywood hills in 1912. In a letter to Warrington in June 1912, Besant wrote:

I am inclined to say it is safest to vest [Krotona] in the Head of the E.S. by name, each Head — who will always be appointed by the Masters — passing it by will to his successor [who] will always be a disciple, an Initiate. (Vol. I, p.128)

She suggested a corporation with the Head of the E.S. as President and Trustees appointed by the President. In 1913 Krotona was incorporated and registered in the State of California as the Krotona Institute of Theosophy, the center for the Esoteric Section in America. It was administered by a Board of Trustees, with Annie Besant as President and A.P. Warrington as her representative.

Volume II picks up in 1914 with Warrington balancing his “triple role . . . first as General Secretary (National President) of the American Section of the Theosophical Society, second, as Head of the Esoteric Section (E.S.) in America and Vice-President, acting for the Outer Head of the E.S. and third, for the President of the Krotona Institute of Theosophy” (p.2).

These multiple roles eventually led to misunderstandings and discontent among some Krotonians. There were also unending questions regarding the

ownership of Krotona and its connection to the American Section, especially as the National Headquarters of the American Section were moved to Krotona shortly after Krotona’s development got underway. The headquarters were usually considered to be where the General Secretary was living and, with the resignation of Dr. Van Hook in 1912 and Warrington’s assumption of the position, it was moved from Chicago to Krotona where it remained for seven years, housed in the administration building. With L.W. Rogers filling out the unexpired term when Warrington resigned in 1920, the National Headquarters were once again moved to Chicago. This helped somewhat to clarify who owned what in the minds of many T.S. members. Prior to this a campaign had been initiated by some who believed that Krotona should become the property of the American Section. It remained an ongoing issue for a number of years.

The Krotona Institute of Theosophy did an incredible amount of work in a relatively short time, both in sheer volume of physical construction as well as activities embarked upon in the areas of education and the arts, over and above the ‘spiritual’ endeavors. One thing that is abundantly clear throughout the reading is the absolute sincerity of the persons involved with this project. Equally clear is the unquestionable faith they held in Annie Besant as their leader. A.F. Knudsen in an article in *The Messenger* summed it up when he wrote:

we acknowledge in our ownership of Krotona the supreme rule of Annie Besant as our greatest physical Head. (p.92)

On p.444 a statement from the Board of Trustees includes:

There is not a member on the Board who will not gladly and willingly lay down his or her responsibility the moment our great leader signifies her desire in that direction.

The secretary of the E.S. once declared at a meeting that “no one in the world could be a disciple of the Masters of the Wisdom unless they had been so notified by Mrs. Besant” (p.343). Throughout the correspondence recorded in Vol. II Warrington keeps Besant consistently informed of circumstances and developments at Krotona and invariably reiterates deferring final decisions to her.

Glowing praise of Besant in statements by members is sometimes a little hard to take. One example is found in a talk delivered in Chicago in July 1920.

There a member described how Besant had saved the E.S. by turning down an offer from her Master to go live with him “in the Himalayas, as Damodar and others had done” because she had promised H.P.B. that she would “take care of her E.S.” and declined to go. It was noted that, therefore, “turning against [Besant] is an act of unspeakable ingratitude” (p.489). Also mentioned was the intervention of Leadbeater and his “right to speak in the presence of the Great Ones” (p.483) because of allegedly having been unjustly victimized some years earlier. The credulity of the members is often disturbing.

By 1920, however, not everyone was pleased about blind allegiance to leaders and a short-lived movement was started called the Committee of Fourteen Hundred. This committee attempted to promote administrative reform in the American Section. Chapter 6, “Political Sore Spots: The E.S., The L.C.C., Alice Evans and Foster Bailey” is particularly helpful to explain affiliations with and objections to the then status quo. Correspondence by and about Warrington, definitely leaves one with the impression that he was able to see the other person’s point of view and could examine and respond to it without personalizing the issue at hand which, inevitably, related somehow to one of the three high-ranking positions he held. He appeared to not doubt the sincerity of the individual, even though he did not agree with their perception of the circumstances. In the end he confesses that perhaps he was sometimes too compromising in dealings with dissenters. On the other hand, even Besant (in a letter to Leadbeater) describes Warrington as “dictatorial and imperious [who] has driven away a number of our good workers . . .” (p.490).

The following is an excerpt from *Krotona of Old Hollywood, Vol. II*, pp.234-236:

Regardless of how much Mrs. Besant wrote to explain the position of the Three Activities, there were always misconceptions. The following was originally printed in *The Disciple*, May 1917, with a footnote to it, “This and the article following it must be read to all Candidates and Shravakas.” . . .

THE THREE ACTIVITIES

MEMBERS of the Esoteric School of Theosophy should be acquainted with the exact words used by the LORD MAITREYA in His recent instructions as to the new lines of activity which He wishes them to promote, so an endeavour is here made to reproduce them as nearly as possible. He remarked that He was speaking to those faithful theosophists who would understand, and could adapt themselves to the work which He wants done.

We must not forget, He said, that the work of the Theosophical Society is definitely part of the preparation for His Coming. Theosophy has all these forty years been establishing itself and making its way intellectually. He wishes that the Society should in various ways show the world how things should be done. Even in its ordinary meetings it should aim high, and should try to make its lectures a pattern of what a lecture should be, and to indicate with what subjects a lecturer may most usefully concern himself. But along several other lines also its members should establish a form and set an example. Such organizations may be but small at present, but must be capable of rapid expansion when He comes down into the world. They must not be confused with the Theosophical Society, but should be separate organisms promoted and supported by faithful theosophists. He gave three instances to explain His meaning.

1. In the most important matter of education, the Theosophical Educational Trust is showing what schools ought to be, and how they should be managed. He wishes this movement to spread to every country and to be established as firmly as possible — the direction being always retained in the hands of those who understand His object and will work selflessly for His plan for the children whom He so loves.
2. In Co-Masonry, Theosophy is supplying the ideal Freemasonry, which is intended to appeal to those who are not readily attracted either by Catholic ritual or by the non-Christian ritual of the Star. For this movement there is a great future, especially now that it has a ritual approved by the Master the Comte de S. Germain. The LORD wishes it to be distinctly understood that work in this line is definite work for Him, and in preparation for His Advent.
3. As Theosophy supplies the ideal School and the ideal Freemasonry, so must it supply the ideal Church; and to do that, it must be ready to meet people along various lines. The new ritual of the Brotherhood of the Mystic Star, which is to take the place of the Temple of the Rosy Cross, will probably afford a form of service which will strongly attract one section of the religiously minded public — that which is out of sympathy with the ordinary Christian forms. Those on the other hand (and they are many) who love the Catholic ritual, and feel the mighty power of the Sacraments, but cannot endure the Roman narrowness, bigotry and ignorance of true doctrine, are provided for by the new Theosophical Church — The Old Catholic Church, as it is at present called, because it holds the older and purer form of the faith once delivered to the Saints. This body has the Apostolic Succession in a form which cannot be questioned, so that it possesses the power of drawing upon the reservoir which the LORD Himself has provided for His Church, and can hand on the Holy Orders of the old scheme to the new, thus making an unchallengeable link between the two dispensations; yet it can use a purified ritual, and promulgate the true interpretation of the ancient creeds and ceremonies. He has arranged events so that, as far as the British Empire is concerned, this movement is entirely in Theosophical hands; its Chief lays it absolutely at His feet, and He accepts it. Its development must not be hurried, but wise and firm foundations must be laid. . . .

The book is an interesting study in human character when all choose to work together towards a common, uplifting goal. It equally demonstrates how a mere handful of malcontents can insidiously gnaw holes in the fabric of unity. Disagreement with the establishing of various organizations on the grounds of Krotona led to discontentment for some. The E.S. members, in addition to their work for The Theosophical Society, "were 'ordered' by the Lord Maitreya as definite preparation for His coming" to work in one or more of three specific activities.

The three activities were: 1) the Theosophical Education Trust, to promote the ideal school system; 2) Co-Masonry, the ideal freemasonry; and 3) the Old Catholic Church, the ideal theosophical Christian church. (p.189)

Involved with the latter two was much ado concerning rituals. The idea of a theosophical church did not sit well either with some people.

Volume II is a detailed follow-up to the establishment of the Krotona site. Through the letters, documents and articles included, a very intriguing span of theosophical history is revealed. For those unfamiliar with this Movement it is a worthwhile endeavor to read through it. Parts of this history are truly fascinating to read when expressed in the words of the individuals involved first hand. The Appendix, "A Survey of Surviving Buildings of the Krotona Colony in Hollywood" by Alfred Willis, includes numerous photos and is an interesting addition to the text. Notes, Bibliography and Index complete the volume.

One difficulty encountered while reading is the abrupt change of subject one occasionally meets,

with no indication that the next paragraph is unrelated to the previous one and introduces a new idea altogether. The author should perhaps consider using a separator (for example, centered series of asterisks) between paragraphs/topics. While there is a brief summary regarding A.P. Warrington in the Preface, it would have been helpful to have biographical sketches of him as well as some of the other main characters involved, for example, Marie Poutz, Marie Russak Hotchener, L.W. Rogers, Alice Evans (Bailey), such as were included in Vol. I for Olcott, Blavatsky, Besant, Leadbeater and Jinarajadasa. A chronological table of the various organizations engaged at Krotona (for example, The Order of the Star, The Temple of the Rosy Cross, the Liberal Catholic Church, the Theosophical Fraternity in Education, Servants of the Star, etc., etc.) would also be very useful. However, this would probably need to be an entirely separate project. While these people and organizations are described in detail within the text it is difficult to retain the 'when, why and who' of each. As to the text itself, there are some typos but considering the extent of this material they can certainly be forgiven.

Krotona of Old Hollywood, Volume II, 1914-1920 by Joseph E. Ross is available through the author at PO Box 1442, Ojai, CA, 93024. It was helpful to have Vol. I on hand while reading Vol. II. Some copies of Vol. I are also available (\$22.95 U.S.). Vol. III, covering 1921-1926 (at which time Krotona moved to the Ojai valley), and Vol. IV are planned for future release.

Rogelle Pelletier

. . . **TPS** continued from page 61

to the Archbishop appeared in the new publication, *Lucifer*, which she claimed was established to "bring light to 'the hidden things of darkness'. . . to fight prejudice, hypocrisy and shams in every nation, in every class of Society, as in every department of life."²⁶ Readers familiar with Blavatsky's writings naturally conclude that it was she who wrote "'Lucifer' To The Archbishop of Canterbury, Greeting!" It is written very much in her style, a point which de Zirkoff acknowledges. It has been shown why de Zirkoff could have misinterpreted Judge's statement to Harte, and that de Zirkoff likely construed it to be a compliment to the addressee for a job well done, rather than a mere statement of fact regarding the text of the Open Letter. This Letter made some very bold statements and was obviously intended to attract the attention of those not in agreement with the Church. Blavatsky, whose pen had successfully founded several enterprises, would have wisely taken this task on herself. Its impact was then circulated far and wide through the T.P.S. which, for obvious

reasons at the time, allowed anonymity to its members and drew them to theosophical concepts. The Open Letter is still relevant today.

ADDENDUM

Research into the history of the Theosophical Publication Society yielded information which might appeal to those interested in knowing what happened after Harte's departure for India. A brief summary of the relationship involving the T.P.S., the H.P.B. Press, and Blavatsky Lodge follows.

Another interesting figure who appeared in the "Prospectus" of the T.P.S. was Countess Constance Wachtmeister. Although she was not in London at the time that the Blavatsky Lodge was inaugurated or when the T.P.S. was formed, she was quickly added to the Board as Treasurer. According to Wachtmeister, she arrived in London in early September 1887 just in time to help Blavatsky move to

a new location at 17, Lansdowne Road, Holland Park. Wachtmeister had first met Blavatsky in April 1884 while visiting London. She became one of Blavatsky's closest friends who stood by her during great physical and social distress. Wachtmeister, who had been staying with Blavatsky in Ostend, had taken time to attend to some urgent business matter in Sweden before rejoining her friend in London.

Wachtmeister became sub-editor of *Lucifer* and served as Secretary and Treasurer of the Blavatsky Lodge. Sometime after Richard Harte's departure for India she became Manager of the T.P.S. Slowly she built it up into a flourishing and sound business with a lending library for the use and benefit of subscribers to *Theosophical Siftings*. After Blavatsky's death in May 1891 she continued managing the business until she left for India with Annie Besant in the fall of 1893.²⁷ Before she left, Wachtmeister had written and published *Reminiscences of H.P. Blavatsky and the Secret Doctrine*. She also transferred the T.P.S. over to Annie Besant and Bertram Keightley who became the sole proprietors. Mr. J.M. Watkins who worked with Wachtmeister also left for India. Alfred J. Faulding was appointed business manager.

In 1889 James Morgan Pryse had set up the Aryan Press in New York to help Judge print H.P.B.'s *Esoteric Instructions*. That same year, H.P.B. cabled him to come to London to start The H.P.B. Press. In early fall 1890 The H.P.B. Press was started by the Blavat-

sky Lodge, with capital supplied by Dr. Archibald Keightley. After Blavatsky's death The H.P.B. Press also came under the control of Besant and B. Keightley. It was reported in *Lucifer* that it had been announced on July 12th, 1894 at the European Section convention that The H.P.B. Press would unite with the T.P.S. On January 1st, 1895 Besant and B. Keightley sent a telegram from India ordering that The H.P.B. Press be closed.²⁸ It was during this period that the Blavatsky Lodge became divided and on January 5th, 1895 adopted resolutions antagonistic towards Judge. The "Lodge passed some resolutions asking for Mr. Judge's resignation and also for explanations and replies to newspaper attacks."²⁹ The developments of this contentious period from 1894 to 1895 later became known as "The Judge Case". The attacks on Judge caused many to resign, including Archibald Keightley who had funded The H.P.B. Press. Twenty members quickly adopted new rules and regulations and by January 8th applied for a new charter to form "H.P.B. Lodge T.S." It was duly granted.³⁰ With The H.P.B. Press plant closed many of its worker reorganized themselves to become the Irish Theosophist Press.

On June 24th, 1896, the T.P.S. moved from its obscure location on Duke Street to a busy and more central thoroughfare at 26, Charing Cross, S.W. immediately below the *Manchester Guardian* where it continued producing literature for the Theosophical Society.

References

1. Mabel Collins was then co-editor of *Lucifer* along with H.P. Blavatsky. The mission statement was "A Theosophical Magazine DESIGNED TO 'BRING TO LIGHT THE HIDDEN THINGS OF DARKNESS.'" She also explained what *Lucifer* meant. On the front page of the magazine she placed the interpretation of *Lucifer* by Yonge: THE LIGHT-BEARER IS THE MORNING STAR OR LUCIFER, AND "LUCIFER IS NO PROFANE OR SATANIC TITLE. IT IS THE LATIN LUCIFERUS. THE LIGHT-BRINGER, THE MORNING STAR, EQUIVALENT TO THE GREEK ΦΩΣ ΦΩΡΟΣ THE NAME OF THE PURE PALE HERALD OF DAYLIGHT."
2. *Lucifer*, Vol. 1, December 1887, pp.241-242.
3. *Lucifer*, Vol. 1, December 1887, p.250. These words are as profound and as truthful as they were nearly one hundred twenty years ago. In fact, today, we have discovered that both churches are red-faced about the lack of morals the men of the church have demonstrated over the century. Universal minded individuals have come to realize that *any* return to *any* form of organized religion can only degenerate and distort the original impulse from which these ideas emanated. Theosophists, especially, should remember these wise words.
4. *Blavatsky: Collected Writings*, compiled by Boris de Zirkoff. Adyar, Madras, India: Theosophical Publishing House, 1960, Vol. 8, p.268. *Practical Occultism*, edited by Arthur L. Conger. Pasadena, CA: Theosophical University Press, 1951, p.67.
5. Mr. Finch was President of the Blavatsky Lodge for a very short time. Thomas B. Harbottle, who had also gone with Dr. Keightley to Ostend to invite Blavatsky to London, became the second President of the Blavatsky Lodge of the T.S.
6. Letter from Thomas B. Harbottle, President of the Blavatsky Lodge To the President-Founder of the Theosophical Society. *The Theosophist*, Vol. 9, January 1888, p.xxxiv.
7. *Lucifer* Vol. 1, September 1887, p.2.
8. L. Florence Ffoulkes later joined the Theosophical Society September 17th, 1893, as a member of the Scottish Lodge. She also became a member of the Golden Dawn.
9. *Lucifer*, Vol. 1, November 1887, p.163.
10. *A Short History of the Theosophical Society* by Josephine Ransom. Adyar, Madras, India: Theosophical Publishing House, 1938, p.239; *Old Diary Leaves*, by Henry Steel Olcott. London: Theosophical Publishing Society, 1910, Vol. 4, p.24.
11. In *Old Diary Leaves*, (1910), Vol. 4, p.24, H.S. Olcott refers to it as the "Theosophical Publishing Company".
12. *The Path*, Vol. 2, March 1888, p.387.

13. *Lucifer*, Vol. 2, March 1888, p.72.
14. *The Path*, Vol. 2, March 1888, p.387.
15. *The Path*, Vol. 2, March 1888, p.388.
16. *Lucifer*, Vol. 1, December 1887, pp.247-248.
17. *Lucifer*, Vol. 1, January 1888, p.341.
18. *Lucifer*, Vol. 1, January 1888, p.340.
19. *Webster's New Twentieth Century Dictionary*, Unabridged, second edition, 1977.
20. "Letter from H.P. Blavatsky to the Second American Convention" held in Chicago Ill., April 22 and 23, 1888. *Blavatsky: Collected Writings*, compiled by Boris de Zirkoff. Wheaton, IL: Theosophical Publishing House, 1974, Vol. 9, pp.245-246.
21. *The Path*, Vol. 2, March 1888, pp.387-388.
22. "Recent Progress in Theosophy", *Blavatsky: Collected Writings*, compiled by Boris de Zirkoff. Wheaton, IL: Theosophical Publishing House, 1980, Vol. 12, pp.299-300.
23. See *The Judge Case: A Conspiracy Which Ruined the Theosophical Cause* by Ernest E. Pelletier. Edmonton, AB: Edmonton Theosophical Society, 2004, Chapter 17.
24. *Lucifer*, Vol. 6, June 1890, p.342.
25. Just before Harte left he wrote the introduction to a very rare pamphlet titled "The Hebrew Talisman" which was also included in the first volume. He wrote: "From internal evidence the Hebrew Talisman was written about 1836. No one ever discovered who the writer was. The edition was soon exhausted, and till now has never been reprinted." [*Theosophical Siftings*, Vol. 1, #13. Introduction to "The Hebrew Talisman" by Richard Harte. See www.TheosophyCanada.com for full text.] Some have since come to believe that it was written by an Adept.
26. *Lucifer*, Vol. 1, September 1887, p.1.
27. Besant and Wachtmeister arrived in India via Colombo on November 16, 1893.
28. *The Path*, Vol. 9, February 1895, p.408.
29. *The Path*, Vol. 9, February 1895, p.408.
30. *The Irish Theosophist*, Vol. 3, February 1895, p.88. The meeting took place at Dr. Archibald Keightley's consulting rooms at 62, Queen Anne Street, London, W. The following signed the charter: A. Keightley (President), Thomas Green (Vice President), H.T. Edge (Secretary), Basil Crump (Treasurer), Miss Nellie Cuer (Librarian), William Bruce and Mrs. Bruce, J.T. Campbell, Mrs. Cleather, Miss E. Amy Dickinson, Bertie Everett, F. Farmer, Miss A. File, Miss E. File, Ernest T. Hargrove and his sister Constance, Mrs. Hunt, Mrs. Monk, Mrs. Raphael and James M. Pryse.

. . . **Hounds** continued from page 64

cies inevitable in brevity. But what happens to the human soul once the physical body expires is an extremely important question, which has occupied the serious attention of genuine spiritual seekers over thousands of years.

It is also necessary to consider the suitability of the dog symbol itself. Anthropologists and zoologists come up with various guesses as to when dogs were first domesticated but the relationship between humans and canines has certainly been a long one and mutually advantageous. Over many millennia, there has developed a cooperative relationship between humanity and dogs. This involves their providing services to us based on skills which have been learned and/or developed, and which through selective breeding have become part of their genetic makeup. Even in this increasingly technological world, they are still widely used for herding, retrieving and guarding, in which capacities they are remarkably efficient. So it would have been natural for ancient mythographers to depict a dog to guard the threshold between life and death; or as a guide once the threshold has been crossed. It is hard to imagine a better symbol for these situations.

How about their other roles? At least in recent years, dogs' extraordinary senses have been put to work to aid in rescue attempts following earthquakes, avalanches, etc., to say nothing of sniffing for drugs and other illegal substances; even for detecting indications of arson after a fire. Conceivably, then, their senses could indicate to them whether or not a body was alive or dead, as in the Zoroastrian example which introduced this paper. This is by no means far fetched: dogs have been known to howl or act strangely at the moment of death of their human benefactors — this phenomenon has been recorded in many cultures over several millennia.²⁰

As for their roles as guides, in modern times thousands are used as companions to the blind and other severely disabled people. After training, all such work is done instinctively and willingly, and very efficiently, with food and human friendship being the only expected rewards.

Although H.P.B. seldom touched on the subject of dogs in this context, she did drop a few hints. For example when she describes ". . . the *dogs* (vigilance) which watch over celestial flock (occult wisdom)".²¹

Elsewhere she gave what may be the most significant and perhaps esoteric interpretation of the dogs of death.

In this she is referring to the Zoroastrian dogs which guard the Chinvat Bridge to Paradise but it is reasonable to apply her observations also to the other guard dog myths as their functions are so similar. First she hinted that they were among “the most important symbolisms — generally those that appear the most meaningless and absurd in the sight of modern Zend scholars.”²²


Then she says “. . . humanity, endowed as it is with the highest intellect among the intelligences of the animal kingdom, would . . . mutually destroy themselves physically and spiritually, but for the presence of the ‘dogs’ — the two highest spiritual principles.”²³ This aspect of Atma-Buddhi at the moment of physical death is obviously of key importance in the human cycle.

The Egyptian Anubis has been described as the judge of the human soul after death; also as the soul’s

guide in the Afterlife. In the case of the former, Anubis has been described as the conscience in action. Although H.P.B. says little about Anubis except in his Hermanubis form, she does indirectly confirm this interpretation. Commenting on another Zoroastrian scripture she describes the dog Vanghapara as “. . . our spiritual conscience. He who ‘kills it’ (stifles its voice within himself) shall not find his way over the Chinvat bridge (leading to paradise).”²⁴

Applying these correspondences to the human after-death states: the higher principles — the dogs — at this point poised for the next stage in our evolutionary cycle, must guard against the materialistic dregs of the old personality holding them back.

* * *

When we reach a certain age, those who listen can hear the dogs barking in the distance. It’s a reminder for us to be prepared for the moment when they finally come into view as we approach the Chinvat Bridge. 

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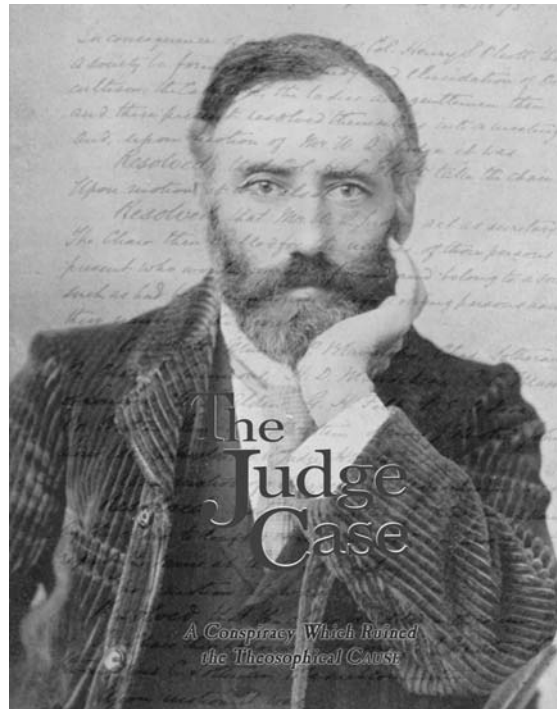
1. *Vendidad* 13: 15.
2. T.R. Sethna, *The Teachings of Zarathustra, the Prophet of Iran on How to Think and Succeed in Life*, 138-39.
3. Franz Hartmann, *Buried Alive: An Examination Into the Occult Causes of Apparent Death, Trance and Catalepsy*. This book was later republished under the title *Premature Burial*. See *Bibliography of Franz Hartmann*, compiled by Robert Hütwohl, 8.
4. P. Masson-Oursel-Louise Morin, “Mythology of India” in *Larousse Encyclopedia of Mythology*, 360.
5. T.R. Sethna, 140.
6. Hesiod, *Theogony* 311.
7. This and similar expeditions to the Underworld are examined in my *Descent Into Hades*.
8. See Boris de Zirkoff, “Who Played the Trick on H.P.B.? The Puzzle of The Theosophical Glossary” *Theosophia*, Winter 1967-68; *rept* in *The Canadian Theosophist* 49: 2 (May-June 1968), 39-41.
9. One l is correct spelling in this version of hell.
10. Brian Branston, *The Twilight of the Gods*, 91.
11. Charles Squire, *Celtic Myth and Legend*, 257.
12. Robert Graves, *The White Goddess*, amended and enlarged edition, 36.
13. See E.A. Wallis Budge, *The Book of the Dead*, 182, etc.
14. Raphael Girard, *Esotericism of the Popul Vuh*, 177.
15. J. Eric S. Thompson, *The Rise and Fall of Maya Civilization*, 218, 221.
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