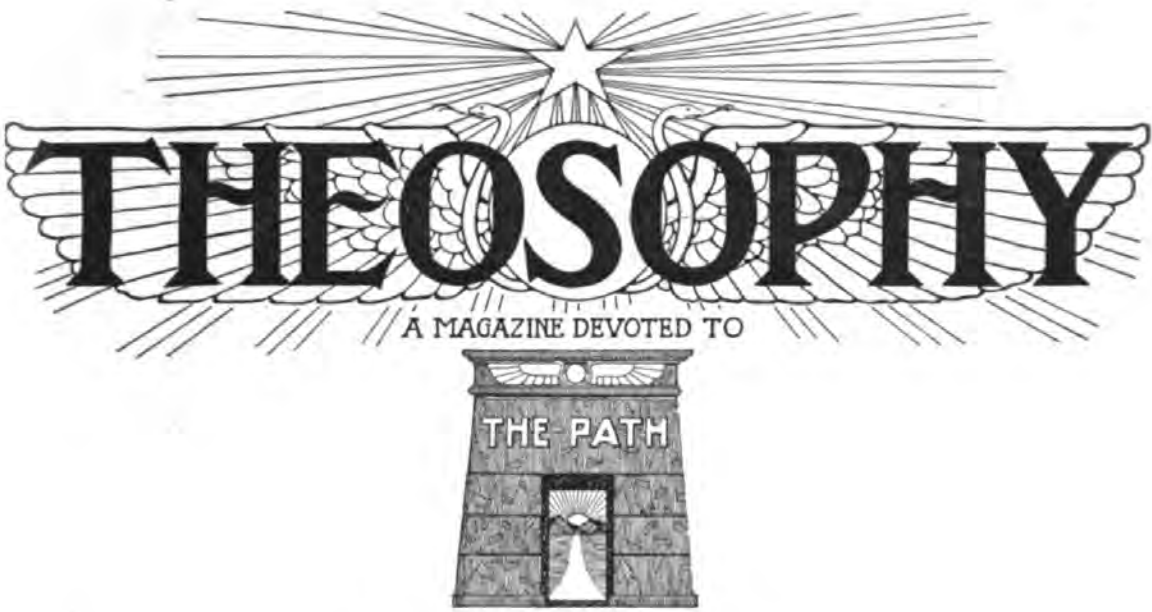


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THE THEOSOPHICAL MOVEMENT  
THE BROTHERHOOD OF HUMANITY  
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY  
AND ARYAN LITERATURE

Vol. X, 1921-1922

Published and Edited by  
THE UNITED LODGE OF THEOSOPHISTS  
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# Theosophy

BRINTON JONES, *Business Agent*

**A** MONTHLY magazine devoted to the promulgation of Theosophy as it was given by those who brought it.

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# The United Lodge of Theosophists

## DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

*"The true Theosophist belongs to no cult or sect,  
yet belongs to each and all."*

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no dues of any kind, and no formalities to be complied with.

Correspondence should be addressed to

GENERAL REGISTRAR, *United Lodge of Theosophists*,  
Los Angeles, California.

504 Metropolitan Bldg., Broadway at Fifth St.

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LITERATURE

Vol. X

NOVEMBER, 1921

No. 1

*"Occultism and magic are not child's play, as many may learn to their sorrow, as many visitants of dark circles have already and long ago discovered."*

—WILLIAM Q. JUDGE.

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The Source of Life—Unconscious Humor in Science  
Christian Unity—Marcus Aurelius

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He who has learned this hidden wisdom, putting away all darkness, he enters and dwells in the endless heaven, the world that is the prize of victory.—*Kena Upanishad*.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out.—*Revelations*, iii, 12.

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*No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

## DOMESTIC THEOSOPHY

NOT a few have been those who came in contact with Theosophy and said: "It is an interesting study, but such a *cold* philosophy." So it is a cold philosophy: cold with absolute justice, cold with impersonality, cold with an utter absence of partiality or favoritism—so long as it remains a mere philosophy in books. But flour is cold and tasteless and unsavory until it has been mixed and kneaded and raised and baked in a well-heated oven. Only then, we have food for the gods in taste and savor—what has been called by those of good repute—"the staff of life." This is a lesson from the humble kitchen which suggests that we all of us need a little more *domestic* Theosophy.

Every good housewife knows that never a day ends but something more needed the doing; each day leaves little imprint of accomplishment save the warmer strength of the bond of "home." So, Theosophists who are actually trying to "domesticate" the philosophy—to apply its great universal truths particularly—are prone to discouragement for the small measure of progress accomplished from day to day, if they forget that they are working from the "home" basis—the place of their own true nature. And they *do* forget, involved in the varied tasks and processes away from "home." They come "home" to eat the only food that will satisfy—the truths known to their souls of millenniums past—but they forget there is a system of general hygiene which has its bearing on the mere consumption of food.

It is not enough that the food presented be clean and wholesome, come from clean places, be of sufficient food value, and balanced in elements. It needs to be eaten with a zestful appetite, and where the air is clean, where the dust does not gather on the mirror of the mind. It means that sweeping and dusting and house-

cleaning of the mind must go on before the manna of the gods can descend,—before one knows the table is spread and ready in his Father's house.

How simple a matter it would be, if we had *only* to open our windows to the sun and air—if we had but to admit the new ideas as attachments to the old! For, in truth, the process is quite different. We need to *empty the house*, before we can make it a home for “the good, the true, and the beautiful.” We have to sweep out the rubbish of conventional notions, the false ideas derived from education and heredity, the black mould of anthropomorphic religion. All this we have to do, but meantime let us remember that it is all in the home building scheme, nor get involved in the mere cleaning. Our eyes fastened on the ideal plan, we shall do our work more thoroughly and swiftly because with more joy. Self-energisation arises in the creative, constructive use of our powers, though the tearing down is necessary that we may again create.

Now, as a fumigant clears from a house old disease germs, there is one idea which needs to be held burning in the mind—the only one which can produce complete catalysis in all the varied elements: *GOD is Impersonal, Unmanifest, Infinite, and Indwelling*. For every man is self-deceived who thinks he has dropped forever the idea of a *personal* God, when he pledges himself to the Theosophical Cause. It is one thing to mentally accept the Impersonal Absolute Principle, and quite another to realize It. In realization is involved the consonance of the whole nature, as well as the harmonious adjustment of every human relation by the idea to be realized. The Impersonal, Indwelling God is an abstract idea only to uninitiated mortals—to whom it seems incredible as actually affecting even the home, the family relations! To them, it seems a matter of inconsequence so far as mother, son, grandparent or husband are concerned whether the idea of an impersonal God or a personal God guides one's acts, so long as the acts are kind. But realization is a series of progressive awakenings, and no few of those awakenings are due to come through the brighter light cast on the dark windings of the personal God idea throughout our hitherto-made destiny.

The family—the home—is a Karmic congeries of relationships in which the personal God reigns supreme. The husband—the father—is he not a small copy of the great Jehovistic male “God”—HE who must be obeyed, by virtue of his dogmatic authority, and not by virtue of his inherent guardianship and his responsible knowledge? HE is to be considered, rather than himself to exhibit consideration! HE is the superior male deity to whom the wife bows down in all humility, whether in her heart she knows him to be wrong or right, unjust or true—an adoration, or subjection, accepted complacently as his due. The status of woman is not determined by the outside perquisites of a so-called “higher civilization,” but by her own awakening consciousness to the sexless God within her



which bids her *stand on her own feet*, and to that Self be true, whether the husband be false or hero to her. The wife who is bound down by the personal God idea can never demand an equal partnership with her husband, much less be "the *real* Lord" over him, as is typical of true marriage. Many and subtle are the refinements of the false personal God idea which mar the relation between husband and wife—a relation which understood and fulfilled aright could be the highest relation possible to humankind.

What other than the personal God idea warps the ideal of parenthood? Too few parents *respect* their children, as indeed why should they souls created new from the dust by the whim of an all-powerful Being, ever ready to create evil souls, as good? So, like that very Being in the mere exercise of their extended power over other beings, and in their caprice, they coerce and exact, and, breaking the fine filaments of soul life, bring up children who are sullen and rebellious and whose whole spiritual skyline is obscured. Taught from the cradle to pray, children soon learn to dodge their responsibility, but, when in the course of time prayer is discarded, it is a far cry even for the Theosophist to inculcate the idea of a full acceptance of responsibility. It is long before the fact is recognized that each Ego has an actual status of his own, and that the greatest wisdom is required in each case to help an old soul gain new footing here. It does not often occur to parents that the child can be their greatest teacher of the mysteries of human consciousness. It is difficult to act upon the knowledge that the old soul must learn again from the Lord *within*—that he must exercise his very God-power of choice, and learn bravely to take the consequences of his own acts. The parents are but his initiators in the temple of life on this plane.

All other than these are minor and secondary relations, it may be, but the same God rules in all. What would become of discontented, fault-finding grandparents, or aunts, or cousins who by some "freak of fate" find themselves inmates of a Theosophical household, if they could realize the *inherency* of Karma, and so strive to adjust themselves to the family whole? The personal God ingrained does not admit a self-creating Law, and Karma to many is but a new name for the acts of Providence or those of an avenging devil *outside*, which smites or blesses.

The frictions of all our personal relations would soon wear away indeed, could we steadily and persistently maintain our true relationship not only to the family but to the great universe—that relationship being in the one essence of nature, manifested in the air we breathe, in the atomic and molecular lives we share; being also in the fundamental identity of man-spirit and God-spirit. There is our only true "home"—where we all are One, where we breathe the free air of soul itself, where we may arrive only through the upper reaches of the mind untainted by the personal and the separative—which are the *essence* and the *honest* attributes of the anthropomorphic God.

## THE SPIRIT IN THE BODY\*

For Spirit, when invested with matter or *prakriti*, experienceth the qualities which proceed from *prakriti*; its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul.  
—Bhagavad-Gita, Chapter XIII.

IT is said that there is but one sense; the different organs are but modes of reception. From the same point of view it might be said that there is but one "Eye"; the rest are modes of seeing. These, of course, have to be brought into line for unobstructed vision. The various soul sheaths—as I understand it—are formed from the first ethereal substance of which the permanent body is composed. Man is the microcosm of the macrocosm; so, if we imagine one individual in his permanent body at the beginning of a solar system, that body will contain *within it* all possible changes of density; those changes will be the necessary steps, under the general law of the solar system, to reach the most concrete expression.

The concrete expression must be reached in order that the descending intelligences may be able to help or impel to a higher standard the forms of consciousness not yet self-conscious—for all forms meet and mingle in man. Each change in density of sheath involves a loss of spiritual perception and knowledge of the more dense matter not obtainable in any other way.

As the universe exists solely for purposes of soul, and as resistance is met in degree in all states of matter below the first state, the power of Creation, Preservation and Destruction must be in operation on every plane and all the time. Creation works in the change in density, and toward the ideal form for fullest expression on this plane. This involves continual adjustment, implying the preservation of that which fulfills the purpose, and the destruction of that which does not, as well as further creation to take the place of that which was destroyed. The Creator, Preserver and Destroyer within his own sphere, then, must be the permanent Ego. The same law applies everywhere. For instance, in business, a new department is added; the other departments keep on and the new one is either shaped into line with the general purpose—or cut off.

The Secret Doctrine says that we are at the middle point of the seven Rounds; this means that we, egos, have passed through the changes in density three times, each time reascending to the original state, and each descent marking a further density of each change. We now ascend perfecting and assimilating for three and a half Rounds more, each succeeding plane becoming less dense until the completion of the seventh—what might be called *real* matter. Relat-

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\*From the letters of Robert Crosbie. Here published for the first time.—EDITORS.

ing this to soul, it would appear that the sheaths are not yet what they will be, though the Perceiver is one through all the changes. The Self is the key, the plan, the purpose and the fulfillment—to lose that sight, is to lose all.

The quality of your Theosophical exposition seems to dissatisfy you; the attitude you hold in regard to it is infinitely better than if you were proud of it, and the probability of the improvement is thereby made certain. As I understand it, it is not the exposition that is criticised, but the manner of it; if there is fault there, necessary correction should not be very difficult. All progress is made by a recognition of disabilities at first, after which follow steps for their removal; but these are minor things. The great effort is to promulgate the fundamental principles of Theosophy; it requires strenuous and persevering exertion, but must lead one who keeps up the effort insensibly to progress, because personal progress is forgotten in the effort. With the right attitude we would not realize our own advance, while it would be perfectly patent to others; this, because we are aware of defects which probably look more important than they really are. Defects—not being valuable—are not important; their absence is; therefore our thought should be in regard to those qualifications which displace them. If we were refurnishing a house we would not be thinking of the old furniture, but of the new, which was to take its place.

Being of the Kshatriyas, and in training for the greatest battle that can be fought, we welcome every event, great or small, that makes us fit for the strife.

Good night and much love.

---

## FROM ISIS UNVEILED\*

Our examination of the multitudinous religious faiths that mankind, early and late, have professed, most assuredly indicates that they have all been derived from one primitive source. It would seem as if they were all but different modes of expressing the yearning of the imprisoned human soul for intercourse with supernal spheres. As the white ray of light is decomposed by the prism into the various colors of the solar spectrum, so the beam of divine truth, in passing through the *three-sided* prism of man's nature, has been broken up into vari-colored fragments called RELIGIONS. And, as the rays of the spectrum, by imperceptible shadings, merge into each other, so the great theologies that have appeared at different degrees of divergence from the original source, have been connected by minor schisms, schools and off-shoots from the one side or the other. Combined, their aggregate represents one eternal truth; separate, they are but shades of human error and the signs of imperfection.

---

\**Isis Unveiled*, Vol. II, page 639.

## THREE KINDS OF FAITH\*

EVERY human being has faith, and uses faith—faith in something—some ideal, some conception, some religion, some formula—but while the faiths of different people have one or another object, the faith itself proceeds from the Highest, and is inherent in the heart of every being. Faith is the very basis of our nature. Whatever way we follow is because of the faith we have—the conviction—that it is the best way. That the world is full of false faiths is because of the differing ideas, beliefs and philosophies which limit faith itself to the means thought necessary for obtaining a particular object of faith.

In the seventeenth chapter of the Bhagavad-Gita faith is said to be of three kinds,—faith of the quality called *sattwa*, the good and the true; faith of the quality called *rajas*, of action, and of passion; and, faith of the quality called *tamas*, of indifference and ignorance. These three qualities given to faith are, in fact, the three limitations placed on faith by every human being, for the power of faith in itself is limitless. We continually limit that power to the operation of it within the range of some minor object or ideal based on externalities. “The embodied soul being gifted with faith, each man is of the same nature as that ideal on which his faith is fixed.” Man has that quality of faith in accordance with his disposition; and he also continually *becomes* of the nature of the ideal on which his faith is fixed. So, it is evident that we ought to be sure of the nature of the faith upon which our ideal is placed.

If one places his faith on any *externality*, whatever it may be,—gods or men, religions or systems of thought,—he has placed it upon a broken thing; he has limited the very power of his own spirit to expand itself beyond the limitations of his ideal. When, for instance, we accept the idea that nothing is real but that which we can see or hear or taste or smell or touch, we have placed our faith on a very low basis. There is some reason for our falsity of thought and action, when we have assumed the present moment to be the only moment, the outward terrestrial world and this one existence to be the only life, from which we go we know not where, nor to what purpose it all has been. To look on all other beings according to one's own limitation of mind and range of perception, and to see only their externalities of speech or action in accordance, is not seeing them as they really are. An outside God, or an outside Devil, an outside Law, an outside atonement for sins, the idea of sin being other than a denial of our own spiritual nature (the unpardonable sin) are all external faiths of the nature of *tamas*, or ignorance. Ignorance always leads to superstition. Superstition leads to false belief, and false belief to false faith.

\*From the stenographic report of a talk by Robert Crosbie. Here published for the first time.—EDITORS.

We are all in constant conflict with each other because of false bases of faith, for the very reason that faith fixed on *anything* will bring results, and men are blinded to Real and true faith by the results of even false faith. Yet so long as we have a false faith shall we continue to create for ourselves lives of misery. The results flowing from a false faith in a selfish ideal must bring us bad effects in wrong conditions. They are the very limitations we have imposed upon ourselves by external faiths in other lives, and we must come again and again into bodies until we have rid ourselves of the defects in our nature which those external faiths have engendered. We have to get a better basis for thought and action than the false faith of the likes and dislikes we have obtained by heredity. We have produced the effects we see, but we need not go on repeating the same mistakes life after life, if we will but change our ideals. We have to find a true basis of faith. We have to place our faith upon that which is not external, but *internal*.

The Internal is the very source of the powers that we possess of every kind, and that Internal is the same in every living one. At the very root of our being is that changeless Self which we can only know within ourselves. To reach in and in to It we must first divest ourselves of all our ideals—of everything which changes. First of all, let man divest himself of the idea that he is his body. He occupies it; he uses it, but he knows that it is ever changing, that never for one single instant is it the same as it was the moment before. Let him divest himself further of the idea that he is his mind, for he himself can change the ideas that compose it—throw them out bodily and take their very opposite, if he chooses—yet he is still acting with other ideas. We are not bodies; we are not minds, nor are we both together, but we are That which uses and sustains them both. Through all the changes of the past and present and those that are to come we shall always be ourselves. Even when death comes we shall still be operating in another way than in the physical body. The basis of the Changeless Self places the whole universe within the reach of any being's mind—a stable basis for thought and action and realization within himself.

These three things we have to know: Each one is the Self in his innermost nature. Every power that he has arises in that Self. Every being of every kind is conscious, with the power of the extension of its range of perception and action, while every instrument is due to the limitation of the conception of the individual's real nature. Never by looking at other beings, nor by any kind of faith whatever can men realize his oneness with the One Great Life; he can realize it only by looking into his own nature. His own nature is realized by seeing that which is *not* the nature of the Self. For anything seen, heard, or felt, or tasted or perceived is not the Self, but merely a perception of the Self. The Self perceives what may be perceived according to its own ideals, according to its own faith, but that which is perceived is never the Self. Within every

being from whom we obtain any action or from whom we perceive anything, there is the Self, but we do not perceive That. It is only by realizing It within ourselves that we realize its existence in every other being. Then honor the spiritual nature of every being and strive for that being to see for himself the true path by which he can realize his true nature! We have all to think and act with that true nature as our guide.

Now, we find ourselves prevented on every hand from taking the position of the true nature. It seems as though we cannot do it. But that is only a delusion born from the false faith we have held. We have established ideas, likes and dislikes, and feelings which under law—the return of impressions—recur again and again. The moment we attempt to take an opposite stand we meet the result of the combined action of all these forces within ourselves. This is what we may call, “the war in heaven”—the war in the man’s own nature, but if he remains true to his own spiritual nature, he is bound to be the conqueror. If he has faith in the law of his own nature, he will go forward and gradually the obstacles will disappear. But we must hang on grimly and have confidence and faith in That which is the only Real anywhere—Life itself—Consciousness. Then, the fetters we have made for ourselves will fall away. Every force in nature begins to act for us and with us because we have no desires of our own, but only for the good, for the salvation of all. Every soul and every thing seems to work for our advantage, but not because we want it. We begin to see the spiritual meaning of the saying that the man who desires to save his life must lose it. He gives up everything as an acquisition for himself, devoting every power he has or gains to the service of others, and the whole universe is before him. He can take all, but let him take nothing save to give it out again; accept nothing save to lay it at the feet of others!

There is no question of sin, or sinner. There is no question of good or evil. There is only the question: Are you working for yourself as you understand yourself, or are you working for the Self as you *ought* to understand you are, and not for anything else? If you want nothing for yourself, require nothing for this body, but think only to do for others, what is needed *comes* under the law of the very force you make attraction for. Support comes in every direction. The whole nature—spiritual, intellectual, psychical, astral and physical—is strengthened; even the surroundings are improved. It is our lack of faith—our unfaith in That which puts us where we would not be. Denying the Christ within, the Krishna within, the Spirit within is “the unpardonable sin,” and so long as we crucify that Christ within, just so long will we suffer on the cross of human passions and desires. Service for ourselves is a creation which ties us fast to wrong conditions. We may strive for better bodies, better positions, for possessions of all kinds, better qualities, better understanding *on one condition only*, that the motive be to make ourselves the better able to help and teach others.

The only true faith is that in the Highest—in the Changeless, in That which each in his innermost nature is. The only true path is the trusting to the law of our own spiritual nature. Men may go from faith to faith, from faith in one thing to faith in some other thing, moving along from life to life and obtaining some results according to the nature of the ideal upon which their faith is fixed, but the only way out is through the faith in the spiritual, essential nature of all beings. And no greater gift could be given to any human being than the unalienable fact that he—and each one—has the power to realize it. This is a part of the ancient knowledge known by a few, followed by a few, which They have ever brought into a world of false faiths and tried to teach the people in general.

Those who follow the Path of true faith are not drawn away from their fellowmen. One's fellowmen are more to him than they ever were before. He sees more in them. He sees more clearly the difficulties under which they labor, and desires to help them in every way. So he is more of a living man. He acts more knowingly than do the rest. He gets more from nature than they do, because he sees the whole and the aspects of the individuals that compose the whole. He gets as much out of this life and more, far more, than the man who lives for enjoyment, for happiness, whose ambition is for himself. But he lives not for himself. The whole aim of his life is that men may know these truths, for he knows that means the destruction of false faiths, and hence of all the suffering and horrors of physical existence. Then, evolution will go on by leaps and bounds. Men will be extricated from the places to which they have consigned themselves, and move on without limit in a universe of infinite possibilities.

When all our false beliefs, our desires and passions, our likes and dislikes have fallen away from us like cast-off garments, and we have resumed that nature of us which is divine, then we shall be able to build a civilization as much higher than this as we can possibly imagine. For we cannot get away from the Karma of the race to which we belong, and those effects which have been produced by us together we must work out together. The best way, the highest way, and the surest way is to proceed along the line of our own inner nature, and, so doing, give the suggestion to others by which they may realize their inner nature. Then, dwelling on That which is immortal, changeless, limitless, which is our very self and the Self of all creatures, the realization will come—little by little, but it will surely come.

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### “THE EIGHTH DAY”

“Genesis” is silent as to what “God” did on the eighth day,—but the “Secret Doctrine” tells us, and our own experience confirms it, that “Man” resumes on the eighth day what he left unfinished on the sixth of his allotted task of subduing the earth *and the things thereof*.

# THE THEOSOPHICAL MOVEMENT\*

## CHAPTER XXII

THE Sixth Annual Convention of the American Section was held at Chicago on April 24 and 25, 1892. It was attended by Delegates or proxies from all of the 60 active Lodges in the United States, as well as by many Fellows individually. The great growth of the Movement and of the Society is indicated by the comparative figures of former years. In 1886, eleven years after the formation of the Society, and the year in which the "Path" was founded, the entire number of Branches was 8; in 1887 there were 12; in 1888, 19; in 1889, 26; in 1890, 45; in 1891, 57, and by the end of 1892 the total had risen to 69. This enormous relative and actual increase can be ascribed to no adventitious circumstances, to no lavish outlay of money and the proselyting spirit, nor to the presence and work of persons of international reputation and prestige. It was wholly due to impersonal and consistent presentation of the fundamental ideas and principles of Theosophy, to an undeviating active adherence to the spirit which animated H. P. Blavatsky. Attention to the Second and Third Objects was at all times strictly subordinated to the great First Object.

Although lacking the presence of both H. P. B. and Col. Olcott; although a large portion of its dues and contributions was regularly remitted to India for the support of Col. Olcott's work there as well as of the Headquarters proper (for the Indian Section was never at any time self-sustaining in any sense); and although the American Section had been the very centre of the most violent eruptions within the Society, the work had so prospered within a period of five years that at the time of the Sixth Sectional Convention the active membership, both in the Society and in the Esoteric Section, was, in the United States, greater than in all the rest of the world. Mr. Judge, holding like H. P. B., a merely nominal official position in the Society, but, like her, indefatigable in the propagation of *ideas* and their practical application, wedded to a Cause and not an administration and an organization, was the living, human focus from which radiated the energy of which that Cause and its Messenger were the inspiration. It is to the policy pursued, and to the instruments of that policy, the "Path" and the Esoteric Section, both under the direction of Mr. Judge, that must be attributed the remarkable spread of the Society in America and its still more remarkable influence on the thought of the day.

At this Sixth Convention letters of greeting were read from the European Section through its General Secretary, Mr. G. R. S. Mead, Mrs. Besant's assistant in the editorial conduct of "Lucifer";

\*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.



from the Blavatsky Lodge of London, of which Mrs. Besant was President; from the Indian Section, through its General Secretary, Mr. Bertram Keightley, and from others. All these communications official and private, breathed the warmest spirit of fraternal feeling and of devotion to the Cause of Theosophy; all were optimistic over the future and congratulatory over the past.

Two letters were read from Colonel Olcott, the first through pandit S. E. Gopalacharlu, Recording Secretary of the T. S. at Headquarters. It contained the following reference to Col. Olcott's retirement:

"The President Founder requests you to enter the text of his resignation and explanatory letter in the Official Report of your Convention, and to kindly say to his American brothers that the withdrawal from office is merely the relinquishment of an official position which, for reasons public and private, he felt he had no longer the moral right to retain. His love of the Society is so profound as to have taken possession of his whole being, and nothing but the sense of paramount loyalty to its highest interest would have impelled him to retire."

This letter was dated 16th March, 1892. The other letter to which reference is made is Col. Olcott's Circular to all the Fellows of the Society, and is dated January 27, 1892. It reiterates the publicly ascribed reason of ill-health as the occasion of his retirement and states that his remarks are "intended to remove from your minds all misconceptions," as to the cause of his resignation. He continues:

"It may seem strange that I should announce this decision so soon after the Convention [at Adyar]; but I feel that this is the most suitable time, as the Conventions of the American and European Sections will be held in three or four months' time, so that any measures which my retirement renders necessary may be fully discussed at their Sessions.

"Taking a survey of the position of the Society, my visits to Europe and America have proved to me, as stated in my Annual Address, that the work of the movement in both continents is in a highly satisfactory condition. My observations also on my return to India have satisfied me that the newly-formed Indian Section is in safe hands and on a sound basis. In Europe, Mrs. Annie Besant has, almost at a single rush, come to the forefront of our movement. By her known integrity of character, her blameless life, her unselfish enthusiasm, and her exceptional abilities, she has outstripped all her colleagues and stirred the minds of English-speaking peoples to their depths. I know her personally, and know that in India she will be as kind, as sisterly towards the Asiatics as even H. P. B. or I have been, and will be loved and trusted equally well when they have had time to know and appreciate her. In America, under Mr. Judge's firm and able management, the

Society has spread over the length and breadth of the land, and the organization there is growing more powerful and stable every day.

"Thus the three Sections of the Society are in thoroughly good hands, and my personal direction is no longer indispensable. . . .

"I have no intention of leaving India nor any desire to live elsewhere. This is my home, and I wish to die among my own heart-brothers, the Asiatics. I shall always be ready to give all needed help to my successor, and to place at the disposal of his Staff my best counsel, based upon an experience of some forty years of public life and seventeen years as President-Founder of the Society. . . .

"In bidding you an official farewell, I have but to express my gratitude for a thousand evidences of your loving trust, and to pray you to judge compassionately of my shortcomings."

The Report of Mr. Judge to the Convention, as General Secretary of the American Section, is filled with matter of enduring importance historically and of timeless value to the student of the principles and modulus of action of true Occultism. He begins with a retrospect of the important events and the important lessons of the past year, enforcing them by quotations from the first Letter of H. P. B. to the American Convention of 1888. In his view the two most important events of the past year were the death of H. P. B. and the work undertaken by Mrs. Besant, both of which events he treats from the standpoint of the Second Section:

"Duty kept her (H. P. B.) in London until she had finished the *Secret Doctrine*, the book that led Annie Besant into the Society from the negations of materialism, and then all-grasping death claimed the body of H. P. Blavatsky. From my intimate acquaintance with H. P. B. for these many years and from her constant letters, I know that she remained in England and this world much longer than her desires would keep her, in order that a telling blow could be struck at the great monster of disbelief. And that blow was delivered in the country which still greatly influences the thought of America, by the conversion of a life-long champion of those who believe in no religion to theosophy, the most spiritual of all sciences and religions. I do not say this as praise for Annie Besant, nor merely as rejoicing that we acquired another noble heart and eloquent advocate, but to point out that many thousands of minds must have been shaken from their confident assertions of disbelief when they saw that their old-time champion went over to theosophy; and at the same time members of the dogmatic sects perceived by the same event that, even if one gives up the negations of materialism, it does not follow that he must fall back again into the arms of any church or sect. Hence, then, by the acquisition without effort, but naturally, of one who was so long and so

publicly known to all English-speaking peoples as the champion of negation in belief and altruism in endeavor, a telling, wide-vibrating blow was given to disbelief. And then H. P. B.—friend and fellow student—left us, on what other high mission bent we know not.”

It is interesting to compare the foregoing viewpoint and expression with the attitude and remarks of Col. Olcott on the same subjects as expressed in his Presidential Address in December, 1891, and in his letter of January 27, 1892, from which we have quoted. Mr. Judge continues:

“The news of our loss in May, so soon after our successful Convention, created comment throughout the world; many members of the Society would have easily joined in a sudden retreat from the field; and newspapers, together with croaking enemies of the Society, prophesied its fall, supposing that our movement was built on a personal worship of one woman. But scarce a moment elapsed ere a new resolve sprang up in the hearts of all, and actual correspondence has proved that through the world our members determined to be true to the cause and the objects outlined in that letter of 1888 I quoted to you. The structure of sixteen years’ growth did not tremble in the least.

“Considering that the circumstances demanded it, and after advising with near friends, I sailed on May 13th, 1891, for London to consult our fellows there to the end that a general unity of policy and action might be decided on. The event proved the propriety of the journey. As Vice-President of the entire Society, I had the great pleasure of presiding over the preliminary meetings in London to draft the necessary Constitution; and afterwards took part in July in their Convention, the president of which was Col. Olcott and where was adopted a form of constitution the same as that commended by our beloved H. P. B. in the extracts I have read you from her letters. That was the first theosophical convention of the European Branches, and must be regarded as the beginning of a new cycle for that Section as ours of 1888 was for us. It was most interesting and important in every respect.”

He speaks of the disposition of H. P. B.’s ashes, one portion of which was sent to India and the other divided between the London and American headquarters. He tells of the acquisition by the Aryan Society of New York of a building designed for the permanent headquarters of the American Section. He then takes up the resignation of Colonel Olcott, submits the official letters exchanged, advises as to the course of action necessary in the premises to provide for the succession to the Presidency of the whole Society, recommends the adoption of a recommendation from the American Section that Col. Olcott be offered a life-residency at Adyar, and suggests that a subscription be opened to provide for the Colonel’s pecuniary needs, “as a testimonial, however inadequate, of the grati-

tude of this Section for his long and devoted services." During the Convention the following resolutions were introduced and unanimously adopted:

*Whereas*, Col. Henry S. Olcott, President-Founder of the Theosophical Society, has tendered his resignation of the office of President to take effect May 1st *proximo*, and has requested that a successor be elected to the office of President of the Theosophical Society, and,

*Whereas*, The General Secretary and Vice-President has taken the votes of all the Branches of this Section on the question of who shall be successor to the said office of President of the Theosophical Society, the said votes being unanimously in favor of William Q. Judge, and they being now duly reported to and before this Convention;

*Resolved*, That the American Section in Convention assembled hereby tenders to Col. H. S. Olcott the expression of its profound gratitude and sincere appreciation for his unselfish devotion and long and faithful services for the Society which he helped to found and which is so largely indebted to him for its beneficent work and the recognition it has won in every quarter of the globe.

*Resolved*, That in our estimation the position of Col. Olcott as "President-Founder" of the Society is, and must forever remain, unique. Another may succeed him in the office of President and assume the duties of the office, but can never be "President-Founder."

*Resolved*, That this Convention confirms and ratifies the votes of said Branches, and as such Convention declares its choice for President to succeed Col. H. S. Olcott to be said William Q. Judge. But it is further

*Resolved*, That the American Section in Convention hereby requests Col. Olcott to revoke his said resignation and remain President of the Society, deeming that it is not yet time for him to retire from said office, and it being possible for him to remain in said official position although his health may demand that the amount of his work be reduced to a minimum so far as traveling and speaking are concerned; and the General Secretary and Vice-President is hereby directed to at once notify Col. Olcott by telegraph and letter of this request, forwarding copies thereof, to the end that all further proceedings relative to said retirement be suspended until such time as the sense of the European and Indian Sections on this point be obtained: that in the meantime it is the opinion and desire of this Section that the said resignation be not yet accepted but laid over for further consideration; and that, when the sense of the said European and Indian Sections shall have been obtained, the General Secretary and Executive Committee of this Section shall call a special meeting of the Council of the Section to consider the question upon the report to be made thereupon by the General Secretary and Vice-President, and

*Resolved*, That this Section now declares its vote to be that when said office of President shall become vacant the successor to said Col. Olcott shall be said William Q. Judge, who shall hold said office for life unless removed for cause, and that he have power to nominate his successor as now provided in the General Constitution in respect to Col. Olcott; and that the General Constitution be amended so as to provide in accordance with the foregoing, and that when the office of Vice-President shall become vacant, the choice of this Section for said office of Vice-President is Brother Bertram Keightley.

*Resolved*, That this Section requests that Col. Olcott, when he shall have retired, if ever, be offered a life residence at Adyar Headquarters.

*Resolved*, That the European and Indian Sections of the Society be and they are hereby requested to co-operate with this Section in endeavoring to carry out the letter and the spirit of these resolutions, and that the General Secretary of this Section immediately forward to said Sections an official copy of the same.

*Resolved*, Therefore, that this Section hereby re-elects to the office of General Secretary of this Section its present Secretary, William Q. Judge.

In accordance with the Convention's instruction to telegraph Col. Olcott of the American Section's request for the withdrawal of his resignation, Mr. Judge cabled the substance of the resolution adopted and, at the final session of the Convention read the assembled Delegates Col. Olcott's telegraphic reply:

"Am willing to do anything that is just and fair; I must stop here (Adyar) until I hear definitely from you (by mail)."

During the Convention Mr. Judge introduced the following resolution, which also was unanimously adopted, as an offset to the charges of dogmatism in the T. S. and the "worship" of H. P. B.:

*Whereas*, It is frequently asserted by those ignorant of the facts of the case and of the literature of the Society that the T. S. or its leaders seek to enforce certain beliefs or interpretations upon its members, or to establish a credal interpretation of any of its philosophical propositions; therefore

*Resolved*, That the T. S. as such, has no creed, no formulated beliefs that could or should be enforced on any one inside or outside its ranks; that no doctrine can be declared as orthodox, and that no Theosophical Popery can exist without annulling the very basis of ethics and the foundations of truth upon which the whole Theosophical teachings rest; and in support of this resolution appeal is made to the entire literature of the Society, and the oft-repeated statements published widespread by H. P. B., Col. Olcott, Mr. Judge, and every other prominent writer and speaker upon the subject since the foundation of the Theosophical Society.

The full proceedings of the Convention were published in the official report. Copies of the various resolutions in relation to Col. Olcott's tendered resignation were sent to the General Secretaries of the European and Indian Sections, their substance printed in the "Path" and "Lucifer," and a large publicity secured in the secular press. Mr. Judge wrote Col. Olcott both officially and privately, and in the latter capacity sent him a Message received from one of the Masters. It is this message and a communication received direct by himself that Col. Olcott refers to in his final Official Letter on the subject of his resignation. Meantime, under date of April 27, immediately after receipt of Mr. Judge's cabled news of the action of the American Convention, Col. Olcott issued "Executive Orders" in relation to the difficulties in the way of his immediate withdrawal, and paves the way for the withdrawal of his resignation in these words:

"Notice is therefore given that, without again vainly trying to fix an actual date for my vacating office, I shall do my utmost to hasten the completion of all legal business, so that I may hand over everything to Mr. Judge, my old friend, colleague and chosen successor."

The latter part of this statement refers to the provision of the General Constitution adopted by the Indian Council and confirmed by the "Adyar Parliament" some years before, empowering Col. Olcott to *nominate* his successor in office; and, while the American

Section had expressed its choice of Mr. Judge as that successor, the European and Indian Sections had not yet had the opportunity to express their wishes, whether on the question of accepting Col. Olcott's resignation or the choice of his successor.

This "Executive Notice" was followed on May 25th by another "rescript" from Col. Olcott, reading:

#### TO THEOSOPHISTS

I have just received a digest of the Resolutions passed by the American Convention relative to my retirement and Mr. Judge's re-election as General Secretary of the Section. As my resignation was not thoughtlessly offered nor without sufficient reasons, I shall not cancel it—save as I have been forced to do temporarily in the financial interest of the Society—until a long enough time has been given me to see what effect the invigorating air of these lovely mountains [Col. Olcott's Notice was issued from Ootacamund in the Nilgherry Hills, India] will have upon my health, and I become satisfied that a return to executive work is essential to the welfare of our movement. Besides the meeting of the European Convention in July I am expecting other important events to happen and I shall give no answer until then. Meanwhile, however, my heart is touched by the universal tokens of personal regard and official approval which have reached me from all parts of the world.

H. S. OLCOTT.

This Note was published in "Lucifer" for July 15, 1892, just prior to the meeting of the European Convention. It was not perceived by the English and Continental theosophists to be an intimation from Col. Olcott that he was, in fact, waiting to receive from them a request and re-affirmation similar to the action taken by the American Convention under the influence of Mr. Judge's strong stand for the retention of the old "war-horse" of the Society. Without knowing the occasion for Mrs. Besant's silence, it had become a matter of tacit recognition amongst some of the more influential members in England that a distinct relation existed between her leading editorials in "Lucifer" and the as yet generally unnoted fermentation within the Society. Thus, her fervid and striking article in the issue for November 15, 1891, entitled "Mysticism, True and False," while ostensibly a blow at the phallicism in the teachings of Thomas Lake Harris, when read in connection with the charges proffered by her to Mr. Judge against Col. Olcott for his "grave immorality," shows how tremendously her mind, abused by one-sided testimony, could be swayed to action without regard to consequences. "Lucifer" for December, 1891, considers the question, "Ought Theosophists to be Propagandists," and disposes of the objections of those members who were insisting that because of the "neutrality" of the Society, no one had a right to present Theosophy within the meetings of the Society. This article was in strict accord with the article in the "Path" by Mr. Judge from which we have quoted, and with the article by Jasper Niemand containing the quo-

tation from the Master's letter to which Col. Olcott had taken exceptions in a letter to Mr. Judge, whose reply we shall refer to later on. "Lucifer" for January, 1892, opened with the article, "The Time is Short," and called out for vigorous study and work by all Theosophists on the lines laid down by H. P. B. during the cycle closing in 1898. In the number for February 15, 1892, Mrs. Besant published a powerful editorial on "Theosophy and the Theosophical Society," in which she defended the position of neutrality affirmed by the Society's platform, declared it was not being violated, and that fears in that regard arose from confusing Theosophy with the T. S. In the issue of March 15, 1892, the department of "On the Watch-Tower" was substituted for the practice of leading editorials. "On the Watch-Tower" is devoted primarily to the official letter from Col. Olcott to Mr. Judge on the tendered resignation, to Col. Olcott's lengthy Letter to the Fellows of the Society announcing his forthcoming retirement, and to Mrs. Besant's comments, as follows:

"Readers of *Lucifer*, and Theosophists all the world over, will join in sending cordial good wishes in his retirement to the man who was chosen by the MASTERS as the first President of Their Society, and who for nearly sixteen and a half years has borne the brunt of battle and has loyally served the movement. They will rejoice to know that his counsel will be at the service of the younger men on whose shoulders will now fall the burden of the highest offices in the Society; and that his pen will trace for the movement records of deepest interest that none other can supply. In India, most especially, will his loss be felt, but the wise prevision of H. P. B. sent thither her friend and pupil, Bertram Keightley, who appears to have much endeared himself to the Hindus, and who is singularly well fitted to take the lead in the Indian Section. May he be supported by a band of earnest and zealous workers, who will remember what Aryavarta was, and seek to arouse her people and inspire them with the hope of what Aryavarta may once again become."

The closing comment in the "Watch-Tower" of the March issue gives attention to the remarks in Col. Olcott's Presidential Address at the Adyar Convention on the "worship" of H. P. B. After noting the Presidential fears Mrs. Besant remarks:

"Idolatry is a weakness, to whomsoever offered, and H. P. B. was always swift to check any tendency in that direction. We could do her memory no worse dis-service than to veil it in idolatrous fumes. On the other hand, hearty and loving recognition of a great soul, uncarping readiness to admire and to reverence a life of whole-hearted devotion to a noble ideal, tend to 'purify the emotions' and to rouse ourselves to imitation, and these we need not be ashamed or afraid to give to Helena Petrovna Blavatsky. There are some—and I gladly and thankfully place myself among them—who owe to her more than life, to whom she showed the Light and opened the gateway

of the Path. No gratitude can be too deep to give in return for this priceless gift, and if this gratitude takes the form of serving the Society she founded, and of spreading the truths for which she sacrificed her life, I do not think that even she, much as she shrank from personal homage, would have refused it. None the less, let us all remember that it is our duty to the Society—our duty as well as that of the President—to guard its freedom from any and all fetters, so that we may not let our love for the Founder lead us into narrowing the Society whose basis she made so broad.”

The “Watch-Tower” for May, 1892, refers to the action taken by the American Convention, as reported to her by Mr. Mead who had attended the Convention as a Delegate from the English Theosophists. The substance of the various resolutions adopted is given and Mrs. Besant comments:

“ . . . these resolutions, of course, do not bind the Society and no definite arrangement can be come to until the European Section has added its voice to those of the other Sections. With a Society extending all over the world, it takes a long time to reach a decision, but it is pleasant to see the good feeling which is manifested on all sides, and the strong wish to recognize good service in the past as giving claim to the utmost consideration. It is clear that Bro. Judge will be the next President, whether now or at some future date, but whether he will take office at once or not will remain doubtful for some months. Meanwhile, as no practical difficulty is caused by the delay, we can all possess our souls in patience, and rejoice at the brotherly feeling shown in the American Section, alike in the wish to delay parting with the President-Founder as long as possible, and in the unanimous choice of a successor.

“The Convention appears to have been well attended, and its proceedings were marked by a great earnestness and unanimity. Its first action was to pass a resolution of gratitude ‘to our departed leader, H. B. Blavatsky . . . .’ After this glance backwards, the Convention turned its face forwards, and right truly declared: ‘This debt to her can only be discharged by continued loyalty on our part to the cause she held so dear, and therefore for the spreading of the work and strengthening of the foundations of the Society, we pledge this Section by head, and hand, and heart.’ That is the true spirit: gratitude warmly rendered, and then its proof in earnest labour for the Theosophical Cause.”

Meantime, so strongly did Mrs. Besant feel upon the subject then under consideration in the Society that she issued at her own expense and as a private individual member of the Society, a circular letter addressed to Theosophists in England urging them to support Mr. Judge as the choice of the European Branches for Presi-



dent. Mrs. Besant's leadership and voice, then as subsequently, was the most powerful factor in the Society outside of America, and her commitment made the action of the forthcoming European Convention a foregone conclusion. That she herself recognized and realized the immense influence of her alignment on any subject and in any direction, is shown in her note in the "Watch-Tower" for June 15, 1892:

"Before our next issue is in our reader's hands, WILLIAM Q. JUDGE, one of H. P. BLAVATSKY'S oldest and most trusted friends, will be among us on English soil once more. As has already been shown by the votes of the members of the Theosophical Society, he is to be the Society's next President, and if the past may count for anything in judging of the future, no hands could be found to which to confide its destinies more loyal, more strong, and more true. *Lucifer*, in bidding him welcome, does but voice the welcome given by all true hearts in the Society, and I trust he will have time to visit the English Lodges, which will have kept pleasant memories of his visits last year. He will reach England, according to present plans, the first week in July, so as to be present at the Second Annual Convention of the European Section."

The Convention of the European Section met at London on July 14, 1892. Mr. Judge, who was present, was, on Mrs. Besant's motion, unanimously elected Chairman. Mrs. Besant's report of the Convention in the August "Lucifer," recites that "the Chairman delivered an earnest opening address, recalling the memory of H. P. B., and speaking of the work done by Col. Olcott, the President-Founder, 'work that no one else had done' and to be ever held in grateful remembrance in the Society. He also read a telegram from Col. Olcott, wishing success to the Convention, and a letter of greeting from the American Section . . . ."

In this letter of greeting, which was signed by Mr. Judge as General Secretary, for the Executive Committee of the American Section, he speaks on the subject of Col. Olcott's resignation as follows:

"At our Convention in April last we asked you to unite with us in a request to Colonel Olcott to revoke his resignation. This we did in candour and friendship, leaving it to you to decide your course. We recollected what was so often and so truly said by H. P. Blavatsky, that this organization, unique in this century, partook of the life of its parents. One of them was Col. Olcott. It would be disloyal to our ideals to hurry in accepting his resignation, even though we knew that we might get on without his presence at the head. And if he should hold to his determination our loving request would fill his remaining years with pleasing remembrances of his brothers without a trace of bitterness. . . ."

" . . . The future is in our hands and it ever grows out of and is built upon the present; shall not that be full of the energy in endeavour, which H. P. B. so long exemplified in Europe and India, and Col. Olcott in the Orient?"

"Our best wishes, our fraternal sympathies are with you in your deliberations."

"The Convention began its regular business"—so runs the account in "Lucifer"—"by receiving the votes of the Section as to the election of President, the General Secretary [G. R. S. Mead] moving:

"*Whereas*, the President-Founder T. S., Colonel H. S. Olcott, owing to ill-health, has placed his resignation in the hands of the Vice-President, William Q. Judge; and

"*Whereas*, the votes of the European Section T. S., having been duly taken by the General Secretary, and the result declared that the choice of the European Section of a President to succeed Col. Olcott is William Q. Judge;

"*Resolved*: that this Convention unanimously and enthusiastically confirms this vote, and chooses William Q. Judge as the succeeding President of the T. S."

"Brother José Xifré [Delegate from Spain] seconded the resolution," continues "Lucifer," "and it was endorsed by a delegate from each country and carried with much applause. And so was taken an important step in the history of the T. S., and there remains only the Indian Section to speak its choice in unison, we may hope, with the American and the European, so that the first choice of a President may be unanimous."

"Lucifer" continues its account of the proceedings:

"Annie Besant then moved the following resolutions, paying a warm tribute to the services rendered by the President-Founder, . . . :

"*Resolved*: that this Convention hereby puts on record its regret that ill-health should have necessitated the resignation of the President-Founder from office, and tenders to Colonel H. S. Olcott the expression of its lasting gratitude for the pioneer work he has so bravely and zealously performed; that this Convention also tenders the President-Founder the expression of its highest appreciation of the unselfishness, assiduity and openmindedness which have marked the long years of his office; it also fully recognizes the large share he has taken in building up the Society, rejoices to learn the Society will still have the benefit of his counsel in the future, and sincerely hopes that his restoration to health may be speedy and permanent.' "

A second resolution offered by Mrs. Besant provided for the opening of a fund as a testimonial to Col. Olcott. The Convention ordered a telegram of greeting to be sent to Col. Olcott. Another resolution was proposed and carried unanimously, as follows:

"*Whereas*, this Convention has taken into due consider-

ation the resolutions of our American brethren at their last Convention touching the resignation of the President-Founder; and

*"Whereas*, we have heard the answer of the President-Founder himself to these resolutions.

*"Resolved*: that while agreeing most cordially with the fraternal spirit of good-will that has animated the resolutions of our Brethren, and desiring always to co-operate with them in this liberal and commendable spirit, we consider that the answer of the President-Founder renders any further action impossible."

Another resolution unanimously passed declared the neutrality of the T. S. in matters of religious and philosophical opinion, and re-affirmed the freedom of the Society from any creed, dogma or formulated belief other than its three proclaimed Objects. "Lucifer" concludes its account of the Convention:

"The hands of the clock were creeping onwards to the adjournment hour, so Herbert Burrows rose to move an expression of confidence and trust in the future President of the T. S., and in a most eloquent and effective address voiced the feeling of love and trust which animated the members of the European Section towards their newly elected chief. Annie Besant seconded, and loud and prolonged cheers spoke the mind of the listeners when she put the vote . . .

" . . . And so came to an end the Second Annual Convention of the Theosophical Society in Europe, a Convention filled with promise for the future, and animated with devotion to MASTERS' CAUSE, the Cause of Humanity."

The action taken by the European Section with reference to his tendered resignation filled Col. Olcott with disappointment and placed him in a most cruel dilemma. Encouraged by the action of the American Convention in its resolutions, restored to confidence in a way out of the predicament in which he had placed himself, braced by private letters of Mr. Judge and the Message transmitted to him as from the Masters, Col. Olcott, to whom his position and title were as the breath of life and to whose fulfillment he had given that life, evidently had expected no other outcome to the European Convention than the passage by it of resolutions of the same tenor as the American Convention's, urging him to withdraw his proffered resignation. He did not disclose until long afterward what bitterness entered his heart, what monstrously unfounded suspicions it engendered, to what lengths of disloyalty and ingratitude it led him, to what momentous consequences to the Society and the Movement it opened the door. Meantime, that he locked these inner demons in the depths of his own heart and took stock of his paramount longing is apparent from the following, the text of which we take from the *Supplement* to the "Theosophists" for September, 1892:

## EXECUTIVE ORDERS THEOSOPHICAL SOCIETY

President's Office,

21st August, 1892.

### THE PRESIDENT'S RETIREMENT

In January last, confined to my room by sickness, lame in both feet, unable to move about, save on crutches, and yearning for rest after many years of incessant work, I carried out a purpose long entertained and sent the Vice-President my resignation of the Presidentship. I should have exercised my constitutional right and named him as my successor if I had not been told that the American and European Sections would not consent to having the office filled during my life time, this being, they thought, the truest compliment that could be paid me. Immediately I began building the cottage at Ootacamund on land bought in 1888, as a retreat for H. P. B. and myself in our old age.

On the 11th February, however, the familiar voice of my Guru chided me for attempting to retire before my time, asserted the unbroken relation between Himself, H. P. B. and myself, and bade me to receive further and more specific orders by messenger, but without naming the time or place.

The Indian Section had, as early as February last, unanimously agreed to recommend that, if I were really compelled to retire, the Presidential office should not be filled during my lifetime, but my duties performed by the Vice-President, acting as P. T. S. Nearly all the Indian Branches and most influential members, as well as the Branches and chief members in Australasia and Ceylon, and many in Europe and America wrote to express their hope that I might yet see my way to retaining an office in which I had given satisfaction.

Under date of April 20th, Mr. Judge cabled from New York that he was not then able to relinquish the Secretaryship of the American Section and wrote me, enclosing a transcript of a message he had also received for me from a Master that "it is not time, nor right, nor just, nor wise, nor the real wish of the . . . that you should go out, either corporeally or officially."

The Chicago Convention of the American Section, held in the same month, unanimously adopted Resolutions declaring their choice of Mr. Judge as my constitutional successor, but asking me not to retire.

The London Convention of the European Section, held in July, also unanimously declared its choice of Mr. Judge as my successor and adopted complimentary Resolutions about myself, but abstained from passing upon the question of my remaining in office, under the misapprehension—how caused I know not—that I had definitively and finally refused to revoke my January letter of resignation. The fact being that the terms of my May note upon the subject . . . left the question open and dependent upon the contingencies of my health and the proof that my return to office would be for the best interest of the Society.

A long rest in the mountains has restored my health and renewed my mental and physical vigor, and therefore, since further suspense would injure the Society, I hereby give notice that I revoke my letter of resignation and resume active duties and responsibilities of office: and I declare William Q. Judge, Vice-President, my constitutional successor, and eligible for duty as such upon his relinquishment of any other office in the Society which he may hold at the time of my death.

H. S. OLCOTT, P. T. S.

The "Path" for October, 1892, contains the following under the title "Col. Olcott's Revocation"—omitting date-line:

*"To the Members and Branches of T. S. in U. S.:*

*"On the 30th of August, 1892, I received the following*

telegram from Col. H. S. Olcott:

"To Judge, New York: Col. H. S. Olcott remains president' [of the Theosophical Society].

"Notice of this revocation of his resignation of the office of President was immediately given by me through the newspaper press of the country. His official letter arrived September 24th and is given hereunder with the accompanying circular. They are now printed for general information, and will go to the Secretaries of Branches as soon as possible.

"The election of successor to the presidency having been held in all the Sections, and the choice having been unanimous, there will be no new election for the office, but the General Council, consisting of the President and General Secretaries, will make the needed Constitutional alterations. The well-working machinery of the Sections will go on with no change of officials, and the President-Founder will remain at the head of the organization till the very last, thus fulfilling the promise given in his resignation of never ceasing to devote himself to the Cause of the Society which he has so long worked for in season and out of season, in every land and in many climates.

WILLIAM Q. JUDGE, *Gen. Sec'y Am. Sec."*

This was followed by the text of Col. Olcott's official notification and the text of the "Executive Circular" which we have given.

"Lucifer" for the same month—October, 1892—also published the text of the "Executive Notice" of Col. Olcott's revocation of his resignation, and in the "Watch-Tower" Mrs. Besant comments:

"It will be with much pleasure that readers of LUCIFER will puruse the letter printed . . . under the heading "Executive Orders." They will welcome back the President-Founder to his post, and rejoice over his restored health, looking to him still for faithful service in the Society to which his life has been given. The vote of all the Sections of the Society has designated his successor, so that we have before us no further trouble as to the leadership of the movement, and all will hope that many years of work may lie before Colonel Olcott, ere the time shall come for his successor to occupy his place. India will especially rejoice that one endeared to her so long is able to retain his office, and Europe and America will add to hers their welcome and congratulation."

Pickwickian as must the whole episode of Col. Olcott's resignation and withdrawal appear to the investigator accustomed to the play of the forces of vanity, pride and ambition as merely exhibitions of "human nature" influencing alike the small and the great, to the student of Theosophy, and more especially to all those for whom the esoteric side of the philosophy and of all life and action is the real and causal pole to the discovered—to all these the parts played by the several actors should be profoundly significant for their teaching value. The withdrawal of Col. Olcott's resignation

seemed to "close the incident," and was so accepted and adjudged by all those concerned, with the exception of Mr. Judge. Mutual good-will and harmony seemed once more to reign and the incident to possess no more related or enduring importance than a passing wave on a smooth sea, or the rise and fall of a tide. But to the navigator on the sea of Life, to the student of what lies within its depths as well as the flotsam and jetsam of circumstance upon its surface, the Laws and their operations under which all circumstances occur are the real and the important—their effects, slight, intermediate or beyond measure, but the evidence and the witness of the *workings of Karma*: men are seen and studied as *Karmic Agents*. Here, before their eyes, was enacted the course of *pledge-fever*; here, within the very precincts of the Society and the Esoteric Section, was the *throwing outwards* of what was hidden in the hearts of the participants; here the display of loyalty, of unwavering allegiance, of true discrimination, of true Brotherhood, set over against "pride and wounded vanity and a personal wish to lead, dressed in the peacock's feathers of devotion and altruistic work"; here the lesson set to be learned: unlearned then, as it is unlearned now, and that must be learned, if Theosophy is to be made *practical* by those who would play at being Theosophists. "*The future ever grows out of and is built upon the present.*"

(To be continued)

## BUDDHA'S TEACHING\*

(From the "Dhammapada" or the "Path of Virtue")

**A**LL that we are is the result of what we have thought; it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows, like a shadow that never leaves him.

If a man does what is good, let him do it again; let him not delight in sin; pain is the outcome of evil.

Let us live happily, then, not hating those who hate us! Let us dwell free from hatred among men who hate us!

Health is the greatest of gifts, contentedness the best riches; trust is the best of relatives; Nirvâna, the highest happiness.

He, who walks in the company of fools, suffers a long way; company with fools, as with an enemy, is always painful; company with the wise is pleasure, like meeting with kinsfolk.

Therefore, one ought to follow the wise, the intelligent, the learned, the much-enduring, the dutiful, the elect; one ought to

\*This article was first printed by H. P. Blavatsky in *The Theosophist* for September, 1884. The title used is our own.—EDITORS THEOSOPHY.

follow a good and wise man, as the moon follows the path of the stars.

He who does not rise when it is time to rise, who, though young and strong, is full of sloth, whose will and thoughts are weak, that lazy and idle man will never find the way to knowledge.

He who, by causing pain to others, wishes to obtain pleasure himself, he, entangled in the bonds of hatred, will never be free from hatred.

The disciples of Gautama (Buddha) are always well awake, and their thoughts day and night are always set on Buddha.

The hard parting, the hard living alone, the uninhabitable houses, are painful; painful is the company with men who are not our equals.

Good people shine from afar, like the snowy mountains; bad people are not seen, like arrows shot by night.

He who, without ceasing, practises the duty of eating alone and sleeping alone, he, subduing himself, alone will rejoice in the destruction of all desires, as if living in a forest.

He who says what is not, will suffer; he also who, having done a thing, says, "I have not done it." After death both are equal; they are men with evil deeds in the next world.

Four things does a reckless man gain who covets his neighbour's wife:—a bad reputation; an uncomfortable bed; thirdly, punishment; and lastly, suffering.

Like a well-guarded frontier fort, with defences within and without, so let a man guard himself. Not a moment should escape, for they who allow the right moment to pass suffer pain.

They who are ashamed of what they ought not to be ashamed of, such men, embracing false doctrines, enter the evil path.

He who controls his mouth, who speaks wisely and calmly, who teaches the meaning and the Law, his word is sweet.

As a tree is firm as long as its root is safe, and grows again even though it has been cut down, thus, unless the yearnings of desire are destroyed, this pain (of life) will return again and again.

He whose desire for pleasure runs strong in the thirty-six channels, the waves will carry away that misguided man, namely, his desires which are set on passion.

The channels run everywhere, the creeper (of passion) stands sprouting; if you see the creeper springing up, cut its root by means of knowledge.

Wise people do not call that a strong fetter which is made of iron, wood, or hemp; far stronger is the care of precious stones and rings, for sons and a wife.

That fetter do wise people call strong which drags down, yields, but is difficult to undo; after having cut this at last, people enter upon their pilgrimage, free from cares, and leaving desires and pleasures behind.

Let a man leave anger, let him forsake pride, let him overcome all bondage! No sufferings befall the man who is not attached to either body or soul, and who calls nothing his own.

He who holds back rising anger like a rolling chariot, him I call a real driver; other people are but holding the reins.

Speak the truth, do not yield to anger; give, if thou art asked, from the little thou hast; by those steps thou wilt go near the gods.

He whom no desire with its snares and poisons can lead astray, by what path can you lead him, the Awakened, the Omniscient, into a wrong path?

Even the gods envy those who are awakened and not forgetful, who are given to meditation, who are wise, and who delight in the repose of retirement.

Hard is the conception of men, hard is the life of mortals, hard is the hearing of True Law, hard is the birth of the Awakened (the attainment of Buddhahood).

Not to commit any sin; to do good, and to purify one's mind—that is the teaching of the Awakened.

The Awakened call patience the highest penance, long suffering the highest Nirvâna; for he is not an anchorite who strikes others, he is not an ascetic (Shramna) who insults others.

Not to blame, not to strike, to live restrained under the law, to be moderate in eating, to sleep and eat alone, and to dwell on the highest thoughts—this is the teaching of the Awakened.

Men driven by fear go to many a refuge—to mountains and forests, to groves and sacred trees.

*(To be Continued)*

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## FROM THE SECRET DOCTRINE\*

. . . Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality;" but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya.

Let us return to our Duty of Owing—of Giving. Then by partaking of the gifts left from the offering, shall we know our true Self, the Giver.

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\*From the Original Edition, Vol. I, p. 40; see Third Edition, Vol. I, p. p. 71-72.



## LETTERS ON THE TRUE\*

MY COMRADES :

A renowned occultist said recently : "Do not write like the Peripatetics, but put your soul into it." The wisdom of this advice becomes at once apparent. We may not all attain those brave pinnacles in the distance, but the first hard steps lie close at hand, to be taken by every earnest man. He takes them more or less in the dark. Now our struggle is for Union ; not merely to be in Union, but to be that Union itself. This idea should attend us from the outset, for ideas create men. So in considering the subject of Truth, and how to become It, I find myself confronted with my individual experience, and my conception of its value soon enlarges as I find it repeating itself in many another life. It would seem that I might thus come to you, a friend to friends, speaking plainly of such hidden essences as I may find in diurnal things. I do not offer a universal panacea. I point out that which is for me The Way. Yet I say also with Ulysses : "I am a part of all that I have met," and to those sharers of my larger nature I manifest that which I have found. You are very present with me, oh, my Comrades ! Distance cannot shut you from me. Maya cannot hide you. As we breast the tide of this Dark Age, I seem to feel your hearts beating time with mine. I meet one, and he becomes identical with me ; then perhaps another and still another, until merged in the pulsation of a single Hope, we are but so many throbs in the Great Heart of All. I salute you out there in the Unknown, and may we one day come together with the large homeric joy of fellow warriors ! Now you know in what spirit I address you.

Would to God Truth were more believed in ! I say this amid frequent surprise. Yet it is a mimic Truth by which we live. This puppet virtue emasculates. It cozens our judgment, disowns our intuitions and divides our motives. We drift to and fro with the material scum of Being. When do we come face to face, speaking entire thoughts ? We look each at the other's mask, and Truth is dumb. Shy as schoolboys we are before the tricky illusion of form. As friends commune best in the twilight, so we shrink back within the veiled recesses of the mind, and if we speak our conviction, it is in parable. Who has a true relation in life ? Between the closest lovers there arises this impalpable wall of fictitious personality. We do not break through it. The heart pants for the True, but it cannot reveal its necessities to those whose thirst is slaked at shallower streams. If we dared be what we are with one another, we might get down to bed rock, and begin to understand somewhat of this great mine called Life, and the lay of its ore veins, and where a man may blast through to everlasting riches. You will say to me : "Shall I disclose the sacred core of my soul to

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\*This article was first printed by Wm. Q. Judge in *The Path* for June, 1887.

be gapped at and appraised as the thing for which I have paid just so much blood and so many tears?" *Never!* I know well that even those who under ties of birth and law have a right to confidence, do not always know of its existence. You sit among them in the twilight, gazing towards the horizon, striving to catch the first divine harmonies of the on-coming night, and when they say to you, "Of what are you thinking?" you answer:—"I wondered if to-morrow will bring good harvest weather." For you have tried it and found no scale to measure, no bottom to the box. It is a common need that I specify. We are delivered up at the bar of custom, impressed under arbitrary standards, bidden accept the verdict of self impanelled citizens for the swift mandate of our own soul. She mocks at this usurped authority. We have too long allowed others to bind us in the names of the great Verities, and now we discover beneath those august mantles, plastic little gods of civic creation. It is a tale as old as the world.

It lies within our power to change this in some degree at least. He who would have true relations, must himself be true. Let him distrust names, and sift facts. Give nothing the right to pass you unchallenged. The most trifling opinion must give the eternal countersign before I admit it within my lines. I receive no idea until I have tested it by all the laws known to me, whether natural or supra-natural. For if I give out some false thought to another, I poison his spring. I have a corsican feud with that lying word—"Independence." I would raze it from the memory of men. There is no such thing. The True repudiates it. Exact Science protests her ignorance of this fabled monster. Even on the physical plane, each man, himself a glowing sphere in action, throws off and inhales by every pore, particles of matter, of mind stuff, of cell stuff, of all that goes to the making of the mere flesh and blood man. Case him up in plaster of paris with but the necessary orifices for organic functions, and see how long he will live. Put him into solitary confinement and mark what becomes of his "independent" brain. We interchange bodies with one another and recruit them even from the dead. Reject me; put the Atlantic between us, and I will send a shaft to your heart in the shape of my thought. I have seen proud men chafe at a comrade's suggestions, and accept unconsciously the alms of a thousand stranger minds. We have a tremendous lien upon one another. All Humanity impinges upon every man, at every instant, on every plane. Where among the worlds do you find Independence? Is your constitution larger than that of Orion? Shall continuity be displaced, that you may stretch yourself? Accept the reign of Law; and instead of Independence write "*Interdependence*," on the lintel of the heart. I do not say this procedure is always painless. Truth is a goddess who demands a human sacrifice. For my part, give me facts, though they crush me. Something finer will spring up from the remains.

Being true friends we shall find them. Here in this perplexed world if hearts could get together, and together—untinged by

sense—go out through one another's real experience, much might be found out. Such friends love truly because each in the other sees the true self reflected. Then do not hold silence but reveal hidden thoughts, and by mutual comparison, which is greater and surer, eliminate error, realize the True in all things and "keep each other awake in Him." They hold intercourse also, at times which they do not recollect, as we do with all higher souls who love us, and who certainly exist, though not now known to our mortal eye and memory, and who drink perhaps often with us the little ambrosia that we are able to reach. For this infrequent boon doubtless all people languish, knowing not what it is that they desire, and thus many a soul goes through life seeking it for years, and often, too often, concludes that it is a search for Utopia, because the rough experience of long seasons proves apparently that "friends such as we desire are dreams and fables."\* It need not be so, if you will not have it so. Be wholly true and you must find within your circle at least one heart equal to yours, with whom you can establish this priceless interchange. Seek one another; break up the ice and get into free air. The man of the world and the defier of the practical, will alike bear witness that in such union is strength indeed, no matter to what issue. It can be maintained where lives have a mutual lodestar. Yet be on your guard against the intellectual tramp, who is ever ready to refresh himself in your inner domain and gape at your wonders. The curious and the idle have no right of way through my mind.

The awakening soul demands a plain and vital relation. She cries to all her environments: "Hereafter I am bound by no arrogant claims. Does your word reverberate in me? I follow! Does your thought attract mine? Take it! I will give you all that is yours in me; I will not give you one jot more. Hope not to mould me within given limits. I shape myself only to the True. I will no longer be merely virtuous, I am Virtue!" Such is the language of the soul, to whom her own Being is sufficient fact, who offers no explanations, no excuses, but faces the interlocutor boldly, and answers: "Thus have I done. Am I or am I not free?" When the eternal comparison is established, however, she bears herself humbly before it, so long as she has not herself become that Eternal in very fact. She knows that there is but one place in the universe whereon a man may make a square stand, and he does so with the Law to back him. That place is his Duty. The equation of the Past has brought him there. All these paltry concerns, this material pressure are outcomes of the energies of that Astral Medium which is at once his flux and his teacher. He and others about him are making these things themselves. He must learn why and how; for this lesson there is no better place than that wherein his soul first rouses from her stupor.

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\*Emerson.

*(To be Continued)*

# ON THE LOOKOUT

## THE SOURCE OF LIFE—

Very interesting is the article by Professor H. F. Wyatt in the *Nineteenth Century and After* on Biochemistry and the speculative possibilities opened by it. In this respect, we may venture to remark, the modern "scientist" is very like the modern novelist—"facts" have no meaning and no value to him save as basis for fiction. "Founded on fact" used to be the allurements on the title-page of the novel: it is as applicable in relation to scientific hypotheses. No one could have any possible objection to these theories did not the lay mind confuse scientific hypotheses with experimental facts and believe the one as firmly established as the other. "Science" has now "proved" that the inorganic is constantly being converted into the organic—a startling fact that every one *knows*—and biochemistry has been busy with the steps of that transformation. It is a truth that will one day be generally recognized, we hope, that all that "science" ever can study is "facts," i. e. results, and the processes by which those results come about. But by the present methods and principles of science it must forever remain a moot question in every process of nature whether the horse pulls the cart or the cart pushes the horse: how they ever come to be *united*, no scientific experiment or formula could determine. So in nature the scientist is forever balked of his object because his prescription omits always the essential factor of *Intelligence* throughout all Nature, behind all her processes and results. The religionist recognizes the omnipresent intelligence in nature, but ascribes it to a personal God, replacing the theory of science by the miracle of revealed religion. The theory of biochemistry may thus be summed up: "... the same process of evolution governs also the inorganic world. Everywhere the natural processes appear to be controlled by the same universal law." This is pure occultism—as far as it goes. But just as in an algebraic problem of a given number of unknown quantities to be resolved there must be as many equations as factors to be determined; otherwise the "answers" achieved forever present a combination of the known and the unknown; so science returns always to its origins baffled, finding every road a *cul de sac*. As this "Universal Law" is not perceived to be Intelligence within all forms, in "matter" and "force" and the "elements" the same as in their compounds, the new science strikes almost identically the same reef as Buckle in his *History of Civilization*; thus: "as soon as conditions of environment permit of it, matter tends to assume more complex forms, so leading from the simplest known type, the electron, to the most complex, man." Aye; but whence the "conditions of environment" and the "permission"? Biochemistry answers "universal law;" religion answers "God;" is there any difference except in name? Occultism says "universal law" is the action of Universal Intelligence and that this Intelligence is within all forms and without them—the One Life in its Karmic, ceaseless motion; every being a modification of the One Life; Mind in Nature the sum total of the acquired intelligence of the beings making up that nature in all its aspects.

## UNCONSCIOUS HUMOR IN SCIENCE—

Professor Wyatt says in the course of his article: "So when old Heraclitus, some 500 years B. C., declared that all things were in a state of flux, he enunciated a scientific truth greater, we may suppose, than his own conception, and one of which modern knowledge has but lately attained full possession. Does the non-scientific mind, even when that mind is educated, realize the full import of this scientific fact? Do we all grasp the certainty that in the fields of sempiternal ice covering the Poles of this planet, as in the rocks beneath our feet, or in the gaunt surface of the moon, motion is proceeding fiercer than human pen can picture or human imagination can divine, that every atom of this world is in reality as a furnace of furious

energy, a system of whirling entities driven by invisible force as leaves are driven by the wind, and yet co-ordinated as the stars in the infinity of space?" Very good and very true; *X* and *Y* are posited and proven to be, but *Z* is not admitted; so in a trinitarian Universe wherein everything is "force and matter and intelligence," how can the postulates of "matter and force" only, ever solve the problem of anything? No, they must forever leave all things and speculations "driven by the 'invisible force' as leaves are driven by the wind," indeed until *Intelligence* is perceived to be as inseparable from "matter and force" as these two are known to be from each other. Then the final perception may be gained that these three, "mind, matter and force" are but the cognizable aspects of the ONE LIFE—and "science" will be on the unassailable basis of the *Secret Doctrine*. Then the Wyatts of science may acknowledge, "we may suppose," that "old Heraclitus" knew precisely whereof he spoke, or, in the words of H. P. B., "the ancients possessed knowledge now 'unknown' to modern scientists." For the rest, while science now stops with the "ion, electron and atom" as the *fons et origo* of evolution, its own self-energization will compel—sooner, we think, rather than long deferred—the assumption that these are not and cannot be *basic*; *something* lies behind them, from which they themselves evolve; and that something Homogeneous Life. To-day science has the "cart before the horse" indeed. The "atom" is thought to be the "origin" of life. It needs but a *reversal* of perception to speculate from the basis that "Life precedes form and Life will survive the last *atom* of form"—and science will become Occultism.

### CHRISTIAN UNITY

Another dream is that of Bishop William T. Manning of the New York diocese of the Protestant Episcopal (Anglican) Church, who has been working zealously for many years inculcating the idea or ideal of the reunion of all the Christians of the world under one head—Greek and Roman Catholic as well as the Protestant. The good Bishop seems singularly unaware (or is it very well aware) of the fact that ever since the earliest schisms the Catholic hierarchy has nourished the same dream. In fact the Pope, as the Bishop should know, has never failed to call himself the head of all Christendom and to write and speak of the Protestants, one and all, as merely errant or rebellious children who must one day return to the parental shelter. Many, if not most, leading Anglicans are either quasi-openly or else secretly sympathetic to the "Church Catholic" whose primate is resident at the Vatican, not at Lambeth Palace. Over and over the effort has been made to unite the various protestant sects and this might be thought a comparatively easy task in view of their very minor theological differences and the practical fact that nearly every town contains a ministerial alliance to which the various preachers go, much as lawyers of opposing sides do after court, to refresh themselves in friendly converse. All these religious political, economic and spiritual schemes lose sight of the fact that false Christianity has, since the earliest days, thriven upon two foods—dissension and persecution. There never was a Christian Church. Without divisions, without sects and quarrels, spurious Christianity could no more have existed or could survive than it could prosper without the "Devil." Having nothing *vital* to fight for, the mythical "church militant" has to sustain itself by internal quarrels—since struggle is the law of embodied existence, religious as well as lay. To secure genuine Christian Unity the sects would all have to return to the simple teachings and ethics of Jesus—would have, in short to cease to be. Historical Christianity, protestant as catholic, has been a spiritual reign of terror. The true *eirenicon* has never been recognized except to stamp it out with fire and sword—as in Dostoevski's story of the Christ in Spain during the Inquisition in the "Brothers Karamenzoff." Theosophists who get sentimental over what "might" be in "christianity" would do well to read again, and ponder, the "Letter of the Turkish Effendi" printed in the *Supplement* to THEOSOPHY for November, 1914.

## MARCUS AURELIUS—

From the Yale University Press has been issued a *Life of Marcus Aurelius Antoninus*, known to his own generation as Master of the World, and to history as the greatest of the Roman Emperors during the period of moral decadence. The present *Life*, by Henry Dwight Sidgwick, is based upon the letters, diary, and other writings of the great Marcus himself. It is a sympathetic study throughout, and honest, in that it not only adopts the historical viewpoint in its true sense of endeavoring to understand him in the light of his times and himself, but that the author of the biography has fitted himself for his task by a study of the philosophy of the Stoics, not as prejudiced or ignorant modern critics have interpreted it, but as presented by the writings and the *life* of Antoninus. Mr. Sidgwick has endeavored to meet the hackneyed charge that Marcus Aurelius "persecuted" the Christians by bidding his readers to remember and judge, not by what Christianity is now, but by the situation as it presented itself to the ruler of the Roman Empire. Even Gibbon has erroneously treated Marcus Aurelius in this respect, not only as to the facts, but in his comments. Better, we think, would it have been for Mr. Sidgwick to have rested his case upon the utter purity, personal and royal, of the Emperor; upon his unbroken record of justice, of clemency, of wisdom, of statesmanship and mildness. Such a character as Marcus Aurelius *could not* "persecute" anyone or anything, nor could he be the innocent victim of deception. Of such great characters only one equally noble and wise could fitly write, and such, now as always, are engaged in *making* history, not in writing it. We may remark in passing that the Christian communities in the days of Marcus Aurelius were as intolerant, as much the enemies of the social and political structure of their times as our rabid anarchists are to-day. There is not a "christian" community of to-day but would rise in mob riot against any party that reviled, resisted, plotted against, the established order alike social, religious and political. The orderly and necessary suppression by the only means at hand of a political menace to the State has been distorted out of all semblance and proportion by "christian" historians. They have made it appear a "persecution" of the same order that has disgraced alike Catholicism and every Protestant sect. It is interesting to theosophical students to observe that Mr. Sidgwick's main purpose appears to be to show that "the principles underneath Stoic philosophy may still be of service to-day, to teach the pilgrim soul to find that support within himself which he does not find without." Like many another to-day, Christian and non-Christian, Marcus was at one time "hedged about with doubts"—he "confronted the alternative of a universe which, moved by intelligence, proceeds towards a rational goal; or an irrational universe, propelled by its own blind properties upon a purposeless course." This great philosopher came to see that there *is* Intelligence behind all the course of Nature and that this Intelligence is *within* all things, not an extra-cosmic deity. Mr. Sidgwick finds Marcus Aurelius "of all Stoics the purest and most sympathetic; indeed, he is one of the most gracious figures out of all history." To which the student of Theosophy, having the understanding which it affords, will add "amen."



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# THE OSOPHY

A MAGAZINE DEVOTED TO

THE  
THEOSOPHICAL  
MOVEMENT  
  
THE BROTHERHOOD OF  
HUMANITY



THE  
STUDY OF OCCULT  
SCIENCE AND  
PHILOSOPHY, AND ARYAN  
LITERATURE

Vol. X

DECEMBER, 1921

No. 2

*"Occult power brings with it unknown and unmeasured responsibility."*

—WILLIAM Q. JUDGE.

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The Missing Link—Unanswered Questions—Heredity and the Egg—Zionism  
Modern Culture Against the Churches—A New Law of Medicine

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The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

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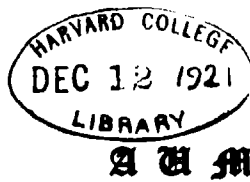
I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.





But know ye for certain, that if ye put me to death ye shall surely bring innocent blood upon yourselves and upon this city and upon the inhabitants thereof; for of a truth the Lord hath sent me unto you to speak all these words in your ears.—Jeremiah, xxvi, 15.

# THEOSOPHY

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*No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

## THE SPIRIT IN THE BODY\*

"For Spirit, when invested with matter or *prakriti*, experienceth the qualities which proceed from *prakriti*; its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul.—Bhagavad-Gita, Chapter XIII.

YOUR letter received. It is hard for those who think in other ways to have to exist in a world and at a time when the generally worshipped god is so hard, unfeeling and merciless in his requirements. Yet such is our Karma, and the Karma of the race we desire to help. We cannot help without sharing the Karma and in sharing we have to do it in all ways. These things are part of our trials. We cannot but recognize that even heavenly death is provided for, and if so, why not life—even as we know it.

We would *know* that Law reigns for all, and for each and every circumstance, were it not for our doubts and fears. It is natural that fears should arise, for all terrestrial things tend to create them, yet we know from "Those who know" that the man who knoweth the Supreme Spirit, who is not deluded, and who is fixed on him, doth not rejoice at obtaining what is pleasant, nor grieve when meeting what is unpleasant. "Be free from the 'pairs of opposites' and constant in the quality of Sattwa, free from worldly anxiety and desire to preserve present possessions."

All this is like sending coals to Newcastle, yet sometimes a reiteration helps one free himself; and too, your letter shows that you see clearly what is right, so absolutely clear and sound, that I fear some difficulty more than ordinary must present itself to you. Yet for every difficulty there is a way, even if it is not the way we see as the preferable one. And we have to overcome all sorts of difficulties.

\*From the letters of Robert Crosbie, here published for the first time.—EDITORS.

I can understand right well the many things you have in mind to be provided for. In all things there is but one thing to be done, and that is, the best we can. Then await the event; meet one thing at a time, and as it comes. Thus we avoid attachment to results, and interject no interference with that law which works for good to those who love it.

We so desire personal assurance that all will be well with the personal self that we distrust ourselves and all others, if we do not get it; and all the time we know that we should rely upon the law that works for righteousness. What, then, is needed is a greater faith and confidence, a stronger courage.

I had a little stone once, upon which was engraved, "Even this will pass away." It served many a time to remind me of the transitory nature of all trials and troubles. The motto is a good one and may serve many others, if used when need arises.

In all the above it is not meant that proper care should be neglected, but that fear and doubt should be dismissed. "Fear is the same thing as frigidity on the earth, and always proceeds by the process of freezing." Who can say in how many ways that "freezing" prevents what would otherwise be.

To one confronted by "hard facts," philosophy seems inadequate, especially when one has to meet the facts and the philosophy is quoted by another. Yet it is this very application that has to be made in every circumstance. No great effort is necessary to apply philosophy when the stress is slight; but when the stress is great, greater effort is needed. The main thing is to *apply the philosophy*, and in fact *rely* on it. All sorts of unforeseen obstacles will arise to test that reliance, in order that we may be confirmed, and ourselves rendered "constitutionally incapable of diverging from the true path."

We do not encompass the six glorious virtues all at once, nor one at a time, but make progress in all of them. Obstacles will arise in the circumstances of every day life and in our relations to each other.

I have found it helpful to go back to the time when full confidence abounded, if obstacles pressed hard and insistently. It often appears to us that obstacles that meet us need not be; that they have no relation to the great task that we have set before ourselves; yet due consideration of what we have learned must show that nothing can possibly occur that is out of that relation. We often say to ourselves "if this thing were only different, or proceeded or occurred in this other way, it would be better," failing to perceive, that *if* it were different, it *would be* different. The key to conduct, then, seems to be—taking things as they come, and dealing with them singly from day to day. We find this hard, yet the "hardness" will continue in degree as *we* become "confirmed," until all is easy. The harder the effort, the greater the strength acquired.

I used to look calmly and dispassionately at the very worst picture I could conjure up as happening to myself, and found it helpful in getting rid of "fear of consequences." I mentally took account of the very worst, saw myself in it with all that it entailed, went through it in all its parts leaving myself *alone*, dishonored, stripped of everything. Those very things have happened to me, but I knew them, had outlived them, and went on undismayed. Had I not done it I would not be where I am to-day. But you know all this and it may seem like cold comfort. I would that I could give you more.

Look back at the chain of circumstances since first we met, and realize more fully that there is "a Destiny that shapes our ends, rough hew them as we may." Can we question Master's hand in everything done in his name? The circumstances may not smile at us, but it is not their favor that is sought. We ought to *know* by this time that seeming evil is very often—we might say, always—turned to good. For it is "that Great Initiate of All, Who keeps this whole Movement in being."

May you have all power, health, and courage externally, internally and eternally. Good night to you.

As ever—

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## THE SOURCE OF RELIGIONS\*

The days of Constantine were the last turning-point in history, the period of the Supreme struggle that ended in the Western world throttling the old religions in favor of the new one, built on their bodies. From thence the vista into the far distant Past, beyond the "Deluge" and the Garden of Eden, began to be forcibly and relentlessly closed by every fair and unfair means against the indiscreet gaze of posterity. Every issue was blocked up, every record that hands could be laid upon, destroyed. Yet there remains enough, even among such mutilated records, to warrant us in saying that there is in them every possible evidence of the actual existence of a Parent Doctrine. Fragments have survived geological and political cataclysms to tell the story; and every survival shows evidence that the now *Secret* Wisdom was once the one fountain head, the ever-flowing perennial source, at which were fed all its streamlets—the later religions of all nations—from the first down to the last. This period, beginning with Buddha and Pythagoras at the one end and the Neo-Platonists and Gnostics at the other, is the only focus left in History wherein converge for the last time the bright rays of light streaming from the aeons of time gone by, unobscured by the hand of bigotry and fanaticism.

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\*From the Original Edition, *Secret Doctrine*, Vol. I, pp. xlv-xlv, (Introductory); see Third Edition, Vol. I, pp. 27-28 (Introductory). The title used is our own.—EDITORS.

## CULTURE OF CONCENTRATION\*

**C**ONCENTRATION, or the use of the attention in the direction of anything that we wish to do, consistently and persistently, has long been recognized as the most effective means of arriving at the full expression of our powers and energies. The ancients called the power to focus the attention upon a subject or object for as long a time as is required to the exclusion of every other thought and feeling—"one-pointedness." Concentration is difficult to obtain among us as a people, because the key-note of our civilization is, in fact, *distraction* rather than concentration. Constantly and in every direction we are having presented to our minds objects and subjects—one thing after another to take our attention and then to pull it off from what we are putting it on. So, our minds have acquired the tendency to jump from one thing to another; to fly to a pleasant idea or to an unpleasant idea; to remain passive. Remaining passive is normally sleep; abnormally, its tendency is towards insanity. That we have become habituated to these distractions and are not able to place our minds on any given thing for any length of time may be easily proved by anyone. If he will sit down and try to think of one single thing, one single object or subject, for only five minutes, he will find even in a very few seconds, perhaps, that he has wandered miles away mentally from the thing he intended to place his mind upon.

We have first to understand what man is, his real nature, what the cause of his present condition, before we can arrive at any pure and true concentration; before we can use the higher mind and the powers that flow from it. For the powers that we use in the body are *transmitted* powers, drawn, indeed, from our inner spiritual nature, but so disturbed and limited that they are not powerful. We need to know about our minds, and we need to *control* our minds—that is, the lower mind, occupied with personal and physical things, known in Theosophical phraseology as Lower Manas. It is this "internal organ," the thinking principle, which the ancients said is the great producer of illusion—the great distractor of concentration. For there is no possibility of obtaining real concentration until the possessor of the mind can place it where he will, when he will and for as long a time as he pleases.

It is written in "The Voice of the Silence": "The Mind is the great Slayer of the Real. Let the disciple slay the Slayer." The disciple, who is the Real Man—the spiritual man—has to act as such. He has to stop the switchings and flittings of his thinking principle and become calm in that knowledge to which the consideration of his own true nature brings him. The object of all advancement is the realization of the true nature of each one and an employment of the powers which belong to it. What hinders is the thinking principle. WE are the thinkers, but we are not what we

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\*From the stenographic report of a talk by Robert Crosbie. Here published for the first time.—EDITORS.

think. If we think wrongly, then all the results of our thoughts and actions must lead to a wrong conclusion, or to a partial one, at best; but if we realize that we *are* the thinker, and the creator—the evolver—of all the conditions through which we have been, in which we now are, and in which we shall find ourselves in the future, then we have reached the point of view of the Real man, and it is only to the Real man that the power of concentration belongs.

Again, in order to obtain concentration we need an understanding of the classification of the principles of man. We all have the same principles. We all have the same kinds of substances within us. We all have the same spirit within us. We all contain every element that exists anywhere or in any being. So, too, each one has all the powers that exist anywhere in himself, though latent. We are all of the same Source, all parts of one great Whole, all sparks and rays from the Infinite Life and Spirit—or the great Absolute Principle.

The second principle is Buddhi, or the acquired wisdom of past lives, as well as this one. It is the cream of all our past experiences. The next principle is Manas,—the Higher mind, the real power to think, the creator—not concerned with this physical phase of existence, but with the spirit and the acquired wisdom. These three principles together make the Real Man—Atma-Buddhi-Manas—and these three each one of us is in his inner nature.

Our Lower Manas is the transitory aspect of the Higher mind: that is, the portion of our attention, our thoughts and feelings addressed to life in a body. But if our thinking faculty is concerned only with the personal self—only with the body—the powers which reside in the Triad—the Real man, and the acquired wisdom of the past—can not force themselves through that clod of illusion. Lower Manas is the principle of balance. It is the place from which the man in a body either goes up towards his higher nature or down towards his earthly nature, made up of the desires pertaining to sensuous existence. Life about us is throwing its impressions and energies upon us all the time. We are constantly subject to them and connected with them by our ideas, our feelings and emotions, so that there is a constant turmoil going on within that inner mind which makes a barrier to absolute calmness and concentration.

We have then the astral body, itself an aspect of the real inner body which has lasted through the vast period of the past and must continue through the far distant future. This astral body is the prototype, or design, around which the physical body is built, and, considered from the point of view of the powers, it is the real physical body. Without it the physical body would be nothing but a mass of matter—an aggregation of smaller lives; it is the astral body which contains the organs, or centers from which the organs have been evolved in accord with the needs of the thinker within. The real senses of man are not in the physical but in the astral body. The astral body lasts a little over one lifetime. It does not die when

the physical body dies, but is used as a body in the immediate after death states.

Now as soon as we begin to make the effort to control the mind, and desire to know and to assume the position of the inner man, the effort and the assumption bring an accession of power and of steadiness. We have started something going in the astral body. What were before merely centers of force around which organs were builded now tend to become separate astral organs. A gradual building of those organs goes on within us, until in the completion of our effort we have an astral body, with all the organs of the physical, completely synthesized, and we are beyond the vicissitudes of the physical existence; we have the power of the action of the astral body. The astral body is even more complete and effective on its own plane than our bodily instrument here on the physical plane, for it has a wider range of action in its seven super-senses, where physically we have use of only five senses.

Many hindrances arise, however, as soon as the effort is begun. Old habits of thought and feeling press us on every hand, because we have not yet been able to check our responsiveness to them, and so we find ourselves subject to certain feelings and emotions which tend to destroy that astral body which is being built. First, and most potent, is anger. Anger has an explosive effect, and no matter how much we may have progressed in our growth, the uncontrollable inner shock coming from anger will tear that inner body to pieces so that the work has to be done all over again. Next to contend with is vanity—vanity of some kind or another, of some accomplishment, of ourselves, our family, our nation, or what not. Vanity tends to grow and grow, until finally we will not listen to anybody and are too vain to learn anything. So, vanity tends to disintegrate this inner body, although it is less disruptive than anger. Envy is another hindrance. Fear is another, but fear is the least of them all because it can be destroyed by knowledge. Fear is always the child of ignorance. We fear those things we do not know, but when we know, we do not fear. Fear doubts.

We are all a prey to those fears that tend to disrupt the very instrument by means of which true concentration may be attained; but it may be attained. The peculiar power and nature of that concentration is that, when complete, the attention can be placed on any subject or object to the exclusion of every other for any given length of time; and this thinking principle—this mind of ours which has been flitting about—can be *used* to shape itself to the object gazed upon, to the nature of the subject thought about. While the mind takes the shape of the object, we get from that shape the form, the characteristics of every kind that flow from it, and when our inquiry is complete we are able to know everything that can be known of the subject or object. Such a height of concentration we can easily see is not to be attained by intermittent efforts, but by efforts made from “a firm position assumed” with the end in view. All efforts made from that basis are bound to be of avail; every effort made

from the point of view of the spiritual man counts, because it makes the body subservient to the thinking principle.

Other things come about from that true power of concentration. We begin to open up the channels that reach from our brains to the astral body, and from the astral body to the inner man. Then, that which is temporary tends to become a part of that which is eternal. All the planes become synthesized from above down, and all the vestures of the soul which we have evolved from the past become in accord with each other. It is just like the tumblers in a clock: when they work together, the clock keeps time accurately. So we have to bring all the sheaths of the soul into exact accord, and that we can only do by taking the position of the spiritual being and acting as such.

The height of concentration is possible to us but not on a selfish basis. The concentration of the brain mind stands beside true concentration as a rush light beside the sun. True concentration is first of all, a position assumed out of regard for the end in view of union with the Higher Self. That is the highest Yoga. The concentration upon it is true concentration. And concentration must be attained before we can ever reach that stage where eternal knowledge of every kind is ours to the last degree; before we shall once more resume and wield those powers which are the heritage of all.

## FROM THE PATH\*

Time like a steed carries us forward. It has seven rays, a thousand eyes, it is full of fecundity, moving on seven wheels, with seven naves; its axle is immortality.—*Rig Veda*.

Why should there be such sorrowful contention? You honor what we honor, both alike: then we are brothers as concerns religion —*Fo-sho-hing-tsan-king*, v. 2, 264, 5.

What is it to you . . . whether another is guilty or guiltless? Come, friend, atone for your own offense.—*Mahavagga*, K. 2, c. 27.

Ask not about a person's descent, but ask about his conduct.—*Sundarikabharadvajasutta*, v. 9.

Matter having passed through millions of forms has acquired an irresistible tendency to seek for an ideal form constructed by intelligent thought.—*The Shaman's Book*.

Act not rashly; like a candle sheltered from air, not flickering let thy judgment be calm.—*Shaman's Remembrancer*.

Think of and seek out the tiny, brilliant ray that emanates from the soul connecting it with the body and the mind; it is power and glory.—*Palm Leaves*.

As the depths of the mighty Ocean are calm though storms rage on its surface, so be thou calm by retiring to the depths of thy nature.—*Shaman's Devotions*.

\*These Extracts were printed by Wm. Q. Judge in *The Path*, during the year 1893. The title used is our own.—EDITORS THEOSOPHY.

# STUDIES

## THE ASTRAL BODY

### PART 1.

**N**O MAN however gross and material he may be, can avoid leading a double existence; one in the visible universe, the other in the invisible.

The life-principle which animates his physical frame is chiefly in the astral body; and while the more animal portions of him rest, the more spiritual ones know neither limits nor obstacles.

The visible physical man is:—brain, nerves, blood, bones, lymph, muscles, organs of sensation and action, and skin. The unseen physical man is:—astral body, passions and desires, and life-principle, called *prana*, or *jiva*.

There are many names for the astral body, and with the Hindus it is *Bhuta*, or devil, when it is by death released from the body and the mind: they are not far wrong if we abolish the old notion that a devil is an angel fallen from heaven, for this bodily devil is something which rises from the earth.

The model for the growing child in the womb is the astral body already perfect in shape before the child is born. It is on this the molecules arrange themselves until the child is complete, and the presence of the ethereal design-body will explain how the form grows into shape, how the eyes push themselves out from within to the surface of the face, and many other mysterious matters in embryology which are passed over by medical men with a description, but with no explanation.

The matter of which it is composed is electrical and magnetic in its essence, and is just what the whole world was composed of in the dim past when the processes of evolution had not yet arrived at the point of producing the material body for man. It is the guiding model for the physical one, and all the other kingdoms have the same astral model. Vegetables, minerals, and animals have the ethereal double, and this theory is the only one which will answer the question how it is that the seed produces its own kind, and all sentient beings bring forth their like. Biologists can only say that the facts are as we know them, but can give no reason why the acorn will never grow anything but an oak except that no man ever knew it to be otherwise. But in the old schools the true doctrine was known, and it has been once again brought out in the west through the efforts of H. P. Blavatsky and those who have found inspiration in her words.

That which survives as an *individuality* after the death of the body is the *astral soul*, which Plato, in the *Timaeus* and *Gorgias*, calls the mortal soul, for, according to the Hermetic Doctrine, it throws off its more material particles at every progressive change into a higher sphere.

Socrates narrates to Callicles that this *mortal* soul retains all the characteristics of the body after the death of the latter; so much



so, indeed, that a man marked with a whip will have his astral body "full of the prints and scars." The astral soul is the faithful duplicate of the body, both in a physical and spiritual sense.

The astral body, which in this life is covered with a gross physical envelope, becomes,—when relieved of that covering by the process of corporeal death,—in its turn the shell of another and more ethereal body.

This begins developing from the moment of death, and becomes perfected when the astral body of the earthly form finally separates from it. This process, they say, is repeated at every new transition from sphere to sphere.

From the remotest antiquity *mankind as a whole has always been convinced of the existence of a personal spiritual entity within the personal physical man.* This inner entity was more or less divine according to its proximity to the *crown-Chrestos*. The closer the union the more serene man's destiny, the less dangerous the external conditions. This belief is neither bigotry nor superstition,—only an ever-present instinctive feeling of another spiritual and invisible world, which, though it be subjective to the senses of the outward man, is perfectly objective to the inner ego.

The Divine, the highest and immortal spirit can be neither punished nor rewarded. To maintain such a doctrine would be at the same time absurd and blasphemous, for it is not merely a flame lit at the central and inexhaustible fountain of light, but actually a portion of it, and of identical essence. It assures immortality to the individual astral being *in proportion to the willingness of the latter to receive it.*

So long as the double man, *i. e.*, the man of flesh and spirit, keeps within the law of spiritual continuity, so long as the divine spark lingers in him, however faintly, he is on the road to an immortality in the future state. The secret doctrine teaches that man, if he wins immortality, will remain forever the trinity that he is in life, and will continue so throughout the spheres.

But those who resign themselves to a materialistic existence, shutting out the divine radiance shed by their spirit at the beginning of the earthly pilgrimage, which serves as a focus for the light in the soul,—such beings as these, having left behind conscience and spirit, and crossed the boundaries of matter, will of necessity have to follow its laws. Matter is as indestructible and eternal as the immortal spirit itself, but only in its particles, and not as organized forms.

The body of so grossly materialistic a person as above described, having been deserted by its spirit *before physical death*, when that event occurs the plastic material—astral soul—following the laws of blind matter, shapes itself thoroughly into the mould which vice has been gradually preparing for it through the earth-life of the individual. Then, as Plato says, it assumes the form of that "animal to which it resembled in its evil ways" during life.

"It is an ancient saying," he tells us, "that the souls departing hence exist in Hades and return hither again and *are produced from the dead*. But those who are found to have lived an eminently holy life, these are they who arrive at the pure abode ABOVE and *dwell on the upper parts OF THE EARTH*."

We have shown that the "secret doctrine" does not concede immortality to all men alike. "The eye would never see the sun if it were not of the nature of the sun," said Plotinus. "Only through the highest purity and chastity we shall approach nearer to God, and receive in the contemplation of Him the true knowledge and insight," writes Porphyry. If the human soul has neglected during its life-time to receive its illumination from its Divine Spirit, our *personal* God, then it becomes difficult for the gross and sensual man to survive for a great length of time his physical death.

If during life the ultimate and desperate effort of the inner self to reunite itself with the faintly glimmering ray of its divine parent is neglected: if this ray is allowed to be more and more shut out by the thickening crust of matter, the soul, once freed from the body, follows its earthly attractions and is magnetically drawn into and held within the dense fogs of the material atmosphere. Then it begins to sink lower and lower, until it finds itself, when returned to consciousness, in what the ancients termed *Hades*. The annihilation of such a soul is never instantaneous; it may last centuries, perhaps, for nature never proceeds by jumps and starts, and the astral soul being formed of the elements, the law of evolution must bide its time. Then begins the fearful law of compensation.

No more than the misshapen monster can live long after its physical birth can the soul, once that it has become *too* material, exist after its birth into the spiritual world. The viability of the astral form is so feeble that the particles cannot cohere firmly when once it has slipped out of the unyielding capsule of the external body. Its particles, gradually obeying the disorganizing attraction of universal space, finally fly asunder beyond the possibility of reaggregation. Upon the occurrence of such a catastrophe the individual ceases to exist; his glorious Augoeides has left him.

During the intermediary period between his bodily death and the disintegration of the astral form, the latter, bound by magnetic attraction to its ghastly corpse, prowls about, and sucks vitality from susceptible victims. The man, having shut out of himself every ray of the Divine light, is lost in darkness, and therefore clings to earth and the earthly.

No astral soul, even that of a good and virtuous man, is immortal in the strictest sense; "from the elements it was formed—to elements it must return." Only,—while the soul of the wicked vanishes and is absorbed without redemption, that of every other person, even moderately pure, simply changes its ethereal particles for still more ethereal ones; and while there remains in it a spark of the *Divine* the individual man, or rather his personal *ego*, cannot

die. "After death," says Proclus, "the soul (the spirit) continueth to linger in the aerial body (astral form) till it is entirely purified from all angry and voluptuous passions . . . then doth put off by a *second dying* the aerial body as it did the earthly one.

Whereupon the ancients say that there is a celestial body always joined with *the soul* and which is *immortal, luminous, and starlike*."

Socrates entertained opinions identical with those of Pythagoras; and both, as the penalty of their divine philosophy, were put to a violent death. The rabble has been the same in all ages. Materialism has been, and will ever be blind to spiritual truths.

These philosophers held, with the Hindus, that God had infused into matter a portion of his own Divine Spirit, which animates and moves every particle. They taught that men have two souls, of separate and quite different natures; the one perishable—the astral soul, or the inner fluidic body—the other incorruptible and immortal—the Augoeides, or portion of the Divine Spirit; that the mortal or astral soul perishes at each gradual change at the threshold of every new sphere, becoming with every transmigration more purified. The astral man, intangible and invisible as he might be to our mortal, earthly senses, is still constituted of matter, though sublimated.

In the anterior states the senses existed in germ, as it were, or in idea, until the astral plane, which is next to this one, was arrived at, and then they were concentrated so as to be the actual senses we now use through the agency of the different outer organs. These outer organs of sight, touch, hearing, and tasting, are often mistaken by the unlearned or the thoughtless for the real organs and senses; but he who stops to think must see that their outer organs are but mediators between the visible universe and the real perceiver within.

Thus is it shown that the astral body has in it the real organs of the outer sense organs. It has a complete system of nerves and arteries of its own for the conveyance of the astral fluid which is to that body as our blood is to the physical. It is the real personal man. There are located the subconscious perception and the latent memory, which the hypnotizers of the day are dealing with and being baffled by.

It is on the indestructible tablets of the astral light that is stamped the impression of every thought that we think, and every act that we perform; and that future events—effects of long-forgotten causes—are already delineated as a vivid picture for the eye of the seer and prophet to follow. Memory,—the despair of the materialist, the enigma of the psychologist, the sphinx of science,—is to the student of old philosophies merely a name to express that power which man unconsciously exerts, and shares with many of the inferior animals—to look with inner sight into the astral light and there behold the images of past sensations and incidents. Instead of searching the cerebral ganglia for "micrographs of the living and the dead, of scenes that we have visited, of incidents in which

we have borne a part," they went to the vast repository where the records of every man's life as well as every pulsation of the visible cosmos are stored up for all eternity.

That flash of memory which is traditionally supposed to show a drowning man every long-forgotten scene of his mortal life—as the landscape is revealed to the traveller by intermittent flashes of lightning—is simply the sudden glimpse which the struggling soul gets into the silent galleries where his history is depicted in imperishable colors.

In the stillness of the night hours when our bodily senses are fast locked in the fetters of sleep and our elementary body rests, the astral form *oozes* out of its earthly prison, and as Paracelsus has it "confabulates with the outward world" and travels round the visible as well as the invisible worlds. "In sleep," he says, "the astral body (soul) is in freer motion; then it soars to its parents, and holds converse with the stars."

Dreams, forebodings, prescience, prognostications, and presentiments are impressions left by our astral spirit on our brain, which receives them more or less distinctly according to the proportion of blood with which it is supplied during the hours of sleep. The more the body is exhausted the freer is the spiritual man, and the more vivid the impressions of our soul's memory.

In heavy and robust sleep, dreamless and uninterrupted, upon awakening to outward consciousness men may sometimes remember nothing. But the impressions of scenes and landscapes which the astral body saw in its peregrinations are still there, though lying latent under the pressure of matter. They may be awakened at any moment, and then during such flashes of man's inner memory there is an instantaneous interchange of energies between the visible and the invisible universe. Between the "micrographs" of the cerebral ganglia and the photo-scenographic galleries of the astral light a current is established. And a man who knows that he has never visited in body, nor seen the landscape and person that he recognizes, may well assert that still he has seen and knows them, for the acquaintance was formed while travelling in "spirit."

To this the physiologists can have but one objection. They will answer that in natural sleep,—perfect and deep,—"half of our nature which is volitional is in the condition of inertia"; hence unable to travel; the more so as the existence of any such individual astral body or soul is considered by them as little else than a poetic myth.

*Theologians as well as laymen labor under the erroneous impression that soul and spirit are one and the same thing.* But if we study Plato and other philosophers of old we may readily perceive that while the "irrational soul," by which Plato means our astral body, or the more ethereal representation of ourselves, can have at best only a more or less prolonged continuity of existence beyond

the grave, the Divine Spirit—wrongly termed *soul* by the church—is immortal by its very essence.

Some of the noble Vedantic precepts on the soul and man's mystic powers have been contributed by a Hindu scholar. "The Sankhya," he writes, "inculcates that the soul (astral body) has the following powers: shrinking into a minute bulk to which everything is pervious; enlarging to a gigantic body; assuming levity, (rising along a sunbeam to the solar orb); possessing an unlimited reach of organs, as touching the moon with the tip of the finger; irresistible will, (for instance sinking into the earth as easily as in water); dominion over all things, animate or inanimate; faculty of changing the course of nature; ability to accomplish every desire." Further he gives their various appellations: "The powers are called: 1. *Anima*; 2. *Mahima*; 3. *Laghima*; 4. *Garima*; 5. *Prapti*; 6. *Pra-kamya*; 7. *Vashita*; 8. *Ishita*, or divine power. The fifth, predicting future events, understanding unknown languages, curing diseases, divining unexpressed thoughts, understanding the language of the heart. The sixth is the power of converting old age into youth. The seventh is the power of mesmerizing human beings and beasts, and making them obedient; it is the power of restraining passions and emotions. The eighth power is the spiritual state, and presupposes the absence of the above seven powers, as in this state the Yogi is full of God."

The phantom hand is the extrusion of the man's inner or astral member. This is that real self whose limbs the surgeon cannot amputate; *they* remain behind after the outer casing is cut off, and have all the sensations the physical parts formerly experienced. This is that spiritual (astral) body which is "raised in incorruption." The same principle in the unconscious extrusion of a phantom limb by the cataleptic medium applies to the projection of his entire "double" or astral body. This may be withdrawn by the will of the medium's own inner self without his retaining in his physical brain any recollection of such an intent—that is one phase of man's dual capacity.

Mediums are usually diseased, but the adepts of Eastern magic are uniformly of perfect mental and bodily health, and in fact the voluntary and independent production of phenomena is impossible to any others. Many have been known by Madame Blavatsky and others, and never a sick man among them. The adept retains perfect consciousness; shows no sign of bodily temperature; or any signs of morbidity; requires no "conditions," but will do his feats anywhere and everywhere; and instead of being passive and in subjection to a foreign influence, rules the forces with an iron will. The body, soul, and spirit of the adept are all conscious and working in harmony, and the body of the medium is an inert clod, and even his soul may be away in a dream while its habitation is occupied by another.

The medium need not exercise any *will-power*. The medium's

“spiritual” entity, when not obsessed by other spirits, will act outside the will or consciousness of the physical being as surely as it acts when within the body during a fit of somnambulism. Its perceptions, external and internal, will be acuter and far more developed, precisely as they are in the sleep-walker. And this is why the materialized form sometimes knows more than the medium, for the intellectual perception of the astral entity is proportionately as much higher than the corporeal intelligence of the medium in its normal state as the spirit entity is finer than itself.

Generally the medium will be found cold, the pulse will have visibly changed, and a state of nervous prostration succeeds the phenomena, bunglingly and without discrimination attributed to disembodied spirits; whereas but one-third of them may be produced by the latter, another third by elementals, and the rest by the astral double of the medium himself.

An adept can not only project and make visible a hand, a foot, or any other portion of his body, but the whole of it. In *Isis Unveiled* Madame Blavatsky relates having seen one do this in full day while his hands and feet were being held by a sceptical friend whom he wished to surprise.

Little by little the whole astral form oozed out like a vapory cloud, until before them stood two forms, of which the second was an exact duplicate of the first, only slightly more shadowy.

To project this ethereal body, at no matter what distance; to render it more objective and tangible by condensing over its fluidic form the waves of the parent essence, is the great secret of the adept-magician.

NOTE—The foregoing is compiled from *Isis Unveiled*, by Madame H. P. Blavatsky, viz.: Vol. I, pages 12, 178, 179, 180, 281, 319, 327, 328, 329 and 432; Vol. II, pages 180, 503, 592, 595, 596 and 506; and from *The Ocean of Theosophy*, by Wm. Q. Judge, pages 21, 33, 39, 40 and 42.

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## HUMAN EVOLUTION

*We* have not come up from the lower kingdoms. As self-conscious beings, with knowledge and with memory, we have voluntarily assumed the task of moving downward through the various stages of substance to meet the uprising kingdoms of the lower intelligences. The only way we can arrive at any conception of these processes is to begin at the top and not at the bottom, and follow the stages down. With each step down the stairs of being there has been a greater concretion and a greater feeling of separateness, and yet the source of all is the same and the powers that exist in every one potentially are the same.—R. C.

# THE THEOSOPHICAL MOVEMENT\*

## CHAPTER XXIII

THE Adyar "parliament" following the withdrawal by Col. Olcott of his resignation, was held at the close of 1892, and is notable for several matters. The Presidential Address of Col. Olcott illustrates the workings of his mind over recent events. On the subject of his late resignation he reiterates that it was prompted by ill-health, and in discussing his resumption of duties as President he calls it a "sacrifice demanded by the best interests of the Society." On the action taken by the various Sections he says:

"The Indian Section expressed its desire that I should hold office for life, even without performing the duties; the American Section begged me to reconsider and cancel my resignation; and the European Section, misled by ignorance of the exact phraseology of an Executive Order which I had published, into supposing that I had absolutely refused to resume the Presidentship, simply elected Mr. Judge as my successor."

The student may compare these statements with the facts as set forth in our two preceding Chapters. It is important that this should be done, as this matter of his resignation and the two bogies of "dogmatism in the T. S.," and the "worship of H. P. B." continued to haunt the mind of Col. Olcott. The Presidential Address of 1892 also contains the admission by Col. Olcott that the so-called Adyar Conventions were neither official nor unofficially representative of the whole Society; it marks also the recrudescence of the effort made in 1888-9 to focus the attention of the members upon the *Society*, upon *Adyar*, upon the *official* authority of the President-Founder, as detailed in Chapters XV and XVI. We quote Col. Olcott's germane remarks on these subjects:

"The loose federal organization of the Society in autonomous Sections, provides a very efficient means of local management, but is apt to give rise to a powerful disintegrating tendency, leading individual Sections to lose sight of the unity of the Society, in an all-absorbing interest in their own special work.

"Under the present Rules, no General Convention of the whole T. S. is now held; and the federal unity of the whole body finds expression only in my Annual Report, which is sent to every Branch of the Society throughout the world.

"My Annual Report, therefore, assumes a special historic value and great importance, as it is the only means by which the members and Branches of the Society have brought before them a complete view of the Society's work as a whole. . . .

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\*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

For it must be remembered that the gathering I am now addressing is a purely personal one, and in no sense a Representative Convention of the whole T. S. . . . it is simply a gathering of Theosophists to whom I am reading my Annual Report before despatching it to all parts of the world. . . .

"It is only by viewing our work from the standpoint of the Federal Centre, the real axis of our revolving wheel, that the nett loss or gain of the year's activity can be estimated. Thus, for instance, intense action is the feature within the American Section, while a marked lassitude has of late been noted in the Indian work. Europe, manifesting a maximum of activity in London, a lesser yet most creditable degree at Paris, Barcelona, The Hague, in Sweden and elsewhere, shows seven new Branches to India's eight and America's thirteen. Thus while the outlook is not exhilarating in one part of the world, it is highly encouraging, taking the field as a whole."

We have already noted the immense acceleration of the Movement and growth of the Society in the United States following the establishment of the "Path," the formation of the Esoteric Section, and the still closer adhesion to the original impulse thus made possible. The reaffirmation of the lines laid made the American growth in the two years following the death of H. P. B. greater than in all the rest of the world, and greater than the entire active world membership at the beginning of 1891. In England, under the impetus of Mrs. Besant's leadership and close accord with Mr. Judge's program to carry on the work, the augmentation was proportionately great. Wherever the attention of the members was turned to the Cause instead of the Society, wherever their devotion was to the Teacher and the Teaching instead of to organization and authority, there the Movement advanced by leaps and bounds. The death of H. P. B. was in that respect an actual and visible benefit: it removed her from attention as a *person* and made possible the impersonal consideration of her as the Teacher whose inspiration and message were the *vis vitæ* of the Society as of the Movement. An instructive contrast is offered by considering the state of the Society and the Movement in India and the Orient generally. The "marked lassitude" of which Col. Olcott speaks is made very plain by turning to the Report of Bertram Keightley, General Secretary of the Indian Section, included in the report of the proceedings of the Adyar convention at the end of 1892. His report shows 145 Branches on the roll of the Indian Section, and he speaks in detail of their condition. He summarizes as follows:

"It is foolish for us to console ourselves for the many deficiencies of our Indian Section, by pointing to our long list of Branches and gazing with placid satisfaction at the numerous shields on these walls, when we know in our inmost hearts, that there are, as my report shows, *only five Branches that are really doing satisfactory work.*"



When the student remembers that the Indian Section and the Orient generally, had been, since 1885, exclusively under the unquestioned control and inspiration of the President-Founder, supported at all times by the loyal co-operation of H. P. B. and W. Q. J., supported also in great part by dues and voluntary contributions from America and England, and by numerous volunteer workers who went in a steady succession from the West to the East, but two conclusions can be drawn: *First*, that Colonel Olcott's ideas as to the proper basis for work were erroneous; *second*, that the spirit of the First Object and the teachings of Theosophy, made no *practical* appeal either to the Hindus or to himself. They, like himself, were interested primarily in the second and third Objects and in the Society as a forum for their discussion—not in Brotherhood and “the vital principles which underlie the philosophical systems of old.”

Turning now from the public phases of events and their discussion in the Sectional Conventions, in the various Reports, and in the three leading magazines, the “Theosophist,” “Lucifer,” and the “Path,” we may review the trend of the Esoteric Section or School during the same period and in relation to the same issues. We have already considered the reorganization of the School and the reaffirmation of principles and policies as contained in the Circular of May 27, 1891. Under the clear and logical lines thus established the work of the School proceeded apace, free from dissensions or disharmonies. The public writings of H. P. B. and of others recommended by her, the private Instructions issued by H. P. B., and the various papers with “Suggestions and Aids” supplied by Mr. Judge and Mrs. Besant as joint heads of the School, afforded abundant and consistent material for study and application in daily life. The Rules of the School itself, the incentive provided by its teachings and purposes, and the example of Mr. Judge and Mrs. Besant, were more than ample to make the members active and energetic in the public promulgation of Theosophy and in the support of the T. S., while the very freedom from any taint of authority, external supervision or prescribed regulations but made the members voluntarily more self-sacrificing in time, money and work to make the exoteric Society a real and true success in the line of its proclaimed Objects. It should be clearly borne in mind that the “Instructions” of H. P. B. to the E. S. T. were in no sense “orders,” but simply more definite and specific statements of Teaching than are contained in her exoteric writings. The “Rules” of the School were, in the same way, not regulations to be enforced by any outside pressure of superior authorities, but those statements of discipline and conduct which each member voluntarily gave his “most solemn and sacred word of honor” to enforce upon himself in his own thoughts and actions. And it should be remembered that while thousands of members of the T. S. were not mem-

bers of the E. S., no one could enter or remain in the E. S. who was not also a member of the T. S. In a word: the exoteric Theosophical Society had three defined Objects and was committed to no religion, no philosophy, no science, no system of thought; the Esoteric School had the same three Objects, but in addition its members were voluntarily pledged to do their utmost to make those objects effective in their own lives through the study and practice of Theosophy, exoteric and esoteric. As, outside of Col. Olcott and Mr. Sinnett, nearly all of those most active in the Society were pledged probationers of the Esoteric School, there was necessarily room for speculation, question, doubt and suspicion among members of the exoteric Society not members of the E. S. as to that body. As we have noted, these fears possessed Col. Olcott long before the formation of the E. S. and continued till long afterwards. H. P. B. had done her utmost to allay them during her life-time. It was not long after her death before the stand taken in regard to her and her work by the reorganized E. S. became a matter of more or less common knowledge in the exoteric Society, and it was this which in fact stirred Col. Olcott to renewed apprehension lest there arise an "H. P. B. cult," a "worship" of H. P. B., "dogmatism in the T. S." and a "breach of the neutrality of the T. S." in matters of opinion and belief, and led to his public remarks in his "Presidential Address" at the Adyar convention at the close of 1891. How these apprehensions and misapprehensions were met publicly by Mrs. Besant and Mr. Judge has already been shown. Within the School itself a circular, "strictly private and only for E. S. Members" as usual, was sent out on March 29th, 1892. It began with an "IMPORTANT NOTICE" in italics, reading as follows:

*"The E. S. T. has no official connection with the Theosophical Society.*

*"When first organized it was known as a section of the T. S. but it being seen that the perfect freedom and public character of the Society might be interfered with, H. P. B., some time before her departure, gave notice that all official connection between the two should end, and then changed the name to the present one.*

*"This leaves all T. S. officials who are in the E. S. T. perfectly free in their official capacity, and also permits members if asked to say with truth that the School has no official connection with the T. S. and is not a part of it.*

*"Members will please bear this in mind.*

ANNIE BESANT,  
WILLIAM Q. JUDGE.

The body of the circular contained an added reference to the subject under the caption, "THE T. S. AND THE SCHOOL":

"Members must carefully remember that the School has no official connection with the Society (T. S.), although none are admitted who are not F. T. S. [Fellow of the T. S.]. Hence

the T. S. must not be compromised by members of the School. We must all recollect that the T. S. is a free open body. So if one of the Heads is also an official in the T. S., his or her words or requests as such T. S. official must not under any circumstances be colored or construed on the basis of the work of this School.

"This caution is necessary because some members have said to the General Secretary of the U. S. Sect. T. S. [Mr. Judge] that they regarded his words as such official to be an order. This is improper and may lead to trouble if members cannot see their plain ethical duty under the pledge. They are, surely, to work for the T. S., but must also use their common-sense *and never let the T. S. become dogmatic.*"

Although this circular was signed by both Mrs. Besant and Mr. Judge, it was in fact written by Mr. Judge, and its occasion is an illustration both of the difficulties under which he, like H. P. B. before him, labored in trying to secure continuity of policy in line with proclaimed principles on the part of associates, and of the methods of the true Occultist in maintaining that continuity without exposing the sins or the failings of co-workers. The occasion was as follows: Following the public news of the resignation of Col. Olcott, Mrs. Besant, then full of faith in Mr. Judge and of zeal to influence others to adopt her own particular ideas, had sent, on March 10, a circular letter to all members of the School urging the election of Mr. Judge to the office of President of the T. S. This circular of Mrs. Besant's was sent out by her as an individual, not as President of the Blavatsky Lodge or as co-head of the E. S., and was sent out without Mr. Judge's knowledge. So soon as he learned of it he prepared the circular of March 29th, from which we have been quoting, to offset as far as possible the mischief it might lead to, and to restate the true position without chagrin for Mrs. Besant.

The aftermath of Mrs. Besant's circular is equally interesting and instructive. As Mr. Judge had anticipated, some members of the E. S. took Mrs. Besant's circular as an "order," and others resented it as an interference; still others saw in it an attempt of the E. S. to control the T. S. and make a breach in the neutrality of the exoteric Society. And when the July, 1892, Convention of the European Section ignored the request of the American Section to join with it in asking Col. Olcott to revoke his resignation, and instead accepted the resignation as a *fait accompli*, its action was ascribed by many to the E. S. influence exerted by Mrs. Besant's circular, and since Mr. Judge seemed in their eyes to have been the beneficiary, as he was chosen President in place of Col. Olcott, it was easy for the jealous and suspicious minded to conclude that the whole proceeding had been, if not actually engineered by him, at least carried through with his willing consent and tacit approval.

And this was actually one of the charges against him in the affairs of 1894-5. It is now time that the actual facts and real actors should be known, and the circular to the E. S. of March 29, 1892, three months before the European Convention of that year, shows Mr. Judge's entire innocence and good faith. More, when the suspicions spoken of were voiced, as they were, immediately following the European Section Convention in July, 1892, by partisans and friends of Col. Olcott and by others envious of the sudden rise to prominence and power of Mrs. Besant, Mr. Judge joined with Mrs. Besant in signing the circular sent out by her from London, dated August 1st, 1892, explaining and defending her action. This circular, written by Mrs. Besant, and sent to all E. S. members, is really a key to the workings of her consciousness when her actions, good or bad, were questioned by anyone. She says:

"You will see that Annie Besant, as one of the two to whom MASTERS committed the charge of the E. S. T., was discharging an obvious duty when she called on members of the School to show strength, quietness, and absence of prejudice, and to try and infuse similar qualities into the branches of the Society at such an important time as the first Presidential Election. The direction to act as pacificators and to make harmony their object, is in exact accord with the word of our Teacher, H. P. B. . . .

"There remains the statement, not made as one of the Outer Heads, that Annie Besant hoped that the choice of the Society would fall upon William Q. Judge as President, and it was suggested . . . that this would be taken as a direction to Esotericists to vote for him, although they were told, in so many words, that as no direction had come each must use his own best judgment. But had a far stronger form of advice been used, would the liberty of members have been unfairly infringed? Once more a glance at the past may help us. The first form of pledge in the School bound the disciple 'to obey, without cavil or delay, the orders of the Head of the E. S. *in all that concerns my relation with the Theosophical Movement.*' On becoming an Esotericist he voluntarily abdicated his liberty as regarded the Exoteric Society, and bound himself to carry out in the Exoteric Society the orders he received from the head of the E. S.

"It is true that this simple frank pledge was altered by H. P. B. in consequence of the criticism of some, who feared lest obedience against conscience should be claimed by her; but, as she herself said, the remodeled clause was a farce. She changed it, not because the new form was good, but because Western students were, many of them, not ready to pass under Occult training. They do not understand the privilege of obedience, when rendered to such as are the MASTERS. . . .

"Obedience is forced on none: . . . Meanwhile let all feel

assured that neither of us two will make any attempt to give orders to the School, except in its societies and ordinary work, and that you are free to accept or reject our advice as you will."

Certain exceptions must be taken to the foregoing as to matters of fact: (a) the original "pledge" was not, in fact, in the wording given in quotation by Mrs. Besant; (b) no member was ever asked, attempted to be influenced, or permitted to "abdicate his liberty" in the Exoteric Society, or "bind himself to carry out in the Exoteric Society the orders he received from the Head of the E. S.," either by H. P. B. or Mr. Judge or in any messages received through them from the Masters; these are Mrs. Besant's own interpretations and conclusions; (c) "obedience to the Masters," is one thing, obedience to the "Outer Head of the E. S.," quite another thing, whether that "Outer Head" were H. P. B., Mr. Judge, Mrs. Besant or anyone else; (d) the "pledge" "rules," and "instructions" of the E. S. T. were for the help and guidance of the members in their relation of *pupils* to a *teacher* in a *School*, not for the regulation and government of an organization by its *authorities*, and were uniformly so stated to be and so construed by both H. P. B. and W. Q. J.

The student not a member of Masters' School may very well inquire, why did not Mr. Judge himself take exceptions to this circular of Mrs. Besant's which he signed with her? The answer is, we think, entirely obvious to any reflective mind which can grasp the spirit of the Movement and the related facts. Mr. Judge *did* take exceptions *in advance*, by stating the true position in the circular of March 29, 1892,—the same position that both H. P. B. and himself had repeatedly taken previously, both in the School and in the public Society. When Mrs. Besant asked him to sign with her this defensive circular of August 1st, 1892, he was placed in the same position as H. P. B. so often was in relation with Col. Olcott: Having stated the true position on his own account, he went to the utmost limits to shelter and support a colleague who had erred, and left to the discrimination of the students themselves to see the difference between his colleague's actions, the facts and the teachings. To have done other than as he did would have been to himself violate the spirit of the School, to infringe on the freedom of the members, to expose the mistakes of a co-worker, and to invite a rupture. All the members of the School had the Pledge, the various E. S. communications of H. P. B., and her Preliminary Memoranda and Instructions; it was for the members to *apply* them to the case in hand, uncoached and uninterfered with. To have interfered, except in a drastic emergency where the course was not clear upon reflection, was to retard or subvert the very purposes of the School as set forth in one of the most important of the "Rules":

"It is required of a member that when a question arises it shall be deeply thought over from all its aspects, to the end that he may find the answer himself; and in no case shall questions be asked . . . until the person has exhausted every ordinary

means of solving the doubt or of acquiring himself the information sought. *Otherwise his intuition will never be developed; he will not learn self-reliance; and two of the main objects of the School will be defeated.*"

In other words, the very object of the mission and message of H. P. B., esoteric and exoteric, was to destroy that *authority* which human nature alternately seeks to impose or to lean upon. Another episode, equally illustrative of this human tendency to substitute some authority for self-knowledge, as of its other pole, the ambition to pose "as one having authority" before the ignorant, the credulous and the self-seeking, is to be found in the question of "successorship" which was raised immediately after the death of H. P. B.

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## LETTERS ON THE TRUE\*

(Continued from last number)

I spoke of Virtue. What is that? Emerson once told us: "Virtue is the adherence in action to the nature of things." That commanding Nature, which is the True, stands above the adherent virtue. Growth and decay advance through retrogression, the fermenting and cathartic processes, these are Nature's. She gives, not opiates, but astringents. To sin, which is to go off at a tangent from the True; to suffer, which is discordant vibration; to return when a latent attraction, developed through pain, sets out towards the sphere of harmonious action; all this is natural. To lose a thousand vintages through the evolution of finer forces, to make here a rose and there a desert, these, with many transmuting and conserving powers, Nature offers as analogies to the student of the True and forbids him to condemn any of them. Sometimes convention establishes this natural order, simply because it is too massive to be overlooked, as when well-bred people select only topics of general interest to all. Then the crowd follow, not because it is true, but because it is convention. This cold acceptance freezes up the vitality of the germ. Let a man agree with his own soul that he will not lie because he galvanizes non-being into Being; that he will not steal because he goes behind the law which gives him all that is his own and will demand restitution at compound interest for the very word of which he may have deprived another. Let him not covet aught because his true manhood depends on his balance of power, his control of desire. Let him demand of himself the *Why*, of every impulse. Let him seek out the basic reason of his thoughts and actions, and assuring himself of his hidden motive, kill or exalt that as it may deserve. This is vital. What I say here of man applies once and for all to woman also. I am considering that fontal essence in which is no sex, no condition, no division—

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\*This article was first printed by Wm. Q. Judge in *The Path* for June, 1887.

the True. If the whole tendency be to that, the greatest secrets in occultism can be known. Loyalty must be a sum, not a fraction. Take Truth alone for your headlight, thereby the world may see your course, and children and jejune idlers be warned from its track. I do not say you should rise up and cast off the outer life all at once. That is your protection; you will need it for some time to come. But I say that you should look sleeplessly for the true kernel of these external things. Our advance must even be made with discrimination, often in befriending silence. Remember that under the present social constitution, as long as Theosophy seems to unfit men for their private capacities and obligations, so long will the world condemn it as lacking in moral and in common sense. Its exponents may not deal violently with established relations. You are to work out, not to jump out. If we love the True, we shall fulfill every personal claim, every formal pledge incurred by our position in life, at no matter what cost, rather than allow a false deduction to be drawn which shall implicate the good faith of our moral philosophy. Those to whom we are due alone can free us. An Adept wrote recently: "To find masters, you must be unclaimed by man or woman." Unfulfilled duties are ropes which drag us back. Men are eager to serve this cause; let them bear the result of their actions for its honor until the high law sets them free. Only an overwhelming certainty of a divine mission, of a certified call to Adeptship and the service of Humanity at large frees us from these present considerations by removing us to a higher plane, wherein we stand justified. While I live among men I wear the garment appointed to their assembly. Hours befall when I am called to quit this communion for that of the gods! Then I only know the laws of the soul and emerge from these platitudes of this lower world.

We cannot too deeply inhale the knowledge that Truth is not a surface growth. How often I have seen the clue overlooked by seekers; how often seen the messenger refused! Perhaps the tenor of his speech was too foreign, or too unassuming; or time was lost in questioning his methods, or the student flung away in fancied independence, forgetting that men do not own their own minds, but are debtors to the great currents of Thought. These flow through us like a river; the individual mind is but one of a million ripples, yet the force gathers momentum from ripple to ripple and all are the river. Only a large nature can receive a gift with grace and integrity; it has no fear of belittling itself by acceptance, for it knows that in the True we only receive in due proportion to our gifts, and that it must speedily bestow this bounty elsewhere. You do not hesitate to accept the services of a bank clerk because he is paid for them. Do you suppose that equity is confined to men, and that the Eternal gives us no retainer? Dismiss this commercial weighing and counting; give and take as the winds do! If an archangel stood within a body whose exterior did not announce that

divine prompter, men of average standing would reject him while searching for him. "I faint with the desire to find those who will unselfishly accept me and work for the rest. I give myself in all things for your benefit and would be glad if by my death or by my loss you could reach enlightenment. I would transfer, could I do so, all my experience to your soul and give it away to you. For what? For nothing at all save your acceptance. You know very well we can do no more than offer these goods. We set up the wooden image before the eyes of men and not one taking the sword cuts it in two, to find the jewels within. Then we sadly go on again."\* That is the language of spiritual power and self confidence ignores it daily. If Jesus and Buddha walked the earth to-day without followers or protestations, how many men who clamour for the mysteries would recognize Them by an innate perception of Their qualities? I marvel that others suppose the Great Spirits of all ages to have passed onward to realms of bliss, without a second thought for the belated brotherhood behind. By the inexorable laws of Their perfected natures, some must have returned, in renunciation and bondage, to live and humbly teach and cheer reluctant men.

Do not take any man at his surface valuation or yours, but look to the spirit within his words. This discernment of spirits is a great power; it can be cultivated. Close your eyes, summon up the man before your thought and try to *feel his total effect* as it impresses itself on your passive mind. Then regard him impersonally as a problem solved, not forgetting that a foolish man may at times become the mouthpiece of unseen powers. Our perception is often tested thus; be vigilant, lest unawares you reject the fruit of life. But you wish to pluck it for yourself without the aid of any man? Friend! Such fruit never grew. *The One Itself can only realize through the many.* Are you higher than that?

Others again fall into the besetting error of students who are tempted at the outset to elaborate a system. The wish to set our intellectual acquisitions in order is natural enough, but as on our present plane we can only attain to partial conceptions, we may harden them into a finality, become insensibly attached to them as being our very own, and reject all that does not accord with them. Must the universal march up and toe my chalk line? Eschew mental habit; it is a great encruster. Submit the outer and inner man to the solvent of will. Heed the indications of Nature. Observe the bird as it folds its wings and drops down the air to the predetermined spot. Consider the lightning, when from the lurid sheeted flow it forges a bolt and darts it to the mark. Every bullet that scores must first be liquid lead. Fix your motive, then make your thought fluidic and free. We are much conjured in the name of consistency. In heaven's name then, let us be consistent, but to the Truth itself, through all its varied manifestations. Each man need care only for what he is this moment, and pass on easily with

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\*Letter from a friend.



life to the next. There are times when we rise into an instant perception of Truth through the total nature of the soul. Then I feel myself great, by reason of this power, yet infinitely small, in that I do not hourly contain it. The laws governing this tidal wave form part of my inner consciousness, just as many of my forces are out yonder in the infinite correlation of cosmic energy. A full perception of them enables a man to hold up hand and lure, and the hawks swoop down. When a comrade displays this touchstone of the soul we know one another without any words. Many men of positive nature think that they also have fallen heir to this power because they test and are confident. They stand fast in reality by the lower knowledge of the delusive self, and can no more apprehend this internal aurora which throbs and gleams through the expanded man than a child discriminates between Northern Lights and the glare of distant conflagrations. The reason for this, as for all mistakes, inheres deeply in the elemental nature of man, and suggestions can be given whereby he may first recognize and then if he be a strong man—conquer it. To this end let us unite our efforts, for you know it is through sharing this faulty nature that I have been led to an earnest contemplation of possible remedies.

JASPER NIEMAND, F. T. S.

## BUDDHA'S TEACHING\*

*(From the "Dhammapada" or the "Path of Virtue.")*

*(Concluded from last number)*

But that is not a safe refuge, that is not the best refuge; a man is not delivered from all pains after having gone to that refuge.

He who takes refuge with Buddha, the Law, and the assembly; he who, with clear understanding, sees the four holy truths:—namely, pain, the origin of pain, the destruction of pain, and the eight-fold holy way that leads to the quieting of pain—

That is the safe refuge, that is the best refuge; having gone to that refuge, a man is delivered from all pain.

A supernatural person is not easily found; he is not born everywhere. Wherever such a sage is born, that race prospers.

Happy is the arising of the Awakened, happy is the teaching of the True Law, happy is the peace of the Church, happy is the devotion of those who are at peace.

He who lives looking for pleasures only, his senses uncontrolled, immoderate in his enjoyments, idle and weak, Mâra (the tempter) will certainly overcome him, as the wind throws down a weak tree.

As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind.

The virtuous man is happy in this world, and he is happy in

\*This article was first printed by H. P. Blavatsky in *The Theosophist* for September, 1884. The title used is our own.—EDITORS THEOSOPHY.

the next; he is happy in both. He is happy when he thinks of the good he has done; he is still more happy when going on the good path.

The thoughtless man, even if he can recite a large portion (of the law), but is not a doer of it, has no part in the priesthood, but is like a cowherd counting the cows of others.

Reflection is the path to immortality; thoughtlessness, the path of death. Those who reflect do not die; those who are thoughtless are as if dead already.

Follow not after vanity, nor after the enjoyment of love and lust! He, who reflects and meditates, obtains ample joy.

Not a mother, not a father, will do so much, nor any other relative; a well-directed mind will do us greater service.

He, who knows that his body is like froth and has learnt that it is as unsubstantial as a mirage, will break the flower-pointed arrow of Māra, and never see the King of Death.

Death carries off a man who is gathering flowers, and whose mind is distracted, as a flood carries off a sleeping village.

Hatred does not cease by hatred at any time; hatred ceases by love; this is an old rule.

What is the use of platted hair, O fool! what of the raiment of goatskins? Within thee there is ravening, but the outside thou makest clean.

He, whose evil deeds are covered by good deeds, brightens up this world like the moon when she rises from behind the clouds.

As the bee collects honey and departs without injuring the flower, so let the sage dwell on earth.

Let no man think lightly of good, saying in his heart, "It will not benefit me." Even by the falling of a water-drop the water-pot is filled.

Long is the night to him who is awake; long is a mile to him who is tired; long is life to the foolish, who does not know the true law.

If a traveller does not meet with one who is his better, or equal, let him firmly keep to his solitary journey; there is no companionship with a fool.

Fools of little understanding have themselves for their greatest enemies; for they do deeds which must bear bitter fruit.

If you see an intelligent man who tells you where true treasures are to be found, who shows what is to be avoided, and who administers reproof, follow that wise man; it will be better, not worse, for those who follow him.

There is no suffering for him who has abandoned grief, and finished his journey; who has freed himself from all desires, and thrown off all fetters.

Let a man overcome anger by love, evil by good, the greedy by liberality, the liar by truth.

Some people are born again; those who are free from all worldly desires enter Nirvana.

All men tremble at punishment; all men fear death; remember that you are like unto them, and do not kill, nor cause slaughter.

He, who for his own sake punishes or kills beings longing for life and happiness, will not find happiness after death.

Do not speak harshly to anybody; those, who are spoken to, will answer thee in the same way. Angry speech is painful; blows for blows will touch thee.

If like a trumpet trampled under foot, thou utter not, thou hast reached Nirvana; anger is not known in thee.

As a cowherd with his staff gathers cows into the stable, so do Age and Death gather the life of man.

Cut down the whole forest of lust, not the tree! When you have cut down every tree and every shrub, then, you will be free!

The fool does not know when he commits his evil deeds; but the wicked man burns by his own deeds, as if burnt by fire.

Not nakedness, not platted hair, not dirt, not fasting, or lying on the earth, not ribbing with dust, not sitting motionless, can purify a mortal who has not overcome desires.

After a frame has been made of the house, it is covered with flesh and blood, and there dwell in it old age and death; pride and deceit.

A man, who has learnt little, grows old like an ox; his flesh grows, but his knowledge does not grow.

Be not thoughtless! Your thoughts draw yourself out of the evil, like an elephant sunk in mud.

If a man becomes fat and a great eater, if he is sleepy and rolls himself about, that fool, like a hog fed on wash, is born again and again.

Self is the lord of self; who else could be the lord! With self well subdued, a man finds a lord such as few can find.

If an occasion arises, friends are pleasant; enjoyment is pleasant if it be mutual; a good work is pleasant in the hour of death; the giving up of all grief is pleasant.

The desire of a thoughtless man grows like a creeper; he runs hither and thither, like a monkey seeking fruit in the forest.

If a man is tossed about by doubts, full of strong passions and yearning only for what is delightful, his desire will grow more and more, and he will indeed make his fetters strong.

Without knowledge there is no meditation; without meditation there is no knowledge; he, who has knowledge and meditation, is near unto Nirvana.

He who has traversed this mazy and impervious world and its vanity, who is through and has reached the other shore, is thoughtful, guileless, free from doubts, free from attachment, and content, him I call indeed a Brahmana.

## SOME THEOSOPHICAL DON'TS

All defects in the acquired nature exist because of the selfish personal outlook. Many of the manifestations of the personal could be catalogued, and a number might be indicated under some "Don'ts":

DON'T tell under what astrological sign you fancy "you" were born. The astrology of the day is very largely exoteric. If you had the real esoteric meaning you would not talk about it.

DON'T tell how you "came into" Theosophy; and the apparently remarkable "coincidences" that signaled your entry. Even if the Shangna plant marked your birth, what of it? And if you say how quick you were to recognize pure Theosophy, you only show that you are not practicing It at the moment of speaking.

DON'T say some fellow-student is a young student or an old one. You are not able to tell what he is, and it is of no consequence anyway.

DON'T try to show off. Even if you are best, it doesn't make you any better.

DON'T tell of how you at one time founded or did great work in lodges or gave lectures; the past, whether of apparent success or apparent failure, is best forgotten. Harboring the notion that we have done or are now doing important work is as harmful as the when-do-I-get-my-reward attitude. There could hardly be anything more untheosophical than such thoughts.

DON'T feel offended at being called a young student, or gratified at being called an old student. If "you" are a young student, and are styled an old one, it does not alter the fact; so if you are an old student and are thought by others to be a young one, the fact, whatever it is, is not changed. To be sensitive either way, is to identify your Real Self with the acquired nature: the ever-changing collection of lives which in your folly you think "yourself."

DON'T mentally minimize others because their personality seems ugly or in some other way jars with yours. Nor value or praise others because to you there is an appearance of spirituality. We are not valued because of length of beard, height of forehead, shape of nose, or penetrating glance. Masters have no regard for personalities as such, and no more should we, whether of our own or another's. Our true worth is in the good work we do for humanity and in our becoming a beneficent force in nature. And that work and our success in it cannot be known to another student, in reality; the less said the better.

In short, don't tell about the acquired nature: the man or woman of such a birth; such an age; such a weight; such a schooling; such personal experience—yourself, or your doings. There is as much difference between the cleverest personality *per se*, and THAT which lives and thinks within, as there is between a "Jack-the-Ripper" and a Holiest Buddha. Let us follow the example of the Teachers in reticence as in other ways.

# ON THE LOOKOUT

## THE MISSING LINK

Of all the seemingly bizarre statements made in the "Secret Doctrine" and "Isis Unveiled," probably none seemed more gratuitously fantastic to science than the history of the descent of the anthropoid apes from the Atlanto-Lemurian races, before types were too thoroughly crystallized to prevent cross-breeding between man and animal.

Like all cross-breeds, they (the anthropoids) began to show a tendency, more and more marked as time went on, to return to the type of their first parent, the black and yellow gigantic Atlanto-Lemurian. (Now represented by the Negro races. Eds.) (Secret Doctrine, 1, 184.)

Such anthropoids form an exception because they were not intended by Nature, but are the direct product and creation of "senseless" man. . . . he (the reader) would perhaps learn . . . that the Hindu sees in the ape but what Manu desired he should: the transformation of species most directly connected with that of the human family, a bastard branch engrafted on their own stock before the final perfection of the latter. (Isis Unveiled, 278-279.)

Abrams' electronic blood test is based upon the difference in radioactive wave lengths of blood specimens taken from different animals and human beings, the difference being determined by an instrument called the oscilloscope. This test is now good in law, as in the Vittori case of San Francisco. The test determines the following, according to Prof. Abrams:

(1) Approximate age; (2) Sex; (3) Race; (4) Parental inheritance of disease (that there is a *slight* discrepancy in scientific opinion here will be shown a little later. Eds.); (5) Vibratory rate (this always corresponds with that of the father); (6) Differentiation of human from animal blood. *Only the Primates (apes, etc.) show the same vibratory rate as human blood, and only the blood of the negro is racially identical with that of the Primates.* (Italics ours).

Now, if men, monkeys and apes, (all species of them) are blood relations as taught by science, (though no longer countenanced by its major prophets), why are not the reactions of monkey and ape blood similar, and why are not their relations to all species of men alike? There is only one answer. It is above, in Blavatsky's words.

## UNANSWERED QUESTIONS

Also, if the rate of vibration of child is always that of the father, then relationship could never die out; the reaction between kindred species would never fade out with time. Also, has the fact that it is between the *father* and child that the similarity of vibration exists, any bearing on the inheritance of acquired characteristics? Perhaps.

Albert Edward Wiggam exercises himself on this point in Physical Culture. He wants to know:

If a man educates himself will his children *for that reason* be any smarter than if he had spent his life gazing at a rat hole?

One might remark that the modern system of education is quite on a par intellectually with gazing into a number of rat holes without any interior connection—and pretty dark rat holes at that. However, Wiggam says:

After a hundred years of argument and forty years of experiment, science can answer all these questions with a triumphant, emphatic "No."

He does not remark that a very few years ago, science answered any *negative* of this kind with a triumphant, emphatic squelching, and is just as likely as not to reverse itself as triumphantly and emphatically during the course of next week, on this or any other question:

It seems high time the public should be accurately informed upon this, one of the greatest scientific discoveries of all time. It seems

that it should be further pointed out that the discovery that the characters and modifications acquired by the bodies of plants or the bodies and minds of animals during their lifetimes are not inherited by their children, must profoundly influence many problems of education, politics, philanthropy, and social reform. It must change our whole idea as to how evolution has proceeded and how improvement in both plants, animals and men are to be brought about.

Accurate information on this and all other questions in the realm of human thought, has been accessible to the public since 1875, which the public has consistently refused to receive or act upon. Mr. Wiggam himself would substitute for the prevailing misinformation on the subject his own brand of misinformation along eugenic lines; he would let the race be improved by having individuals who carry the best characteristics of germ plasm, mate, forgetting, like all who think along this line, that the carrying out of this would have eliminated from the human race most of its great men of past and present times. Quoting Weismann, he says:

The body dies—the germ cells are immortal.

This, also, is a question which Blavatsky did not overlook:

Those who are not acquainted with the new discovery of Professor Weismann—at one time a fervent Darwinist—ought to hasten to repair the deficiency. The German Embryologist-Philosopher shows, thus stepping over the heads of the Greek Hippocrates and Aristotle—right back into the teachings of the Aryans—one infinitesimal cell, out of millions of others at work in the formation of an organism, determining alone and unaided . . . the correct image of the future man . . . in its physical, mental and psychic characteristics. It is that cell which impresses on the face and form of the new individual, the features of the parents or of some distant ancestor; it is that cell again which transmits to him the intellectual and mental idiosyncrasies of his sires, and so on. This Plasm is the immortal portion of our bodies . . . these germinal cells do not have their genesis at all in the body of the individual, but proceed directly from the ancestral germinal cell passed from father to son during long generations. It is the latter hypothesis that Weismann accepted and has worked upon . . . so far, so good; and when this almost correct theory is accepted, how will science explain the first appearance of this everlasting cell? (S. D. i, 223)

Yes, how? Wiggam says:

## HEREDITY AND THE EGG

But, another question is waiting: "If the heredity is all in the egg and the hen does not manufacture or create any new heredity and put it in, how did the heredity ever get there?" Ah! my friend, I do not know. Nobody else knows. That is the central problem of all study of nature.

Behold two characteristics of the "scientific" mind neatly expressed. He does not know how the heredity got there, nor has he the faintest idea of how a cell can "carry" heredity; his stool has but one leg. Yet he is perfectly sure that the cell carried heredity, not knowing any explainable definition of either "cell" or "heredity" or "carriage," and at the same time he is positive no one else knows the rest of it. Yet, if we were really looking for the truth, Blavatsky gives the key to all these questions—a key, however, rather difficult to hold for materialistic hands:

Complete the physical plasm . . . the "Germinal Cell" of man with all its material potentialities, with the "spiritual plasm," so to say, or the fluid that contains the five lower principles of the six-principled Dhyān, and you have the secret, if you are spiritual enough to understand it. (S. D. i, 224).

Mr. Wiggam introduces in his article a gem of purest ray serene—a sentiment with which every true Theosophist will concur most heartily:

Isn't it perfectly glorious to learn that none of the idiotic experiments that we have performed upon children in the name of education

is going to be inherited by coming generations? It seems almost too good to be true.

Taken in regard to the unfortunate subjects of experiment, this is quite true; the evil effects of modern education will be sloughed off at death, to return only in proportion to the deserts of the individual—which will be heavy in proportion to the part he himself has played in wrong teachings. Taken in the other sense, these evil effects will be inherited by ourselves, their creators, in the form of evil environments—the black pall of Kali Yuga which weighs upon, twists, and distorts the perceptions of the most progressive and clear seeing thinkers of the exoteric world, such as Mr. Wiggam himself.

#### ZIONISM—

Henry Morgenthau, ex-ambassador to Turkey, and himself a Jew, writing in the *World's Work* calls the Zionist movement "the most stupendous fallacy in Jewish history," and argues his thesis from the standpoint that it is an economic fantasy, a political fantasy, and a spiritual fantasy. His article has roused a furious discussion in leading Jewish periodicals, amongst which the *Jewish Tribune* assails Mr. Morgenthau as fiercely as his views, calling him a "successful real estate speculator who happened to be ambassador to Turkey." The Zionist movement has long been a holy subject with some leading Hebrews, a dream with many oppressed Israelites, and has attracted the sympathetic or sentimental interest of many statesmen and other gentiles—sometimes obviously for political purposes. The Great War and some of its minor outcomes have re-opened the question of the return of the Jews to Palestine and a renewed Jewish State. Politically and economically the problem is self-explanatory. Comparatively few Jews have returned to the ancient home from other lands and of them still fewer have been happy—i. e., "successful" in any sense. The chief sponsors of the idea are Jews who by wealth and station could themselves easily go thither, carrying many in their orbit, but the hegira from their present habitations and pursuits has not been marked. Liberia serves as an example in one aspect, the numberless emigrants and their children who have essayed the return to the "mother-land" have supplied another; neither offers assurance. Spiritually, it seems to us, the Zionist movement is as futile as the crusades, or as the mysterious flight of the lemmings. Can such a dream move masses of men in their waking consciousness? The answer is that it has in the past, under not dissimilar conditions; why not again? Spite the boast of the Greeks before Troy few of us are "better men than our fathers." But were the Jews to "return home" they would have to wander farther than Palestine; first to Egypt and then to ancient India—an India which no longer exists. "Isis Unveiled" contains much lore on the mysteries of Judaism and the Jews, and the "Secret Doctrine" recites that over the door of our era is written: "The Karma of Israel." Who can say all that this implies? Speculatively, it is curious enough, but it is the fact, that if all the Jews longing for "Zion" were to go there and take their possessions with them, it would bankrupt every state in Europe and America, but it might free the Western world from the fetish of "the bible"—the Jews' revenge upon their re-born ancient persecutors.

#### MODERN CULTURE AGAINST THE CHURCHES—

Watts & Company, London, have just published a curious book, a compilation by Joseph McCabe, entitled a "Biographical Dictionary of Modern Rationalists." The literature of modern life has been ransacked and some 3,000 notations are given of men and women whom Mr. McCabe describes as "the *élite* of modern heretics." He goes on to say that "in the ethical sense, many of the men and women included here have retained to the end an appreciation of Christ and Christianity. . . . But the revolt, intellectual and emotional, against the creeds is seen to be overwhelming in the world of higher culture." Mr. McCabe's primary basis of selection would appear to be that those names cannot be classified as other than anti-christian who "uphold

the right of reason against the authority of church or tradition; they discard the idea of revelation as a source of truth, and they deny the authority of a church or creed or tradition to confine the individual judgment." We think this basis is sound, only that Mr. McCabe might have gone deeper and included Jesus Christ in his list of names by way of proem, for assuredly Jesus in fact or by implication was distinctly anti-Christian, taking "Christian" in its historical, theological and sectarian presentation. London *Nation* in commenting on Mr. McCabe's assertion of the revolt of modern culture against the churches remarks what is delightfully worth quoting: "It may be so. We may admire these new and rational stormers of old heaven, just as we admire the Stoics of the past, though perverse human nature has often found Stoics and Rationalists rather cold company. Or we may take refuge in the sayings of two men of cultural distinction, both included in the dictionary. 'My child,' said Dr. Jowett to Mrs. Asquith in her girlhood, 'you must believe in God, in spite of all that the clergy tell you.' And, 'I am always so glad to hold my tongue,' said Goethe, 'when people begin to talk about God.'"

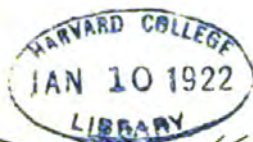
#### A NEW LAW IN MEDICINE—

Not alone in the abstract field of purely intellectual curiosity—mere curiosity, however refined—that is the characteristic of much allegedly scientific research and experiment, is science coming closer to the domain of the Secret Doctrine. In the practical and philanthropic field of applied science called medical, a great departure is under way—a departure so great from established theory and practice that *Current Opinion* calls it "*a new Law in Medicine*." Sir James Mackenzie, a renowned British specialist, became so convinced of the shortcomings of the basis of modern medical practice that he left his professional activities and determined to spend the rest of his working life to a study of what might be called the pregenetic symptoms of disease. Remember that the practice of medicine consists chiefly in the "treatment of diseases." He came to believe, according to a thoughtful article in London *Lancet* by Dr. R. M. Wilson, that "before organs begin to break down under the stress of disease there is a period of infection or intoxication, referable to the *whole system* (italics ours) but not definitely located. This is the period of "early signs of symptoms" which it is Professor Mackenzie's chosen labor to study. We quote:

"Some fascinating possibilities open before the mind. If, for example, the poisons of disease act on various portions of the nervous system and so disorganize the nervous control of organs, it may well be that, in process of time, those organs will break down from this reason alone. Thus, destruction of the lungs in tuberculosis may not be so much the cause of the disease as one of its effects. The cause may be remote, in a general poisoning of the system, and the local focus of the trouble may arise owing to this general poisoning. Thus a new world comes into view"—in medical practice.

As early as 1877 H. P. B. specifically predicted that the real students and practitioners of the chemistry of Life must come to relate specific things to the general area, and that no real progress could come, except an expertness in substituting one effect for another, until scientific students generally grasped the essential unity of Nature. Until our day the philosophical and metaphysical treatment of disorders by a study of the *whole nature* of the patient, mental and moral as well as nervous and physical, has been left to the quack and the charlatan. The day that real practitioners recognize that the physician of the body and the physician of the mind and soul are treating one and the same subject, and begin to treat the *patient* rather than the "disease," we shall see the era of "practical occultism" in science and medicine.





Phil 29.4

# THE OSOPHY

A MAGAZINE DEVOTED TO



THE  
THEOSOPHICAL  
MOVEMENT

THE BROTHERHOOD OF  
HUMANITY

THE  
STUDY OF OCCULT  
SCIENCE AND  
PHILOSOPHY, AND ARYAN  
LITERATURE

Vol. X

JANUARY, 1922

No. 3

*"Increase your confidence, not in your abilities, but  
in the great All being thyself."*

WILLIAM Q. JUDGE.

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A Bold Methodist—Light and Life—From Newton to Einstein  
Eyes and Ideas—Vimana Vidya—Chaulmoogra Oil

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# Theosophy

BRINTON JONES, *Business Agent*

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THEOSOPHY

504 Metropolitan Building, Los Angeles, California.



The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

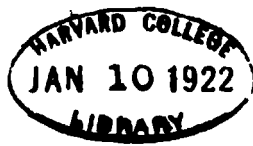
I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.





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As for human nature, it is the same now as it was a million of years ago. Prejudice in general, based upon selfishness, a general unwillingness to give up an established order of things for new modes of life and thought—and occult study requires all that and much more—pride and stubborn resistance to truth, if it but upsets their previous notions of things—such are the characteristics of your age.—*K. H. in Occult World.*

# THEOSOPHY

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*No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

## RELIGIONS OF THE FUTURE

The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity.

—Letter of the MAHA-CHOHAN.

THE letter from which the above text is taken was originally addressed in 1880 to Mr. A. O. Hume, the intimate and associate of Mr. A. P. Sinnett. It forms one of the series of direct communications from the Masters of Wisdom upon which were based "The Occult World" and "Esoteric Buddhism," the two earliest popular presentations of Theosophical teachings—books which possess an enduring value because of the direct quotations contained in them from Masters' Letters. All these letters, as indeed all other authentic communications from the Masters during the last quarter of the nineteenth century, received by members of the Theosophical Society, came through the agency, near or remote, of H. P. Blavatsky. No one save accepted Chelas has ever yet solved, or ever will solve, the mystery of what that "agency, near or remote," was and is.

Various dates have been ascribed to this letter and various parties named as the recipients. G.R.S. Mead, in printing the letter in full in "Lucifer" for August, 1896, says that it was received by H.P.B. direct from the Masters in 1886. In the book, "Letters from the Masters of the Wisdom," issued by Mrs. Besant's Theosophical Publishing House at Adyar, Madras, India, in 1919, the recipient is not named, but the compiler, Mr. C. Jinarajadasa, says that it was received in 1881. Both the reprints mentioned were from copies, a number of which were privately in circulation during the lifetime of H.P.B. The slight variations in text and the errors of ascription are due to copying and to hearsay—two common sources of fallibility. The facts are as stated in the first paragraph above, which may be verified and deduced from an editorial article by H.P.B. herself in "Lucifer" for August, 1888, just preceding the

public announcement of the Esoteric Section or School within the Theosophical Society. It forms one of a chain of connected articles in "Lucifer" and the "Path," but since that connection is philosophical, ethical, spiritual—esoteric in short—and not publicly stamped, the relation has been noted by but few. The article is entitled, "The Theosophical Society: Its Mission and Its Future," and was reprinted in THEOSOPHY for March, 1913. For purposes of comparative study and reflection we reprint elsewhere in this issue the full text of the Letter.

The series of which it forms an integral, indeed the superlative part, was written (or "dictated") by various Masters. Most of the letters were from "K.H.," to whom "The Occult World" is dedicated by the author; a few were from the Master "M.," and one only from the MAHA-CHOHAN—He whom H.P.B. called "*My Master's MASTER*." This letter is not quoted from by Mr. Sinnett in any of his writings. It was as unpalatable to him as to Mr. Hume, or to the Brahmins of India, and as it must be to any sect, any sectarian, theosophical or otherwise, that is, an adherent conscious or unconscious of "special privilege" and whose innermost desire is for something exclusive and superior in things spiritual as in things intellectual or physical, in which he and a few other chosen beneficiaries may play the part of "the Lord's anointed."

The Letter must be construed as stating the Law of the spiritual life for all time and, in a concrete practical sense, the Law of the Theosophical Movement as practiced by the Masters Themselves; therefore the Law of effort "to benefit mankind" as it must be learned and applied by all theosophical students. It is a direct communication from the very highest embodied Intelligence on this planet to every Theosophist who will have it so. Viewed in this light its teaching value, its guiding strength, its readjusting power, its inspirational agency, its spiritual potentiality as the *Antaskarana* between the humblest neophyte and the Heart of the Lodge of Masters, is continuous, unbreakable, limitless, in scope and content.

Surveying the "religions" of the past and of the present for what light they may reflect from the *Sun* of the Law of the Spiritual Life as laid down in this Letter, anyone may see how Taoism, pre-Vedic Brahmanism, Buddhism, and Christianity, each and all, spake the same Authority as is implicit in this Letter; see how every Founder of every religion, faithful in transmission of the Divine Light, taught and himself exemplified the essentials of religion "pure and undefiled" to the humanity of his epoch—essentials so simple as not to overwhelm the understanding or the applications of a child; essentials so profound and all inclusive as to give the greatest minds among men their fullest scope. And anyone may see how the Authority of Spiritual Knowledge, obeyed implicitly by every great Teacher, has become, through the unfaithful stewardship of succeeding generations of disciples and priests, transformed and corrupted into the spurious *authority* of this world: the authority of apostolic

succession, of dogma, of ritual, of faith in and obedience to the self-constituted officials of an exclusive hierarchy—the authority of the governors over the governed; an authority to be *enforced*.

Turning next to the multitudinous sects which have sprung up in every great religion, sucking its life-sap and hiding its decaying and leafless trunk under the variegated mass of parasitic foliations, and taking the "Christian" sects for example of what is equally true of all the "great" religions, what do we see? Everywhere and in all of them, with one notable exception, the claim of exclusiveness within an exclusiveness. All hold the "bible" as the exclusive "revelation" of the "only" God—their "god;" all other "gods," all other "revelations," spurious, false and counterfeit. Each of them is ready for "brotherhood," for "communion," for "fellowship" *provided* its *exclusive* claims are accepted by the others. How can there ever arise *unity* and *brotherhood*—the essence of all religions—out of *separative* claims and beliefs? The Roman Hierarchy has ever held, and now holds, the position that there is but *one* Christian Church—that of Rome herself, of course—and she is now and always has been quite ready to welcome "home" her "rebellious" children. The recent "Lambeth Conference" of the Anglican Communion held out to all the sects a strong invitation for "Christian Unity," offering to accept as valid all Roman Catholic and Greek Catholic priestly offices and officers, if only those establishments would consent to "return the compliment"; offering furthermore to do the same with all the numerous Protestant denominations provided only that the ministers of the latter should undergo the "formality" of a re-ordination at the hands of the Anglican, the Catholic or the Greek Catholic Episcopacy. Neither the Roman nor the Greek Hierarchies have paid any attention to the invitation. How could they, without forfeiting their own exclusiveness, their own pre-eminence? The just-held conference of Bishops of the Methodist Episcopal Church has "declined with thanks," as to permit their "re-ordination" by the conferring grace of other Bishops is to admit the invalidity of their present "consecration." It has been but a couple of years or so that pious and well-meaning Mr. John D. Rockefeller, Jr., made a similar plea for "Christian unity" if only all the rest would admit and unite on the basis of the Baptist communion's special "means of grace." How can there ever be unity on the basis of non-essentials? And it is non-essentials that form the backbone of every sect and sectary. In essentials, Unity; in non-essentials, Charity. Thus Lincoln. "The world is my country; to do good is my religion." Thus Thomas Paine. These two men, both non-"Christians," therefore "irreligious" from the sectarian standpoint, gave in a sentence the *essence* of pure religion—and both of them practiced what they preached.

Amongst all the Christian sects the "Quakers" alone form the shining exception spoken of, and they are no "Christians," for they have customs only—no dogmas. Amongst all religionists of the

past and present the Buddhists alone still cherish the "heart doctrine" of peace, brotherhood and charity, but they, like the Quakers, have lost the seminal principle of all true faith. So long as sectarianism and its accompaniments exist, so long must the necessity exist for the spirit of propagandum—of the dissemination by precept as well as example of the essentials of the Spiritual Life. Shall the world be left to the mercies of the "eye doctrine" by those who enjoy the fruits of the "heart doctrine"? *God forbid*. Thus supineness in the midst of a world three parts plunged in sectarian superstitions or soulless materialism, is the fatal weakness of the Quakers, the Buddhists of the West, and of the Buddhists, the Quakers of the East.

Alone of new-risen efforts toward a purely based popular religion is Bahaism. It ignores all sects, all cults, all revelations, all gods, all distinctions, based upon differences and exclusions. It looks on them all as mere edifices, mere garments. It says in effect to all men everywhere: Choose what form ye will, remembering always that it is but a *form*, but let your worship be to the One God, Whom ye may know if ye but remember faithfully that He is the God in *all*, without preferences and without exclusions, and that true religion is service to Him in all forms of Life and Being.

This is the religion of *Bhakti*; this is the religion of "faith and works"; this is the religion of "doing service, of strong search, of questions, and of humility." Whether in one form or another, it is the only religion that can flood the human heart with both charity and zeal, and in the divine overflow transport mankind to the shoreless sea of Spiritual Knowledge.

Charity without zeal is, spiritually, to seek happiness for one's self alone; zeal without charity soon degenerates propagandum into proselytism. The cornerstone of the future religions of humanity has already been laid in that *nucleus* of a *Universal Brotherhood of Mankind*, the *true Theosophical Society*. Already the mighty undercurrent of Masters' Cause has roused devoted souls in every sect, in every land. Many—most—of these are still, in their human errancy, trying to put the *new wine* of the spiritual life into the old bottles of some "orthodoxy" or another, but its vigor will burst the bottle and the "wine be lost"—to the containing sect or dogma—but the freed *souls* will find themselves afloat upon the stream of an emancipated consciousness, which will lead them straight to the great Ocean of the Wisdom-Religion.

The "religions of the future" will be ethical, moral, practical, scientific and philosophical—all but steps merging and leading from one into another until all men everywhere find themselves on the Monadic summit of the *God within*.

## THE GREAT MASTER'S LETTER\*

THE doctrine we promulgate being the only true one, must—supported by such evidence as we are preparing to give—become ultimately triumphant, like every other truth. Yet it is absolutely necessary to inculcate it gradually; enforcing its theories (unimpeachable facts for those who know) with direct inference, deduced from and corroborated by, the evidence furnished by modern exact science. That is why Col. H. S. Olcott, who works to revive Buddhism, may be regarded as one who labours in the true path of Theosophy, far more than any man who chooses as his goal the gratification of his own ardent aspirations for occult knowledge. Buddhism, stripped of its superstition, is eternal truth; and he who strives for the latter is striving for Theosophia, divine wisdom, which is a synonym of truth. For our doctrines to practically react on the so-called moral code, or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of Theosophy. It is not the individual and determined purpose of attaining Nirvâna—the culmination of all knowledge and absolute wisdom, which is after all only an exalted and glorious selfishness—but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause to benefit by it as many of our fellow creatures as we possibly can, which constitutes the true Theosophist.

The intellectual portion of mankind seems to be fast dividing into two classes: the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of intellect and its imprisonment in the narrow grooves of bigotry and superstition—a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of submitting to annihilation pure and simple, in case of failure, and to millenniums of degradation after physical dissolution. Those intellectual classes reacting upon the ignorant masses—which they attract, and which look up to them as noble and fit examples to be followed—degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the White Dove of Truth has hardly room whereon to rest her weary unwelcome feet.

It is time that Theosophy should enter the arena. The sons of Theosophists are more likely to become in their turn Theosophists than anything else. No messenger of the truth, no prophet has ever achieved during his life-time a complete triumph—not even Buddha. The Theosophical Society was chosen as the cornerstone, the foundation of the future religions of humanity. To achieve the

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\*The text of this Letter was originally published in *Lucifer* for August, 1896. The title used is our own.—EDITORS THEOSOPHY.

proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, the alpha and the omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised "nigger" brother. This prospect may not smile for all, but he is no Theosophist who objects to this principle. In view of the ever-increasing triumph, and at the same time misuse, of free thought and liberty (the universal reign of Satan, Éliphas Lévi would have called it) how is the combative natural instinct of man to be restrained from inflicting hitherto unheard-of cruelties and enormities, tyranny, injustice, if not through the soothing influence of Brotherhood, and of the practical application of Buddha's esoteric doctrines? For everyone knows that total emancipation from the authority of the one all-pervading power, or law—called God by the priests, Buddha, divine wisdom and enlightenment, or Theosophy, by the philosophers of all ages—means also the emancipation from that of human law. Once unfettered, delivered from their dead-weight of dogmatism, interpretations, personal names, anthropomorphic conceptions, and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different means for one and the same royal highway of final bliss—Nirvâna. Mystical Christianity teaches *self*-redemption through one's own seventh principle, the liberated Paramâtmâ, called by the one Christ, by others Buddha; this is equivalent to regeneration, or rebirth in spirit, and it therefore expounds just the same truth as the Nirvâna of Buddhism. All of us have to get rid of our own Ego, the illusory, apparent self, to recognize our true Self, in a transcendental divine life. But if we would not be selfish we must strive to make other people see that truth, and recognize the reality of the transcendental Self, the Buddha, the Christ, or God of every preacher. This is why even exoteric Buddhism is the surest path to lead men toward the one esoteric truth.

As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded, and honour and mercy are both flung to the winds. In a word, how—since the main objects of the Theosophical Society are misinterpreted by those who are most willing to serve us personally—are we to deal with the rest of mankind? With that curse known as 'the struggle for life,' which is the real and most prolific parent of most woes and sorrows, and all crimes? why has that struggle become almost the universal scheme of the universe? We answer: because no religion, with the exception of Buddhism, has taught a practical contempt for this earthly life; while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that struggle for life raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in the Pagan lands, and is nearly unknown among Buddhist popula-



tions. In China during famine, and where the masses are most ignorant of their own or of any religion, it was remarked that those mothers who devoured their children belonged to localities where there were the most Christian missionaries to be found; where there were none and the Bonzes alone had the field, the population died with the utmost indifference. Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion; that it is our own Karma, the cause producing the effect, that is our own judge—our saviour in future lives—and the great struggle for life will soon lose its intensity. There are no penitentiaries in Buddhist lands, and crime is nearly unknown among the Buddhist Tibetans. The world in general, and Christendom especially, left for 2,000 years to the *régime* of a personal God, as well as to its political and social systems based on that idea, has now proved a failure.

If the Theosophists say: 'We have nothing to do with all this; the lower classes and inferior races (those of India, for instance, in the conception of the British) cannot concern us, and must manage as they can,' what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are those professions a mockery? And if a mockery, can ours be the true path? Shall we devote ourselves to teaching a few Europeans—fed on the fat of the land, many of them loaded with the gifts of blind fortune—the rationale of bell-ringing, of cup-growing, of the spiritual telephone, and astral body formation, and leave the teeming millions of the ignorant, of the poor and oppressed, to take care of themselves, and of their hereafter, as best they know how? Never! perish rather the Theosophical Society with both its hapless Founders, than that we should permit it to become no better than an academy of magic, and a hall of Occultism! That we, the devoted followers of that spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the Theosophical Society to represent the embodiment of selfishness, the refuge of the few, with no thought in them for the many, is a strange idea, my brothers! Among the few glimpses obtained by Europeans of Tibet and its mystical hierarchy of perfect Lamas there was one which was correctly understood and described. The incarnations of the Bodhisattva Padmapâni or Avalokiteshvara, of Tsongkapa, and that of Amitâbha, relinquished at their death the attainment of Buddhahood, *i. e.*, the *summum bonum* of bliss, and of individual personal felicity, that they might be born again and again for the benefit of mankind. In other words, that they might be again and again subjected to misery, imprisonment in flesh, and all the sorrows of life provided that they, by such a self-sacrifice, repeated throughout long and weary centuries, might become the means of securing salvation and bliss in the hereafter for a handful of men chosen among but one of the many planetary races of mankind. And it is we, the humble disciples of the perfect Lamas who are expected to allow

the Theosophical Society to drop its noblest title, that of the Brotherhood of Humanity, to become a simple school of Psychology. No! no! our brothers, you have been labouring under the mistake too long already. Let us understand each other. He who does not feel competent to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a Theosophist in the whole Society unable to effectually help it by correcting erroneous impressions of outsiders, if not by actually propagating the ideas himself. Oh! for noble and unselfish men to help us effectually in that divine task! All our knowledge, past and present, would not be sufficient to repay them.

Having explained our views and aspirations, I have but a few words more to add. To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition, morally, is a conclusive evidence that none of its religions and philosophies, those of the civilized races less than any other, has ever possessed the TRUTH. The right and logical explanations on the subject of the problems of the great dual principles, right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism, are as impossible to them now as they were 1880 years ago. They are as far from the solution as they ever were; but to these problems there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first to confess that *ours* must be the true philosophy, the true religion, the true light, which gives truth and nothing but the TRUTH.

## THE CYCLIC PATH\*

Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space*—the *Pilgrim*, having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image*. In order to progress upwards and homewards, the "God" has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence. Like Visvakarman he has to sacrifice *himself to himself* in order to redeem all creatures, to resurrect from the many into the *One Life*. Then he ascends into heaven indeed; where, plunged into the incomprehensible absolute Being and Bliss of Paranirvana, he reigns unconditionally, and whence he will re-descend again at the next "coming," which one portion of humanity expects in its dead-letter sense as the *second advent*, and the other as the last "Kalki Avatar."

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\*From the Original Edition, *Secret Doctrine*, Vol. I, p. 268; see Third Edition, Vol. I, pp. 288-289. The title used is our own.—EDITORS.

## THE SPIRIT IN THE BODY\*

For Spirit, when invested with matter or *prakriti*, experienceth the qualities which proceed from *prakriti*; its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called Maheswara, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul.—Bhagavad-Gita, Chapter XIII.

**I** HAVE your letter of 1st today. Also those “fat pages,” which certainly merit all you say of them. Judge once said “It is not money that is needed but Hearts.” And it would not take so many—as numbers go—to save a city or a nation. “Providing there be found three righteous men, I will not destroy the city,” says an ancient scripture. There could be no greater work than that in which we are engaged. When our lives are ended, what will count? Our defects? Not at all. It will be the efforts we have made to destroy the causes of all defects among our fellow men.

At a late meeting the question of being charitable to the weaknesses of others came up for discussion, and brought out quite a lengthy talk on why that attitude is absolutely necessary, from the standpoint of the spiritual Ego, for right development in the mind of spiritual perception and knowledge. It was pointed out that all the errors of any life result in reality from a diseased—if not insane, at least, un-sane mentality. An imperfection is an imperfection, the difference in kind not being anything that anyone should pride himself upon. Our duty is not to rid our neighbors of their imperfections, but ourselves of our own. The pride that results from fancied virtue was spoken of; judgment in anger—that the anger passes but the judgment remains as a bias in the mind, and a hindrance to the one judged; the danger of thus standing in the way of another, to say nothing of the reactionary effect on ourselves. The talk came up because of the tendency of minds in general to pride themselves upon not having the defects that others have, while at the same time they may exhibit defects, which while not so obvious—as generally classed by the world—are yet worse, because of being deeper seated and harder to eradicate, as well as being more widely injurious.

In regard to your question of confidence. Your words sound as if you had more real courage than you ever had. This confidence should not merely be the power to endure trials and suffering, but to *stand firmly and courageously through anything and everything*. To fall short of that would be a useless sacrifice for all, for slipping to the bottom means to do it all over again. *Now is the time to hold fast*. “Live while you can and die, *only when you must*.” For it is during life, and *then alone*, that the most and best can be done for your fellows in that life. No circumstances can arise that will deprive you of the power of assistance, if that is your inmost desire. For are you not greater than any circumstance? And are not all

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\*From the letters of Robert Crossie, here published for the first time.

circumstances your field of battle? Therefore, arise, O Arjuna, and resolve to fight.

If one cannot do what he would like to do, he can always do what he can. No one can do more than this. And doing this, he does ALL. You see that clearly. So let us meet each moment and circumstance as it comes, putting all our energy into doing what should be done according to our best judgment at the moment, and *living* every moment free from doubt, fear, anxiety—joyful that we are alive, and that there is so much of life in us. Every possible circumstance has its Sattwic, Rajasic, and Tamasic quality, and as all experience affects only in accord with its meta-physical aspect, let us take the Sattwic of each and every one. Thus shall we live and get true learning out of living.

Don't worry about me, the meetings, B—— or anything; we should know that *all that is provided for*. You remember what Jesus said: "Take no thought for the morrow what ye shall eat, nor wherewithal shall ye be clothed." This to his disciples, because reliance on the Law places no hindrance in the way of its free action.

Now once more good nights and days to you, and all help.

As ever

## NEW YEAR'S RESOLUTIONS\*

ALL, no doubt, have made New Year's resolutions, and all, no doubt, have failed to keep them. There must be a reason for our failures, as well as for the fact that there comes a certain season in the year when we have the inclination to make resolutions. These reasons lie hidden in the depths of our own being. Unconsciously to ourselves, it may be, we have a natural perception of occult law in our observance of this particular period of the year. The ancients celebrated and understood what was called by them "the birth of the Sun," or the return of the Sun on its northern course, beginning the 21st of December. They knew that all the occult forces in nature have an upward and increasing tendency at the return of the Sun. When the Sun's rays become warmer and stronger, all the other forces behind the Sun itself, and behind ourselves, become stronger within us. So, in this rising wave of spiritual and psychic renewal, all that we desire to do has a greater impulsion than at some other time of the year.

The reason for our failures is that we do not understand our own natures. Consequently, we are not able to use the force and influence that lie within us, so far as we are physically concerned, and we have difficulty in endeavoring to carry out resolutions of any

\*From the stenographic report of a talk by Robert Crosbie. Here published for the first time.—EDITORS.

kind. Our first mistake is to make *negative* resolutions. We say, I will *not* drink; I will *not* lie; I will *not* do this; I will not do that. Whereas the proper resolve to make is that—I *will* do this, the opposite of what we are now doing. In this case, we make a direct affirmation of *will*, while the other form of resolution puts us in a purely negative position. Perhaps we have thought with regard to others or ourselves, that because we don't *do* a number of questionable things, therefore we are "good." On the contrary, we are merely *not bad*—again a negative position. True goodness is a positive position.

To effect our resolutions we have to call on the *will* of man, for that will is not restrained by any form or obstacle whatever. By will, however, is not meant what is ordinarily called will. We are prone to think that a person who is very determined on gaining his ends has "a strong will," and is very positive in his character, but such a person exhibits only a kind of will. He has very, very strong *desires*, rather than Will itself, and will follow them out.

There are many exhibitions of the will, itself—some phases being quite unrecognized. The very will to live is a recondite aspect of Will. If the will to live were not present, we would not live. It is not the body which holds us here, but the *desire* to live. Always behind Will stands Desire. Again, every one of man's bodily organs and processes was at one time evolved by conscious effort. Even the process of digestion, of assimilation, the heart beat, the various qualities and functions of all the organs were consciously evolved. Now we have bodies which will proceed automatically, while we use our consciousness, perceptions and attention in other directions. Our will, then, operates in reality in every part of our physical life though we may not be able to perceive it and understand it. There is also a mental phase of the will which can be cultivated by practice—the fixed attention, or concentration in certain directions capable of effecting desired results.

But the real and true will is known as the spiritual will—which flies like light and cuts all obstacles like a sharp sword. It is that will proceeding from the highest spiritual part of our natures which causes man to be an evolution from within outwards through all the forms of substance that have been, and to continue evolving instruments in this state of matter. All the powers that exist or can exist are latent, however ill expressed, in the spiritual nature. We draw from it in degree, but in small degree because most of us having our ideas so fixed on physical existence have come to the conclusion that life means nothing more than physical existence.

We were once conscious of our spiritual nature, but as we came down through the planes of matter to this plane, we made a growth in intellectuality at the expense of spiritual perception. With our intellect we always reason from premises to conclusions, whereas the spiritual nature has the power of direct cognition of the nature of anything regarded. So our intellectual gain was at the loss of

spiritual insight, and it is useless for theology, science, and psychology to proceed from the personal and physical perceptions in order to get an understanding of what man really is: their psychological causes are but *reflections* of the physical ideas. If we are going to realize our own natures, we must begin at the highest point of our nature—by assuming that it is, and by holding to the power of that assumption. We begin to see light by the very affirmation of the spiritual nature.

As we stand, we are always using our will along the line of our desires and of our likes and dislikes, imagining these to be a proper basis for thought and action. What is most necessary for us is a proper basis for *thinking*. We need to eject the false idea of our being weak, sinful creatures, with all the faults of our parents and their parents before them, because we were born that way. We need to eject the mental idol of an outside creator. We need to understand the purpose of life, to see that we are the product of many of our *own* prior lives, and to recognize an evolution under law—a law both true and merciful—which operates everywhere. It is because that law operates in a round of impression that we have the tendency each year to make New Year's resolutions. We could by an understanding and using of this law of recurrence bring into effect those resolutions.

Often, however, resolutions are made because it is "proper" to make them—with no real expectation of keeping them. We remember them for a few days—they choke us off for a little while—and then gradually the old desires assert themselves and we find ourselves traveling along the old way. Now, the resolutions will never do us any good if we don't sustain them. A desire is not a condition. The mere desire will never get us anywhere. We have to maintain the desire; we have to *stick to* the resolution; we have to exert our will, and cleave to the object of that will throughout. And we can't get rid of the evil in us by thinking of it. We can't get rid of any unpleasant thing by thinking about it, for it is truly said that we are attached to anything by thinking about it. So, the harder we *don't* think about the evil things in us, the better; think about their opposites, and the evil will not have the chance to return. Attachment is by thought, first of all. Desire exists in thought, first of all. Then follows the action. So, we have to have a firm basis for our thinking if we are ever going to express ourselves as we should, as spiritual beings.

Why do we all have our pet theories of life, our pet religions or philosophies? Because they conform to our own *desires*; not because they conform to truth or that they are an explanation of all the mysteries we see about us. That is why after so many thousands of years of what we call civilization we have become none the wiser, still moving in the same old tread-mill of life and death and sorrow and suffering and pain. Yet we are not bound to it save as we bind ourselves by our own thoughts and actions. We are not

under the necessity of following along on those planes of error as we are now doing.

There is a chance for us if we understand our own natures. Then, let us resolve one great thing: resolve to know; resolve to think right, and do right; resolve to acquire some of the knowledge that always has existed—the knowledge of man as a spiritual being through all his fluctuations in the realm of matter. As we rely more and more upon the Self within, we begin to express and use the power which we already have—and that is far more than we imagine. We have to help ourselves by taking the suggestions already given in the teachings of Theosophy—which are Their suggestions. And then, as the sustaining power of the will is held along the line in which we desire to do, more direct help comes from those Elder Brothers, who at every hour of each day “are willing and anxious to meet those clear-eyed enough to see their true destiny and noble-hearted enough to work for ‘the great orphan, Humanity.’”

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## STEADINESS

**S**TEADINESS presumes a control of the body, the senses, the mind and the feelings out of regard for the end in view. If that end be any but the highest, true steadiness cannot be had. This is because the end itself will not be steady, and thus the being who strives for it sways with the movement of the swaying goal. Hence the Teachers down the ages, including those of our own day as well as the ancients, warn us: *Always keep the main purpose in mind*; the object of our alliance must never be lost sight of.

What is that object, that main purpose for every true student of Theosophy? It is union with the Higher Self—no less than that—a conscious realization of and oneness with our God.

This seems like a far off ideal to many. We know we are not ready. Years of education, of experience, of changing ideas and ideals, of wavering goals, have passed in this one life alone for most of us. We are of the race, moved by the race ideas, sunk in and bound by its fancied civilization: environment, both inner and outer, is so strong! Sometime and in some incarnation we will be ready, we think,—a good many lives after this one. This is a *personal* position, of course, and hence a weak one. No real steadiness can ever come from a stand like this.

Only the Self is permanent. Only the permanent can be steady. We are that Self, that God, that Highest—the “main object” is the realization of That.

So by dwelling upon the idea, by taking the position—taking and re-taking it patiently, persistently and without discouragement

—we will find ourselves moving towards a steady goal. And steadiness comes silently but increasingly upon us, like any other knowledge or acquirement worth having. We find we are beginning to *have* some of it, beginning likewise to understand and value it. Then can we get to work to investigate, exercise and use these powers and instruments of ours. The driver sits firmly in the chariot, makes true use of the reins, learns to control his horses and drive them to their proper work.

The steady disciple moves among men and events of whatever nature strong, serene and unshaken—able to discriminate between one thing and another, able to solve problems because he can see them as they are, ready and able to meet efficiently the duties of life as they present themselves, able to help other souls as they need and ought to be helped. The fire of the Self burns strongly in him: he must stand firm and steady against its very exhilaration, lest he come to feel its power as *his* power, and thus fall from the *akasa* to the lower astral light—from steady impersonality to the wavering personal position again. But the very fire, Self-fed, sustains and feeds him and by its power, for others, miracles may be performed. No wonder a Teacher said, "It strengthens and improves, even the circumstances of life."

We can strive, then, for steadiness by holding to the main object, by taking and re-taking the true position daily, hourly, from moment to moment. There is no other way. We shall see that nothing is small, nothing is great, all is life, all interesting and valuable experience. An elevation comes with steadiness, a confidence, a sureness, a nobility—and a humility. The reward of its attainment must be rich and wonderful beyond speaking, for one would then become a Master of life.

"Om is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then as the arrow becomes one with the target, he will become one with Brahman. Know him alone as the Self, and leave off other words. He is the bridge of the Immortal. Meditate on the Self as Om."

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## "ORIENTATION"

Orientation: It was not by chance that "big blonde brutes," the Goths of the middle ages, dotted the face of Europe with great Cathedrals, setting the entrance at the West and their high Altar at the East. They builded better than they knew,—perhaps. But some one knew,—knew that the men of the West must go to the East for Light, knew what Noah meant when he said that Japhet should dwell in the tents of Shem.



# THE THEOSOPHICAL MOVEMENT\*

## CHAPTER XXIII (*Concluded*)

In human jurisprudence "succession" relates to the transmission of property, rights, privileges, power, authority, obligations and responsibility. Ecclesiastically, the doctrine generally denominated "apostolic succession" is as old as popular religion and is integral with the idea of a priesthood. "The King never dies," and "the King can do no wrong," are two ancient phrases which convey the conception of the "divine right of kings" and the transmission of the kingly office from predecessor to successor. In religious history both myth, and tradition, as well as accredited records, show that in all times, among all peoples, in all religions, there has been a deeply-imbedded corresponding notion that spiritual knowledge and its concomitants can be conveyed by some sort of gift or endowment. This proceeds from the assumption that the Founder can thus convey His nature to His Disciples, they to their disciples, and so on in an unbroken line of transmission, the same as a physical object can be passed on from hand to hand. Inseparably bound up with this popular dogma are the ideas that some particular tribe, or caste, or association, made up of the individuals thus endowed and their followers and believers, are the "chosen" vehicle of this apostolic succession, which is conveyed by birth, by "baptism," by "laying on of hands," by "election," by "ordination," by other rites and ceremonies; and that a peculiar and sacred "authority" attaches by virtue thereof to the particular individuals and associations, who are thus able to "bind" or "loose," to "save" or "damn" the common herd of mankind. The whole claim of the Brahmin caste in India, of the Roman Catholic Hierarchy, of the Greek Catholic Church, of the Anglican Communion, to consideration rests upon this popular superstition and upon the vast edifice of theological subtilities erected by endless generations of false prophets and priests. It is the basis of Judaism and Mohammedanism, and the various Protestant Christian sects equally depend on this dogma of "apostolic succession."

The prime mission of H. P. Blavatsky, as of every other religious Founder and Reformer, was to destroy this monstrous parasite on human faith in the Divine in Nature and in Man, in the only way it can ever be destroyed: By pointing out its fundamental inequity and injustice on the one hand, and, on the other, by spreading far and wide true basic concepts of Deity, of Law and of Man,—ideas so unassailably just, so logically sequential, so scientifically buttressed, so philosophically sound, so self-evidently manifest in every department of nature, that none but the fool and the false could fail to grasp them. "Isis Unveiled," from beginning to end, was written with this very object in view, as were all her other writings; the Theosophical Society and its Esoteric Section had the same great

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\*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

objective: The *Theosophical Movement* exists for no other purpose than to supplant this monstrous heresy on true religion, pure and undefiled, by giving mankind *Knowledge* in place of belief; Teachers in place of priestly authority. To quote all that H. P. B. has written upon this subject and its cognates is to quote all that she ever wrote. But two citations from "Isis Unveiled" will serve to give her views; for her reasons, arguments and evidences, the student must study the work itself. Thus, near the close of volume ii (page 544), she says:

"The present volumes have been written to small purpose if they have not shown . . . that . . . apostolic succession is a gross and palpable fraud."

And again, page 635 of the same volume:

"The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God.*"

When H. P. B. died the first question in the minds of many of the members, as in public curiosity, was, who will be her "successor"? At once the newspapers responded to this gullibility and desire for sensation. Within a week from the death of H. P. B. the Paris press announced that Madame Marie Caithness, Duchess of Pomar, had been "chosen" by H. P. B. as her successor. The Duchess had been a long-time friend of H. P. B., who had been her guest during the stay at Paris in 1884; she was "psychic"; she was greatly interested in the "occult"; she was socially prominent. It was enough! She was promptly accepted by many French "spiritists" with theosophical leanings as the new wearer of the mantle of the prophet. The fire promptly spread to England; Mrs. Besant was "written up" as the "successor." She was brilliant; she was famous; she had been the "right hand" of H. P. B. for two years; she was an "occultist"; she was head and shoulders above any Theosophist before the public; *ergo*, she was the "successor." In America the same curiosity and interest existed and Mr. Judge was considered the foreordained "successor." But when the versatile reporters sought to interview him, he received them in a body and made to them the succinct statement: "Madame Blavatsky was *sui generis*. She has and can have, no 'successor.'"

Nevertheless, the appetite existed and public curiosity did not lack for nourishment. A score of mediums and psychics in as many different cities announced for themselves, on the strength of real or pretended messages from their several "guides" and "controls" that they were, each of them, the "successor" of Madame Blavatsky. Not a month passed but a new "successorship" was heralded by some trustful believer in his claims, or claimed for himself by some less modest aspirant. In nearly every large center of the Society there was to be found some "occultist" who was not averse to letting it be

known that he was "in communication with the Masters," and each of these had his believers and his imitators. Early in 1892, following Col. Olcott's Presidential Address and his announced resignation, Mr. Henry B. Foulke of Philadelphia, Penna., claimed to be Madame Blavatsky's "successor." Mr. Foulke had been a member of the 'Society for a number of years, and was a member of the Esoteric Section, and had corresponded with H. P. B. His claim was that H. P. B. had "appointed" him during her life and that since her death he had received communications from her confirming the appointment, bidding him demand recognition and take over the direction of the Society and the guidance of the School. He therefore wrote to Col. Olcott, communicated with Mrs. Besant and Mr. Judge, offering to submit his "proofs," and, upon their refusal to pay any attention to him or his claims of "successorship," made his claims public through the newspapers. Mrs. Besant and Mr. Judge promptly suspended him from his membership in the Esoteric Section; whereupon he resigned from the E. S. and from the Society. Mr. Foulke and his claims were taken up by a number of papers, notably the Wilkesbarre (Pa) *Times*. Mr. Judge wrote two letters on the subject to the *Times*, and these were reprinted by Mrs. Besant in "Lucifer" for March, 1892. For their present, as well as their historical value, we give here the text of the germane portions of these two letters by Mr. Judge, as published in "Lucifer," accompanied by Mrs. Besant's comment: "As non-theosophists . . . were to some extent misled by the preposterous fiction, W. Q. Judge sent the following letters to the paper in which the statement first appeared:"

"*Editor Times:*

"Will you permit me to correct the statement . . . 'that Madame Blavatsky appointed as her 'successor' Mr. Henry B. Foulke, and 'guaranteed' to him the 'allegiance' of the 'higher spiritual intelligences and forces.' As one of Madame Blavatsky's oldest and most intimate friends, connected with her most closely in the foundation and work of the Theosophical Society, and familiar with her teachings, purposes, ideas, forecasts, I am in a position to assure . . . the public that there is not an atom of foundation for the statement quoted.

"Madame Blavatsky has no 'successor,' could have none, never contemplated, selected, or notified one. Her work and status were unique. Whether or not her genuineness as a spiritual teacher be admitted matters not: she *believed* it to be so, and all who enjoyed her confidence will unite with me in the assertion that she never even hinted at 'succession,' 'allegiance,' or 'guarantee.' Even if a successor was possible, Mr. Foulke could not be he. He is not a member of the Theosophical Society, does not accept its and her teachings, had a very slight and brief acquaintance with her, and pretends to no interest in her views, life or mission. Of her actual estimate of him I have ample knowledge.

"But anyhow, no 'guaranteeing of allegiance of spiritual forces' is practicable by anyone. Knowledge of and control over the higher potencies in Nature comes only by individual attainment through long discipline and conquest. It can no more be transferred than can a knowledge of Greek, of chemistry, psychology, or of medicine. If a person moves on a lofty level, it is because he worked his way there. This is true in spiritual things as in mental. When Mr. Foulke produces a work like *Isis Unveiled* or *The Secret Doctrine*, he may be cited as H. P. B.'s intellectual peer; when he imparts such impulsion as does *The Voice of the Silence*, he may be recognized as her

spiritual equal; when he adds to these an utter consecration to the work of the T. S. as his life-long mission, he may participate in such 'succession' as the case admits. But it will not be through alleged precipitated pictures and imagined astral shapes. The effect of these on Theosophy . . . may be stated in one word—nothing.

Yours truly, WILLIAM Q. JUDGE,  
Gen. Sec'y American Sec.

*"Editor Times:*

"Will you allow me a word—my last—respecting the Foulke claim to succeed Mme. Blavatsky . . .

*"First.* If Mr. Foulke . . . has precipitated pictures of Mme. Blavatsky produced since her demise . . . Precipitations are not uncommon, but are no evidence of anything whatever save the power to precipitate and the fact of precipitation. Spiritualists have always asserted that their mediums could procure these things. Chemists also can precipitate substances out of the air. So this point is wide of the Society and its work.

*Second.* As I said in my previous letter, when Mr. Foulke, or any one, indeed, proves by his work and attainments that he is as great as Mme. Blavatsky, every one will at once recognize that fact. But irresponsible mediumship, or what we call astral intoxication, will not prove these attainments nor constitute that work.

*Third.* Mme. Blavatsky was Corresponding Secretary of the Theosophical Society, and its Constitution years ago provided that office, out of compliment to her, should become extinct upon her death . . . The Society will hardly hurry to revive it for the sake of one who is not a member of the body and who has never thrown any particular glory upon it. Scarcely either because he is a medium—and not even a good one—who prates of receiving messages from beyond the grave assumed to be from Mme. Blavatsky. He may assert that he has baskets full of letters from Mme. Blavatsky written before her death, and we are not interested either to deny the assertion or to desire to see the documents.

*Fourth.* The Theosophical Society is a body governed by Rules embodied in its Constitution. Its officers are elected by votes, and not by the production of precipitated letters or pictures of any sort. It generally elects those who do its work, and not outsiders who masquerade as recipients of directions from the abode of departed souls. It is not likely to request proposed officers to produce documents . . . brought forth at mediumistic seances before the wondering eyes of untrained witnesses.

*Fifth.* Mr. Foulke's possession of any number of letters written by Mme. Blavatsky prior to her demise, offering him 'leadership' or 'succession,' might please and interest himself, but can have no other effect on the corporate body of the Society. Let him preserve them or otherwise as he may see fit; they are utterly without bearing or even authority, and if in existence would only serve to show that she in her lifetime may have given him a chance to do earnest sincere work for a Society she had at heart and that he neglected the opportunity, passing his time in idle, fantastic day-dreams.

Yours truly, WILLIAM Q. JUDGE,  
Gen. Sec'y American Sec.

In the *Supplement* to the "Theosophist" for April, 1892, Col. Olcott paid his compliments to the "successorship" idea in the following paragraph, printed under the title, "H. P. B.'s Ghost:"

"A rubbishing report is circulating to the effect that H. P. B. chose Mr. Foulke of Philadelphia, as her 'Successor,' and ratified her act by appearing in a spiritualistic circle and painting for him her portrait. As to the picture having been painted I say nothing save that it is no more improbable than other portrait paintings in mediumistic circles; but this does not imply that she painted it. And to offset that theory one has but to refer back to an old volume of the *Theosophist* to find that she and I, anticipating some such nonsense, published our joint declaration that under no circumstances should we visit after death a medium or a circle, and authorizing our friends to

declare false any story to the contrary. As for her naming a 'Successor,' Beethoven or Edison, Magliabecchi or Milton might just as well declare A, B or C the heirs of their genius. *Blavatsky nascitur, non fit.*

H. S. O."

Mrs. Besant in the "Watch-Tower" of "Lucifer" for May, 1892, follows up this and her reprint a couple of months before of the two letters by Mr. Judge, with the following:

"There is a wonderful amount of masquerading under the name of H. P. Blavatsky in the post-mortem realms, but the various mummers do not agree in their presentations. . . . Each new mumming spook claims to be the real and only one, and the latest of them claims to be the first real appearance, all the others being humbugs. With this spook I heartily agree on all points save one—that I include itself with the rest."

In the "Path" for July, 1892, Mr. Judge has an opening editorial article on the subject for the edification of his readers. The article is entitled, "How She Must Laugh." We quote:

"Since the demise of H. P. Blavatsky's body, a little over a year ago, mediums in various parts of the world have reported her 'spirit' as giving communications . . .

"Those who communicate these extraordinary reports from H. P. B. are not accused by us of malice or any improper motive. The first 'message' came privately from one who had known her in life but whose views were always quite in line with the message. The others represent the different private opinions of the medium or clairvoyant reporting them. Such is nearly always the case with these 'spirit messages.' They do, indeed, come from psychic planes, and are not strictly the product of the medium's normal brain. But they are the result of obscure thoughts of the medium which color the astral atmosphere, and thus do no more than copy the living. In one case, and this was the hugest joke of all, the medium made a claim to at once step into H. P. B.'s shoes and be acknowledged the leader of the Society.

"How she must laugh! Unless mere death may change a sage into an idiot, she is enjoying these jokes, for she had a keen sense of humor, and as it is perfectly certain that Theosophists are not at all disturbed by these 'communications,' her enjoyment of the fun is not embittered by the idea that staunch old-time Theosophists are being troubled. But what a fantastical world it is with its Materialists, Spiritualists, Christians, Jews, and other barbarians, as well as the obscure Theosophists."

Although H. P. B.'s position in regard to "succession" was made known in the very beginning of her mission, and although Mrs. Besant and Col. Olcott, following Mr. Judge, put their views on record in full accord, as shown by the foregoing quotations, we shall find that the ghost of "apostolic succession" was raised again within less than three years. It, together with the other events we have been recounting, and Col. Olcott's "Old Diary Leaves," supplied the

necessary groundwork and material on and out of which was fabricated the "Judge case." Until all these connected and connecting events are co-ordinated in the mind of the student like the features of a map he will be unable to trace intelligently the divergent courses soon to be taken by the various "pilgrims;" unable to understand the *débâcle* which befell the Society; unable to solve the mystery of the confusions and contradictions in the Theosophical world of to-day; unable to find and follow the "straight and narrow path" of the true Theosophical Movement; unable to do his part in restoring the work of the Movement to its pristine unity and purity.

"Old Diary Leaves," to which we have earlier had occasion to refer (see Chapter X in THEOSOPHY for November, 1920), was begun by Col. Olcott in the "Theosophist" for March, 1892. Its commencement was, therefore, coincident in time and occasion with the issue of the "worship" of H. P. B., with the issue of "dogmatism in the T. S." and "the neutrality of the T. S.," with the issue of the relation of the Esoteric School to the T. S., and with Col. Olcott's resignation as President of the Society. This prolonged series of personal reminiscences was continued from month to month in the "Theosophist," with occasional brief interruptions, until the death of Col. Olcott in 1907. Thus during fifteen years a steady stream of autobiographical articles flowed through the pages of the oldest and most widely circulated of the Theosophical magazines and the only official organ of the Society; articles written by the man who had from the beginning been the President of the Society and who, after the death of Mr. Judge in 1896, was the sole survivor of the original three Founders. "Old Diary Leaves" is written in an easy, lucid and interesting style; it abounds in personal recollections of H. P. B.; it overflows with stories of marvelous and mysterious phenomena; it deals graphically with the human and anecdotal side of the various actors in the Society's life—a side purposely ignored in all the writings of H. P. B. and W. Q. Judge. No one, we think, who has studied the life and writings of Col. Olcott can doubt his honesty, his frankness, his sincerity—the admirable qualities, in short, which make up the charm of human nature. And certainly no genuine *Chela*, or even Probationer of the Second Section, can ever fail to sympathize with him in his struggles with those elements of human nature which are the real foes of every aspirant in *Occultism*. That he failed in the supreme trials of the neophyte does not dishonor nor militate against his real virtues, nor render less the debt which every Theosophist must gladly acknowledge to him for his great sacrifices and services. The final test of character, however, is not in the strength, but in the weaknesses of the candidate, and history is filled with the record of those whose defects became the axis for the overthrow of all that they labored mightily to achieve.

For nearly twenty-five years "Old Diary Leaves" have been read by Theosophists and others of the present generation. Its statements have been accepted without question by most students,

and their views in respect to H. P. Blavatsky, W. Q. Judge, and many others have been colored and formed by the opinions of Col. Olcott and those whose interest it was to support them. Few indeed are those students who have taken thought or trouble to submit the different actors and exponents in theosophical history to any critical examination. Yet the criteria of correct judgment are not difficult to ascertain or to apply. Every noble character in history has been maligned, and very often by men of excellent reputation. Every vile character in history has had his defenders, and these defenders have very often been men of entire sincerity. Most judgments are formed upon hearsay, without examination of the competency of the witness, and that testimony is almost always accepted with least question which is most conformable to the interest or the nature of the would-be judge. Seldom is any witness subjected to the test of the comparison of his different statements on the same subjects, let alone their comparison with the statements of others; still more rarely are the motive and animus of a witness subjected to scrutiny. Yet the whole course of human jurisprudence has shown that unless these and other precautions are rigidly observed the judgment is certain to be misled and a false verdict reached. To the time-attested safeguards of human experience as every-day practiced in our courts of law and equity, Occultism adds another injunction to its students: It bids them beware of prejudice, bias and preconception *in themselves* as well as in the witnesses they may be called upon to examine in their search for "the Truth, the whole truth, and nothing but the truth." Just as a biased attitude may, and but too often does, exist in the would-be judge unconsciously to himself, so it may and often does exist in a witness otherwise candid and sincere, and this is pre-eminently the case with Col. Olcott; so preeminently that it requires but casual comparison of his various statements for the reader to see for himself that Col. Olcott is anything but a dependable witness; the more untrustworthy because his very honesty and frankness tend to lead the reader astray as the Colonel was himself led.

"Old Diary Leaves" was hailed with rejoicing on the appearance of the early numbers of the "Theosophist," by nearly every member of the Society. They promised to gratify that curiosity and interest which everyone felt in H. P. B.—a curiosity merely whetted, not fed, by Mr. Sinnett's "Incidents in the Life of Madame Blavatsky," published early in 1886, while H. P. B. was still living. Now that she was no more among them, and her oldest colleague was to supply from the immense fund of his long experiences a series of intimate memoirs after retiring from active life as President of the Society, scarce a Theosophist but was thrilled at the prospect.

Subscriptions poured in to the "Theosophist" from every land and from every Branch of the Society. The circumstances were such that, on their face, no one but would assume that Col. Olcott was moved, precisely as the annunciatory statements recited, by the de-

sire to place on record for the benefit of the members of the Society and of posterity, the "true history of the Theosophical Society."

The first chapter of "Old Diary Leaves" was accompanied by a footnote reading as follows:

"At the urgent request of many friends, I shall write for the *Theosophist* under the above title, a series of chapters of personal reminiscences of the rise, growth and vicissitudes of the Theosophical Society. They will embrace anecdotes about H. P. B., her friends and phenomena, the adventures I have passed through, and some of the famous people I have met. There is ample material at my command, as I have kept a diary since the year 1878, throughout all my journeyings by land and sea, without the break of a day. . . ."

If the careful student will turn to "Hints on Esoteric Theosophy" originally published in 1882, he will there find a letter written by Col. Olcott and dated September 30, 1881—three years after the date of the commencement of the Diary spoken of in the footnote just quoted. In that letter, written to a Mr. "X"—who was in fact Mr. A. O. Hume—Col. Olcott says, *inter alia*:

*"I have never, I should mention, kept a diary of my experiences with the Brothers, or even of the phenomena I witnessed in connection with them. . . . I have felt that the less I put on paper the better."*

The italics are, of course, our own. Col. Olcott's "Diary" was, in fact, a scrap-book of newspaper and other clippings, letters and memorandum notes, whose hiatuses were supplied by Col. Olcott from memory during the long course of the publication of "Old Diary Leaves." When he began the writing of "Old Diary Leaves," he was more than sixty years of age, broken in health, deeply wounded in his feelings over the charges which caused him to resign, over the apparent ingratitude with which his lifelong services had been rewarded, over the loss of an official pre-eminence and prerogative dear to his heart, over the seeming unconcern with which his resignation was received by Theosophists at large, and dejected in spirit by the prospect of being speedily forgotten and replaced in the esteem of the members by younger colleagues who had hardly received a wound while he was rejected for the very scars he had suffered in their service. He could but too easily vision H. P. B. placed on a pedestal and himself neglected in his old age, destined to an equally neglected memory. He could but too easily see Mr. Judge elected his successor—Judge who was but a boy while he was bearing the brunt of battle—and receiving the acclaim and honors made possible by his own sacrifices. His memory, never dependable, as he himself often declared, became a quicksand as the years progressed and the storms broke upon his beloved Society. He was in his seventy-fifth year when the last installment of "Old Diary Leaves" was written—and the last ten years of his life were doubly embittered; embittered by the private contumely and neglect of those who had used him as their tool; embittered by the perception too late of his colossal blunders, which yet he had not the strength and stamina publicly to acknowledge, though he did so in private to the one of the early



years most loved by him, and most loyal to him through all his divagations. These things being recognized, justice can be done to his colleagues and to the "true history of the Theosophical Society" without doing injustice to Henry S. Olcott. Until even justice is done to all, how can the work of the Theosophical Movement be restored? And how can that justice be done except in the spirit of the Preface to "Isis Unveiled"? The investigator must proceed "in all sincerity; he must do even justice, and speak the truth alike without malice or prejudice; he must show neither mercy for enthroned error, nor reverence for usurped authority. He must demand for a spoliated past, that credit for its achievements which has been too long withheld. He must call for a restitution of borrowed robes, and the vindication of glorious but calumniated reputations."

The opposing motives which actuated Col. Olcott at various times, the inconsistencies of speech and action to which they gave rise, the manner in which they colored his perceptions and clouded his discrimination, all unconsciously to himself, and his entire untrustworthiness as a competent witness, have been already shown in various quotations given. They may be succinctly and definitely established by two further citations.

"Old Diary Leaves," after serial publication in the "Theosophist" during three years, were issued in book form in 1895 by G. P. Putnam's Sons, London and New York. This first volume contains a *Foreword* especially written by Col. Olcott. His real motives in writing his reminiscences are there for the first time publicly acknowledged—motives entirely unknown and unsuspected by Theosophical students during their magazine publication. This Foreword shows unmistakably that Col. Olcott's prime purpose was not to write the "true history of the Theosophical Society," but to tear down the repute of H. P. B. as a *Teacher*, to put himself on an equal plane with her, and to substitute in the minds of the students his opinions in regard to her, her mission and her writings, for any conclusions they might otherwise form or have formed from her teachings or from the attitude and writings of Mr. Judge. His purpose had succeeded; there was not only no longer any occasion for concealment, but the necessities of 1895 required that to be openly proclaimed which before had been only privately sown. We quote from the Foreword:

"The controlling impulse to prepare these papers was a desire to combat a growing tendency within the Society to deify Mme. Blavatsky, and to give her commonest literary productions a quasi-inspirational character. Her transparent faults were being blindly ignored, and the pinchbeck screen of pretended authority drawn between her actions and legitimate criticism. Those who had least of her actual confidence, and hence knew least of her private character, were the greatest offenders in this direction. It was but too evident that unless I spoke out what I alone knew, the true history of our move-

ment could never be written, nor the actual merit of my wonderful colleague become known. In these pages I have, therefore, told the truth about her and about the beginnings of the Society—truth which nobody can gainsay. . . . I have pursued my present task to its completion, despite the fact that some of my most influential colleagues have, from what I consider mistaken loyalty to 'H. P. B.,' secretly tried to destroy my influence, ruin my reputation, reduce the circulation of my magazine, and prevent the publication of my book. . . .

" . . . Karma forbid that I should do her a feather-weight of injustice, but if there ever existed a person in history who was a greater conglomeration of good and bad, light and shadow, wisdom and indiscretion, spiritual insight and lack of common sense, I cannot recall the name, the circumstances or the epoch."

Thus Henry S. Olcott, President-Founder of the Theosophical Society in 1895, four years after the death of H. P. B., after the winning of the mighty battle of 1894-5 waged to destroy the reputation and influence of W. Q. Judge—a battle which could only be won by destroying the reputation and influence of H. P. Blavatsky. For the contrast of motives, opinions, words and actions we have but to turn to the Henry S. Olcott of the summer of 1891, immediately after the death of H. P. B. "Lucifer" for August 15 of that year contains a long memorial article by Col. Olcott, entitled "H. P. B.'s Departure." We quote:

" . . . There is no one to replace Helena Petrovna, nor can she ever be forgotten. Others have certain of her gifts, none has them all. . . . Her life, as I have known it these past seventeen years, as friend, colleague and collaborator, has been a tragedy, the tragedy of a martyr-philanthropist. Burning with zeal for the spiritual welfare and intellectual enfranchisement of humanity, moved by no selfish inspiration, giving herself freely and without price to her altruistic work, she has been hounded to her death-day, by the slanderer, the bigot and the Pharisee. . . . In temperament and abilities as dissimilar as any two persons could well be, and often disagreeing radically in details, we have yet been of one mind and heart as regards the work in hand and in our reverent allegiance to our Teachers and Masters, its planners and overlookers. We both knew them personally, she a hundred times more intimately than I. . . . She was pre-eminently a double-selved personality, one of them very antipathetic to me and some others. . . . One seeing us together would have said I had her fullest confidence, yet the fact is that, despite seventeen years of intimacy in daily work, she was an enigma to me to the end. Often I would think I knew her perfectly, and presently discover that there were deeper depths in her selfhood I had not sounded. I could never find out *who she was*,

not as Helena Petrovna, . . . but as 'H. P. B.,' the mysterious individuality which wrote, and worked wonders. . . .

"We had each our department of work—hers the mystical, mine the practical. In her line, she infinitely excelled me and every other of her colleagues. I have no claim at all to the title of metaphysician, nor to anything save a block of very humble knowledge. . . .

" . . . She knew the bitterness and gloom of physical life well enough, often saying to me that her true existence only began when nightly she had put her body to sleep and went out of it to the Masters. I can believe that, from often sitting and watching her from across the table, when she was away from the body, and then when she returned from her soul-flight and resumed occupancy, as one might call it. When she was away the body was like a darkened house, when she was there it was as though the windows were brilliant with lights within. One who has not seen this change, cannot understand why the mystic calls his physical body, a 'shadow.'"

Here are two violently contradictory opinions of H. P. B.—both of them from the pen of Col. Olcott. It is certain that H. P. B. had not changed from 1891 to 1895; what caused the change in Col. Olcott, and which of his opposed utterances is the more nearly accurate, the more expressive of the highest and best in him? The one view is the view expressed by the Master Himself in the letter written Col. Olcott in the early fall of 1888, the view consistently held by Mr. Judge, and consistently supported by the best evidence of all—the evidence furnished by the life and teachings of H. P. Blavatsky. The other view is the view of the S. P. R., of Mrs. Cables, of Mr. Hume, of Professor Coues, of Mabel Collins, of A. P. Sinnett—the view as witnessed by all those whose personal natures were lashed either by the storms of "pledge fever" or by some private interest. Col. Olcott, like many another, had every *opportunity* to know the "real H. P. B.," and the world and the students took it for granted that he *did* know.

It is curious, and at this point of related value, to turn to two quotations from "Old Diary Leaves." They may afford the intuitional student a hint of some of the mysteries and methods of true Occultism, and serve at the same time to show how little able Col. Olcott was to avail himself of the rare opportunities his services brought him. Chapter XVI of the first volume of "Old Diary Leaves" discusses the mystery of H. P. B. and, amidst a mass of Col. Olcott's speculations interspersed with the alleged facts recited, makes certain highly significant statements. But first it should be noted that Chapter XIV propounds *seven distinct hypotheses* to try to "explain" H. P. B., and it and the following chapter are devoted to trying to make the facts fit one or another of these theories of the Colonel's. The mere fact that he submits these theories should show anyone that however fertile Col. Olcott's imagina-

tion in trying to resolve the mystery, it *was* a mystery, and one he was unable to solve. Finally, in Chapter XVI he gives the two incidents of which we have spoken. He says that one summer evening just after dinner in New York days and while it was still early twilight, he was standing by the mantel while H. P. B. sat by one on the front windows. Then:

"I heard her say 'Look and learn'; and glancing that way, saw a mist rising from her head and shoulders. Presently it defined itself into the likeness of one of the Mahatmas. . . . Absorbed in watching the phenomenon, I stood silent and motionless. The shadowy shape only formed for itself the upper half of the torso, and then faded away and was gone; whether re-absorbed into H. P. B.'s body or not, I do not know. . . . When I asked her to explain the phenomenon she refused, saying that it was for me to develop my intuition so as to understand the phenomena of the world I lived in. All she could do was to help in showing me things and let me make of them what I could."

This incident is recited by Col. Olcott to suggest "that H. P. B.'s body became, at times, occupied by other entities." It seems not to have occurred to him at all that perhaps he was being afforded a glimpse of the real "H. P. B.," nor was he, who asked her for an "explanation," able to relate the experience with which he was favored to the true rationale of its exhibition, given in the twelfth chapter of the second volume of "Isis Unveiled" in one of the numbered paragraphs to which we have already referred. All he saw was a very wonderful "phenomenon," and all he was able to make of it was a new speculation. So absolutely engrossed was he at all times in gratifying his thirst for phenomena and in speculations on their nature that he never had time or inclination to try to see if *her* explanations of their nature and rationale might not afford the very solution he was so desirous of gaining. In chapter XVII, he follows with an incident of a year or two later and sees no connection! He is telling of some of the communications he received from the Masters. We italicize some of his remarks, as follows:

"One quite long letter that I received in 1879 [from one of the Masters], *most strangely alters her sex, speaks of her in the male gender, and confounds her with the Mahatma 'M'* . . . . It says—about a first draft of the letter itself which had been written but not sent me: 'Owing to certain expressions therein, the letter was stopped on its way by order of our *Brother H.P.B.* As you are not under my direct guidance but *his* (hers), we have naught to say, either of us;' etc. And again: '*Our Brother H. P. B.* rightly remarked . . . . etc.'"

One may compare the foregoing with the remark of the Master "K. H." in his letter of 1888 to Col. Olcott: "The personality known as H. P. B. to the world (*but otherwise to us*)."

interesting sidelight on the "mystery of H. P. B." and of Occultism in general, may be found in "Lucifer" for October 15, 1888 (the month of the public announcement of the Esoteric Section). There a correspondent makes some "Pertinent Queries" in regard to statements in Mr. Sinnett's "Esoteric Buddhism." In the "Editor's Answer" to these "pertinent queries" H. P. B. takes occasion to make some remarks regarding the Masters. She says (*italics ours*):

" . . . among the group of Initiates to which his [Mr. Sinnett's] own mystical correspondent ["K. H."] is allied, *are two of European race*, and that one who is that Teacher's superior [the Master 'M'] is also of that origin, being half a Slavonian in his '*present incarnation*,' as he himself wrote to Colonel Olcott in New York."

Just why H. P. B. should put the phrase "present incarnation" in quotes is worth some intuitional effort, as is also the fact that "H. P. B." was herself precisely and exactly "*half a Slavonian*" in *her* then "present incarnation." One word more: Colonel Olcott's "faith" in H. P. B., in Masters, in Theosophy, rested upon exactly the same basis as his "faith" during the preceding twenty years in Spiritualism. That basis was *phenomena*—not philosophy, logic, ethics, altruism. "Old Diary Leaves" shows this on nearly every page. His memorial article above quoted from so states specifically. When this is recognized his vagaries can be understood, his failures pardoned, his misjudgments forgiven, his misconceptions allowed for, and the solid value of his services to the Society and to Buddhism given generous tribute.

(*To be continued*)

## SOME RACE IDEAS

**B**ECAUSE we are of the Race it is in the great mass of race-ideas that we can at last find every pit of thought into which we fall as students of that high and noble doctrine—the Wisdom Religion.

The idea of possession adheres to us like fowler's lime and with it its counterpart—the idea of loss, for not to possess is to be bereft. This is but one of the tentacles of strangulation which priest-craft has thrown out to fasten upon the heart and the life of the people at large. There is no religion higher than Truth; then, to pervert the Truth in the name of Religion, is to strike at the very roots of civilization, of true growth,—of freedom itself—which can only come through the assimilation of right ideas of Life and living. The powers of ignorance and darkness could use no better means to entangle and enmesh the human mind in the network of delusion than the guise of Religion.

What wonder that the race has gone mad over *possession* and *possessions* when it is inbred to think that man "possesses" a soul, not that he *Is* Soul! This idea injected into the mind, fear does not need to be inculcated; it becomes as natural as that reaction follows action; for all is Nature, even erroneous thought, and

Nature is ever consistent even in Man's inconsistent use of his powers, functions and attributes. So that we have—not love, not brotherhood, as the actuating motive of men, but, in reality, *greed* in some form, with its concomitant, fear; instead of a binding, a dissevering quality. If Fear alone were subtracted from human life, what cause would there be for greed, and *vice-versa*; even the apartness of Pride would let down its barriers once the understanding of man's truly universal nature became general. All would "belong" to all, when only self-induced and self-devised effort acquired possession. Man would *become* by deserving, rather than possess by desiring.

It is in the seemingly simple and apparently harmless ideas, inculcated by priest-craft for "our good" that lie the blight and real damnation of the race, for they stifle true thinking. If man can possess his soul,—a something separate from himself as from all other souls and without which he has no hope beyond this short and meager existence—why should he not strive for it as against all others? Thus, *at its best* under such a system, we have a civilization engaged in the acme of spiritually selfish action. What wonder that upon these ideas most closely allied to the heart of the people we have reared that Monstrosity called "Our Civilization." which every thinking man acknowledges to be such, though he knows not the reason for it.

With the idea of *possession* ramifying through all human life, we have selfishness in every phase of action—the natural outcome of the established Ideal. If "I" am separate from my "soul," "I" must be separate from all things else, and hence must strive to obtain them. Pleasure, love, all that makes life bearable not to say livable, must be striven for to be attained and *held* to that center—separate from soul—which is "myself."

When these ideas are viewed *ad absurdum*, the true student realizes the force of that statement in the Teachings which warns him of an hypnotic and poisoned medium, the Astral Light, by which images are thrown upon us upside down and reversed; for while the race has learned the adjustment of physical sight, it has not yet trained its metaphysical eyes to right seeing, right interpretation. It was for this express purpose that the Fundamental Propositions of Theosophy were set forth as the a. b. c. of right thinking for the world.

These great Truths dwelt upon divest us of the notion that Man is *any* of his creations, instruments or actions. They teach us that the Real Man, in his true undivided nature is unconditioned, unseparate, free—the Perceiver of all the changing worlds. Being the one undivided Power which draws together all that is united and looses it again, so Man is his own instigator of action and the Experiencer of its results. With these Great Truths before us, so simple that a child may understand them, so great that in living them we become Masters, why should the world longer dwell and dream in the Halls of Delusion?

# ON THE LOOKOUT

## A BOLD METHODIST

When a man knows that he is sick, there is a chance for a cure. Rev. Ezra Squier Tippy, speaking before the Methodist Ecumenical Conference, says:

The world is groaning under industrial coercion, oppression, antagonism, race riots, ignorance and illiteracy . . . What help is there for this broken world? Naturally we look to the church, but we find it full of imposing ceremonies, thundering moralities, rigid decencies, the clatter of rules, platitudes, venerable traditions, infinite cog wheels of organizations—everything except the spirit of the Galilean peasant who came to plant in the garden of the world the seed of love of the Almighty.

It could not be better or more truthfully expressed. But anyone can point out shortcomings; Rev. Tippy is merely a little bolder than most in the direction of his finger, and it remains as usual for Theosophy to show the cause of these conditions and to point out the only possible avenue of cure. Should the Rev. Tippy investigate the reason for the failure of the church, he will find that it failed on that distant day when it took the teachings of the Galilean, emasculated them, degraded Jesus by making Him the "son" of a tribal deity whom He despised, and by raising both to the false eminence of the "Almighty," hung a black pall between the human personality and the ALMIGHTY *within* itself, shutting off the only light which can give freedom from rites and rituals, with the living fire of faith built on *knowledge*.

If the church wishes to redeem the world from the conditions which it views so helplessly, and yet so smugly, it will first have to redeem *itself* by restoring the *true* doctrines of Jehoshua Ben Pandira, taught before Him by Krishna, Buddha, Pythagoras and Plato, after Him by H. P. Blavatsky and William Q. Judge; by doing so it could redeem the mind of man from a self-seeking search for a favor-dispensing "man fourteen feet tall with a beard nine feet long," to a SELF-seeking search for the Christ-Principle within the hearts of all men and beings; the church must come to a realization of the true meaning of the words: "There is no other name given under heaven by whom ye may be saved."

It will never do this; the church will never again have more influence in world affairs than the fly on the spin of the balance wheel—Karmic retribution for distorted and suppressed truths, for age-long enslavement of dull and child-like minds, for psychological simony and "spiritual wickedness in high places."

But why do men like the Rev. Tippy allow themselves to remain under the lethal influence of these tombs of spiritual aspirations?

## LIGHT AND LIFE

Those who accept Blavatsky's dictum that "light is Life, and both are electricity," will find Dr. A. E. Baines' book, "Germination in its Electrical Aspect," interesting. In regard to the long struggle between the scientific schools, one of which holds that life is a chemical phenomenon, and the other, that it is a "vital" phenomenon, Dr. Baines shows that every argument pointing to the former conclusion, can be explained quite as well by considering life a purely electrical and magnetic phenomenon.

The spirit of Theosophy may almost be summed up in the statement that the "Universe is embodied Consciousness." The experiments of Sir J. Chunder Bose, carried on for some years, and well known to scientists, have given some to think on this question; since they demonstrated pretty thoroughly that plants and metals give the same form of reaction to stimulants and narcotics as animals.

More recently, Sir T. Clifford Albutt, President of the British Medical Association, goes very far and very straight along the true road to knowledge. In regard to the relations between body cells and microbes, he believes

that invading microbes may train themselves; upon occasion, to vibrate in harmony with the cells; or that there may sometimes be coadaptation and exchange.

But, if things be so (he says), surely we are face to face with a marvelous and far-reaching faculty, the faculty of choice, and this rising from the utter bottom of biology to the summit-formative faculty—"auto-determination," or if you please, mind . . . so the microbe tries it on this way or that, till it succeeds, by self-education in the school of experience.

This has a familiar sound.

The Secret Doctrine teaches (c) The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation (or "Necessity") in accordance with Cyclic and Karmic law, during the whole term. In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure essence of the Universal Sixth principle—or the OVER-SOUL—has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas (mind), from mineral and plant, up to the holiest archangel (Dhyani-Buddha). (S. D. i. 14).

Sir Albutt intones the response; he believes cells and microbes are teachable, and believes this fact to be the key to illimitable progress. That he is not only biologically on the right track, but sees as well something of the true natural synthesis of all forms of art and science, betrays itself by his quoting from Coleridge:

For I had found

That outward forms, the loftiest, still receive

Their final influence from the life within.

When a man is able to synthesize medical science and poetry, and sees in both evidence of illimitable progress for all life, from microbes on, that man is seeing and talking Theosophy; his own progress along that road, should he have courage, will be illimitable.

#### FROM NEWTON TO EINSTEIN

In "From Newton to Einstein," a popular exposition of the Einstein Theory, occurs a reference to the "peculiar idea" held by Plato and Aristotle that seeing is effected by means of tentacles of some peculiar force shot out from the eye; this, being also one of the most ancient Oriental teachings, must perforce be a "peculiar idea" to patronizing—and infantile—Western science. Patanjali says:

By performing concentration in regard to the properties and essential nature of form, especially that of the human body, the ascetic acquires the power of causing the disappearance of his corporeal frame from the sight of others, because thereby its property of being apprehended by the eye is checked, and that property of Satwa which exhibits itself as luminousness is disconnected from the spectator's organ of sight.

The Theosophical commentary says:

The schools of to-day lay down the rule that if there is a healthy eye in line with the rays of light reflected from an object—such as a human body—the latter will be seen, and that no action of the mind of the person looked at can inhibit the functions of the optic nerves and retina of the onlooker. But . . . the absence of luminousness or its being disconnected from the seer's eye will cause a disappearance.

Although the discovery of Dr. Charles Russ, British bacteriologist, is in a fair way to be discredited in the cultured mind by the manner in which the yellow press is exploiting it, it may nevertheless be worthy of attention. Dr. Russ, after many years of experimentation, appears to have built an



instrument, unimpeachably honest in construction, which shows a peculiar action under the human eye. A rotatable drum suspended in an electrical field under certain insulating conditions, and exposed to view through a narrow slit, is driven this way and that by the glance of the eye. Experiments were carried out, in order to find whether bringing the brain region, or other parts of the body, near the slit, had any effect, but with negative results. The only man who failed to move the drum by looking at it was afterward found to be suffering from incipient cataract. There are several peculiar features in the action of this apparatus, which remain to be elucidated. If this discovery is as reported, science will be forced to come to new conclusions as to the action and function of the eye; in the case of the man with the cataract, since he could *see* the drum, it seems obvious that the inability to move it was due to a more subtle inhibition of some force *connected* with seeing—Theosophically, the Karmic condition engaged in bringing on the cataract. Lacking the Theosophical coordination and synthesis of all phenomena, it will probably be many years before science connects this with the "peculiar idea" of Plato and Patanjali. Yet it may be well for Theosophists to keep an eye on developments.

### EYES AND IDEAS

Darwinian evolution, stripped of the support of the foremost scientific minds, continues to dog the progress of thought like a poverty-stricken camp follower. Dr. T. D. Atkinson of Los Angeles believes sleep is a result of ages of enforced nocturnal quiescence for safety's sake.

Blind (man) is defenseless and an easy prey to marauders. It becomes absolutely necessary for him, in his course of development, to hide away and be absolutely quiet whenever his sense of sight failed him, and it failed him regularly once every twenty-four hours . . . At the approach of darkness man has for millions of years quietly hid himself away, and in his constant endeavor to be absolutely quiet, produced a condition which we call sleep . . . had man's eyes been constructed to use at night instead of daytime he would have gone through the habit of sleep in the daytime instead of night, as do all animals and birds who see better at night than day.

As sleep, according to Theosophy, is a necessity both to body and soul, irrespective of acquired habits or physical self-protection, an analysis of this theory may be interesting. Upon what do nocturnal animals of prey live, guided by their keen sight and sense of smell? Upon *sleeping* animals, mostly, as any naturalist knows! Also, as any student of animal life knows, there is no animal which sees *better* in the night, but there are many which see *better than others* then, therefore their night-hunting habits. The cat and allied animals, and some owls, are equally at home in day and night. Why then should they ever sleep, as they do? Dr. Atkinson is trying to lift himself by his own suspenders. If characteristics are acquired from environment, then the fact that man sees better in daytime must be due to his having daytime habits from the first, and his daytime habits are due to his having daytime eyes to start with; conversely with the night animals; one is reminded of the world bearing turtle of some old exoteric religions; upon what does he stand? What "constructed" man's eyes to see better in the daytime, and why?

Dr. Atkinson has another interesting idea:

"Nearly all the organs of the body function just as well during sleep as during consciousness. It is only a few of the organs whose functions are temporarily suspended . . . any one of them may bring back consciousness at any time in case of necessity. Take, for instance, the sense of hearing. The volume of the noise does not decide whether a sleeper is to be awakened, but whether the noise is of a suspicious or unknown character. . . either the ear has learned to judge the necessity for restoration of consciousness, or, what is more probable, it is in direct communication with the brain, which itself judges the necessity and acts accordingly.

The vision of an alert ear doing sentry-go over the inert body is more stimulating to mirth than to knowledge. Removing it to the brain does not help out matters; if the brain is conscious and capable of receiving a message during sleep, what is that which is *unconscious*, or mayhap *absent*? If Dr. Atkinson thinks the mind is the brain, or a function thereof, wherein lies the difference between the man awake and asleep, then?

But he is nearer right than may appear; by substituting for "ear" and "brain," the lesser lives which use these organs as vehicles, and are in turn the well-trained servants and vehicles of the Perceiver within, who periodically absents himself for his own purposes, leaving the lesser consciousnesses on guard, one may arrive at the truth,—and the *reason* for the relationship between Man and his subject lives; the reason for the existence of the human being, who is the whirlpool intersection of innumerable life currents, and *nothing else*.

### VIMANA VIDYA

The statement made in the "Secret Doctrine" of 1888, that the ancient Aryans possessed a "vimana vidya," or "science of flying in air vessels," inherited from their Atlantean forefathers aroused a great amount of contemptuous derision.

A Review of Review article tells of figures of flying machines inscribed in the caves of Ellora, India; the "Secret Doctrine" states that these caves are remains of the earliest Aryan Descendants of Atlantis.

The author of the article, Ikbar Ali Shah, notes the existence in Sanskrit of a complete nomenclature for flying machines and their operation, as referred to in the Ramayana and Mahabharata; he fails to understand how such a nomenclature could have arisen without the existence of actual machines, but does not understand how they could have been flown in the absence of any source of power such as we now have.

The average scientist will probably stigmatize these machines, therefore, along with Icarus' and Homer's vessels "going without sails or oars," as ancient fables. The existence, however, of these diagrams and nomenclature, throws an unflattering light on the Western mind; if the machines were real, the existence of whole gigantic civilizations, in some ways superior to our own must be conceded; in short, Blavatsky's Secret Doctrine *in toto*; if they were imaginary, then the old Aryans possessed an imaginative foresight far superior to anything in the Western mind, which derided, denied, and resisted the steam engine, the telephone, the automobile, and the airplane, up to the last possible moment.

As to the power used; if the author will read Blavatsky's chapter on the Keeley motor, he will not only solve the riddle, but will understand why the earnest scientists now seeking to unlock the energy of the atom are on a wilder chase than any mediaeval alchemist, and why Keeley, Giragossian, and the Puget Sound youth, all of whose experiments were so promising at first, have lapsed into limbo; not because these forces are not real, but because their use will not be *permitted* at this stage of the Black Age; they could and would serve no other cause than that of murder, oppression, and human madness in general.

### CHAULMOOGRA OIL

After some years of test and experiment, it has been demonstrated that leprosy can be permanently cured by injections of an extract of chaulmoogra oil; the discovery was made through a reference in an old Buddhist manuscript, and not, be it noted, by vivisection. The same applies to radium, the only known alleviative of cancer—whose very discovery was a vindication of some of Blavatsky's most startling doctrines.

The layman will see in the cure of leprosy merely a concomitant human "progress" in general; the Theosophist will see in it, possibly, the running out of a minor Karmic cycle applying to a class of beings.

# THEOSOPHY

A MAGAZINE DEVOTED TO

THE  
THEOSOPHICAL  
MOVEMENT

THE BROTHERHOOD OF  
HUMANITY



THE  
STUDY OF OCCULT  
SCIENCE AND  
PHILOSOPHY, AND ARYAN  
LITERATURE

Vol. X

FEBRUARY, 1922

No. 4

*"Better give dynamite to our children as a play-  
thing than Magic to the unprincipled, the thoughtless,  
the selfish and ignorant."*

—WILLIAM Q. JUDGE

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The Real Sun Invisible—Tragedies of Misdirected "Faith"—The "Glitter of  
Baháism"—The Delayed Race—A Blavatsky Quotation Book  
—Past Reincarnations—Legal Acumen.

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# Theosophy

BRINTON JONES, *Business Agent*

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THEOSOPHY

504 Metropolitan Building, Los Angeles, California.



The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.

A U M

Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; that which in thee shall live forever, that which is the Knower—for it is knowledge—is not of fleeting life: it is the Man that was, that is, and will be, for whom the hour shall never strike.—*Voice of the Silence*, Frag. 2.

# THEOSOPHY

Vol. X

FEBRUARY, 1922

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*No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

## THE THEOSOPHICAL MOVEMENT\*

### CHAPTER XXIV

**B**Y the spring of 1893 the internal situation of the Society was fast approaching a climax paralleling that of 1888, and, as in the earlier case, it occurred contemporaneously with a flood-tide of external interest and prosperity. "Old Diary Leaves" was steadily undermining the reverence and respect of the members for H. P. B. as a Teacher, by representing her as a mere thaumaturgist. The theories and speculations to account for her phenomena, the vagaries of character and habits attributed to her, could only lead to the inference that, however gifted in some ways, she was but an irresponsible medium, not a Messenger direct from the great Lodge of Masters. Added to this was a constant private belittling by correspondence and by word of mouth over the signature and upon the authority of the President-Founder of the Society who, though representing himself as her most intimate friend and associate, vouched for facts and conclusions not less injurious to her occult status than those of the Psychical Research Society in its celebrated *Report*. The Letter of the MASTER, "K. H.," phenomenally delivered to Col. Olcott on shipboard in the early autumn of 1888, at a time when he was harboring and expressing the same feelings and views, was forgotten or lost sight of, and H. P. B. was more and more coming to be regarded by many members as at best an uncertain channel between the MASTERS and the world; a channel to be utilized under reserve, if not to be scrutinized with actual doubt and suspicion. Now that she was "dead," even that questionable link was severed and the members, left to themselves, were peculiarly open to suggestion and direction. To whom should

\*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—Editors.

they look in their perplexities if not to the "President-Founder?" And when they were offered his views, clothed with official authority, expressed with the utmost candor, sincerity and good faith, what more natural than the deductions that the Society was of far more importance than a Philosophy derived through a questionable source; phenomena more valuable than study; propagandum more necessary than altruism? What more natural than the inference that the living President-Founder was now, and always had been, the real mainstay of the Movement and of the Society?

What was Mr. Judge to do in these circumstances? If he held his peace, the Society and the membership were certain to be irremediably led astray from the prime Objects proclaimed insistently by the MASTERS, by H. P. B. and himself. Should he permit the lines of Teaching, of policy and of practice laid down by H. P. B. to be swept aside and himself join in building up a great organization with purely utilitarian and exoteric aims? Or should he do as she had done in 1888—hold to the "lines laid down" regardless of all else that might befall? For, even more than in 1888, the whole tendency in the Society was to achieve a great public success, while in the Esoteric School an increasing percentage of the members were averse to convert it into a "hall of occultism," and were pursuing the "third object" to the exclusion of all else. Was H. P. B. to become a mere memory, the MASTERS an empty and far-off inaccessible abstraction, THEOSOPHY secondary to the Theosophical Society, and that Theosophy to be twisted, perverted, corrupted, by the interpretations of students, the "fresh revelations" of the horde of "psychics" and "occultists" who were already proclaiming their "successorship" to H. P. B. and delivering "messages from the Masters of H. P. B." in contradiction of what she had taught and exemplified? The great issues at stake must have given him pause, and he must have realized that in entering the lists in defense of the Teachings and Mission of H. P. B. he was inviting a far more unequal combat to the death than any she had ever brought upon her devoted head. For H. P. B. had had the prestige of a pioneer, the philosophy she had recorded was her standing witness; her phenomena, however misrepresented, were none the less irrevocably attested by the very ones who now sought to usurp her robes; and she had had at all times devoted defenders—Judge foremost of all. But Judge was now alone; he had been purposely kept in obscurity during the first ten year cycle of the Society's life; he was little known to the membership at large outside the United States; he was without literary or oratorical or official reputation; he had at all times sustained and defended the President-Founder as strongly in his place as he had H. P. B. in hers; he was of necessity a thorn in the side of all those who sought to profit the Society and themselves by ignoring or minimizing the unique status of H. P. B.—who were equally ready to treat her as an asset or a liability, as might best serve their purposes. What was Judge to do?

Under date of March, 1893, he issued to the American members of the E. S. a circular entitled, "We Have Not Been Deserted." We quote:

"It is very proper to answer the question which has come to many, expressed or unexpressed, whether since the death of H. P. B.'s body the E. S. T. has been in communication with the Masters who ordered her to start the E. S. T.? . . . .

"We have not been deserted at all, and the Masters have all along been watching and aiding. They have communicated with several of those who by nature are fit; those who have made themselves fit; and with those who are, by peculiar Karma, in the line of such communication. None of these messages go by favor or by the desire of some to have them. . . .

"There are in the School certain persons known to me who have been in communication with the Masters for some time, but they do not know each other and have never by word or sign given out the fact. . . . In America the line of communication is not ruptured. It is true that it is not as strong as it was when H. P. B. was here, but we cannot expect always to have the same amount of force working, for there is a law, based on cycles, which requires such line of force to be stopped or weakened now and then. The stoppage however is never total, but at certain periods it is confined to the few. We have the misfortune to know that at one time many of the Masters were publicly at work here in our early years and that the opportunity for us was missed by reason of the materialistic and naturalistic tendencies of the day and of our education. Our missing it did not, however, prevent the doing by those personages of the work in hand. A more narrow confinement of these lines of action and communication will come at a later day, strictly in accord with the laws I have referred to. But we have only to do our duty and to work for the future so as to be able to return to the work at a better time in some other life. Within the last nine months some communications have been received from the Masters *bearing on the general work*, for they have ceased (as by rule) to deal much in personal concerns, but They do not fail to help in the real and right way the efforts of all members who sincerely work for others. Those who are at work for their own benefit will meet with the exact result of such a line of action, that is, they will not go far and will lose much at death which is sure to come to us all. But unselfish work makes the effect sink down into each one's own nature and therefore preserves it all.

"Furthermore, some years ago the Masters said that in the course of time I should see that certain facts had to come out. Some of these I now give, and shall give them in the *Path* publicly. *First*, the Masters both certified in writing, about 1884, that the *Secret Doctrine* was dictated by them to H. P. B., she only using discretion as to certain connecting paragraphs and subsidiary arguments. That book is, therefore, for those of [us] who say we believe in the Masters, the very work of those personages. What we cannot understand we can lay aside for the future. *Second*, They sent me copies, as also to others, of the certificate. *Third*, They certified that not since the batch of letters used by Mr. Sinnett for his book had They sent such teachings to anyone and bade us note the fact. This of course does not include H. P. B., as she and They in respect to the teaching are the same. But she and They left many things in writing for future use. *Fourth*, They directed that about the present time these matters might come out. In respect to one point you will find published something about the sevenfold system of planets of the highest value, and going to upset the old materialistic notions thereupon."

This communication to the E. S. T. was followed, in the "Path" for April with a leading article entitled, "Authorship of the Secret Doctrine." The article is signed, "One of the Staff," it being the

practice of Mr. Judge to use a variety of pseudonyms when he desired to present for the consideration of the students any statements on moot points of teachings or of facts to arouse thought and discussion, that they might be considered on their merits apart from any question of personalities or authority. The article says:

"A good deal has been said about the writing of *Isis Unveiled*, and later of the *Secret Doctrine*, both by H. P. Blavatsky. . . . in the early days she did not say precisely to the public that she was in fact helped . . . by the Masters, . . . The *Secret Doctrine*, however, makes no disguise of the real help, and she asserts, as also many of us believe, that the Masters had a hand in that great production. The letters sent to Mr. Sinnett formed the ground for *Esoteric Buddhism*, as was intended, but as time went on it was seen that some more of the veil had to be lifted and certain misconceptions cleared up; hence the *Secret Doctrine* was written, and mostly by the Masters themselves, except that she did the arranging of it.

"For some time it was too much the custom of those who had received at the hands of H. P. B. words and letters from her Masters to please themselves with the imagination that she was no more in touch with the original fount, and that, forsooth, these people could decide for themselves what was from her brain and what from the Masters. But it is now time to give out a certificate signed by the Masters given when the *Secret Doctrine* was being written, a certificate signed by the Masters who have given out all that is new in our theosophical books. It was sent to one who then had a few doubts, and at the same time copies were given from the same source to others for use in the future, which is now. The first certificate runs thus:

"I wonder if this note of mine is worthy of occupying a select spot with the documents reproduced, and which of the "Blavatskian" style of writing it will be found to most resemble? The present is simply to satisfy the Doctor that "the more proof given the less believed." Let him take my advice and not make these two documents public. It is for his own satisfaction the undersigned is happy to assure him that the *Secret Doctrine*, when ready, will be the triple production of [here are the names of one of the Masters and of H. P. B.] and—most humble servant [signed by the other]."

"On the back of this was the following, signed by the Master who is mentioned in the above:

"If this can be of any help to ———, though I doubt it, I, the humble undersigned Faquir, certify that the *Secret Doctrine* is dictated to [name of H. P. B.], partly by myself and partly by my brother ———."

"A year after this, certain doubts having arisen in the minds of individuals, another letter from one of the signers of the foregoing was sent and reads as follows. As the prophecy in it has come true, it is now the time to publish it for the benefit of those who know something of how to take and understand such letters. For the outside it will all be so much nonsense.

"The certificate given last year saying that the *Secret Doctrine* would be when finished the triple production of [H. P. B.'s name], ..... and myself was and is correct, although some have doubted not only the facts given in it but also the authenticity of the message in which it was contained. Copy this and also keep the copy of the aforesaid certificate. You will find them both of use on the day when you shall, as will happen without your asking, receive from the hands of the very person to whom the certificate was given, the original for the purpose of allowing you to copy it; and you can then verify the correctness of this presently forwarded copy. . . . All this



and more will be found necessary as time goes on, but for which you are well qualified to wait.'"

The first two certificates reproduced in the above article were originally sent to Dr. Hubbe-Schleiden, a well-known German *savant*, who had been intensely interested in the phenomena and teachings of H. P. B.; who, like so many others, found it difficult to understand or accept her explanations of them and their source; and who consequently wavered between the theories of mediumship and chicanery to account for them. His own statement in regard to the facts and his expression of opinion in regard to them will be found in a communication over his own signature embodied in the Countess Wachtmeister's "Reminiscences of H. P. Blavatsky and the Secret Doctrine," the original edition of which was issued at London, late in 1893, six months after the publication in the "Path" from which we have been quoting.

The same number of the "Path" which contained the article on the authorship of the "Secret Doctrine"—April, 1893—also contained the third of a series of articles on the "Earth-Chain of Globes," to which attention was directed in the E. S. T. Circular from which we have quoted. The articles, and others on related subjects, were signed "William Brehon," another of the pen names used by Mr. Judge. These articles were written because of the fact that Mr. Sinnett and others sharing his views were once more actively promulgating the theories of planetary and human evolution originally presented by him in "Esoteric Buddhism"—theories and interpretations to the correction of which H. P. B. had devoted many pages in the "Secret Doctrine." Mr. Sinnett, without recanting or seeking to reconcile his views with those expounded by H. P. B. had, nevertheless, after a somewhat ironical communication to "Lucifer,"\* remained quiescent until after her death. Encouraged, perhaps by the note struck in "Old Diary Leaves," his "London Lodge" had resumed its public activities and Mr. Sinnett had been privately expressing the opinion that H. P. B. had, in her later years, been "under other influences than those of the Masters." In particular, a "Transaction of the London Lodge, No. 17," had just been issued, giving a paper by W. Scott Elliott on "The Evolution of Humanity." This "Transaction" not only continued the grossly materialistic conception of the "planetary chains" promulgated by "Esoteric Buddhism," but went still farther in that it announced, in terms which could not be otherwise interpreted than as claiming to be "on the authority of the Masters," the specific "facts" that Mars was the last planet inhabited by our humanity; Mercury is to be the next, and Europe will be destroyed by fire in "about 18,000 years." These "facts" are accompanied by the statement that much of the contents of the "Transaction" are "given out

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\*Mr. Sinnett's communication, and H. P. B.'s notes thereon, will be found in "Lucifer" for November, 1888, p. 247 *et seq.*, under the caption, "'Esoteric Buddhism' and the 'Secret Doctrine.'" We know of nothing more illustrative of the contrasted spirit of H. P. B. and her critics. The article should be well studied by every student.

to the world for the first time." The confusions and contradictions thus inaugurated were added to by the fact that the "Path" for June, 1893, contained an enthusiastic commendation of this "Transaction," in a review signed with the initials "A. F." This was the signature of Alexander Fullerton, formerly an Episcopalian clergyman, who had become greatly interested in Theosophy, had relinquished his clerical profession and had volunteered his services to the American Section. As he was highly educated, an excellent writer and speaker, his services had been gladly availed of. He acted as Secretary for Mr. Judge, edited the "Forum," a Sectional publication devoted to questions and answers on Theosophy, lectured frequently before the Aryan Lodge in New York City, contributed many signed articles to the "Path," attended to much of the heavy volume of correspondence coming to the "Path" office and the Sectional headquarters, and was generally regarded throughout the American Section as Mr. Judge's "right hand man." Mr. Fullerton had been in India, was very fond of Col. Olcott, and had conceived an enormous admiration for Mrs. Besant and Mr. Sinnett. He had been the pastor of "Jasper Niemand" through whom he had become interested in Theosophy and through whom he became connected with the work. He retained many of the characteristics of the typical "minister," and was very sensitive, not to say jealous, of his own worth and importance. His review of the "London Lodge Transaction," then, coming as it did in connection with the other matters mentioned, caused great rejoicing in some quarters, and in others raised the presumption that Mr. Judge had receded from the consistent position hitherto maintained by him in regard to H. P. B.'s teachings. The situation contained, therefore, all the necessary ingredients for a comedy or a tragedy. Mr. Judge met it by publishing over his own signature a leading editorial in the "Path" for July, 1893, to endeavor, if possible, to correct all misconceptions. He wrote:

"In the June PATH there was printed a review of a pamphlet issued by the London Lodge T. S., and this magazine may perhaps be construed as committed to an approval of everything contained in the pamphlet, although the private initials of the reviewer were annexed to the remarks. The pamphlet referred to brings up an old dispute which we had thought was settled by what is found in *The Secret Doctrine*. . . . H. P. B., the only person in actual and constant communication with the Masters, corrected the mistake made by Mr. Sinnett. . . . Her correction of the misconception was made upon the written authority of the same Masters who sent through her the letters on which *Esoteric Buddhism* was written.

"On the ground of authority in respect to this question, about which none of the Theosophical writers have any information independent of what the Masters have written, we must conclude that the statement in *The Secret Doctrine* is final. If no other point were involved, there would be no necessity for going further with the matter, but as the consistency of the entire philosophy is involved, it is necessary to advert again to this subject."

Mr. Judge then proceeds to take up this question of a consistent philosophy and argues in line with the citations in the "Secret Doc-

trine" that to assume that Mars and Mercury constitute a portion of the "earth-chain of globes" is to destroy the consistency of the philosophy. In the course of his article he uses the significant expression: "We do not understand that Mr. Sinnett has said that H. P. B. was not reporting the Masters . . . or that the Masters have denied that they hold the above views."

This article by Mr. Judge placed squarely before the members the direct contradiction between the exposition of the seven-fold scheme of the universe as presented by Mr. Sinnett in "Esoteric Buddhism" and as set forth by H. P. Blavatsky in the "Secret Doctrine." As both presentations ostensibly came from the same source—the Masters of Wisdom—it followed that either Mr. Sinnett or H. P. B. was in error. And as the subject was one on which the generality of members could not be assumed to possess any direct knowledge of their own, they either must fall into the logical absurdity of accepting two mutually destructive hypotheses, or must choose between them. He therefore pointed out that on the basis of authenticity and authority, H. P. B. must be the safer guide, and reinforced this point by calling attention, *first*, to the direct messages from the MASTERS to Dr. Hubbe-Schleiden while the "Secret Doctrine" was being written; *second*, to the direct message from the Master "K. H." to Col. Olcott *after* the "Secret Doctrine" was completed—in both cases the messages being certified to by the recipients themselves, and in both cases the messages being to recipients who doubted the standing of H. P. B. with the MASTERS. Moreover, in the message to Col. Olcott, under circumstances which have already been set out, the Master took occasion to say: "*Since 1885 I have not written, nor caused to be written, save through her agency, direct or remote, a letter or a line to anybody in Europe or America, nor communicated orally with, or through, any third party. Theosophists should learn it. You will understand later the significance of this declaration, so keep it in mind.*"

This letter of the Master's contained a reference to existing conditions at the time it was sent—August, 1888—; to the precedent situation of which they were the recrudescence—the Fall of 1884—; and, no less, *to the then future*. Let the reader now turn to letter IV in the book, "Letters From the Masters of the Wisdom." It was sent to Miss Francesca Arundale at the same time and place—Elberfeld, Germany, late in 1884—as the two certificates mentioned, and forms part of the same *mise en scene*. Except for privately circulated copies, the letter to Miss Arundale never became accessible to theosophical students until May, 1910, when it was published in "The Theosophist," under the title, "Advice from a Master." It was copied in "The Theosophic Messenger" for July, 1910, and republished in "The Theosophist" for October, 1917, in the "Reminiscences" of the recipient. It was also printed in the "Vahan" for February, 1912, and apparently up to that time Mr. Sinnett did not know of its having become public property. The

letter begins abruptly: "*The day of the separation is close at hand,*" and contains the most solemn of warnings to the London Lodge, its officers and members, for their departure from the lines laid down by the Masters. When Mr. Sinnett learned of the publication of the letter he wrote to the "Vahan" a communication which shows how *he* regarded it. He says:

"I regret its reappearance at this period for two reasons. Firstly, it is calculated to give rise to misconceptions on the part of those who may imagine it to have had a more recent origin, and secondly because letters of that kind may excite painful impressions among some of their readers, who may suppose them to be the actual composition throughout of the Masters whose initials may be appended to them. . . . In reference to the letter just published I wish emphatically to declare that I do not regard it as embodying the *ipsissima verba* of the Master, . . . though very likely conveying . . . some message which, in substance, he wished to send. Some of its 'advice' would already have been out of date twenty years ago. It is all the more inapplicable to the present time."

Thus Sinnett. In order that the reader may judge for himself we reprint this "Advice from A Master" elsewhere in this issue. The reader should remember that the letter to Miss Arundale was written to her as an officer of the London Lodge; that it was sent just after the Coulomb explosion and when Sinnett, Olcott, Massey, and many others were full of doubts and suspicions in regard to H. P. B.; and, finally, when the London Lodge, under Mr. Sinnett's charge, was about to enter upon a prolonged period of exclusiveness as regards the public, and devotion to psychical experimentation as regards its leading members. From the date of that letter till her death in 1891, *H. P. B. never had anything to do with the London Lodge*; on the contrary, on her return to England in 1887, the "Blavatsky Lodge" was formed out of members of the London Lodge who had remained true to her teachings, and the formation of the "Blavatsky Lodge" was bitterly opposed, both by Sinnett and Olcott. More; from the time of that letter to Miss Arundale, A. P. Sinnett believed H. P. B. to be a deliverer of bogus messages from the Masters—as we shall show over his own signature in its appropriate relation. After the next year—1885—Sinnett and those under his influence tried, through mediums, psychics and sensitives among their own number, to obtain "communications from the MASTERS!" They got the "communications," as any *séance* will yield up communications; hence the warning to Olcott in the letter of 1888, for the Master knew that Sinnett's spurious "messages" would one day be cited in opposition and contradiction to the authoritative statements of H. P. B., Himself and the Master "M."

Judge knew in 1893 that this had been going on for years and that the time had come to put the membership on notice; hence the articles from which we have been quoting. His signed editorial in the "Path" for July, 1893, on "Mars and Mercury," from which we have quoted, was preceded, in the June issue, by another signed leading article, entitled "Masters, Adepts, Teachers, and Disciples,"

evidently intended to enforce the logical, as the July article treated of the authoritative, status of the opposing currents running riot beneath the placid surface of the Society's life. We quote:

"This article is meant for members of the T. S., and chiefly for those who keep H. P. B. much in mind, whether out of respect and love or from fear and envy. Those members who believe that such beings as the Masters may exist must come to one of two conclusions in regard to H. P. B.; either that she invented her Masters, who therefore have no real existence, or that she did not invent them, but spoke in the names and by the orders of such beings. If we say that she invented the Mahatmas, then, of course, as so often said by her, all that she has taught and written is the product of her own brain, from which we would be bound to conclude that her position on the roll of great and powerful persons must be higher than people have been willing to place her. But I take it most of us believe in the truth of her statement that she had those teachers whom she called Masters and that they are more perfect beings than ordinary men.

"The case I briefly wish to deal with, then, is this: H. P. B. and her relations to the Masters and to us; her books and teachings; the general question of disciples or chelas with their grades, and whether a high chela would appear almost as a Master in comparison to us, including every member from the President down to the most recent applicant.

"The last point in the inquiry is extremely important, and has been much overlooked by members in my observation. . . . An idea has become quite general that chelas and disciples are all of one grade, and that therefore one chela is the same as another in knowledge and wisdom. The contrary, however, is the case. Chelas and disciples are of many grades, and some of the Adepts are themselves the chelas of higher Adepts. . . . So much being laid down, we may next ask how we are to look at H. P. B.

"In the first place, every one has the right to place her if he pleases for himself on the highest plane, because he may not be able to formulate the qualities and nature of those who are higher than she was. But taking her own sayings, she was a chela or disciple of the Masters, and therefore stood in relation to them as one who might be chided or corrected or reproved. . . . But looking at her powers exhibited to the world, and as to which one of her Masters wrote that they had puzzled and astonished the brightest minds of the age, we see that compared with ourselves she was an Adept. . . .

"Now some Theosophists ask if there are other letters extant from her Masters in which she is called to account, is called their chela, and is chided now and then, besides those published. Perhaps yes. And what of it? Let them be published by all means, . . . As she has herself published letters . . . from the Masters to her in which she is called a chela and is chided, it certainly cannot matter if we know of others of the same sort. For over against all such we have common sense, and also the declaration of her Masters that she was the sole instrument possible for the work to be done, that They sent her to do it, and that They approved in general all she did. And she was the first direct channel to and from the Lodge, and the only one up to date through which came the objective presence of the Adepts. We cannot ignore the messenger, take the message, and laugh at or give scorn to the one who brought it to us. . . .

"There only remains, then, the position taken by some and without a knowledge of the rules governing in these matters, that chelas sometimes write messages claimed to be from the Masters when they are

not. This is an artificial position not supportable by law or rule. It is due to ignorance of what is and what is not chelaship, and also to confusion between grades in discipleship. It has been used as to H. P. B. The false conclusion has first been made that an accepted chela of high grade may become accustomed to dictation given by the Master and then may fall into the false pretense of giving something from himself and pretending it is from the Master. It is impossible. The bond in her case was not of such a character as to be dealt with thus. One instance of it would destroy the possibility of any more communications from the teacher. It may be quite true that probationers now and then have imagined themselves as ordered to say so and so, but that is not the case of an accepted and high chela who is irrevocably pledged, nor anything like it. This idea, then, ought to be abandoned; it is absurd, contrary to law, to rule, and to what must be the case when such relations are established as existed between H. P. B. and her Masters."

This, and the articles on Mars and Mercury, in connection with a letter of Mr. Judge's published in "Lucifer" for April, 1893, and to which we shall recur, precipitated what before was concealed, as a catalytic agent produces a chemical reaction. Mr. Sinnett was the first to declare himself openly, which he did in an article entitled "Esoteric Teachings," which he sent to the "Path," where it appeared in the number for September, 1893. He also sent copies to "Lucifer," where it appeared in the issue for August 15, 1893, and to the "Theosophist," in which it appeared for the month of September, 1893. In each case the article was commented on by the editors of the several publications. We quote from Mr. Sinnett's article:

"Some recent references in the PATH to portions of the original esoteric teachings embodied by me in *Esoteric Buddhism* seem to call for remarks on my part in reply. The line of criticism in question has culminated in an article which appears in the PATH for July, entitled 'Mars and Mercury.'

"... The question is one which, on its own merits, will only be of interest within the area of serious Theosophic study; but the controversy that has now arisen really involves some of the deepest questions affecting the future well-being of the Theosophical Society and the progress of the movement.

"For a long time after the publication of *Esoteric Buddhism* the statement concerning Mars and Mercury remained unchallenged. It scarcely seemed possible that any one imbued with respect for the Masters' teaching could challenge it. . . . In later years when the *Secret Doctrine* was published by Madame Blavatsky, I found to my great surprise that she had asserted a new view of the planetary chain, altogether at variance with that previously given out, . . . On the basis of this declaration some Theosophical students have felt bound by their loyalty to Madame Blavatsky to put aside the earlier teachings of the Masters conveyed through myself, and to argue that I misunderstood my instructions. . . . The really important point developed by the controversy has to do with the question, What was Madame Blavatsky's position really in the occult world, and what kind of authority could be attached to the writings she has left behind her?

"I hope no one will take the explanation I am now forced to give as implying any abandonment by me of the position respecting Madame Blavatsky I have always maintained. I showed in the fragmentary biography I put together at her own wish . . . that she was truly in close relations with the great Masters of esoteric wisdom. That she was one of their partially initiated disciples was also unquestionable for anyone who has been in independent touch with the realities of the occult world. . . .

"It is not my business here to offer hypotheses to account for the strange misapprehensions into which Madame Blavatsky fell when writing the *Secret Doctrine*, not merely as regards these questions of Mars and Mercury, but also in regard to some other points which have not yet attracted attention. That Madame Blavatsky was capable of making mistakes when endeavoring to amplify and expand the occult teaching of the Masters is the all-important conclusion to which I think all unbiassed minds in the Theosophical Society must be brought by a consideration of the matter under discussion."

Mr. Sinnett then enters into details and argues in defense of his interpretations of teachings from the letters of the Masters to himself, his questions and the Masters' replies, and says, "the notion that there could be any ambiguity about my question or the answer, in the circumstances, is an insult to common sense,—not to speak of Adept wisdom." He then adds forthwith the following declaration:

"I am entitled to add that at a very recent date, within the last few months since this subject has been under discussion, the Master himself in communication with me made the following comment on the situation. . . .

"Few persons in touch with the principles of occultism will be surprised to hear me quoting recent words addressed to me by the Master. . . . During Madame Blavatsky's lifetime my privileges of communication with the Master through channels of which she knew nothing were private and personal and I was precluded from speaking of them. That prohibition has since been removed. . . . For many Theosophists, I know, Madame Blavatsky represented the whole movement, . . . For many such persons Madame Blavatsky may have been the only teacher from whom they received occult enlightenment. Immense as is my respect for her attainments, for her industry and devotion to the work she undertook, it is, nevertheless, a fact that I myself did not receive my Theosophic teaching directly from her, but in the way described; and long before her death my relations with the Master were carried on through the intermediation of one of his *chelas*, quite outside the range of Madame Blavatsky's connexions. . . ."

The student can contrast these several statements of Mr. Sinnett with the extracts from the Masters' letters from which we have quoted, as well as with the other citations from Mr. Judge's articles, and with statements of H. P. B. in the first volume of the *Secret Doctrine*, and thus see clearly the gross contradiction, both as to facts and relations, between the contrasted positions. One pertinent fact should once more be called to the student's attention in reference to Mr. Sinnett's claim of unbroken connection with the Masters: By referring to the "Occult World," Mr. Sinnett's earliest book, the student can find in a direct quotation from one of the Master's letters at that time (letters sent "through H. P. B.") the plain, categorical statement that They will not give direct instruction or correction to anyone not "irrevocably pledged." It is a well-known fact in Theosophical history not only that Mr. Sinnett was never pledged at all to Them, even as a probationary chela, but refused to pledge himself even to the probationary requirements. His position never was other than that of a man of the world who refused to submit himself to any obligation of any kind, but distinctly reserved to himself full liberty of action. But he was intensely interested in phenomena; then, in the idea of Masters, and was able

to render enormous service to the Society and the Movement because of his education, literary ability, and standing in India. Hence the letters to him, all through the agency of H. P. B., "direct or remote," up to the year 1885, when, having broken away and taken a tangent of his own, he received no more communications from the *Masters of H. P. B.*, his messages through psychics and mediums to the contrary notwithstanding.

Mr. Judge, following the example set by H. P. B. in the earlier controversy, published Mr. Sinnett's communication to the "Path" in full and followed it with an article of his own, "How to Square the Teachings." In this article he reviewed Mr. Sinnett's arguments, treated their author with the utmost respect, acknowledged his great service to the work of the Movement, and reinforced his former statements on the controversy by stating that he had himself seen the Masters' letters to H. P. B. containing the corrections embodied in the *Secret Doctrine*. Mr. Judge ignored entirely Mr. Sinnett's claims and statements in reference to unbroken communications with the Masters, but upheld the integrity of H. P. B. as the trustworthy channel, and showed how Mr. Sinnett's misunderstanding of the original teaching came about.

In publishing Mr. Sinnett's article in "Lucifer" Mrs. Besant prefaced it with a comment of her own, in which she deals as kindly with Mr. Sinnett as does Mr. Judge, but states her own position unequivocally:

"With regard to H. P. Blavatsky's position in the movement, some of us are quite satisfied to know that she was a Chela of one of the Masters, helped and taught by and in constant communication with Him; for the teaching she brought us we are deeply grateful, and we do not care to benefit by the message and constantly cavil at and find fault with the messenger. Because we are not continually 'nagging' at and belittling her, we are often accused of setting her on too lofty a pedestal, of idolizing her, and claiming for her infallibility. We do nothing of the kind, though we prefer to leave to her ever active adversaries the task of pulling her to pieces, and we listen in pained silence when those who should be her friends put weapons against her into her enemies' hands. For myself, the fire of loving gratitude to her burns ever in my heart, and while I recognize that she most probably made some errors in her writings, I recognize also that she knew far more than I do, that her teaching is invaluable to me, and that until I stand in knowledge where she stood any criticism by me is likely to be full of blunders.

"Touching Mars and Mercury, each must decide for himself, if he feels it necessary to come to a decision. Having no personal knowledge on the subject, I am obliged to judge from general considerations. In any doubtful matter I prefer to follow H. P. Blavatsky's teachings, and in this particular case it is more congruous with the whole evolutionary scheme than that of Mr. Sinnett, and therefore in itself it recommends itself more to my judgment."

Col. Olcott follows the publication of Mr. Sinnett's article with a comment signed with his initials. His own leanings are indicated by the following quotation:

"The inestimable services which Mr. Sinnett has rendered our movement in the past, and his unfaltering loyalty to the Masters and to



H. P. B. personally . . . would entitle him to occupy the free platform of the *Theosophist*, . . . Like every other contributor to our pages, he is responsible for his facts and opinions, and neither I nor the T. S. is to be held accountable for the same. His assertion that he is, and for many years has been, in frequent epistolary intercourse with Mahatma K. H. is most important and interesting, since, if valid, it goes to prove what has always been affirmed, that the Adepts are the friends and benefactors of the race, not the appanage of single individuals or groups of persons. . . . If Mr. Sinnett's remarks with regard to the human fallibility of H. P. B. should give offense to any, these should still bear in mind that the writer was her devoted friend when friends were few, and learnt from her Teachers direct that loyalty to an idea did not imply wilful blindness as to the merits or deficiencies of its exponents."

If now the student will turn to Chapter IX of this work, published in *THEOSOPHY* for October, 1920, he will have no difficulty in relating the controversy just described to the discussion arising out of Subba Row's discourses on the "Bhagavad-Gita," delivered before the Indian Convention in December, 1886. H. P. B. *knew then what was to come*; otherwise how account for the exact disclaimers and specific warnings contained in her articles in the "Theosophist" for April and August 1887, and in her correspondence with Olcott on Cooper-Oakley's fatuousness in admitting the Subba Row criticisms—disclaimers and warnings that neither Olcott nor any other save W. Q. Judge saw rhyme or reason in at the time? Two additional quotations from H. P. B.'s articles at that time are germane here, besides those given in Chapter IX, though the whole series in the "Theosophist" should be carefully studied. She said, in April, 1887 (*Theosophist*, VIII, 448):

"In a most admirable lecture by Mr. T. Subba Row . . . the lecturer deals, incidentally as I believe, with the question of septenary 'principles' in the Kosmos and Man. The division is rather criticized. . .

"This criticism has already given rise to some misunderstanding, and it is argued by some that a slur is thrown on the original teachings. This apparent *disagreement* . . . is certainly a dangerous handle to give to opponents who are ever on the alert to detect and blazon forth contradictions and inconsistencies in our philosophy. . . . Therefore, now, when he calls the division 'unscientific and misleading,' . . .

"A few words of explanation . . . will not be out of place. . . . That it is 'misleading' is . . . perfectly true; for the great feature of the day—materialism—has led the minds of our Western Theosophists into the prevalent habit of viewing the seven principles as distinct and self-existing *entities*, instead of what they are—namely, *upadhis* and correlating states—three *upadhis*, basic groups, and four principles. . . .

"We have *unfortunately*—for it was premature—opened a chink in the Chinese wall of esotericism, and we cannot now close it again, even if we would. I for one had to pay a heavy price for the indiscretion, but I will not shrink from the results. . . ."

No more than Sinnett or any of the rest, could Subba Row endure reproof or correction at the hands of "the personality known to the world as H. P. Blavatsky." He replied with further strictures and personal allegations directed at H. P. B. as the author of the "sevenfold" classification of *Esoteric Buddhism*. In the August, 1887, "Theosophist," H. P. B., forced to definitive and direct reply to

Subba Row's charges that she was the "original expounder" of the statements in "Esoteric Buddhism," and "Man, Fragments of Forgotten History," said:

"This is hardly fair. Esoteric Buddhism was written absolutely without my knowledge, and as the author understood those teachings from letters he had received, what have I to do with them. . . . Finally 'Man' was *entirely rewritten* by one of the two 'chelas' and from the same materials as those used by Mr. Sinnett for 'Esoteric Buddhism;' the two having understood the teachings, each in his own way. What had I to do with the 'states of consciousness' of the three authors, two of whom wrote in England while I was in India. . . .

"This will do, I believe. The *Secret Doctrine* will contain, no doubt, still more *heterodox* statements from the Brahmanical view. No one is forced to accept *my* opinions or teaching in the Theosophical Society, one of the rules of which enforces only mutual tolerance for religious views.

"Most of us have been playing truants to this golden rule as to all others: more's the pity."

Finally, as we noted in Chapter IX, Mr. Judge contributed to the discussion in the August, 1887, "Theosophist," from which we quote:

"The greatest schisms often come about through the supporters of one cause disputing over mere terminology. Mr. Subba Row . . . condemned the 'sevenfold classification' which has come to be very largely accepted among Theosophists . . . This brought out a reply which was published in the *Path*, and one which H. P. Blavatsky wrote for the *Theosophist*. . . .

"As his [Subba Row's] articles appeal to my eyes and mind, the real difficulty seems to be, not with *any* and *all* *sevenfold* classifications, but with the *particular sevenfold classification* found in *Esoteric Buddhism* and other theosophical works. . . .

" . . . in Mr. Sinnett's book some division had to be adopted that Western minds could grasp until they were able to go higher. But for my part I have never understood that his book was gospel truth. The great basis of our Society would be undermined by any such doctrine, just as much as his own progress would be retarded did he fancy that the views expressed by him were his own invention. . . . many decades will pass away, and many false as well as ridiculous systems will arise, grow up and disappear, before the whole truth will be known. . . ."

Thus the matter stood in the fall of 1893; an open breach in the Society and among its leaders on the question of one of the most important of Theosophical teachings as to Nature and Man; an equally sharp cleavage of opinion as to the status of H. P. Blavatsky in the occult world: Was she a Teacher, the *direct Agent* of the Masters of Wisdom, or was she a mere "medium" and "psychic" used as a tool by them at times, and at other times, shorn of Their help and guidance, a mere inventor and deliverer of bogus "messages" in Their names? Olcott and Sinnett holding fast to the one view, and constant in the assertion of their own ideas and opinions, however those ideas and opinions might vary from or contradict the teachings of H. P. B.; W. Q. Judge equally steadfast in upholding the integrity of H. P. B.'s teachings as those of the MASTERS, and herself as Their conscious and vouched for Messenger; Mrs. Besant, still maintaining the attitude of devotion to H. P. B.

and to Judge as the representative of the teachings and policies of H. P. B., but beginning to show the first faint, anticipatory symptoms of uncertainty.

So much for the story of the cleavage as to teaching and the status of H. P. B. Now we must observe the breach in policies pursued as an inevitable sequence.

*(To be continued)*

## ADVICE FROM A MASTER\*

**T**HE day of the separation is close at hand, and I would say to you a few words. You are an officer of the L. L. and as such have a special duty and opportunity.

It is not enough that you should set the example of a pure virtuous life and a tolerant spirit; this is but negative goodness—and for chelaship will never do. You should even as a simple member—much more as an officer—learn that you may teach, acquire spiritual knowledge and strength that the weak may lean upon you, and the sorrowing victims of ignorance learn from you the cause and remedy of their pain. If you choose, you may make your home one of the most important centres of spiritualising influence in all the world. The “power” is now concentrated there, and will remain—if you do not weaken or repulse it—remain to your blessing and advantage. You will do good by encouraging the visits of your fellow members and of enquirers and by holding meetings of the more congenial for study and instruction. You should induce others in other quarters to do likewise. You should constantly advise with your associates in the Council how to make the general meetings of the Lodge interesting. New members should be taken in hand from the first by the older ones, especially selected and assigned to the duty in each case, and instructed thoroughly in what you have already learnt, so that they may be capable of participating intelligently in the proceedings of regular meetings. There is a strong disposition to slur over the ceremony of initiation in such a way as to make no serious impression upon the candidate. The method of the Parent Society may be unsuited to English prejudices, yet to fall into the opposite extreme of undignified haste is very much worse. Your ways of initiation are a standing insult to every regular Chela, and have provoked the displeasure of their Masters. It is a sacred thing with us; why should it be otherwise with you? If every Fellow took for his motto the wise words of a young boy,

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\*This is a letter from the Master “K. H.,” originally sent late in 1884 to Miss Francesca Arundale, at that time Treasurer of the London Lodge, of which A. P. Sinnett was President until his death in 1921. The text of this letter is taken from “Letters from the Masters of the Wisdom.” Adyar, 1919.

but one who is a fervent Theosophist, and repeated with . . . "I am a Theosophist before I am an Englishman," no foe could ever upset your Society. However, candidates should be taught, and old members always recollect, that this is a serious affair the Society is engaged in, and that they should begin the work as seriously by making their own lives Theosophical. The "Journal" is well begun, and should be continued. It should be the natural complement to that of the S. P. R., which is a bag of nuts uncracked.

Your branch should keep in correspondence with all the others in Europe; the Germania can help you—the others need your help. This is a movement for all Europe—not for London only, remember. The American members are under great disadvantages, and have had until now, since the Founders left, no competent leaders; your Branch can, and should help them, for they are your neighbours, and the Head Quarters have already too much to do in other quarters. A Chela will be detailed to answer general questions if the Branch deserves assistance. But remember; we are not public scribes or clerks with time to be continually writing notes and answers to individual correspondents about every trifling personal matter that they should answer for themselves. Nor shall we permit those private notes to be forwarded as freely as hitherto. Time enough to *discuss* the terms of Chelaship when the aspirant has digested what has already been given out, and mastered his most palpable vices and weaknesses. This you may show or say to all. The present is for the Branch addressed to you as its officer.

You have accepted an important service—the financial agency—and done wisely. Such aid was very needed. If the members in Europe wish well to the Mother Society, they should help to circulate its publications, and to have them translated into other languages when worthy of it. Intentions—you may tell your Fellow-Members—and kind words count for little with us. Deeds are what we want and demand. . . . has done—poor child—more in that direction during two months than the best of your members in these five years.

The members of the London Lodge have such an opportunity as seldom comes to men. A movement calculated to benefit an English speaking world is in their custody. If they do their whole duty, the progress of materialism, the increase of dangerous self-indulgence, and the tendency towards spiritual suicide, can be checked. The theory of vicarious atonement has brought about its inevitable re-action: only the knowledge of Karma can offset it. The pendulum has swung from the extreme of blind faith towards the extreme of materialistic skepticism, and nothing can stop it save Theosophy. Is not this a thing worth working for, to save those nations from the doom their ignorance is preparing for them?

Think you the truth has been shown to you for your sole advantage? That we have broken the silence of centuries for the profit of a handful of dreamers only? The converging lines of your Karma

have drawn each and all of you into this Society as to a common focus that you may each help to work out the results of your interrupted beginnings in the last birth. None of you can be so blind as to suppose that this is your first dealing with Theosophy? You surely must realise that this would be the same as to say that effects came without causes. Know then that it depends now upon each of you whether you shall henceforth struggle alone after spiritual wisdom through this and the next incarnate life, or in the company of our present associates, and greatly helped by the mutual sympathy and aspiration. Blessings to all—deserving them.

K. H.

## STUDIES

### THE DEATH OF THE BODY

SCIENCE regards man as an aggregation of atoms temporarily united by a mysterious force called the life-principle, but the Theosophical teaching is that he is a septenary being,— the *real* man being the Triad Atma-Buddhi-Manas—and the four lower instruments or vehicles are shown to be the kama-rupa, or passions and desires, the life principle, the astral body, and the physical body. These four lower material constituents are transitory and subject to disintegration in themselves as well as to separation from each other.

To the materialist the only difference between a living and a dead body is that in one case the force is active, in the other latent. When it is extinct or entirely latent the molecules obey a superior attraction which draws them asunder and scatters them through space. This dispersion must be death.

But Theosophy reveals that when the hour arrives for the separation of the four lower vehicles to begin the combination can no longer be kept up, the physical body dies, the atoms of which each of the four is composed begin to separate from each other, and the whole collection being disjointed is no longer fit for one as an instrument for the *real* man. This is what is called death among us mortals, but it is not death for the *real* man because he is deathless, persistent, immortal.

What is now called human flesh is so much matter that one day was wholly mineral, later on vegetable, and now refined into human atoms. Is it possible to conceive of such a thing as death where the very molecules of the dead body manifest an intense vital energy? If death is but the stoppage of a digesting, locomotive, and thought-grinding machine, how can death be actual and not relative before that machine is thoroughly broken up and its particles dispersed? So long as any of them cling together the centripetal vital force may overmatch the dispersive centrifugal action.

The breath leaves the body and we say the man is dead, but that is only the beginning of death; it proceeds on other planes. When the frame is cold and eyes closed, all the forces of the body and mind rush through the brain, and by a series of pictures the whole life just ended is imprinted indelibly on the inner man not only in general outline, but down to the smallest detail of the most minute and fleeting impression. At this moment, though every indication leads the physician to pronounce for death, and though to all intents and purposes the person is dead to this life, the real man is busy in the brain, and not until his work there is ended is the person gone. When this solemn work is over the astral body detaches itself from the physical, and, life-energy having departed, the remaining five principles are in the plane of kama-loka.

Struggling out of the body the entire man goes into kama-loka—to purgatory—where he again struggles and loosens himself from the lower skandas. So when the *body* dies the immortal man—the Triad—flies away to another state, the astral becomes a shell of the once living man, and requires time to dissipate.

And now perhaps it may not be out of place to inquire what assurance can any physician have beyond *external* evidence that the body is really dead? The best authorities agree in saying that there are none. In the case of what physiologists would call “real death,” but which is not actually so, the astral body has withdrawn; perhaps local decomposition has set in. But the man is not dead when he is cold, stiff, pulseless, breathless, and even showing signs of decomposition; he is not dead when buried, nor afterward, until a certain point is reached. That point is *when the vital organs have become so decomposed that if reanimated they could not perform their customary functions*; when the mainsprings and cogs of the machine, so to speak, are so eaten away by rust that they would snap upon the turning of the key.

Until that point is reached the astral body may be caused, without miracle, to reenter its former tabernacle, either by an effort of its own will or under the resistless impulse of one who knows the potencies of nature and how to direct them. The spark is not extinguished, but only latent—latent as the fire in the flint, or the heat in the cold iron. Nothing but total decomposition is an irrefutable proof that *life* has fled forever and that the tabernacle is tenantless. Demokritus asserted that there existed no *certain* signs of real death. Pliny maintained the same. Asclepades, a learned physician and one of the most distinguished men of his day, held that the assurance was still more difficult in the cases of women than in those of men.

The Kabalists say that a man is not dead when his body is entombed. Death is never sudden; for according to Hermes, nothing goes in nature by violent transitions. Everything is gradual, and as it required a long and gradual development to produce the living

human being, so time is required to completely withdraw vitality from the carcass.

"Death can no more be an absolute end than birth a real beginning. Birth proves the pre-existence of the being as death proves immortality," says the French kabalist, Eliphas Levi. And again he says, "Change attests movement, and movement only reveals life. The corpse would not decompose if it were dead; all the molecules which compose it are living and struggle to separate. And would you think that the Spirit frees itself first of all to exist no more? That thought and love can die when the grossest forms of matter do not die? If the change should be called death, we die and are born again every day, for every day our forms undergo change."

The scientific physician who denies both astral body and spirit, and admits the existence of nothing more than the life-principle, judges death to occur when life is apparently extinct. When the beating of the heart and the action of the lungs cease, and *rigor mortis* is manifested, and especially when decomposition begins they pronounce the patient dead. But the annals of medicine teem with examples of "suspended animation" as the result of asphyxia by drowning, the inhalation of gases, and other causes; life being restored in the case of drowning persons even after they had been apparently dead for twelve hours.

How shall the man be brought back to life again? The answer is, the interior body must be forced back into the exterior one, and vitality reawakened in the latter. The clock has run down, it must be wound. If death is absolute, if the organs have not only ceased to act, but have lost the susceptibility of renewed action, then the whole universe would have to be thrown into chaos to resuscitate the corpse—a miracle would be demanded.

Levi says that resuscitation is not impossible while the vital organism remains undestroyed, and the astral spirit is yet within reach. "Nature," he says, "accomplishes nothing by sudden jerks, and eternal death is always preceded by a state which partakes somewhat of the nature of a lethargy. It is a torpor which a great shock or the magnetism of a powerful will can overcome."

*The same knowledge which enabled Jesus, Apollonius, and Elisha to recall their several subjects to life, made it possible for the ancient hierophants to animate statues, and cause them to act and speak like living human creatures.*

The question at issue is not whether a *dead* body can be resuscitated—for to assert that would be to assure the possibility of a miracle, which is absurd—but to assure ourselves whether the medical authorities pretend to determine the precise moment of death.

(NOTE—The foregoing is compiled from the Ocean of Theosophy, by Wm. Q. Judge—pages 32, 42, 57, 62, 83, 99, 109—and from Isis Unveiled, by Madame H. P. Blavatsky,—Volume I, pages 479, 480, 482, 485.)

## THE SPIRIT IN THE BODY\*

For Spirit, when invested with matter or *prakriti*, experienceth the qualities which proceed from *prakriti*; its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul.—Bhagavad-Gita, Chapter XIII.

**Y**OUR letter as well as the books mailed by you have just arrived. Many thanks for all of it, and for the good thoughts and wishes you send me; they are sincere. May they all bear fruit.

There is a "feeling" of closing in. It comes from that steadfastness which trial only can bring, and I dare swear that you have that steadfastness, even though you may know it not. In the work we have undertaken together it matters not whether it fails or succeeds as far as we are concerned. Our effort has been and will be for success; the rest is in "other hands," and stronger ones. We have thrown, each one of us, *the best he had* into the breach. That "best" may not seem great to us, but certainly the motive was there, even if at times nature and events conspired to minimize it. They did not defeat us—that is sure. To hold our ground is victory, in some cases. It is more, if we manage to move forward, and we have done the latter. It is worth all that it cost and much more.

"Having found a secluded spot remain firm and steadfast in it." When a student enters upon the new life, he does so because he sees the true. At the same time he is buffeted about by the effects which have arisen, and arise, from whatever of untruth he had held. He *oscillates* between the real and the seeming real—or, as he might term it, "the ideal and the facts." His effort should be to remain steadfast in the true, having found that secluded spot.

A right, true, and correct philosophy of life is absolutely necessary if constant, steady growth is to be attained. This philosophy must have in it—as a center—immutability; otherwise any building up of an "inner body" on a center which is mutable necessitates the destruction of that building and the beginning of another one on another center with loss of time, effort, and progress. If the second center prove mutable, again destruction is necessary. This is why there can be no progress from the standpoint of any but the Supreme Self. This is **LAW** and not sentiment.

We should endeavor to remain steadfast, relying upon the Supreme, and dedicating all our thoughts and actions to **THAT**. As we endeavor, the oscillations will become less manifest. **ALL** of the events of life give us opportunity to exercise the "power of steadfastness." So we should welcome everything, pleasant or otherwise, *as a means of growth*, for, as has been said many times, the purpose of life is to learn; it is all made up of learning.

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\*From the letters of Robert Crosbie, here published for the first time.—EDITORS.



The essence of growth is change. Any center short of the Self (which is all) implies a finality; hence, concretion and cessation of growth, from which necessarily follows decay. With the "true center" all growth remains, for it is of the nature of that center, and indestructible—"The Changeless Self," with fluidic instruments—always fluidic.

Business and other things have broken up the time since I last wrote, and now I have some replying to do. But whether I can make up for the lost time is a question. I shall have to boil down what I might have said.

You say, "I am doing nothing." Perhaps, but the Self has been afforded an opportunity—yes, opportunities, and these will be continued. The little "I" may take some pride in it, but the real "I" says you did not do it and never could, because you are only a reflection and an instrument. You served the purpose well, and will continue to improve. Gradually the lower Manas will become so attuned with the Higher that there will be no distinction between them; then, instead of "puffing up" in one department, the energy will express itself as incentive and power for more and greater work. The "pride" is natural, but when properly diffused, it will not be called that name. It is energy, of course.

You seem to be getting interesting questions at your meetings. It is splendid training—all of it; just what is needed. It may help if you take the position that "I do not answer; the philosophy does," and "I do not answer the *person*; I answer the *question*."

If the right attitude is kept up, all necessary qualities will appear. "No concern but to keep in fighting trim," is most excellent. "Desire ceases to attract us when we cease to identify ourselves with it." Similarly, "badness" ceases to affect us, when we cease to identify ourselves with it. "Badness" is but one of the three qualities.

"We are apt constantly to forget *the existence of the great force and value of our super-sensuous consciousness. That consciousness is the great register, where we record the real results of our various earthly experiences; in it we store up the spiritual energy, and once stored there it becomes our own eternal possession.*" We forget, in looking for appearances of advancement, which is common to all students at first, but by retaining the fact in their minds, they by degrees cease to observe or care for signs of such progress, and none of their energy is wasted. They know that the "storing" goes on, and they keep busy at it, which means the performance of duty, doing the best they know and can—under all circumstances. They "lay up treasures in heaven," not on earth. This we are doing and will continue to do. It serves to destroy the "personal idea"—the enemy of progress.

Hope to be able to write to you again tomorrow, and in the meantime, wish you the best of everything.

As ever—

## A LEAGUE OF HUMANITY\*

**N**OW that the most frightful and destructive war known to the annals of history is over, the questions that arise in every thinker's mind are: What has been learned from the war? Has there been *any* lesson learned? Do we think for a single moment that the end of the war has brought an end to our troubles? Do we not see the clouds gathering in the skies of humanity?

Revelations of every kind are spread before us as panaceas. (On the part of some there is evidence of a desire to bring people to "a moral sense"—a sense which they think resides in the Christian religion. So, they are trying to effect an amalgamation of the churches, imagining that to be the remedy for preventing wars, and causing men to act more humanely towards each other. But the moral sense existed in times before the Christian religion was ever thought of, in other religions; in fact, the basis of all religions is morality. And how comes it, if Christianity is to be the remedy, that after its being the basis of thought and action for nearly two thousand years, such a struggle has gone on among Christian nations? Does it give any promise whatever of what ought to be? Would there be any benefit whatever in returning to a Christianity, the whole history of which has been one of intolerance and persecution? If the Christian church had the power to-day, would it be any less dogmatic or intolerant than it was in the days of the Spanish Inquisition?

There is no hope in the direction of the church, because, in the first place, the people will have none of it. It has not satisfied their minds; it has not answered their questions. Instead of the knowledge they asked for, it has given them only hope or fear. The church has lost its hold upon the people—for the great majority are not adherents of any Christian church—because of its poverty of idea, because of its dogmas and creeds. People have tried out the ideas and found them wanting. Nothing else will do but what appeals to their sense of judgment and to their spiritual perception.

Others have placed their faith in a league of nations. Yet, they begin to see that though the ideal is beautiful, it does not prove out in practice. The members of the league have each desired to take all they could, and give as little as they could. The same spirit exists between nations now, after the settlement of peace, as existed during the conflict; the same nations are just as grasping and just as selfish as they were before the war. In this country, too, our public men still voice the particular interests of this particular nation as against all others. A league of nations could only fulfill its purpose by a common aim and by a like ideal. Such do

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\*From the stenographic report of a talk by Robert Crosbie. Here published for the first time.—EDITORS.

not obtain. The nations are not alike. None of them have high ideals—not even our own nation, which should have the greatest ideal of humanity and of nature. Instead, our ideal is one common idea—of trading, of gaining dollars or possessions, of getting advantage and prestige over other nations. Such an ideal will never give us peace, will never bring happiness, content or right progress, and there will always be struggle until we change that ideal. A league of nations among similar selfish nations can only bring what self-interest always brings—disasters of some kind. The seeds of war are in it.

Where shall we find the true foundation for a changed civilization that all men and women can see and stand on? It is not philosophies nor religions nor political panaceas that are needed; but Knowledge, and a wider scope of vision than the vicissitudes of one short physical life. The knowledge that is greater than all the forms of religion ever invented is the knowledge of the very nature of man himself, for himself and in himself. For we are not here as things apart; we are here because of one great sustaining Cause, that is infinite and omnipresent, not separate from us, nor from any other being. It is the same in all beings above the human and in all beings below the human—the very root of our natures, the very man himself. It is the Source of all powers and of all actions, whether good or evil. Then, everything that is done by beings affects all beings, and all that is has been caused by beings, each one being affected according to its share in the cause. What the past has been, we are experiencing now—our lives now being but repetitions of lives that preceded them. What the future will be, we are making now—the lives to come depending entirely on the choice and direction of our thoughts and actions now.

The war of this or any time is the result of the warring spirit, of the selfishness of mankind. It is the result of the failure to understand the great purpose of life, the nature of our minds, the full power of attainment within each being, the one Law of absolute justice inherent in all beings, the One Deity behind and in all, the one Goal for every Pilgrim, however the path varies. As soon as men are brought to the perception that every one reaps exactly what he sows, no one will do harm to any other being; there will then be no war. There will be no such misery as now exists, for to realize our own responsibility to all others and to act in accordance is to have become unselfish, and to have done away with the prime cause of sin, sorrow, and suffering.

Back of the failure to understand our own true natures lie false ideas—false conceptions of life—false ideals—the heritage of our Christian civilization. We have believed that we were born in this condition or environment by the “will” of some God. We have imagined a personal God, a personal devil, and a personal Savior. We have imagined an impossible heaven and an equally impossible hell. We have imagined a “creation,” instead of evolution. We

have believed that we are poor, weak, miserable sinners, and have acted out the part. We have laid all our troubles and evils and pain upon some other imaginary Being. So, we have remained irresponsible creatures, mere rationalized animals; not immortal souls. We have dodged our responsibility. But we must guide ourselves according to the realities of our own nature. We must take care of *each other*, not of *ourselves* according to the personal basis on which this and every other nation in the world is proceeding today.

We are going to have a league of humanity only when the ancient truths of the Wisdom Religion are once more perceived—when there is one purpose and one teaching. Its truths are self-evident, not to be accepted because written in some book, or because they are the dicta of some particular church. They are the only truths worth considering because in the use of them they *prove* themselves true. And truth, as we ought to know, always explains. When we have the explanation, we have the truth. Each has to make his own verification of the truth, but the fact remains that there *is* truth, and it has always existed. It has come to us from Beings higher than we, because once They turned Their faces in the right direction and pursued the course pointed out to Them as leading to spiritual, divine perfection. They know all that has been known. They know us, although we may not know Them. They know our needs, although we may be densely ignorant of them. They come again and again to present the truths of life to man, hoping that some echo may be aroused in his soul so that he, too, shall arrive at a realization of Self, of Spirit—which *is* Knowledge.

Those who can see the course of humanity see nothing but much trouble yet for the world in general. Nothing but severe, dire disaster will make men stop and think. The war has not ceased! The war is going on between us all the time. Consider our selfish pursuits, our condemnations, our judgments, our criticisms, our foolish laws, which seek to make men “good” by legislation—no attempt to arouse the real nature of man, but only to repress what is considered “bad.” Prohibitions of all kinds serve only to exasperate the evil nature in men. We need not to *prohibit*. We need to *educate*, and first of all, we need to educate ourselves. Let us take the beam out of our own eyes before we try to remove the mote from the eyes of others. Let us retreat into the shrine of our own being. Let us *be* that Self, and act for and as that Self. Let us follow the lines of the law of our own being—compassion, love, helpfulness for all—and then we shall be able to understand ourselves and the natures of all others. Then we shall be able to help men in a way they are not sometimes aware of; we shall be able to help leaven the whole lump.

It is because there are those in the world desirous of helping humanity to proceed further that we are not worse off. Often the ideas given out by men in high places are not the result of their own cogitations, although thought to be such. Many an idea is

received by those who have the ear of the public, who speak and will be heard, from those with a far deeper knowledge of the issues at stake, yet whose voices would not be heard at all. So, though there may seem to be little action on the part of Theosophical disciples, there is much action on inner planes of being, and that action never but for the benefit of humanity. If only once any number of persons could take the true position and act from the true nature, right ideas would soon spread all over the earth. Once the ideas are implanted in our minds, we can help the world by speaking of them, and by exemplifying them. We can do that much, however selfishly the world moves on.

So, a true league of humanity may be formed—without social distinctions, class distinctions, national distinctions. In their stead will come a common perception and a common realization of the universe and a common course for humanity. We must know that we are all of other peoples. We came through all the civilizations that have been. We have passed through the Eastern, the near East, and the European peoples and now we are here, at the farthest confines of the West, under the law of Karma. Civilization must roll back over the course it came, and as it goes back in spirit, speech, act, and example towards the East from which it came, the misconceptions that have arisen around religious and other ideas will be cleared away by the power of our knowledge and example.

We are here as the best representatives of the people of the world—the most intelligent, the freest in mind and opinion, the freest in action. All that means something under Law, and it means that every being coming in contact with the Ancient Wisdom has an opportunity devolved upon him. We have not met for the first time, nor have we met for the last. Once more we are together, and listening to what we do absolutely *know* inside. There is that in us which sees and knows when the word is spoken which gives first indication of the life within a life, of a life greater than this we have conceived life to be. Then, we begin to tread that small old path that stretches far away—the Path that our great Predecessors—the Masters—have trod before us.

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## KARMA\*

Karma is a word of many meanings, and has a special term for every one of its aspects. It means, as a synonym of sin, the performance of some action for the attainment of an object of *worldly*, hence *selfish* desire, which cannot fail to be hurtful to somebody else. Karma is action, the Cause; and Karma again is “the law of ethical causation”; the *effect* of an act produced egotistically, when the great law of harmony depends on altruism.\*

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\*S. D. Vol. 11, p. 302, foot-note. o. e. See p. 316, Third Ed.

# LETTERS ON THE TRUE\*

## II

MY COMRADES:—

The elemental nature of man has long engaged my thoughts, for so soon as I look within myself I am confronted with a mystery. Others admit the same experience. There is in me a morass, or a mountain, or a cold water dash which appals me, it seems so icy and dead. In it none of my friends do walk; all is frozen and silent. Yet I seem to like the place, for there I can stand alone, alone, alone. When a boy I had often to cross that cold tract, and then I did not want to meet any boys. I wished to go alone, not with despair, but with a grim and terrible pleasure. I could weep and enjoy with another, and drink in their words and their souls, and the next week that cold arctic death came between us. It does so still. What think you, comrades, is that? But the stars still shine overhead, and on the margin flit the shapes of my loved, and I know that I shall either go back to them or meet them on the further side. It is not grim nor ghastly at all but is certainly unseen by the crowd. This mystery rose before me often and surprised me. It knew so much that it wanted to tell me. Soon I found that all my energies were but the play of correlated powers upon the margin of that strange spot. Where did all my life force come from, if not from that? What else had saved my ideals from the degradation of our material mechanical life? Over there in the center, mist-enfolded, is the tented Self, the watchful god. Only a great tide of love, impersonal, unselfish, divine, can dissolve the lower self and flood us over that arctic desolation. Such love is the aloe flower, and blooms but once a century. Here, on the near side of the mystery, the side nearest the outer man, embedded in his heart, is the lurker, the elemental self.

When first we discover a trace of the soul within ourselves, there is a pause of great joy, of deep peace. This passes. The Soul, or Self, is dual, semi-material, and the material or outer covering is known as the elemental self, the Bhutatma of the Upanishads. As you know, Bhuts or Bhoots are elementals, or spirits of a certain lower order. It is this lower self—"human soul"—which feels the effects of past Karma weighing it downwards to each fresh descent into matter, or reincarnation. These effects, in the shape of latent impulses, accompany the higher principles into Devachan, where the spiritual energies work themselves out in time. Those karmic tendencies then germinate in their turn, and impel the soul to their necessary sphere of action—the earth life—to which it again descends, carrying with it as its germ, the true Self or Buddhi, which may develop so far as to unite with Atma, or Divine Spirit.

Now our bodies, and all the "false I" powers, up to the individual soul, are partial forms in common with the energetic centers in the astral light, while the individual soul is total, and according

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\*This article was first printed by Wm. Q. Judge in *The Path* for July, 1887.

to the power and purity of the form which it inhabits, "waits upon the gods." All true things must be total, and all totalities exist at once, each in all, and hence the power of the soul to exhibit Truth; hence those sudden gleams from the half awakened soul of which the occultist becomes aware as his consciousness locates nearer and nearer the center; he draws ever closer to the blaze of Light, until his recognition of it becomes enduring because it is now himself. In the earlier stages this perception is physical as well as mental and cannot be likened to any other sensation. There is a flash, a thrill, a surge, sometimes a *fragrant sound*, and a True thought is born into the world of the lower man. It thus follows that only such forms as are total, reveal entire Truth, and those that partake of lower nature, or are partial, receive but a limited view of Truth. These partial forms participate in each other, and exist partially in those that are total. Such partial forms are the energetic centers in the astral light, are elementals, such as our astral bodies, and hence the affinity subsisting between all, so that it is only when our consciousness is located in part in the astral body that we perceive things pertaining to the astral plane. The elemental self is a partial form, existing partially in the true Self, with which it can only be really incorporated when entirely purified from all material dross, when it is no more itself, but that other Self, even as the Spirit enters Nirvana. This gross, or false self, is great in its way; it must be known and conquered. Of it the Upanishad says that when "overcome by bright and dark fruits of action he enters on a good or bad birth," he dwells in the body and "thus his immortal Self is like a drop of water on a lotus leaf, and he himself is overcome by the qualities of nature. Then because he is thus overcome, he becomes bewildered . . . and he sees not the Creator, the holy Lord, abiding within himself. Carried along by the waves of the qualities, darkened in his imaginations, unstable, fickle, crippled, full of desires, vacillating, he enters into belief, believing 'I am he,' 'this is mine,' he binds his Self by his self as a bird by a net." We are told that if this elemental self be attached to sound, touch, outer objects—in a word, to desire and sensation—"it will not then remember the highest place." When the student thinks that he loves, hates, acts or rejects at will, he is only the manifestor or machine, the motor is the elemental Self. It must have sensation, must enjoy through the senses or organs, or it would be extinguished in the higher principles. For this enjoyment it has sought the earth world again. So it casts up clouds and fumes of illusion whereby the man is incited to action, and when he denies it one mode of satisfaction, it inoculates him with a craving for some other. When he forsakes the temptations of the outer life, it assails him with those of the mind or heart, suggests a system to ossify him, a specialty to limit him, emotions to absorb him, evokes a tumult to drown the "still, small voice." Pride dogmatism, independence, desire, hope and fear, these and many other qualities are its aids under mock titles. It disturbs the true proportions of all things. It cozens and juggles him beyond belief. Instead of relying upon the great All

as himself, developing that faith and standing fixed by the Law, the man increases his confidence in his personal abilities, opens his mind to the thousand cries of self-assertion and puts his trust in this "will o' the wisp" nature which strives to beguile him from firm ground. This self of death and ashes tells him every hour that he, the man he now knows as himself, is a being of judgment and power. The contrary is true; the first advance to the True must be humbly made, under the fixed belief which later becomes knowledge, that the man as he now appears to himself is to be wholly distrusted and self-examined step by step. As the physical atoms are all renewed in each seven years' course, so a man has many mental deaths and births in one incarnation, and if he makes steady resistance to the undermining principle of Reversion to Type, carefully testing the essence of motives and thoughts, the very well-spring of deeds, he soon finds that one higher state of consciousness is succeeded by another and still others, in each of which transient conditions he temporarily and illusively lives, until he takes the last stronghold of the lower self and beholding its dissolution, crosses with a supreme effort to where the watchful god awaits him.

As the man has advanced on the animal, driving it from every subterfuge, lopping off its hydra heads and searing them with the fire of spiritual wisdom, and stands calm and firm in the equipoise achieved by the strength of his attraction for the True, then it is that the enemy makes a sudden halt upon the psychic plane, and summons to its service the grim battalions of the deadliest warfare ever known to the human race. The Dweller of the Threshold stands revealed, a congeries of materialistic essences expressed from the man's entire past, a bestial apanage of his lower self, and this lusty huntsman, whose quarry is the soul, shouts a view-halloo to all the nameless devils of its pack and gives and takes no quarter. The conquest of the body, the dispersal of worldly interest are child's play to this struggle, where the enemy itself is still a sharer in the divine, *and is not to be killed but subdued*. All the powers of Maya, all the startling vividness of universal illusion are at its disposal. It has for allies the hosts of earth and water, air and fire, terrible apparitions, horrid thoughts incarnate in malodorous flesh and reeking with desire, creatures dragged from the polluted depths of animal existence, sounds hideous and inconceivable, sensations that cast a frigid horror over the palsied mind. The man battles with misty evils that elude the very grasp of thought, he cannot even answer for his own courage, for the foe is within, it is himself, yet not himself, and its surest weapons are forged in the fires of his own heart. Thence too comes his strength, but his perception of that is obscured in this hour. The last stand of gross Matter, the last barricade before Spirit, is here, and over it the conqueror passes to the frontiers of his kingdom. Hereafter, spiritual warfare is appointed him, the ache and turmoil of the flesh are left behind. The pen refuses to deal with this first great contest, the thought falls back from it, and he who



faces its issue is a madman indeed, unless he wears the magic amulet.

It should be ever borne in mind that this self of myriad deceptions is the ruler of the astral or psychic plane. Hence that plane is a playground of elemental forces most dangerous and entangling to man. Great intellects, pure hearts are bewitched there. Persons of natural psychic powers are easily stayed in this *cul de sac*, this "no thoroughfare," especially when those powers are inherited from past lives and have no simultaneous growth with soul in this. They dazzle and blind their possessor. Evil has its greatest momentum on the astral plane. If a man lingers too long he becomes as much intoxicated as is the worldly man with material life, for these too are only senses of a more dazzling order, matter volatilized and more deadly. Its very language, dealing as it does with subtle gradations of color, light, odor and sound, is easily misinterpreted by those who have not obtained the total perception of the illuminated Self. Some think that they have acquired this illumination and steep themselves in psychic enjoyment and action. It is the fickle light of the astral world which floods and bewilders the elemental self. This plane is a necessary experience, a passing trial, not a goal. Only Adepts can fathom its mazes as they look down upon them from above and correctly interpret their bearings. Students must observe and try to control them without acting from them or depending upon them.

So comrades, I say again, picture the magic amulet. It is pure motive. Motive is the polarity of the soul. A polarized ray of light is one so modified by the position of its medium that it is incapable of reflecting or refracting itself in any but one direction. Its polarity depends upon the parallel direction of every molecule of ether constituting the vehicle of the ray. Divergence in one affects the whole. Are you so fixed down in those unfathomed deeps of yours? Do you know to what medium you respond and its position in the Celestial? He who claims to be sure of his motive, he, more than any other, is under the sway of the great magician. How can he be wholly sure when he does not so much as know fully the constitution of the mere outer man? Dares he aver to what the action of his immense and forgotten past has polarized his soul? Can he answer for the essential Motive at its center when he comes face to face with the mystery at last? The highest keep constant watch over motive. The wise student feeds and increases it. Few indeed have the warrant to "put it to the touch, to win or lose it all." That warrant is only found at the core of the life, written in the blood of the heart. He who can give up all for All, even to his own salvation, he may confront the elemental self. There is nowhere any safety for him unless his hope is anchored in the unmanifest, his present trust in Karma. If the soul has been deflected, future unselfish motive can in time restore its integrity, whereas to loose the ungoverned soul now is to fall a victim to its lower tendency. Rely on Karma. It is divine. We cannot escape It; we may become It.

JASPER NIEMAND, F. T. S.

# ON THE LOOKOUT

## THE REAL SUN INVISIBLE

The Boston *Globe* of December 27, 1921, contains a long and remarkable interview with Dana Justin Bugbee of that city. Mr. Bugbee has reached the conclusion that the "visible sun is but the transformer of the energies that issue from the invisible sun." He reasons that as all orbits are more or less elliptical, it follows that the planetary and other masses in this solar system must have two foci—the visible sun and an invisible one. He is surprised that Einstein's reasoning has not carried him further: to the inevitable conclusion that all visible objects and forces have an invisible basis, and that these are super-physical, only to be reached by mathematics until new senses are developed by mankind. Most remarkable of all, perhaps, is Mr. Bugbee's conclusion that the ancient astronomers and mathematicians were, in his own word, "supermen," and that it has taken ages for mankind in the west to reach that level of consciousness which will enable it to recognize the paramount importance of the views of the early Greek and neo-Platonic teachers. He sees the early acceptance by scientific men of the views that matter, force and all sensory things are but the phenomena of the (relatively) real invisible world which produces them. And he thinks "psychic" forces emanate from the same realm and appertain to this "invisible sun." All of which is cheering news—as far as it goes. If Mr. Bugbee will consult the "*Secret Doctrine*," by H. P. Blavatsky, he will find his "invisible sun" frequently spoken of therein, as well as some of his other views confirmed; and he will also find food for further reflection, as well as true principles laid down for the guidance of that reflection.

## TRAGEDIES OF MISDIRECTED "FAITH"

The Los Angeles *Times* of December 18 contains some London correspondence which recites the suicide of a family of four, husband, wife, daughter and son, all of whom departed this life *via* the medium of poisoned champagne. The husband was a confirmed spiritualist, the wife a "medium" and "clairvoyant." "Communications" from the "other side" invited them to join the happy host in "summerland," and they accepted the invitation. The ponderous British press is indulging in editorials and "letters" from "pro bono publico" on the question, Is suicide a sin? No, it is not a "sin"—but it is mighty bad judgment, as the most elementary reasoning, let alone recourse to ethical intuitions, should tell any man. The same dispatch recites that "nearly every day some new affirmant of communication with 'the other side' comes forward to join the Sir Oliver Lodge, Conan Doyle, Tremayne Newell group." It goes on to say that undoubtedly the investigations of this group, which includes Rider Haggard and many other "eminent men" besides those named, "have had something to do with this; but it is apparently still truer that the spiritual longing of survivors of the war to communicate with the souls of their dear ones who died in it has been the chief element in bringing about a general psychological situation which makes the public eager to investigate all allegations." All very true, but why call it "*spiritual* longing," or say that they "investigate"? Born and bred to seek personal and selfish gratification and happiness as the "supreme good" in earthly life, what is it but a continuation of the same thing to hunger for communications from the dead? Are they doing it for the world's sake, for the dead's sake, or for *their own satisfaction*? To satiate one's self with phenomena not understood on grounds of philosophy, ethics or science, is not investigation; it is psychic intoxication. The same article calls attention to the tremendous "wave of psychical and religious excitement (which) continues to sweep Britain," with its "faith healers" and "miracle workers." What is this "religious excitement" and "healing" but the same selfishness which seeks, not to understand the causes of sickness and misery, nor to *atone* for them, but merely to get rid of them, whether at the expense of "God," prayer, patent-medicine or the surgeon's knife? What has humanity at large *learned* in twenty centuries? It is time for Theosophists to bestir themselves, to

make Theosophy a living power in their lives, by working with might and main to spread some knowledge of the fundamental principles of Deity, Nature and Man.

### THE "GLITTER OF BAHAIISM"

Thus the *Literary Digest* entitles some remarks and quotations derived from the *Boston Transcript*, anent the recent death of Abdul Baha Abbas. The *Transcript* says the Bahai's "benevolent, but vague and indefinite doctrine or holy hope of a universal religion which shall replace or reconcile all the warring creeds has spread abroad through the earth, until its acknowledged followers are found in all Christian countries at least." What is there, may we ask, "vague and indefinite" about Bahaism? It incites to brotherhood and service, to tolerance and faith in the Unity of God and Man. Does the *Transcript* want a "bill of particulars" such as the sects supply, or is it that the "rewards" are not detailed for a life of simple humanity? The *Transcript* goes on to say:

It is a melange of Christianity and idealistic Mohammedanism, suffused and inspired by a very glowing hope. . . . It is a gorgeous glitter of intense benevolence, which derives whatever it has of proselyting power from its dramatization in a saintly personality. It is the old story of the attempted incarnation of an idea—the idea itself being so vaguely generous and noble that no one could possibly object to it.

Certainly the ethics of Bahaism are not peculiar to Christianity and "idealistic Mohammedanism" but are those of every "saintly personality" in history and tradition, and we think its "proselyting power" lies in its simple and direct appeal to the soul of aspiration in every heart not yet mummied by materialism or stifled with sectarianism. And does not the *Transcript* know that the sum-total of human evolution has been achieved through the "attempted incarnation" of ideas? At all events we will admit that there is more pure Christianity in Bahaism than in all the churches of christendom, for the "vague and indefinite doctrine" of the Bahai has so permeated its followers that they practice what they preach.

### THE DELAYED RACE

Students of the *Secret Doctrine* with its teachings concerning the "delayed race" of human Egos imprisoned in anthropoid forms as the result of the "sin of the mindless," will be greatly interested in the biography of "John Daniel, civilized gorilla," as told in the *Zoological Society Bulletin* of New York. "John" was captured as a "child" and purchased by an English family which treated him literally as "one of the family" for several years, and his story is told by one of the household. "John" was as responsive to kindness as a human being, apt to learn as a child, and acquired an astonishing education. What is of most interest is the clear evidence over and over exhibited of *a priori* reasoning and of a perception of right and wrong. When, finally, "John" was parted with, his "family affection" was greater than that of his erstwhile "relatives," for he died of nostalgia.

### A BLAVATSKY QUOTATION BOOK

The Theosophical Publishing House has gotten out an attractive paper-bound series of extracts from the writings of H. P. B.—one extract for each day of the year. It is compiled by Winifred A. Parley whose "Compiler's Note" is of interest for its bibliography and otherwise. We append, in order, the quotations for March 21, April 10, May 8 and July 30, which latter, by the way, should be August 11. We leave the reader to "guess" the significance both of dates and of quotations:

Lead the life necessary for the acquisition of such knowledge and powers, and Wisdom will come to you naturally.

As there is no good or evil *per se*, so there is neither "elixir of life," nor "elixir of death," nor poison, *per se*, but all this is contained in one and the same universal Essence, this or the other effect, or result, depending on the degree of its differentiation and its various correlations. The *light side* of it produces life, health, bliss, divine peace, etc., the *dark side* brings death, disease, sorrow and strife.

Where do we find in history that "Messenger," grand or humble, an Initiate or a Neophyte, who, when he was made the bearer of some hitherto concealed truth or truths, was not crucified and rent to shreds by the "dogs" of envy, malice and ignorance? Such is the terrible Occult law; and he who does not feel in himself the heart of a lion to scorn the savage barking, and the soul of a dove to forgive the poor ignorant fools, let him give up the Sacred Science.

What I do believe is this: (1) the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2) that it has reached us *unaltered*; and (3) that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching.

#### PAST REINCARNATIONS

The *Canadian Theosophist* for November in addition to its sectional news and notes and other contents of interest, publishes a letter from "Pertinax," a correspondent who, we suspect, does not live a great way off from Toronto. The letter is so good-tempered and kindly, yet withal timely and sorely needed by many dabblers in astral intoxication within and without the various theosophical societies that we are glad to repeat some of its passages:

"In connection with the interesting discoveries of the previous incarnations of certain members of the Theosophical Society, [Mrs. Besant's Theosophical Society is meant], which have recently been made in Australia, I would be obliged if you would allow me . . . to place a suggestion before the Executive Committee of the Canadian Section. My suggestion is that the Committee, in collaboration with some trained psychic investigator, should prepare a Theosophical 'Who was Who' for the guidance of its members and of Theosophists generally. . . . This would provide a list of prior reservations for the guidance of persons not yet informed of their previous existences. Alternative choices should be allowed to cover any cases of doubtful identity. For example, one of our esteemed local members is satisfied he is Frederick the Great, whereas I happen to know that he is, as a fact, Baron Munchausen. . . . The necessity for such a publication as the one discussed is strongly emphasized by a most unfortunate situation in our own little Lodge. We have in our membership no fewer than three Marys, Queens of Scots, the result being most embarrassing, especially when the three-in-one, as one might say, meet. . . . 'Reincarnation, my dear fellow, gives one presumptive title to any figure in history. Therefore when you're picking, pick a winner.'"

#### LEGAL ACUMEN

We are obliged to a friend who sends us the following clipping from a recent issue of *Law Notes*:

"UNLESS ONE BE A THEOSOPHIST.—'Except for a spiritual birth, one cannot be born again.'—QUIN, J., in *Lewis v. Commonwealth*, 227 S. W. 149."

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# THEOSOPHY

A MAGAZINE DEVOTED TO

THE  
THEOSOPHICAL  
MOVEMENT

THE BROTHERHOOD OF  
HUMANITY



THE  
STUDY OF OCCULT  
SCIENCE AND  
PHILOSOPHY, AND ARYAN  
LITERATURE

Vol. X

MARCH, 1922

No. 5

*"No man has the right, even when he has the power  
in his hand, to enter into the mind of another and pick  
out its secrets."*

—WILLIAM Q. JUDGE.

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# Theosophy

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THEOSOPHY

504 Metropolitan Building, Los Angeles, California.



The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

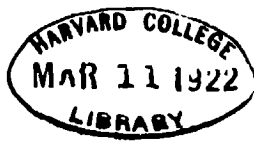
The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



A U M

But where shall wisdom be found? and where is the place of understanding? It cannot be gotten for gold, neither shall silver be weighed for the price thereof.—*Job, xxviii, 12, 15.*

Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.—*St. Luke, xi, 52.*

# THEOSOPHY

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*No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

*Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.*

## IN MEMORY OF WILLIAM Q. JUDGE\*

APRIL 13TH, 1851—MARCH 21ST, 1896

Fellow Theosophists:

As a student and worker with William Q. Judge in the early days of the Theosophical Society, I find it very difficult to speak of that personage in proper terms. It is not easy to give a comprehension of what that being really was, nor to bring to the minds of others all that may be present in my own mind from my own acquaintance with him.

It is well for us to consider that every great movement which has ever been has been instituted by some person or persons in the world; that these persons have terms or periods wherein they work; that there is a period in the life of every Teacher when the great mission of his life can be fulfilled. Buddha was born, lived through his youth, and came to manhood before the hour of his mission struck. With Jesus it was the same. So with H. P. Blavatsky. If we understand her to have been one of the Masters—for, even if we think she was less than that, we must admit that she was very much higher in knowledge than the rest of the world—if she were, and I suggest what is not beyond the possibilities, one of the Masters masquerading in a mortal body becoming in all things like unto us, then her mission must have occurred at some period of that body. The same is true with regard to Mr. Judge. There was the fulfilling of the early duties in life, and then the hour striking for that particular mission which was his.

The occupancy of the Judge body was not by birth, strange as it may seem. There is such a thing as an Ego leaving a body

\*An address delivered by Robert Crosbie, March 21, 1915.

intact and habitable; and there is such a thing as another Ego, by agreement on higher planes, using that body which is still usable. If we know anything about the occult laws governing the entrance and the exit of Egos from bodies, we can understand that the Ego thus entering into a borrowed body would, of necessity, be a very highly developed being. In the case of William Q. Judge, there was the death, apparently, at the age of seven years of the child born to the family of Mr. and Mrs. Judge in Dublin; then was a sudden resuscitation, and a change in the nature of the child; the character, the mind, the operation of idea were all there, and from that time, a study and pursuit to fit the brain and body for the work that was to be done in later years.

H. P. B. and William Q. Judge were co-founders of the Theosophical Society in New York in 1875. In a letter where Mr. Judge stated the time of his first visit with her, he said it was not as a stranger that he came before her; it was not as the seeker after philosophies; but as if they had parted only the evening before: that he just desired to know what the work was to be; she indicated it, turned aside to her own work and left him to go on with his. That ought to tell us the story of what kind of a being he was. Mr. Judge was called by H. P. B. her "only friend"—her only friend. He worked with her from the beginning—the only one of all those who followed her, who understood her; the only one who was absolutely true in his devotion towards her, and towards the Great Cause which she represented.

It has been said that there were two Masters who were the real founders of the Theosophical Movement and Society in that cycle marked by the ending of the first five thousand years of Kali Yuga, which denoted a renaissance of spiritual inquiry and uplift to the minds of men, and when a sound basis must be given for the people of then and of the oncoming generation. We also know that H. P. B. and Mr. Judge worked together from the first to last, actually supporting each other in every way. These things go together. They were the two who represented those Masters in the world and put into operation what is greater than any Society—the Theosophical Movement, for every society exists because of Theosophy, and not for any other reason whatever. If it is true that we have to discern what we do not know by correspondence with what we do know, it would not be a far stretch to admit, that, perchance, two Masters were in the world working through ordinary human bodies.

As to Mr. Judge's place in the Great Movement, we may make our own deductions from a few considerations. America presents the greatest possibilities for the most advanced civilization. We are capable here of absorbing everything that is good in all the nations of the older world; we have the advantages that a new country presents in a freedom from old existing institutions. We have reached the extreme confines of the western march of civil-



ization, from which must be a rolling back of the wave that has come through all the centuries from the far East up to this point. There must be here, at the present time, those who are able to assimilate the knowledge that was presented; who have the courage and endurance to carry on the work; who recognize the nature of those whose will keeps it in being all the time. For, although those bodies have passed away as all bodies do, there yet remains the force, the knowledge, the very Presence of those beings who once occupied them.

In the recognition of those beings we should find a key to the whole Movement,—a key to the philosophy which they delivered. It would open many doors to us which now are closed. Taking it merely as a theory, thinking from that basis, reading with that idea in mind, applying with that thought, we would find knowledge springing up spontaneously within us; the real nature—our inner nature—would be aroused to a finer and higher perception; and we would soon know just what we are and our place in the great work. The nature of those Beings would then be open to us; the similar nature in ourselves, which we all possess, would then be in accord with those higher natures. Their very presence in the world was an opening to a great force—an opportunity for everyone; the force that flows from true spiritual perception and knowledge is there for everyone able to open his spiritual eyes even just a little, and follow the lines indicated.

Speaking of Mr. Judge as anybody might have known him—as a human being like ourselves—he was humble, unassuming, modest, strong, patient, meek, courageous, an organizer beyond comparison, with powers similar to those possessed by H. P. B., and never using them in any way but to smooth the path for those who desired to follow the road to knowledge. He was kind and patient, as we do not often find with tremendous forcefulness; he had extraordinary powers of organization, with a perception that could look into the very motives and minds of others, could see traitors around him, could read the hearts of those desirous of injuring him, and yet in all his intercourse with them, paving the way for them, remaining ever kind. For the one who most injured him, he had only this to say when friends about him spoke their denunciations: “Never mind what others do. Put no one out of your heart. Go on with the work you see. Work will tell in time, and all these follies of others—follies of ignorance—will fall to nothing. Then, when the time comes, we will all have gained strength; when those who have fallen away for a while come back, there we will be with open arms, as strong brothers, to help them find the path and smooth out the effects of errors that they have created through ignorance.”

Left alone and unknown in America for eight years after the departure of H. P. B. for India, he waited until the time for his mission appeared. That time arrived in 1886, signaled by the publication of the *Path Magazine*, which ran until the time of his

death, some ten years after. Article after article in that magazine from his pen points the way by which Theosophy may be made *practical in daily life*. He spoke continually in regard to the dangers of intellectualism—studying the philosophy intellectually only, without understanding it; showing how that will lead us into ambition, pride, and far, far away from any true advancement. He showed that the battle we all have to fight is within ourselves, and the enemy we have to face the defects in our character; that the purpose of life is to learn, and it is all made up of learning; that everything which comes to us is capable of being a stepping-stone to greater heights, and if there are difficulties, then, the greater the opportunity. No matter what difficulty confronts us, *if it confronts us*, we have the strength to overcome it; the very law of our being brings these two positions together. The one who confronts the difficulty, and the difficulty itself, are according to law, and no difficulty is insurmountable. He showed that what was really needed was a wider compassion for our fellowmen; a recognition of the great Beings—the Masters—and working in accord with Them, putting all criticism, all judgment of others aside.

His was a wonderful knowledge, and his was a wonderful power; but we know—perhaps some of us do, at all events—that what was really the cornerstone was rejected of the builders. That Being was soon neglected, and his works neglected by those who should have seen and known. The whole misunderstanding, which finally led to the disruption of the Theosophical Society, lies at that very point. H. P. B. and W. Q. Judge cannot be separated. They came together, they worked together, and they are together. Understanding this—that there was no link missing in the chain of those who worked in the Cause—constitutes the door that opens avenues of knowledge to those who seek. To imagine that knowledge can come in any other way than through the regularly developed channels is to make the greatest mistake. In that chain of being reaching from the very highest down to us no link can be missed; we cannot pass over the link immediately above us; that link must be understood before we can pass to a still higher one. So, while the philosophy recorded has been given out, its ideas spread throughout the world by different societies, each member needs to answer for himself the question—does he really *know* the truth of the philosophy—is he able to see from the heart out—does he know the straight line of communication, or is he merely following statements and claims made? The door for the Westerners is through William Q. Judge, just as the door for the world was through H. P. B. Those who fail in that recognition must fail in obtaining the benefits that flow from the great communication.

Let down like a dragnet into the world, the Theosophical Society first caught many different human beings—a small lot of humanity who were tried out in their various separate ways and directions with results that we have seen. Among them were some of vast

ability and some who had vanity and the desire to lead; through them the great Movement came to be almost a by-word among the most intellectual of people, and instead of attracting the brightest minds, it attracted those who were credulous, who were unable to perceive a right basis or follow it. The old faults of their education were present, and there were none strong enough or wise enough to point out the true path for them. They followed the line of popes and priests and prelates and successors of kings, not seeing that *knowledge* cannot be passed on from one to another; that the way to knowledge may be pointed out and that those who follow the pointing should be very humble, instead of vain.

These phases still persist, but the hour struck for a truer formation. And do not imagine for a moment that that which is now was not foreseen. It was. Every single dissension that arose among those following the Theosophical Movement was known in advance; everything that exists Theosophically to-day was known in advance; the very step taken by this voluntary association of students was known in advance; long before the hour struck for that work to be done, the true path had been laid out. That the line is straight is possible for any student whatever to see for himself, for there is always the recorded history of the Movement in black on white, by those who worked in it, to check by.

There is, and there must be, a true path and a right direction. Can we imagine that the great Masters of Wisdom with all Their knowledge made a mistake in selecting those who were to represent Their ideas in the world? To imagine that is to doubt Their wisdom. Can we think that any better instruments were available? If we understand the power of the Masters, we would know that any instrument chosen by Them would carry out to the ultimate whatever mission to the world it was entrusted with, and in that carrying out, there would be no false notes, no mistakes possible. The test of William Q. Judge is in the examination of his mission; the proof is in our own use of what he gave us.

Would it be strange to think that he is still working with us? Would it be strange to think that H. P. B., as we knew her, is still working? That same great power is working; but for what? To create a great association? a following for some person? No; to draw a true line for those who are able to see at all; to keep the standard of Theosophy, pure and simple, undiluted, uncontaminated; to carry it *through* to the coming of the Great Messenger in 1975. For, whoever says to the contrary, the statement of H. P. B. and William Q. Judge was that no Masters will come to the West, nor send anyone, until that year. And, do we not know, that if it is our wish, we will come again into that work when the hour strikes for that Messenger? It is the power of our thoughts and the effects of our efforts which bring us into incarnation at any time. If we are ignorant, careless, ungrateful, selfish, we are swept into that condition which befits our power and action; but, if our power lies

in a right perception and a right application of what we perceive—right action, we can come back when They come back. We can take ourselves to Them through our thought and effort; by perceiving what the work was; what the nature of those Beings, and following faithfully the lines that They laid down. But take no one's word for it; take only the records They have left.

The welfare of humanity is at stake. This great country, free as it is, will not long remain calm. We have seen in Europe the effects of long centuries of wrong thought and action, but in our own new country is the same selfishness; the same ideas prevail, even if not the same conditions, and the same ideas will bring about the same results. We have not the elements of solidarity here, nor a true philosophy that will aid us in rectifying the conditions that must result from a false basis. Yet there are an increasing number of good and sincere, true men and women, who desire to do the best for their fellowmen, who desire to know all that may be known; by them the horrors of the future may be mitigated. It was said of Sodom and Gomorrah, if there were only a few true men and women the city might be saved; and so, if there are only comparatively a few strong earnest men and women who see the true line for this civilization, who see the true purpose of the Masters, much that must come will be easier for our people. The salvation of this country is in the hands of those who listen, and *do*. On those who listen and do not do, or fail to do that which they see ought to be done, lies the gravest responsibility.

In William Q. Judge we had a true man—the kindest-hearted being that ever lived, patient, forgiving, strong, courageous, and with the wisdom of the serpent, the harmlessness of the dove. From my own point of view, I have never, never met such an one before. It is because of the memory of his sojourn among us in a mortal body that this meeting has been held; and that, by some who know just what he was, it is desired others may know, and others may take up the work which he laid down, adding their force to the great end of benefit to their fellowmen. He lived for that. He works for that. Let us all do likewise. And, if we do, in a happier time and a higher civilization we shall know what our first step led to, rejoicing in that which it made possible. Such a civilization could have been here before, if men had opened their hearts to the Masters. Work for that. All true Theosophists work for that. They care nothing for their own progress, nor for any reward for themselves. To see their fellowmen in better case, with better understanding, better results, a higher civilization, more rapid progress—gives them all the reward they seek.

If the passing of William Q. Judge shall help us to emulate his example, much will be done for ourselves, and the world.

# FREE EVEN IN LIFE

## I

Ceasing to feed the imagination on things not Self, full of darkness, causing sorrow, bend the imagination on the Self, whose form is bliss, the cause of freedom.

By the learned it has been perceived that the thing attributed has no existence apart from the substance. The distinction comes to life through delusion.

This distinction has its root in imagining; when imagining ceases it is no more. Therefore bring imagining to rest in the higher Self whose form is concealed.

Through intending the inner mind to it, gain vision of the Self, in its own form, the partless sovereignty. Sever thy bonds that are stained with the stain of life, and effortfully make thy manhood fruitful.

When mind-images arise not in the presence of sensual things, this is the limit of purity; when the personal idea does not arise, this is the limit of illumination.

He who with thought dissolved is yet awake, though free from the bondage of waking life, whose illumination is free from impure mind-images, he, verily, is called free even in life.

When the activity of the imagination comes to rest in the higher Self the Eternal that wavers not, then no more wavering is seen, and vain words only remain.

He whose thought is free from outward objects, through standing ever in the nature of the Eternal, who is as lightly concerned with the enjoyment of sensual things followed by others as a sleeping child, looking on this world as a land beheld in dream, when consciousness comes back, enjoying the fruit of endless holy deeds, he is rich and worthy of honor in the world.

Kill out desire that springs up through thought of self in the body formed of darkness, then violent passion in the formal body woven of the breath. Knowing the Self whose fame is sung in the hymns, who is eternal and formed of bliss, stand in the being of the Eternal.

Firmly realizing selfhood in that, abandoning selfhood in the selfish personality, stand towards it as a disinterested onlooker stands towards the fragments of a broken vase.

As long as the son of man enjoys this body of death, he is impure; from the enemies arises the weariness that dwells in birth and death and sickness. When he knows the pure Self of benign form, immovable, then he is free from these.

The body is strung on the thread of works already done, and is impure. Whether it goes forward or stands, the knower of reality regards it not again, for his life is dissolved in the Eternal, the Self of bliss.

He who even while this body exists, regards it as a shadow, who has no sense of personality or possessions—these are the marks of him who is free in life.

The mighty soul no more regards this body, seen to be but the shadow of the man, come into being as his reflection, through his entering into the results of his works.

The belief in the world is built up of unreality. In the one substance, changeless, formless, undifferentiated, what separateness can exist?

This duality is mere glamour, for the supreme reality is not twofold; thus the scripture says, and it is directly experienced in dreamlessness.

In soul-vision the wise man perceives in his heart the unfading, undying reality, which by its own being can know no setting, like the shimmering water of the ocean, bearing no name, where quality and change have sunk to rest, eternal, peaceful, one.

## II

If the heart's knot of unwisdom be destroyed without reminder, how could sensual things cause continuance in unreality, in him who has no desire?

When all delusive qualities attributed to the Self are put away, the Self is the supreme eternal, perfect, secondless, changeless.

This is the Self luminous, witness of all, ever shining through the veil of the soul; making thy one aim this Self, that is the contrary of all things unreal, realize it by identification with its partless nature.

All disguises beginning with the Evolver and ending with a law are mirage only; therefore let him behold his own perfect Self, standing in the Self's oneness.

Just as wave and foam, eddy and bubble are in their nature water; so, from the body to the personality, all is consciousness, the pure essence of consciousness.

For this world no longer is, whether past, present, or to come, after awakening to the supreme reality, in the real Self, the Eternal, from all wavering free. The snake seen in the rope exists not, nor even a drop of water in the desert mirage, where the deer thirsts.

Like the ether, free from darkness, free from wavering, free from change; having neither a within nor a without, having no other than it, having no second, is the Self, the supreme Eternal: what else is there is to be known.

What more is there to be said? The Eternal, the Life, the Self is seen under many forms; all in this world is the Eternal, the secondless Eternal. The scripture says: "I am the Eternal," knowing this clearly, those whose minds are awakened, who have abandoned the outward, becoming the Eternal, dwell in the Self, which is extending consciousness and bliss. This verily, is sure.

—From "*The Crest Jewel of Wisdom*."

## THE SPIRIT IN THE BODY\*

For Spirit, when invested with matter or *prakriti*, enceth the qualities which proceed from *prakriti*; its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul.

—Bhagavad-Gita, Chapter XIII.

“**O**LD WARRIOR” is true as regards the Self, and also as regards the real inner evolved man. He is a fighter in *lawful* warfare, and is only hindered by ineffectual accoutrement, and lack of co-operation; so it applies to you and all of us who are fighting in lawful warfare. This warfare is against the causes of sin, sorrow and suffering.

“The Self *acts only* through the creatures.” It needs bodies or vehicles. The units give adhesion, which then become cohesion—unity on *all* planes.

The U. L. T. would go along all right as long as there would be some one individual who knew the right lines and would keep them. If the Lodge centers spread by being taken up by people not trained at all in the right line of thought and study, they could very easily go wide of the intention and lead others wrong. Therefore, while there is no constraint, there will be a point from which right direction can be obtained, and advice given as to methods and kind of study. This has to be provided for, even if it is not the ideal condition. The latter, of course, could only exist with ideal minds, and we are not dealing with such. “To perish doomed is he, who out of fear of Mara refrains from helping man, lest he should act for self,” says the Voice, so we need not fear doing whatever has to be done to meet the circumstances of the case and time. H. P. B. found it necessary to lay down the lines along which the psychical currents might flow from the Lodge. In like manner, we in a smaller way, have to provide lines of thought and influence along which may flow the spirit and genius of that which we have undertaken. Our associate cards provide the means of individual adhesion to the principles. As said, they are a form of pledge, and on individual honor. The sum of individual adhesions make the cohesive body.

The “holding power” is the power to hold things together with a definite end in view; statements of that end are contained in our declaration; the power grows as does the conviction of the reality of our endeavor and the soundness of the principles we promulgate. Centripetal foci.

The motto of U.L.T. is “There is no religion higher than Truth.” Truth alone can be authority; it demands nothing from anyone but invites close examination. Falsehood disagrees with falsehood as well as with Truth; Truth disagrees with falsehood, but agrees with itself. As in an authoritative claim that a certain metal is gold,

\*From the letters of Robert Crosbie, here published for the first time.—EDITORS.

the test does not lie in the authority, but in the test of the metal. One who has gold and has proved it to be so, has a right to say so, but he does not exact belief in his authority; he presents his gold for testing. This is the kind of authority you will find in Theosophy.

Well, must stop now and call this today's letter. Good luck to you and all the other good things.

As Ever —.

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## EAST INDIAN MUSIC

The question you submit, "Why is East Indian Music of a higher, purer nature than the music of other countries," admits the higher and purer nature, and seeks to know the reason for it.

I think that the reason is to be found in the fact that Religion itself had its origin in the East, so far as this humanity is concerned, and that it has remained as originally recorded by the ancient sages; notwithstanding the other fact that portions of the ancient records have been used as bases for numberless sects. When we realize that the fundamental teachings of the East were based upon knowledge gained by highly evolved beings, and that this great knowledge necessarily points the way to a higher and purer life, it follows that specific applications of this knowledge would be made in every department of human expression. Both speech and music are based upon feeling; all beings "feel," but there is a wide difference in the ideas upon which feeling is based. A Religion which teaches original sin, Separateness and irresponsibility, would inevitably bring about in the minds of its adherents, correspondential feelings and expressions; whereas in a Religion which teaches Non-separateness, unselfishness and service, speech, music and all expressions of life would flow from the feeling which those qualities engender. It is the ideas upon which the faith of beings is fixed, that makes all the differences in human expressions.

While the West is beginning to recognize in ancient East Indian music ennobling qualities, the full beauty and meaning of it will not be grasped until the West first recognizes, adopts, and applies the principles of the Ancient Wisdom-Religion. It has yet to be understood by Western minds, that the Sanscrit language is a scientific one, wherein every letter has its value and meaning, and every word is a "nature picture," bringing before the reader or hearer who understands the language, the essential nature of that for which the word stands. If then, Sanscrit is so scientific and expressive, what may not be predicted of ancient East Indian Music, when it is better understood. The higher the ideals, the higher and purer will be thought, speech, actions and expressions of every kind.

R. C.



# THE THEOSOPHICAL MOVEMENT\*

## CHAPTER XXV

**I**T will be recalled that an urgent invitation had been extended to Mrs. Besant to visit India in the fall of 1891, following the death of H. P. B. This visit was canceled, ostensibly because of the ill-health of Mrs. Besant due to prolonged strain and over-work; actually on account of the charges made to her against the moral character of Col. Olcott, because of which she came to the United States to place them before Mr. Judge. This was her second visit to America, her first being in the spring preceding to attend the Convention of the American Section as the bearer of H. P. B.'s last Message to the American Theosophists.

In the early fall of 1892 the invitation to visit India was again extended to Mrs. Besant. Col. Olcott, Bertram Keightley and others, Hindu as well as English officials and prominent members of the Indian Section, wrote her frequently on the need for her presence there, and the fund to pay her expenses, started in 1891, was largely increased by voluntary contributions. Mrs. Besant consulted Mr. Judge, who advised against her going and, instead, recommended that she visit the United States on an extended lecturing tour. Mrs. Besant accepted his advice and the Indian members were satisfied, for the time being, by arrangements made to send to the Adyar headquarters two of the English workers connected with the "household" at Avenue Road. Sidney V. Edge and Walter R. Old were accordingly "loaned" to the Indian headquarters where they went late in 1892, the one becoming assistant secretary there and the other taking the place of Bertram Keightley who arranged to return to England early in 1893. Both Mr. Edge and Mr. Old entered at once into the work of the Indian Section and the affairs at Headquarters, and were active contributors to the pages of the "Theosophist;" becoming, in short, diligent and satisfactory aides to Col. Olcott in his multifarious duties and activities. Mr. Keightley assigned as his reason for returning to England the advanced age and precarious health of his mother, to whom he was much attached. This was true; but as in many similar cases the announced occasion was not the compelling reason—as we shall see.

Mrs. Besant arrived in New York on November 30, 1892. From then until her departure at the end of February, 1893, she was incessantly engaged in public lectures, in addresses public and private to the various American Branches and the Groups of the Esoteric Section, in receptions, conferences, interviews and correspondence which brought her the acquaintance and esteem of practically every Theosophist in the United States. The general arrangements for her tour had been carefully planned by Mr. Judge, but in every local centre the resident members looked after the

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\*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

details of her visit with such attention and assiduity that her mission before the public was an overwhelming success, while, amongst the Theosophists themselves, her progress was a continuous ovation. She visited, with the exception of the South, every large centre in the United States, east and west. The largest halls and theatres were packed to capacity with attentive and respectful audiences. The press throughout the country was filled with interviews and articles descriptive of her remarkable history, her oratorical ability, her personal characteristics, her pre-eminence in the theosophical world, her presumed occult attainments and powers. A great outburst of curiosity and interest in her and her doctrines preceded and followed her wherever she went.

On her return to England she published, under the title "Speeding the Message," an account in "Lucifer" for April of her American trip. In the editorial section—"On the Watch-Tower"—she commented on the lessons gained on her American trip in these words:

"Elsewhere in these pages I have given a brief account of my American tour, but I want to place on record here my testimony to the splendid work done in America by the Vice-President of our Society, the General Secretary of the Section, WILLIAM Q. JUDGE. H. P. B. knew well what she was doing when she chose that strong quiet man to be her second self in America, to inspire all the workers there with the spirit of his intense devotion and unconquerable courage. In him is the rare conjunction of the business qualities of the skilful organizer, and the mystical insight of the Occultist—a combination, I often think, painful enough to its possessor with the shock of the two currents tossing the physical life into turbulence, but priceless in its utility to the movement. For he guides it with the strong hand of the practical leader, thus gaining for it the respect of the outer world; while he is its life and heart in the region where lie hidden the real sources of its energy. For out of the inner belief of members of the T. S. in the reality of spiritual forces springs the activity seen by the outer world, and our Brother's unshakable faith in the MASTERS and in Their care for the movement is a constant encouragement and inspiration to all who work with him."

Immediately following Mrs. Besant's tour the annual Convention of the American Section was held in New York at the end of April, 1893. Fifty-five Branches were represented by Delegates or proxies and an unusually large number of visiting members attended the sessions. Bertram Keightley attended the Convention and read letters of greeting from the Indian and European Sections. Numerous other messages were received from abroad, amongst them an official letter from the President-Founder—his first to a Convention of the American Section. This letter is important as showing the position assumed by him and the means taken to express his personal views. We quote the letter in full:

THE THEOSOPHICAL SOCIETY  
PRESIDENT'S OFFICE,

ADYAR, MADRAS, 23 MARCH, 1893.

*The Delegates of the American Section in Convention Assembled:*  
BRETHREN:

During the past year you have been giving abundant proofs of

the tireless zeal with which you have pursued the work of our Society. The results prove the truth of the oft-repeated statment of our MASTERS that their help is always given to the earnest and unselfish worker. We have but one danger to dread and guard against. This is the subordination of general principles to hero-worship, or admiration of personalities. I shall not excuse myself for frequent recurrence to this theme, for I am convinced that, if the Society should ever disintegrate, this will be the cause. The MASTERS wrote in *Isis* that "men and parties, sects and schools are but the mere ephemera of the World's day"; and, following the precedent of their great recognized exemplar, Buddha Sakyamuni, they taught me to believe *nothing* upon authority, whether of a living or a dead person. I pray you to keep this ever in mind; and when I am dead and gone to recollect that the admission of the microbe of dogmatism into our Society will be the beginning of its last and fatal sickness.

Wishing you for the coming year a continuance of prosperity, and expressing a hope that I may sometime personally attend a Session of your Convention, I am fraternally and affectionately yours,

H. S. OLCOTT,  
*President Theosophical Society.*

This was the second formal pronouncement by the President-Founder with all the authority of his official sanction, ostensibly to warn the members of the Society against dogmatism, authority, and hero-worship; actually, to reduce H. P. B. to the level of a dead person in place of a still potent and vital factor as the Teacher of Theosophy. His first attempt in this direction was the Adyar Presidential Address at the close of 1891, from which we have quoted. This had been followed by his "Old Diary Leaves," and a continuous active propagandum in his official as well as personal correspondence and speech. He had ignored the repeated articles of Mr. Judge and Mrs. Besant in the "Path" and "Lucifer" upholding the entire neutrality of the Society on all matters of opinion, the perfect freedom everywhere accorded in America and Europe for the fullest expression of the most contradictory views, not only as regards H. P. B., and her status in the Movement, but upon all other subjects as well. What he could not endure was that anyone should choose to regard H. P. B. as a Teacher *par excellence*, should dare publicly to express such an opinion, should act upon it. His voice was never at any time raised against those who belittled her; he never called attention to the fact that it was H. P. B. herself who had warned first, foremost and insistently against "popery" in any guise, and herself set the constant example of rejecting homage of any kind. Nor did he ever inform the members that no one was for an instant tolerated at Adyar or in India who did not implicitly obey himself in all things, while both England and America were notable throughout for constant conflicts of opinion amongst workers. It seems never to have occurred to him that he had himself from the very beginning been the very one and the only one of prominence who had claimed and exercised arbitrary and complete authority, who had fought consistently against any semblance of genuine democracy even in the government of the Society. "Councils" appointed by himself

and changeable at his will, "constitutions," "by-laws," "Executive Orders," and so on, all emanating from himself, all expressive of his own ideas and importance, were the continuous and glaring signs of his own violation of the spirit of the Movement and the Society. Over and over his official utterances no less than his actual practices proclaimed his firm conviction that the Society needed a "ruler," and himself that ruler "chosen" to rule by the Masters. Though he denied the validity of H. P. B.'s writings and rejected their authenticity when they or she came in conflict with his own ideas and desires, he did not hesitate to quote them as Masters' words when they could be bent to his own ends. Thus, in the letter just quoted, he says: "*The Masters wrote in 'Isis.'*" (So far as he and the members were concerned, it was *H. P. B. who wrote in "Isis."* Quite true he had H. P. B.'s word (as a matter of fact and not of "authority") that *all* she wrote was Masters' teaching, *all* she did was Masters' will, and equally true that her statements were confirmed to him and to others by direct Messages to them from those very Masters Themselves, but all this was mere testimony; testimony which he was quite as ready to reject when it suited him as to quote when he could make use of it. But when Judge or any other, convinced that H. P. B. was Masters' "*direct Agent*" and her writings *Their* Teachings and Instructions, *followed* her teaching and example, even against the "executive notices" of the "President-Founder" and his proclaimed opinions, they were of necessity guilty of the "unpardonable sin" and were injecting dogmatism and hero-worship into the Society. When they declared as their view that the Society existed for the sake of Theosophy and that the Teacher was more important than the "king," then, equally of necessity, it could only appear to Col. Olcott as treason against the Society and a violation of its "neutrality."

The *Report* of the American Section's Convention contained Col. Olcott's letter in full, as also the Letter of the Indian Section read by Bertram Keightley and signed by him as General Secretary of the Indian Section. It contains a sentence which the reader should compare with quotations from Mr. R. Harte's earlier articles in the "*Theosophist*," written prior to the formation of the Exoteric Section, when Col. Olcott was in the throes of his battle with H. P. B. Mr. Keightley says:

"We look hopefully forward to a time when the headquarters of the whole Society will in reality be its living heart and centre, sending out vitalizing spiritual influences, knowledge, and guidance to all its parts, as was the case when our revered teacher, H. P. B. resided there."

The same *Report* contains also some remarks of Mr. Judge as General Secretary of the American Section, which it cannot be doubted were written in view of the letter of Col. Olcott as President and of Mr. Keightley as General Secretary of the Indian

Section. They were intended to make clear the perfect freedom and right of *individual* expression of opinion, no matter what or by whom, as opposed to *official* declarations, vesting with the sanction of office and authority any personal views of any kind. Speaking of the disposition of the American portion of the ashes of H. P. B. he says:

"While all intelligent Theosophists would discountenance any semblance of homage to relics, still more of miracle-working shrines, none but the unintelligent would object to respectful care of the remains of so eminent a person, even an Adept, as was H. P. B."

And on the subject of a "funeral service for Theosophists," devised by the Rev. W. E. Copeland, which was issued 'with a prefatory paragraph signed "PACIFIC COAST COMMITTEE T(heosophical) W(ork)," Mr. Judge asks the Convention to ratify his action in disavowing and disapproving such quasi-official endorsement as "unwise and contrary to the spirit of our policy in general." With this for a text he goes on to say:

"I hold that no officer or committee of the T. S. should appear in print as publisher or approver of any general treatises, doctrinal expositions, or other controversial matter, and that they should confine their official names to diplomas, charters, blanks, general information about T. S., and the like. *Following this policy I have never placed on my private publications my official title nor the office title, as I insist that if we follow any other policy we cannot keep the Society out of dogmatism or out of a reputation for dogmatizing. Every member has perfect freedom to issue over his individual name what books or publications he deems proper, and that I have long exercised, but I have no right in any way, however slight, to attach the T. S. to any publication which gives private views on Theosophy.*"

The American Convention was followed by the Convention of the British and European Section in July, 1893. Mr. Judge attended as delegate from the American Section and was chosen as Chairman of the Convention. In his closing address to the assembled delegates and visitors he recurred to the subjects of government and dogmatism. His remarks in full were published in THEOSOPHY for July, 1921. We quote here some of his salient sentences:

"... The Society grew, members increased, work spread, the organization embraced the earth. Now was this growth due to a constitution and red tape? No; it was all because of the work of earnest men and women who worked for an ideal. Red tape, and votes, and laws to preserve votes, or to apportion them, are useless for any purpose if they are such as to hamper effort. Bind your soul about with red tape, and like the enwrapped mummy it will be incapable of movement.

"If you will regard its history in Europe, you will see that it came to its high point of energy without votes, without rules, supported and sustained by unselfish effort. Was it H. P. B. alone who made it grow here? No, for she alone could do nothing. She had to have around her those who would work unselfishly. . . .

"The next point I would like you to consider is that of dogmatism. A great deal has been said about the fear of a dogmatic tendency and of the actual existence among us of dogmatism. This I consider to be all wrong and not sustainable by facts. The best way for you to produce dogmatism is by continually fearing and talking about it, by waving about the charge of dogmatism on every occasion. In that way you will soon create it out of almost nothing.

"What is dogmatism? To my mind, it is the assertion of a tenet that others must accept. Is that what we do as a body? I think not. Certainly I do not do it. In my opinion, oft declared, anyone who asserts in our Society that one must believe this or that theory or philosophy is no Theosophist, but an intolerant bigot.

"But those who have spoken of dogmatism have mistaken energy, force, personal conviction and loyalty to personal teachers and ideals for dogmatism. Such are not dogmatism. One has a perfect right to have a settled conviction, to present it forcibly, to sustain it with every argument, without being any the less a good member of the Society. Are we to be flabby because we are members of an unsectarian body, and are we to refuse to have convictions merely because no one in the Society may compel another to agree with him? Surely not. My friends, instead of being afraid of a future dogmatism of which there is no real sign now, we should fear that it may be produced by an unreasonable idea that the assertions of your own convictions may bring it about. I feel quite sure that those who accuse us of dogmatism have no fixed ideal of their own. . . .

"Too many have failed to make brotherhood a real thing in their life, leaving it merely as a motto on their shield. Our brotherhood must naturally include men and women of very various characters, each with different views of nature, having personal characteristics which may or may not grate on others, as the case may be. The first step, then, to take is to accept and tolerate personally all your fellows. In no other way can we begin to approach the realization of the great ideal. The absence of this acceptance of others is a moral defect. It leads to suspicion, and suspicion ruptures our union. In an assembly where harmony is absent, and brotherhood is not, the labors of those assembled are made almost nil, for an almost impenetrable cloud rolls out and covers the mental plane of all present. But let harmony return, and then the collective mind of all becomes the property of each, sending down into the mind of everyone a benediction which is full of knowledge."

Nor was Mrs. Besant in any way behind in affirming the full freedom of expression in the Society, or the declaration of her own convictions on questions of teaching and of policy. Thus in "Lucifer" for May, 1893, she published a paper by Mr. W. F. Kirby on "French Spiritism." In his paper Mr. Kirby states: "the doctrines of Reincarnation and Karma, though now justly regarded by all Theosophists as of paramount importance . . . were not openly propounded by the Society until the publication of Mr. Sinnett's *Esoteric Buddhism* in 1883." To this statement Mrs. Besant appends an editorial note, reading as follows:

"Our friend, Mr. Kirby, has perhaps forgotten that the *Theosophist* was first published in 1879 and *Isis Unveiled* in 1876 [this should be 1877]. We should also remember that the doctrines of Karma and Reincarnation are not propounded by the Theosophical Society, but only by those of its members who believe in the Esoteric Philosophy or some other system of Philosophy or Re-

ligion in which these doctrines are taught. The T. S. has three objects, but no doctrines. We may perhaps wisely add that the presentation of Theosophical teachings by any writer is not authoritative. We should certainly take objection to the statement as to Devachan in this article.—Eds."

Again, in the same number, in reviewing Mr. W. Scott-Elliott's paper in the "London Lodge Transaction" to which we have referred, on the "Evolution of Humanity," "Lucifer" says: "We must take exception to the phrase in its second paragraph that it is to be 'regarded as an authoritative statement.' Authoritative, it may be, to those who accept the authority on which it is based—what this is, is nowhere stated—but not authoritative so far as the T. S. is concerned. . . . We notice that Mr. Scott-Elliott agrees with Mr. Sinnett . . . Those who follow the teachings of the *Secret Doctrine* will, of course, dissent . . ."

In the "Watch-Tower" of the August, 1893, "Lucifer" Mrs. Besant editorially reiterates her own convictions as follows:

"The keynote of the work for each of us is that of devotion to the MASTERS, as the great Servants of Humanity. . . Here again the influence of H. P. B. makes itself strongly felt; for she trained us to look on this work as theirs . . . And as, since she left us, the signs that some of us had learned to recognize as from Them continued to occur, and we found the communication was not broken, but remained open to us just to the extent that each was able to take advantage of it, our knowledge of Them has been a living and a growing knowledge . . .

"Nor do I fear to thus frankly state the fact of my knowledge of the existence of MASTERS . . . From observations made in Europe and America of the many societies I have visited, I am able to say that just in so far as the MASTERS are recognized as 'Facts and Ideals' by the members, so far also are the societies progressive and influential. While carefully guarding the Theosophical Society as a whole, and each of its branches, from erecting belief in the MASTERS into a dogma which members must tacitly, if not openly, accept, every member who does believe in Them should be ready to say so if challenged, and should never shrink from saying that he carries on his work on lines that he thinks They approve."

Next, Mrs. Besant goes on to discuss the proper attitude to hold when issues are raised, whether of teaching or policy, on which different or contradictory views are held. It is of such major importance as setting forth the practice and principles of H. P. B. and Mr. Judge—practice and principles with which Mrs. Besant was then in full sympathy—that we reproduce it in full:

"It may be as well to remind the readers of LUCIFER that one of the lines laid down by H. P. B. for the conduct of this magazine—and she would not have adopted and carried on a policy in antagonism to the wish of her MASTER—was the admission to its pages of articles with which she totally or partially disagreed, where the articles raised questions bearing on Theosophical teachings or interests. Her statement is worth reproducing:

"Free discussion, temperate, candid, undefiled by personalities and animosity, is, we think, the most efficacious means of getting rid of error and bringing out the underlying truth. . . . Keeping strictly in its editorials, and in articles by

its individual editors, to the spirit and teachings of pure Theosophy, it (LUCIFER) nevertheless frequently gives room to articles and letters which diverge widely from the Esoteric teachings accepted by the editors, as also by the majority of Theosophists. Readers, therefore, who are accustomed to find in magazine and party publications only such opinions and arguments as the editor believes to be unmistakably orthodox—from his peculiar standpoint—must not condemn any article in LUCIFER with which they are not entirely in accord, or in which expressions are used that may be offensive from a sectarian or a prudish point of view, on the ground that such are unfitted for a Theosophical magazine. They should remember that precisely because LUCIFER is a Theosophical magazine, it opens its columns to writers whose views of life and things may not only slightly differ from its own, but even be diametrically opposed to the opinion of the editors.'

"This is the policy followed still by LUCIFER, and it should be understood that the publication of such articles, say, as those of Mr. Sinnett and of Mr. Sturdy in the present issue, by no means implies any agreement with the views put forward on the part of my colleague G. R. S. Mead or of myself."

The reference to the articles by Mr. Sinnett and Mr. Sturdy were, in the one case, to Mr. Sinnett's communication on "Esoteric Teaching" from which we have already quoted. In the other case Mrs. Besant was referring to an article on "Gurus and Chelas," in which Mr. Sturdy expressed very emphatically some views on the subject. Mr. Sturdy's article was manifestly inspired indirectly by the numerous claims and counterclaims circulating in the Society and the Esoteric School of "chelaship" and "messages from the Masters" made by or on behalf of various members. Directly, it was, we think, undoubtedly occasioned by a brief article with the same title, and bearing the signature, "A Hindu Chela," published in "Lucifer" for May preceding. Whatever the source or origin of the article by the "Hindu Chela," it is strictly true to the principles and conduct of the "Second Section," so far as those have ever been disclosed. In publishing Mr. Sturdy's article Mrs. Besant did not state that she had suppressed its three closing paragraphs, in which Mr. Sturdy, without naming any names, discloses his real animus in writing. Mr. Sturdy was a close follower of Col. Olcott and a great admirer of Mr. Sinnett and Mrs. Besant. It was well understood that his suppressed statements actually were aimed at Mr. Judge, and while Mrs. Besant had already begun to listen to hints and innuendos against the good faith of Mr. Judge, she was still publicly supporting him and his policies as before, equally in her eyes the policies of H. P. B. The student will do well to read, re-read and relate as closely as possible the stream of matter in the "Theosophist," "Lucifer" and the "Path" during the year 1893, if he is to discern the weaving of the meshes of the web of the fatal plot of 1894. We can but barely indicate some of the most significant of the knots that were being tied. First, then, let us turn to the "Theosophist" for October, 1893, in which Mr. Sturdy's article is reproduced in full, with an editorial note by



Col. Olcott as editor of the "Theosophist." Col. Olcott's note reads: "The three paragraphs within brackets having been expurgated by the editors of *Lucifer* for reasons of their own, and Mr. Sturdy regarding them as the pith of his argument, we print the whole article by his request and commend it to the attention of the reader. Ed. *Theos.*"

Mr. Sturdy's expurgated paragraphs read as follows:

"Of concrete things and persons we need concrete proofs. Of concrete letters and messages from living men, we need concrete evidence; not metaphysical or mere argumentative proof. Yet you can never *disprove* these claims. If I choose to send a letter in green, blue, or red or any other coloured ink or pencil and tell you I received it from a Mahatma for you, or merely say nothing and enclose it in a letter to you; you may be very much astonished, but you can prove no lie or forgery against me. If you are wise you will act as if you had never received it; unless indeed you make a mental note or two against me; one of folly for my having done such a thing and given no proofs, and another of watchfulness as to my character generally.

"Nor does it seem probable that the Mahatmas, who, as we know, teach no dogmas, but always act by the amount of understanding an individual has, would encourage a system of mere statement and claim without accompanying proof; for this would be to lay the seeds in men's hearts of a faith in the statements of other men quite outside their experience and quite unsupported, men whose hearts they had not fathomed. This would lead back to all the evils of the past, not forward into light and knowledge.

"All such is glamour: there is no false mystery in chelaship; all nonsense about 'developing intuition' is merely making excuses for what cannot be proven and is about the same in the end as the Christian 'faith.' Let a man go on his path acting sternly by what he *knows*, not by what he is asked or persuaded to believe. Let him act by no directions which may be merely the thoughts of others no wiser than himself. How does he know? He does not know. Then let him be quite clear and straightforward in this, that he does not know."

In "Lucifer" for October, 1893, Mrs. Besant writes over her signature an article in reference to "Gurus and Chelas" and takes a strong stand against the logic and spirit of Mr. Sturdy's article. A brief quotation will disclose her position on what she calls the "fundamental difference" between Mr. Sturdy's views and her own:

"Is the most sacred and sublime of all human relationships nothing more than an intellectual bond, entered into with questions that appear to make the initial stage one of mutual suspicion, to be slowly removed by prolonged knowledge of each other in physical life? Not so have I been taught, little as I know of these high matters, and the process described by Bro. Sturdy is the complete reversal of all that I have heard as to the methods of the school to which I was introduced by H. P. B."

Mr. Sturdy, it will be remembered, was himself not only a member of the Esoteric School but also had been one of the "E. S. T. Council" appointed by H. P. B., and had been present at the meeting at 19 Avenue Road on May 27, 1891, when the E. S. was reorgan-

ized immediately after the death of H. P. B. To understand the breach indicated by the "Gurus and Chelas" articles, these must be related not only to all the matters we have been discussing, but in particular to an existing situation and a series of events which were due to it, which we have so far but barely hinted at, so that students might more readily grasp the connection when it required consideration. Let us first treat of the events themselves, and then go into the situation which gave rise to them.

We have earlier mentioned that at the meeting of the E. S. Council on May 27, 1891, all that transpired, with one exception, was covered in the circular of the same date sent to all members of the Esoteric School. That omitted matter was a message from one of the Masters received during the deliberations, and by Mrs. Besant read to those present. We shall recur to this subject again, so that it is sufficient here to speak of the fact. This meeting was under the pledge of secrecy, as was the circular sent to the E.S. members. Immediately following this, and while Mr. Judge was still in England, following H. P. B.'s death, the "Path" for August, 1891, edited during Mr. Judge's absence by "Jasper Niemand" (Mrs. Archibald Keightley, or Julia Campbell Ver Planck, as her name was then), began with a powerful article on "A Theosophical Education." This article was headed with a message from one of the Masters, and was signed by Jasper Niemand. It should be remembered that at that time no one knew who "Jasper Niemand" was except Mr. Judge and Mrs. Ver Planck herself. The article went on to say that the "message" had been received by a "student theosophist" *since* H. P. B.'s death, that the message was from H. P. B.'s Master and was "attested by His *real* signature and seal." We have italicized the word "real" because we shall later have to return to the subject. By some it was thought that "Jasper Niemand" was a pseudonym for a "Hindu Chela," by others that of some Western "Occultist," and by many others that "Jasper Niemand" was none other than Mr. Judge himself.

Following this, on August 30, 1891, Mrs. Besant, in St. James' Hall, London, made a farewell address to the Secularists with whom she had worked for so many years prior to her becoming a Theosophist. The great hall was packed with her old co-workers. Her lengthy address was entitled "1875-1891: a Fragment of Autobiography." Near the close of this address she pledged her word, her senses, her sanity and her honor that "*since* Madame Blavatsky left, *I have had letters in the same writing and from the same person,*" i.e., from the "Mahatma" from whom the "messages" transmitted by H. P. B. during her life-time had been believed by Theosophists to emanate.

Naturally, these two public proclamations, the anonymous one in the "Path" and the other the solemn personal affirmation of Mrs. Besant, both of them direct, sweeping and unqualified, aroused a furore in the world and particularly amongst Theosophists. Be-

cause of Mrs. Besant's statement it was inevitably inferred that she herself was in "communication with the Masters" and this inference was strengthened by the fact that she made no denial, and by her subsequent statements to various newspaper interviewers, and by other direct statements similar to the one in "Lucifer" for August, 1893, from which we have quoted in the present chapter. In fact no one, we think, reading Mrs. Besant's various statements during the three years following H. P. B.'s death, and granting her sanity and honesty, could do other than infer that she spoke from direct, immediate personal knowledge and experience of her own, and not from hearsay, inference, or dependence on anyone else's assumed powers and knowledge. These affirmations, coupled with her great reputation and towering place in the theosophical world, caused numbers of Theosophists throughout the world to look to her, her writings and her example, as the sure guide to follow. In the Esoteric School the members considered her as little, if any, short of H. P. B.'s stature in the occult world, and this was particularly the case in England, Europe and Asia. Her influence, therefore, with the membership both of the Society at large and of the Esoteric School grew to be tremendous and surpassed that of any other living person, while in the world she was the propagandist who could command the most attention, the largest audiences, the greatest publicity in the press. Judge, declining the Presidency by securing the revocation of Olcott's resignation, writing in his magazine largely under pseudonyms, confining his official activities to the routine of a "General Secretary" of a Section, at all times avoided publicity to the utmost possible extent. He was unceasing in his devotion to the work of the School, to encouraging and inciting others, to the promotion of the First Object, and to the dissemination of *Theosophy*. Such publicity as befell him was due rather to the outspoken praise of Mrs. Besant and others, and to the attacks upon him, direct and indirect, for his vigilant efforts to keep the name, the fame and the writings of H. P. B. alive before the membership as their example and their guide, than to any necessity of his work or official position, which was at all times purely nominal, as had been the case with H. P. B. herself. And the student may be interested to know that from the year following the death of H. P. B. till his own passing in 1896, his was a sick and over-burdened body, as was H. P. B.'s after the fiery furnace of 1884-5. In fact, during the years 1893, '4, and '5, Mr. Judge was in such condition that he was for the most of the time able to speak but in whispers, and much of his work was done either in bed, or while traveling in search of physical relief.

Mrs. Besant's fame and reputation for "occultism," her continuous lectures, her vast and unceasing emission of writings, her capacity for continuous work under unending pressures, her confident surety of opinion and conviction in all things, made her every day more and more the real "leader" of the Society. She

overshadowed Olcott and Sinnett as she overshadowed Judge—with this difference: she was convinced that Judge had been the real colleague of H. P. B., and that the others were not only “lesser lights” in an occult sense than Judge, but that they had not been, and were not, true to Masters and H. P. B. as Judge was. Her support it was, chiefly, her looking to Judge for counsel and advice, that retained for him place and standing in the general membership outside America.

Olcott and Sinnett, both exceedingly tenacious of whatever opinions they held, and greatly enjoying the prestige which they had acquired, the one as “President-Founder,” and the other as the President of the “London Lodge” and writer of the most popular treatises on Theosophy, could but be affected by the rise of Mrs. Besant into the luminous zone of the theosophical firmament. Neither of them had been pleased, either with H. P. B. and her “interferences,” or with her partiality—as it must have seemed to them—toward the obscure and unpretentious young man upon whom Theosophy and the Society perforce had to depend in America. With the passing of H. P. B. it could but have seemed the natural and the appropriate thing for them to step, with proper expressions of regret and appreciation, into the place made vacant by the death of “the old lion of the Punjab.” But when Judge kept on speaking and writing of H. P. B. as though she were still living and still the surpassing factor and guide of the Movement, her writings the criterion by which to weigh and act, it was too much! Were they never to receive that recognition which was rightfully theirs? With Judge out of the way H. P. B. had been easier to deal with while she was alive; with Judge out of the way, it would be easy to deal with H. P. B. dead. But when Judge found in Mrs. Besant a supporter and defender, both of H. P. B. and himself, and their brief triumph seemed threatened, without a chance of viability, it was much too much! Hence the issues of “hero-worship,” of “dogmatism,” of the “neutrality of the T. S.”; hence “Old Diary Leaves”; hence the revived activities of the “London Lodge” with its “Transactions”; hence the swift coming to the surface of disharmony, disunion, charges and counter charges, claims and counterclaims.

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#### EXCERPTS—THE PATH.\*

Consciousness and recollection are not in the head alone, but are found in every atom, each in its own degree.—*Rock Cutting.*

The non-offending man is surrounded by a sphere that repels the evil others would do to him—even after many births.—*Book of Items.*

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\*These Extracts were printed by William Q. Judge in *The Path*, May, June, July, 1892. The title used is our own. (EDITORS THEOSOPHY.)

## “WHAT’S THE USE?”

**E**VERYTHING in Nature has its proper use, and, since Nature is only another word for embodied Consciousness, it must follow that every power, function or quality in Nature may be, and often is, misused. From what does this misuse proceed?

Universally speaking—from Ignorance; ignorance of the true source, constitution and law of action, or Karma. Practically speaking, ignorance, in man, is the concrete idea that things are other than they *are*; in other words, ignorance is misconception of Deity, of Law, of Nature, including ourselves. Ignorance is not a void, a blank, a negative state or condition. Nothing in the Universe is static; everything is in action continuously. Ignorance or misconception, then, in a practical sense, is a basis for action.

At every instant, in every relation of life, internal and external, we are acting, and acting either from the basis of knowledge or of misconception. All action is the expression of the knowledge or the misconception of the actor. Action is Intelligence manifested. No amount of action can ever fully express the intelligence behind it, but every action is either a true or a perverted energization of the Universal Mind, and leads to consequences in the way of accumulative repetitions affecting the whole of Nature for good or ill. Not the action, but the Source of it is therefore to be regarded: from what idea did it proceed; is that idea true, or due to some misconception?

“What’s the use?” is the continually recurring inward lament of the Soul of man, particularly of the student of the Occult when “things” are not according to his desires. This despondency and despair has its source in our fundamental misconceptions; concretely, in every case it means that we have come to a *cul-de-sac*—the blind end of the false path of misconception and action, whence we must either retrace painfully the false path we have hitherto followed with pleasure, thinking it would lead to some desired goal; retrace, or with one stroke of the “sword of spiritual knowledge” destroy it by reverting to the True—to those fundamental conceptions of Life and Duty which we *know* in our hearts to be Eternal and Immutable.

Let a man who is in the gulf of despair, the quicksands of terror, the morass of despondency, ask himself *What is the use* of employing our powers, faculties and qualities in creating, sustaining and maintaining these nightmares of the Soul? Let him turn his Siddhis, his Shaktis, his Powers, to creating, sustaining, maintaining the practice of the “Six Glorious Virtues.” There is in every man the power to awaken himself from any dream, any nightmare of consciousness, by the proper use of the same powers that produce our illusions and delusions.

# STUDIES

## INSTINCT—INTUITION—REASON

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

Instinct is the universal endowment of nature by the spirit of the Deity itself; reason, the slow development of our physical constitution, an evolution of our adult material brain. Instinct, as a divine spark, lurks in the unconscious nerve-center of the ascidian mollusk, and manifests itself at the first stage of action of its nervous system as what the physiologist terms the reflex action.

It exists in the lower classes of the acephalous animals as well as those that have distinct heads; it grows and develops according to the law of the double evolution, physically and spiritually; and entering upon its conscious stage of development and progress in the cephalous species already endowed with a sensorism and symmetrically-arranged ganglia, this reflex action, whether men of science term it *automatic*, as in the lowest species, or *instinctive*, as in the more complex organisms which act under the guidance of the sensorium and the stimulus originating in distinct sensation, is still one and the same thing.

The instinct of the animals, which act from the moment of their birth each in the confines prescribed to them by nature, and which know how, save in accident proceeding from a higher instinct than their own, to take care of themselves unerringly—this instinct may, for the sake of exact definition, be termed automatic; but it must have either within the animal which possesses it or *without*, something's or someone's *intelligence* to guide it.

This belief, instead of clashing with the doctrine of evolution and gradual development held by eminent men of our day, on the contrary simplifies and completes it. It can readily dispense with special creation for each species; for, where the first place must be allowed to formless spirit, form and material substance are of a secondary importance.

Each perfected species in the physical evolution only affords more scope to the directing intelligence to act within the improved nervous system. . . . Therefore whether this *instinctive* impulse was directly impressed upon the nervous system of the first

insect, or each species has gradually had it developed in itself by instinctively mimicking the acts of its like, as the more perfected doctrine of Herbert Spencer has it, is immaterial to the present subject. The question concerns *spiritual* evolution only.

The latent mentality, which, in the lower kingdoms, is recognized as semi-consciousness, consciousness, and instinct, is largely subdued in man.

Reason, the outgrowth of the physical brain, develops at the expense of instinct—the flickering reminiscence of a once divine omniscience—spirit. Nothing is more demonstrable than the proposition that the perfection of matter is reached at the expense of instinct. The zoophyte attached to the submarine rock, opening its mouth to attract the food that floats by shows, proportionately with its physical structure, more instinct than the whale. The ant, with its wonderful architectural, social, and political abilities, is inexpressibly higher in the scale than the subtle royal tiger watching its prey.

Instinct, according to the ancients, proceeded from the divine,—reason from the purely human. One (the instinct) is the product of the senses, a sagaciousness shared by the lower animals, even those which have no reason;—the other is the product of the reflective faculties, denoting judiciousness and human intellectuality. Therefore an animal devoid of reasoning powers has in its inherent instinct an unerring faculty which is but that spark of the Divine which lurks in every particle of inorganic matter—itsself materialized Spirit.

The child lacks reason, it being as yet latent in him; and meanwhile he is inferior to the animal as to instinct proper. He will burn or drown himself before he learns that fire and water destroy and are dangerous for him; while the kitten will avoid both instinctively. The little instinct the child possesses fades away as reason, step by step, develops itself.

Reason, the badge of sovereignty of physical man over all other physical organisms, is often put to shame by the instinct of an animal.

As his brain is more perfect than that of any other creature, its emanations must naturally produce the highest results of mental action; but reason avails only for the consideration of material things; it is incapable of helping its possessor to a knowledge of spirit. In losing instinct man loses his intuitional powers, which are the crown and ultima of instinct.

Reason is the clumsy weapon of the scientists—intuition the unerring guide of the seer. Instinct teaches plant and animal their seasons for the procreations of their species, and guides the dumb brute to find the appropriate remedy in the hour of sickness. Reason—the pride of man—fails to check the propensities of his matter, and brooks no restraint upon the unlimited gratification of his senses. Far from leading him to be his *own* physician, its subtle

sophistries lead him too often to his own destruction. Reason being a faculty of our physical brain, one which is justly defined as that of deducting inferences from premises, and being wholly dependent on the evidence of other senses, cannot be a quality pertaining to our divine spirit. The latter *knows*,—hence all reasoning which implies discussion and argument would be useless.

Like everything else which has its origin in the psychological mysteries, instinct has been too long neglected in the domain of science. "We see indicated the way to man to find relief for all his physical ailings," says Hippocrates. "It is the instinct of the earlier races, when cold reason had not as yet obscured man's inner vision. . . Its indication must never be disdained, for it is to instinct alone that we owe our first remedies." (See Cabanis: "Histoire de la Medecine.")

On one point our modern biologists are quite consistent: unable as yet to demonstrate the existence of a distinct individual soul in animals, they deny it in man. Reason has brought them to the brink of Tyndall's "impassable chasm" between mind and matter; instinct alone can teach them to bridge it. When in their despair of ever being able to fathom the mystery of life, they will have come to a dead stop, their instinct may reassert itself, and take them across the hitherto fathomless abyss.

Instantaneous and unerring cognition of an *omniscient* mind, instinct is in everything unlike the finite reason; and in the tentative progress of the latter the god-like nature of man is often utterly engulfed, whenever he shuts out from himself the divine light of intuition. The one crawls, the other flies; reason is the power of the man, intuition the prescience of the woman.

Every human being is born with the rudiment of the inner sense called *intuition*, which may be developed into what the Scotch know as "second sight." All the great philosophers who, like Plotinus, Porphyry, and Iamblichus employed this faculty, taught the doctrine. "There is a faculty of the human mind," writes Iamblichus, "which is superior to all which is born or begotten. Through it we are enabled to attain union with the superior intelligences, to become transported beyond the scenes of this world, and to partake the higher life and peculiar powers of the heavenly ones."

Plotinus, the pupil of the great Ammonius Saccus, the chief founder of the Neo-Platonic school, taught that human knowledge had three ascending steps: opinion, science, and *illumination*. He explained it by saying that "the means or instrument of opinion is sense, or perception; of science, dialects; of illumination, *intuition* (or divine instinct). To the last, *reason* is *subordinate*; it is absolute knowledge founded on the identification of the mind with the object known."

Were there no *inner sight* or intuition, the Jews would never have had their Bible, nor the Christians Jesus. What both Moses and Jesus gave to the world was the fruit of their intuition or illu-



mination. What their subsequent elders and teachers allowed the world to understand was—dogmatic misrepresentations, too often blasphemy.

The man who has conquered matter sufficiently to receive the direct light from his shining *Augoeides* feels truth intuitionally; he could not err in his judgment, notwithstanding all the sophisms suggested by cold reason, for he is ILLUMINATED. Hence prophecy, vaticination, and the so-called Divine inspiration are simply the effects of this illumination from above by our own immortal spirit.

To accept the Bible as a “revelation” and nail belief to a literal translation is worse than absurdity—it is a blasphemy against the majesty of the “Unseen.” If we had to judge of the Deity and the world of spirits by its human interpreters, now that philology proceeds with giant strides on the field of comparative religion, belief in God and the soul’s immortality could not stand the attacks of *reason* for one century more.

That which supports the faith of man in God and a spiritual life to come is *intuition*; that divine outcome of the inner-self, which defies the mummeries of the Roman Catholic priest, and his ridiculous idols; the thousand and one ceremonies of the Brahman and his idols; and the Jeremiads of the Protestant preacher, and his desolate and arid creed, with no idols, but a boundless hell and damnation hooked on at the end.

Were it not for this intuition, undying though often wavering because so clogged with matter, human life would be a parody and humanity a fraud. This ineradicable feeling of the presence of some one *outside* and *inside* ourselves is one that no dogmatic contradictions, nor external form of worship can destroy, let scientists and clergy do what they may.

In his sketches on *Neo-Platonism* and *Alchemy* Professor Alexander Wilder remarks: “A century has passed since the compilers of the French Encyclopaedia infused scepticism into the blood of the civilized world, and made it disreputable to believe in the actual existence of anything that cannot be tested in crucibles or demonstrated by critical reasoning. Even now it requires candor as well as courage to venture to treat upon a subject which has been for many years discarded and contemned, because it has not been well or correctly understood. The person must be bold who accounts the Hermetic philosophy to be other than a pretence of science, and so believing, demands for its enunciation a patient hearing. Yet its professors were once the princes of learned investigation, and heroes among common men. Besides, nothing is to be despised which men have reverently believed; and disdain for the earnest conviction of others is itself the token of ignorance, and of an ungenerous mind.”

NOTE—The foregoing is compiled from *Isis Unveiled*, by Madame H. P. Blavatsky, Vol. I, pages 305, 306, 425, 426, 427, 428, 432, 434, 435 and 437.

## THE HABITUDE OF HAPPINESS

**I**S it so strange that men perpetually seek happiness when that which they eternally ARE—That which forever stands, That which forever knows—partakes eternally of Bliss—the essence of happiness? They do but seek in happiness their own nature; but alas, they are not aware that it is only *in* their own nature happiness may be found. They seek ever in outward paths of power and precedence; they seek in noble arts; they seek in supreme ardors of personal loves. And ever the power and precedence wanes; the noble arts decay under their touch; the loves falter, change, or disappear from mortal sight to leave a desolation deeper even than a great happiness measured.

Can that be true happiness which is assailable by change, decay, or death? Can that be true happiness which is exalted to-day and a myth to-morrow? Can that be true happiness which depends on outward things, or seasons, or persons? No; but there is a happiness declared by the Sages—known by the Sages of all times and now—which may be won back by each man from an unremembered past—a happiness unremitting, ceaseless and eternal—a happiness which IS and which on nothing dependeth.

Even in mortal joys, there is no joy like that lost which is regained. What, then, if the whole Kingdom of Conscious Bliss is gained again? We all have possessed that kingdom. Consider, how at the end of this earth's great Day, the minds of men will have become "pellucid as crystal"; how in the seventh race of the seventh round a perfected humanity—and we among it—will have found its flower. Then what? In the next Day of evolution, surely we shall again start upon the long journey immaculate; we shall take up the cross of matter once again, not for our own sakes; once more we shall sacrifice ourselves to ourselves in identifying ourselves with a new humanity that we may help it on its "weary uphill path of self-conscious existence."

It is a part of the *sacrifice* that we forget in the nature assumed the nature we have once attained—the nature of conscious godhood; and now it must again be reached through struggle in new envelopments of matter. But there are Elder Brothers always to elevate the signal whereby we may find again the sure path and true; Their clarion note is ever sounding in the world. Some hear it soon; some, late. Whoever hears it, and whenever, knows he must forsake the path he has been treading—the path of dalliance with desires, of sweet habitude of the senses. But dimly seeing ahead of him, there stretches a path of woe—on either side old joys renounced, new pains engendered. While he surrenders mortal joys, while he is feeling mortal pains, while he is being ground in the ceaseless friction of mortal strife, the fact that the vast root of his being stands waiting in unshaken happiness seems to him only

an idle abstraction. Now, as a timid would-be swimmer will loose the hold of but one foot on the sandy bottom, he dare not utterly let go his hold on mortal things; so, he can not presently reach the inner depths of calm and peace. Strange paradox! For most of us, the *struggle* is in *letting go*.

Bravely one day we dash a cup of nectar from our lips—and we were proud we could do it, or we rebelled that it was necessary, or we pitied ourselves that this was asked of us alone. We did not “let go.” Still our thought and feeling dwelt on that cup. Again, the cup comes to our lips—this time, the nectar is for healing,—it is to clear the brain for better work; it is to meet the insistency of family or friend. Only at the last moment do we glimpse the demon of self-indulgence riding on the rim. The trial goes on, farther and deeper into our natures, ever subtler. Whatever we give up, there is still something held, until finally we reach the place where there is no *thing* more to be given up, yet *we* are held by abject loneliness and despair and longing for all that has been surrendered.

Only then, against the great blackness, do we see there is a far calm light of happiness where surrender is complete. We remember that some one has passed our way whose trials have been so infinitely worse than ours that ours are as nothing in comparison. Yet, instead of dejection, despondency, and despair, they have shown unceasingly a radiating happiness—a never wavering enthusiasm, an ardency more than that of youth, because of youth regained and wisdom fulfilled. Then, we suspect that what we withheld from our surrender was *ourselves*. We suspect the fault is ours, and ours alone, that happiness is not our habitude.

At last, we are ready to seek the habitude of happiness. We find how all along we have lost it in trying to constrain others rather than control ourselves; in failing to trust others as well as ourselves; in doing our own will rather than the will of the Good Law. We begin to learn the secret of the Sages—that no *thing* matters; yet all may serve, if not one way, then another. And slowly, but surely and steadily, the habitude of happiness grows. What was once as poison to us has now become the sweet waters of Life. What was once desire and passion has become compassion for those still “dead units” in the race, beaten with life, disappointed of nature, unknowing that there is the bread that feeds the whole man, and that true happiness has its still abode in them. Safe guidance for them can only come from a place of peace; sure help from a place where trials have ceased to rend, and where the only trials are others’ woes.

# ON THE LOOKOUT

## DEUS INVERSUS SATANAS EST

Who can gauge the endless Karmic consequences of the many materialistic physiological theories which, by some fiendish perversion of the human mind, continuously furnish the moral weaklings of the race with excuses for their follies and misdeeds? Such theories, spawned by the brain of Haeckel and his school, did more than any one thing to send the German mind into the species of gloomy insanity which led to the outbreak; if we are to counteract the same spirit in its invasion of this country, which has already gone far, the time to do it is *now*.

Dr. Berman of Columbia University has made certain discoveries which show that various mental and moral conditions go with corresponding phases and affections of the ductless glands, such as the pineal, pituitary, etc.

Likewise smoke goes with fire, carts go with horses, but it is not a sign of perspicacity to assume, without further investigation, that the smoke causes the fire and the carts the horses; and if such an assumption is of a nature to cause the unthinking man to despair of his free will, of his ability to direct and to judge his own actions, that assumption passes the merely stupid and impinges upon the criminal. But it is just such an assumption that is made by Dr. Berman.

## BODY OR MIND?

If certain glands affect and dominate the condition of the body at different ages, and if corresponding mental conditions coincide with these conditions, neither Dr. Berman nor anyone else can defend, on grounds of reason or ethics, the promulgation of a doctrine which says that as the glands dominate the body, and the body dominates the mind and conscience, then everything is controlled by the physiological condition of these glands, and man is merely an automatic toy. We are ready to concede that the body is controlled by the glands; but why, in face of the increasing and cumulative evidence that the mind is the chief factor in all physical conditions, assume that the glandular conditions may not be results of mental conditions? If the glands affect the mind, that in itself is conclusive evidence that there is a causal relationship between them; if causal in one direction, why not just as likely in the other?

No one can give a single, logical, connected reason why it should *not* be so; on the other hand, unless most of the results of modern medicine, of modern physiology, of modern psychology, psycho-analysis and the like, are fairy tales, the mind, *especially the so-called subconscious*, rules supreme over all physical affairs; it is abundantly proven that it does rule over some of them; if in some cases the mind rules the body, in others the body rules the mind, then physiological laws are no longer laws, but caprices. It must be one or the other; the body cannot rule the mind for Berman, and the mind rule the body for Freud and the psycho-therapist.

In this case H. P. Blavatsky's statement that "the Third Eye (pineal gland) is indissolubly connected with Karma," may take on a new meaning. "He that causes one of these little ones to offend, it were better for him that a stone were hanged about his neck, and that he were cast into the sea." So it was with Haeckel and his cult, and the nation they ruined; will we guard ourselves in time by *right* education, and a fierce application to ourselves personally of that individual responsibility which these theories deny?

## VITAL ELECTRICITY

Mr. Algot Lange, Amazon explorer, says of the Porake, or electric eel, with which he had personal and unpleasant experience:

"Apparently it (electricity) is a part of their vitality, for once they strike another substance they lose a part of it, and rise lifeless to the surface until they have generated more."

H. P. Blavatsky said in 1888, that "Life is Light, and both are electric-

ity." That light is electrical in nature has now been conceded by science after denying it for long years after H. P. B.'s death; and other scientists in large numbers will at the present day agree with Lange's idea that electricity and vitality are one. From this it is not so far a step to perceive that life and *consciousness* are one; then that consciousness may be as impersonal as electricity, and if so, there is no difference, in importance or kind, between the various *lives*; all being of one impersonal origin. Then it is possible that all the individual lives may receive, as accredited representatives of the One Life, and one with it, that consideration which has not been accorded them as conscious, suffering creatures.

But there is more: every electrician knows that every generator, in ultimate analysis, is a *transformer*; it creates nothing. No more does the electric eel create or generate his charge; but he *does determine the direction and use of it*. And when this eel directs his charge destructively, it results in trouble for himself.

The difference between the eel and man is that the eel probably knows he is hurting himself; but man blames every one else for his self-created troubles—and acts accordingly. And he so acts because he has not the perspective, the knowledge of his past, and the knowledge of LAW which alone can show him the true cause of his troubles; nothing but Theosophy can give him such knowledge, and anyone who does not put the giving of that knowledge to men before anything else whatever, is NO theosophist.

#### "ANCIENT AND HONORABLE CHINA"

Prof. Wm. Niven, an archaeologist who has spent thirty years in Mexico, recounts numerous discoveries in the course of excavation which seem to show that in some quarters, the ancient Aztec, Toltec, and Teotihuacan ruins are underlaid by indubitably Chinese remains. Certain symbols, among them the *swastika*, are present, and many of them have been definitely identified by Y. C. C. Tao of the Chinese Legation. Prof. Niven states that these relics are archaic and primitive, but Chinese; if they are primitive, it would seem reasonable that they are older than the things of China, in whose art, old and new, there is little of the *primitive* to be found. Prof. Niven says that they are of Chinese origin; very well, but can anyone say that the Chinese may not have *originated* in that locality themselves? Chinese culture appears in Asia nearly as full-blown from the beginning as Egyptian culture in Africa. We will for the present leave to geologists to determine whether the Mexican Chinese are older than the Asian; in the meantime the Secret Doctrine declares that the Chinese represent the last and highest subrace of the Fourth, or Atlantean Root-race, which occupied a continent reaching from Africa to *South America*.

In the meantime, also, the modern Chinese have paid a bill to us of the Occident; of which a fair share went to America, the modern and reincarnated Atlantis which is rapidly and faithfully reproducing all the traits which led to the final elimination of the Atlanteans from the physical world; traits some of which can be read between the lines in the items of the bill:

"\$210,000,000,000 for 110 years of opium (calculated on the most conservative basis) paid in hard cash to Dr. John Bull, professor of moral philosophy.

\$161,000,000 to Japan for lessons in modern calisthenics after the termination of the Chinese-Japanese war of 1894-6.

\$10,500,000 to the American professor of railway engineering in the construction of five miles of the Canton-Hankow railway.

\$215,000,000 to all the professors of Western civilization after the Boxer war."

Mr. Tsao, who itemized this bill during the arms conference, closed by stating that as the Chinese spirit was willing to let bygones be bygones, the bill could be reckoned up without bitterness; thereby showing a little of the spirit, which if more generally diffused, would have prevented the conference from being the display of hypocrisy it was; a hypocrisy made all

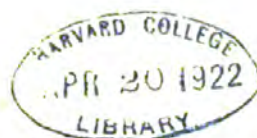
too evident by the fact that each nation was accorded consideration in direct proportion to the results attained by it in eliminating from itself the *spirit* of disarmament, which is the spirit of brotherhood.

Had the nations been seated according to the results attained in disarming in the past, according to their voluntary harmlessness through history, the places held by Great Britain and America would have been taken by India and China; had the Western Nations really intended to disarm, from *within without*, they would have taken these countries as their preceptors; but the only Oriental nation accorded full consideration was the one which, having been forced to adopt Western barbarism in self-defense, went its teachers one better.

The Light of Asia is obscured now, less even by Occidental smugness, hypocrisy, misrepresentation and intolerance, than by the degradation into which the people have fallen in their old age and forgetfulness of their great spiritual past; but glowing sparks here and there remain which, even in their fewness and obscurity, utterly outshine the garish and artificial glare of "christianity"; they remain as witnesses to the great spiritual fires which swept those regions in olden times, and it is only by recognizing the origin of the small but inextinguishable fire lit in the west in the last century, that this fire can ever blaze into the great spiritual beacon of the world which should, and if destruction is not to result, *must* shine in America.

#### DEMONOLOGY AND WITCHCRAFT

It has been a century since Sir Walter Scott, the celebrated novelist, compiled his now little known volume on the above subject. The book has long since fallen into desuetude, and, like the Reverend Cotton Mather and the Catholic de Mirville, is known only to the delvers in the curiosities of religious manias. Until spiritualism once more opened the doors of "obsessions," belief in demons among educated Westerners was as dead as Jonathan Edwards' sermons on "hell-fire and damnation." But now the *Church Times* of London tells us that "science" is coming to realize that the world-wide belief in theological circles and the minds of credulous laymen is no mere delusion on this subject. Recently Dr. Montague Lomax, a London alienist of experience and standing, told a conference of English Churchmen that in his opinion there are cases of mania that baffle any other diagnosis than that of "possession by some discarnate entity." Prejudice, we may remark, is confined neither to the religious bigot nor the ignoramus; the modern popular "scientist" is full of it, and his way is the way of the theologian: to admit only those facts which fit his theory. If nature does not agree with his theory, "so much the worse for nature." It is not merely the spiritualist medium who is the victim of "obsessions." Convictions that are based on pride, prejudice, conceit, and self-interest—what are they but "obsessions"? What are other "vices" but "obsessions"? The philosophy, ethics, logic and true science of Theosophy does not appeal to the theologian, the materialist in science or every-day life, any more than they do to the spiritualist and psychical researcher, but there lies the truth about demonology and witchcraft—the conscious and unconscious "Black Magic" which underlies all actions based on selfishness. Dr. Lomax has hit upon a great truth, and seems to have the courage of his convictions. The world is ripe for a revival of occultism, but only a knowledge of Theosophy can make it Occultism of the Right-Hand Path.



Phil 29.4

# THEOSOPHY

A MAGAZINE DEVOTED TO



THE  
THEOSOPHICAL  
MOVEMENT

THE BROTHERHOOD OF  
HUMANITY

THE  
STUDY OF OCCULT  
SCIENCE AND  
PHILOSOPHY, AND ARYAN  
LITERATURE

Vol. X

APRIL, 1922

No. 6

*"Through the countless rays proceeds the life-ray, the  
One, like a thread through many jewels."*

—H. P. BLAVATSKY.

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Secret Sources of Energy—When Doctors Disagree—Influenza, Its  
Origin—Speculations—Sense Substitutions—Karmic Con-  
sequences—Anything for "Results."

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# Theosophy

BRINTON JONES, *Business Agent*

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## THEOSOPHY

504 Metropolitan Building, Los Angeles, California.



The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.





A U M

If we know that we have done wrong and refuse to acknowledge it, we are guilty of prevarication.—*Chinese Pratimoksha*.

He who offends an offenceless man . . . against such a fool the evil reverts like fine dust thrown against the wind.—*Kokalya-sutta*.

# THEOSOPHY

Vol. X

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No. 6

*No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

## THE SPIRIT IN THE BODY\*

For Spirit, when invested with matter or *prakriti*, experienceth the qualities which proceed from *prakriti*; its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul.  
—*Bhagavad-Gita*, Chapter XIII.

I THINK that what we have to do is to carry on the work of disseminating the philosophy of Theosophy in the best way known to us, avoiding the errors of omission and commission that have been observed by us; thus working in and through the "minor currents," we begin to learn the greater lesson. The Lodge has to have its agents in the world of men. "Those who can to *any extent* assimilate the Master, to that extent they are the representatives of the Master, and have the help of the Lodge in its work." In a letter of K. H. to Sinnett, he says that the work of the society has to be carried on by "carefully devised plans by the best minds among you," or words to that effect. Having the fundamental principles, we have to put them into practice by applying them in every way—in our lives and in the work. All this is part of our schooling. There is no set way given us nor any particular form and method; we have to work it out—and yet all that we do has Their help. We will do rightly and well in any event, if we are single-hearted in what we do. It is true that we have landmarks here and there to guide us, but to be able to recognize these is also a part of right knowledge. The power of the "initiatory" in right direction has to be developed, and that must be done by exercise. If what we have undertaken leads to adeptship we have to begin the development of the powers here and now, while clearing up our natures. One process is complementary to the other, if both are carried on. All this by way of adding to what you say.

\*From the letters of Robert Crossbie, here published for the first time.—Editors.

"We cannot prevent people from doing the things they *can* do," and would not use force even if we could, because the mind has to be free to choose; otherwise there would be no real progress. We might apply an analogy right here; let Oxygen represent the Truth, and Nitrogen purely terrestrial conceptions; the more nitrogenous the conception, the less room for "oxygenation" in any given vehicle. There can be no breath whatever without some oxygen, and a little is better than none at all. Perhaps the Tingley, Besant and other stripes of Theosophy have their place in the great economy of consciousness; they must have, or minds would not seize and hold that kind. If the "kind" does not bring the expected result or knowledge, a further search is indicated. "It is better to have no side, for it is all for the Master, and He will look out for all, if each does just right, even if, to our view, another seems not to do so. *By not looking at their errors too closely the Master will be able to clear it all off and make it work well.* Hence, go on, and keep the spirit that you have only to proceed, and leave the rest to time and the Lodge."

I think that this is a good attitude for us all in the matter of Theosophical claims and exponents. Every person really waked up by them will touch us sooner or later if we hold to the straight line.

Meditation as used by us, is what is called in Sanscrit *Dhyana*—i. e., want of motion and one-pointedness. The main point is to free the mind from the power of the senses, and to raise a current of thought to the exclusion of all others. "*Realization comes from dwelling on the thing to be realized.*" W. Q. J. says, "to meditate on the Higher Self is difficult; seek then, *the Bridge*, the Masters. The patient dwelling of the mind on a single thought results in the gaining of wisdom, and it is thus that the true Occultist is developed. Aspiration toward the Higher Self should form part of the daily meditation; the rising toward the higher planes of our being, *which cannot be found unless they are sought.* Earnest and reverent desire for Master's guidance and enlightenment, will begin the attunement of the nature to the harmony *to which it must one day respond.* Concentration on a single point in the Teaching is a road to the philosophy; self-examination, a road to knowledge of oneself. *To put oneself in the place of another*, to realize his difficulties, and thus be able to help him, *is that faculty*—which when extended makes it possible for the Adept to understand the nature of the stone or other form of consciousness." Meditation is a good beneficent practice leading to a great end. It is also a great destroyer of the personal idea.

Generally speaking a "ray" comes from a "light"; the ray is not the light itself, but a projection of it, and yet is the light, because without the light there would be no ray. The color of the light is clear and uniform; the ray is changed in color by the substances

through which it passes. When the "ray" is "indrawn," it is of the same color as the light and is the light; in fact, was the light all the time, for the appearance of the different colors in it was not from the light, but from that through which it passes. Unity; one in essence. There is nothing but the Self. Was this what you had in mind?

I will mail the "Incidents." It will require considerable keenness to pick out valuable information from this book, because it is composed of incidents which are often unrelated to each other as to time. You will, however, get something from it as to general idea, dismissing, of course, any personal conclusions of the author. You will note that the tenant of the body is considered as the same all the time by him. There is also a terrible wound spoken of, in regard to which there is no information; also a desperate sickness. A change in occupancy might be looked for about that time. I do not know the cause of the wound, and it does not matter, nor is it necessary to know. We can understand something of the personal nature, habits and manners running concurrently with "something else," by comparison with the case of W. Q. J.

The "Incidents" are what others *saw*, and, of course, do not relate to what the relators did not see or understand. From our point of view, we may be able to discern matters unperceived by them, from what they relate. They observed the personality and the effects produced through it, but had not the slightest idea of the nature of the Consciousness and Power behind these, masked as they were by commonplaces. "Great is the mystery of the human ego." I think you will find the book very interesting.

We are preparing for the future as best we can and feeling our way, taking advantages of the seasons and opportunities. Onward and Upward is our watchword, and we might as well add to it what the Old Lion of the Punjab did, the word "Forevermore."

Well, good nights to you—even if days are not what we would like. As ever—

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## FROM THE FAREWELL BOOK\*

If you shall stand unmoved while reviled for truth's sake, your strength will increase.

Karmic consequences seem sometimes slow, but they are sure.

Allay irritation with compassion, and anxiety with patience.

Do not argue with a boaster or try to convince the positive.

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\*These Extracts were first printed by Wm. Q. Judge in *The Path*, 1895. The title used is our own.—EDITORS THEOSOPHY.

## THE GROWTH OF SOUL\*

FOR many, many centuries man has gone on in this Western World with no understanding of his own nature and no idea of his real responsibility, because he has been taught in a greater or less degree that he is a *created* being, and whatever soul he might have was donated him by the Creator. He has been given fear on the one side, and on the other the promise of reward for what might be called good conduct. The ancients, however, held quite a different idea of soul, and regarded man not as a creature but as himself a creator, with the power to make his instruments better fitted, and with control and guidance over the events of his life. They held that all beings spring from the same boundless, omnipresent Source, which is the root and essence and cause—the One Spirit, the One Consciousness, the One Power to grow, without which at its root there is no form, however high or low.

So Theosophy teaches that behind man and behind all beings is the immortal part, known to us as Spirit. That immortal part is the moving power; that immortal part is that which requires experience. That immortal part provides all the powers, and in it lies hidden or inherent the law of expanding. The power to perceive, to act, to grow is latent in every form. Whatever may be the nature of that form, and however low to our perceptions, we should know that it could have no existence except for the One Source, the One Power, the One Life within it, which causes its growth through the perception of external things and external contacts. The true meaning of evolution is the unfolding from within, outward. It is through the acquisition of knowledge gained by experience that a greater desire for a better instrument appears to the perception, and then the soul—of whatever quality—moves on.

Even in the mineral kingdom are forms of many kinds with different qualities. The Spirit is within each form—each expression indicating a certain degree of intelligence, and the intelligence of one kind differing from the intelligence of another. That intelligence has been gained, but let us remember that the root of all gaining on every plane of being is the power to perceive, the power to act, and the power to feel the reactions. In the next, the vegetable kingdom, this power approaches a greater expression. It shows very clearly a different texture, and in the higher grades even the rudiments of a nervous system. The many different kinds of expression in that kingdom represent a different kind of intelligence. Every flower, every plant, every tree is soul in embryo. Coming to the animal kingdom, we find forms there expressing certain qualities gained through observation and experience, through right or wrong impulsions, because in that kingdom are forms inimical to mankind as well as those that are beneficial.

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\*From the stenographic report of a talk by Robert Crosbie, here published for the first time.—Editors.

Looking now to the human kingdom, we find something of the same qualities belonging to the three lower kingdoms. There are those beings with the static, immovable perception of the mineral, with a small round of perception and just as small a round of action. Others are of a vegetative character in their attitude of mind. Then there are those of a higher intelligence, a more open mind, a more unveiled spiritual perception. All these are growths of soul. If, as we now stand, having contacted many different kinds of thought and religion in our search for an explanation of the nature of man, his present condition and his destiny, we are prepared to consider any question whatever upon its own merits, apart from any prejudices or predilections we may have, our souls are in the process of further growth. True understanding requires an open mind; it requires that belief and preconception should be thrown entirely out of the mind and replaced by an accurate and intimate knowledge of self-evident truth, before the soul can grow from its present limitations into a wider and deeper atmosphere, a wider range of thought, and a deeper understanding. True knowledge is soul power, pure and simple. Even false knowledge pertains to soul, but it is not of the spiritual nature.

Now we can see the necessity of making a distinction between soul and spirit. Saint Paul makes that distinction in the New Testament, but it is lost to orthodox religions because any idea of an external God destroys the whole idea of Spirit. It is the Spirit that makes the form of the mineral, of the vegetable kingdom, of the animal and human physical existence; it is the same perceiving Power, grown higher with a soul that ranges far above material things, that has been through all our present experiences and passed on to higher planes of being, carrying the knowledge forward without a break. The Spirit in man is the Real part of him. All the rest is due to externalities and to impermanencies. All that can ever be kept is the knowledge which he acquires, and that alone is knowledge which proceeds from and is related to his own spiritual perception. The Perceiver is the Real in man. That is not the soul. That is the Spirit. Then there are those acquisitions of knowledge, of perception, of understanding, of wisdom which the Spirit assimilates to itself; everything that we perceive, every experience which we go through, all the knowledge that we may gain, is not Spirit. It is the Spirit which is the Knower; the things known are the soul. Spirit is that which is the Seer, not that which is seen. Spirit is at the root, but observation and experience give us a greater and greater realization of the Spirit which we are. Soul is the ever-increasing perception of the Reality of Spirit.

Any kind of experience is soul, even though it is embryonic before the stage of self-consciousness is reached; that is, it does not know itself and cannot distinguish between itself and its acquired round of perception. The lower kingdoms have not the *conscious-*

ness of the soul, and this it is which man has and which makes him different from the lower kingdoms, where it is only latent. We, as men, can stand apart from ourselves and criticize our own actions, our actions in connection with others, our words, our principles, our natures, or anything else. It is evident that if we can do that, these things are not ourselves. We can criticize that which belongs to us. Nothing which belongs to us is, in reality, ourselves. It is our acquisition. So, looking at the soul as a means, a basis and a degree of knowledge acquired by observation and experience, we can see why we find ourselves in our present position. We have gained knowledge through forms, but all forms decay. This form we now possess had a beginning and must have an ending, will in time pass back to the kingdoms from which it was taken. We are not this form. Nor are we the ideas we have held, are now holding or will hold. We are the holders of the ideas. All mental conceptions as ourselves may be discarded. We are not the mind which we can change. We are that which continually takes another position and makes another evolution. Thus, by realizing all that is *not* Spirit, we can conceive and understand the Spirit.

There is no beginning nor ending to us, in reality. There is no beginning to the power to perceive, the power to grow. It always was and is and ever shall be. Soul-growth is not a material thing; it is a growth in perception, in knowledge, in the realization of the spiritual part of man. The struggles which we go through are all self-inflicted because of the ignorance of our own nature due to the false teachings imparted to us, accepted and maintained by us. We have supposed that we were just our bodies; that some Being gave us a soul; that when the body dies the soul goes back to the God who gave it; that life is a donation; that we are not responsible for our coming into life, for our capacities or incapacities or environments. We like to shut our mental eyes. We try to forget the great facts of existence. We try to live in the present and in our desires and pleasures, while we seek to avoid the evils we have so richly deserved. If life were only this, the only possible clue would be suicide and selfishness. But we cannot, as a matter of fact, think of a time when we will not always "be there" under whatever conditions. And as we always work with others, affecting them for good and evil, we must as spiritual beings make restitution in every direction. No one can do that for us—not even those great Beings, our Elder Brothers, who know us, who have regarded our ignorance and our thoughtlessness, and from time to time come to awaken us. No savior of any kind can save the world. Mankind must save itself.

Among mankind there are many, many classes. We are not born "free and equal." We are not of the same kind. We are the same in nature, but we differ very much in degree. We may be the laggards of those classes, who have existed in many lives

with Those who are far, far above us and to whom we were not listening. Having ears to hear, we did not hear; and having understanding, we would not understand. Had we listened and had we understood, we would have already reached the stage of those Beings. They are souls grown to a universal scope. They know that the powers They have realized, in man, are only latent, but the only one to bring about the great perfection—to finish the task set forth—is the man himself. All that They can do is to arouse man to a sense of his own nature so that he himself will take action; he alone can do what is necessary to be done. Realizing the integrity of each soul, the laws that operate through all, They know They cannot change the course for man; They cannot interfere. Their souls having grown to the heights of understanding and wisdom, They can help others to see; They can tell men that such a way lies open to them; They can show the same path that Great Ones have always trod.

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## SOMETHING NEW

**P**ROBABLY the most common request students of Theosophy hear from certain quarters is for Something New. Some inquirers and beginners, and even some students, appear to think that as there is so much anxiety in the world nowadays to learn the latest styles in clothes; the latest in amusements; the latest in slang; the latest best sellers; and the latest news of the latest crime hero or heroine, there should be something "latest" in Theosophy.

The craving for something "new" does not surprise the student of Theosophy as he knows something of the cyclic law; the melting pot and the necessary froth; and he also knows that *manas* operating through the brain, has several peculiarities: to fly off from any point, object or subject; to fly to some pleasant or unpleasant idea, and the like.

This desire to get Something New in Theosophy necessarily implies a gross ignorance of the Nature of the Masters, the extent of Their Wisdom and powers, and the three fundamental propositions of The Secret Doctrine.

The Highest Adept referred to in Theosophical literature—"to whose insight the future lies like an open page,"—as a Mahatma wrote of Him, outlined the purposes of Theosophical work in the letter which ought to be well known to all earnest students, as published in THEOSOPHY, January, 1922. It is basic in forming a true conception of the Theosophical Movement. "The Secret Doctrine" was stated by Themselfs to be the production of Masters.\* Is it, then, illogical to assume that Their Message to Humanity for every hour, for every day and every year up to at least 1975, is con-

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\*See "The Theosophical Movement," in THEOSOPHY for February, 1922.

tained in these and in all the other Theosophical writings by H. P. Blavatsky and William Q. Judge? No!

If the future lay indeed "like an open page," the years from 1875 and up to 1975, including our present 1922, were certainly known and provided for.

The spirit of prophecy is not very highly regarded in this age, and properly so because of the extremely uncertain evidence upon which most of the recorded prophecies have been based; a fact which various assumed astrologers ("who are more at sea than any other mystics," as W. Q. J. wrote), "aquarian adepts," and other dabblers in the "occult" are continually demonstrating. But if it is recognized that under the universal law of evolution the Beings above mankind have passed through a stage of development similar to ours and have reached a full knowledge of the laws that govern the progress of beings, it can readily be conceded that prophecies given to the world by Them would not be based upon anything else but an accurate balancing of cause and effect. One such prophecy deals particularly with our present period. W. Q. Judge writes:\*

"—The Secret Doctrine (was written) so that the future seventy-five and more years should have some material to work on, and that in the coming years that book and its theories would be widely studied. The material given has then to be worked over, to be assimilated for the welfare of all. —We have entered on the dim beginning of a new era already. It is the era of Western Occultism and of special and definite treatment and exposition of theories hitherto generally considered. We have to do as Buddha told his disciples: preach, promulgate, expound, illustrate, and make clear in detail all the great things we have learned. That is our work, and not the bringing out of surprising things about clairvoyance and other astral matters, nor the blinding of the eye of science by discoveries impossible for them but easy for the occultist. The Master's plan has not altered. He gave it out long ago. It is to make the world at large better, to prepare a right soil for the growing out of the powers of the soul, which are dangerous if they spring up in our present selfish soil. It is not the Black Lodge that tries to keep back psychic development, it is the White Lodge. The Black would fain have all the psychic powers in full flower now, because in our wicked, mean, hypocritical, and money-getting people, they would soon wreck the race."

It was often explained by H. P. B.—and the simple illustration of the farmer sowing seeds in the spring time and doing other necessary work at other times in the cycle, points to the governing law—that the Great Lodge ceased its *direct* and *public* form and influence with the closing of the last quarter of the last century. She wrote that were They to continue the public effort any longer than that, a reaction would set in very similar to indigestion. Time must be given for assimilation, or the "dark shadow which follows all innovation" would crush the soul of man. Herein we see, also, a forecast of the great flood, since 1896, of allegedly clairvoyant, astrological, and similar teachings—the attempt at "bringing out of surprising things about clairvoyance and other astral matters"—in the many places where the old Theosophical societies used to be so active

\*Vol. IV., THEOSOPHY Magazine, p. 245.



and in the public eye. We can easily recognize all the pretended new teachings and fresh revelations to be nothing less than the "dark shadow which follows all innovations." Mr. Judge adds that in this cycle there will be spread out wide behind all true workers the mighty hand of "that great Initiate, whose single will upholds the entire movement."

Yet the Lodge of Masters never ceases work with individuals; it always exists; the Master's voice is always in the world. Is it not logical that the only way to finding that Lodge is to avail ourselves of the public literature They left and preserved for us at so great a cost, and for us to go to work for Them in the ways plainly indicated in those teachings?

If we are honest with ourselves, will we not see that a desire for new Theosophical dishes is simply selfishness: *we* want "something new." If we know the accessible teachings so well, there are others who do not. Why are we not doing our utmost in time, money and work to spread the Theosophical literature as it was given out by Those who brought it? Why do we not, in the words of W. Q. J.'s statement for this period, "preach, promulgate, expound, illustrate and make clear all the great things we have learned," or think we have learned.

The work and the privilege of the true student of Theosophy is in assisting to hold the Lines Laid Down by the Masters. We have all necessary material in black and white: the Great Influence is there as ever for those who with one aim, one purpose, and one teaching, do what they can to preach, to promulgate and practice pure Theosophy without personal motives. In truth, the more we honestly endeavor to do that, the more we will see in the teachings we may fancy we know so well. Not Something New is what is needed, but a New Way of looking at what is before us.

## IS IDOLATRY NECESSARY?\*

*E. W. B.—"Is it correct for Theosophists to postulate that 'a phase of Idolatry is necessary for the poor in mind'? I made and still make a very strong objection to any phase of Idolatry being necessary."*

W. Q. J.—Common-sense, truth, discrimination and right rules of life all seem to declare that idolatry is not necessary for the Western world; but we cannot judge the mind of the East any more than we can understand why a Western hero-worshipper should indulge in such a practice.

\*This answer by Mr. Judge to the question asked was first printed in *The Vahan* of May, 1892. The title used is our own.—EDITORS THEOSOPHY.

# THE THEOSOPHICAL MOVEMENT\*

## CHAPTER XXVI

**H**OW Olcott dealt with Mrs. Besant we shall soon see. How he dealt with Mr. Judge and the "worship of H. P. B." we have already witnessed in part and shall more and more be compelled to observe. When the "Message" in the August, 1891, "Path" came to his attention he wrote Mr. Judge. Then ensued a long private correspondence between the two, Judge doing his best to mollify and placate the President-Founder while yet holding fast to the position of uncompromising loyalty to H. P. B. and her Mission and to the policies he was pursuing; Olcott, determined to bring matters to an issue once and for all and enforce his own authority and standing as the "Official Head" of the Society. Olcott's strategy and tactics were grievously interfered with and upset for the time being by Mrs. Besant's charges against his moral character which caused him to "retire from the field of battle" by resigning under fire. When Judge came to his support and rescue the better nature of Col. Olcott was once more in the saddle, and his public and official, as well as his private and personal, acts and statements became once more for a brief period those of the earlier years of his probation. But when it was whispered in his ear that it was Judge himself who had concocted the charges against him, with the purpose to unseat him in the love and veneration of the membership, and that Judge had only come to his aid through fear of being unmasked, Olcott, old, sick and disheartened, threw off his faintheartedness, once more girded on his armor and weapons and re-entered the lists for a *combat a l'outrance*, "for the sake of the Masters and the Society," as he verily believed. It never occurred to him to write Judge direct and ask the facts; it never occurred to him to investigate or verify in any way the suspicions breathed to him. His vanity pricked, his jealousies aroused, his own sincerity and devotion mocked, as it must have seemed to him, he was thenceforth until the end as sure of the "ingratitude" and the "disloyalty" of Judge to him as before he had been of H. P. B.'s. His fiery courage, his impetuous nature, all his noble and strong qualities, were thenceforth blindly at the service of the masked and hidden enemies of the Theosophical Movement. Such is the inevitable calamity which must befall every probationer of the "Second Section" who turns aside from the pledge and rules which he has given his "most sacred word of honour" to obey, and which are given to him alike for his guidance and his *protection*.

When Mrs. Besant was on her third visit to America in the winter of 1892-3, Mr. Judge showed her the correspondence with Olcott. One of the letters of Mr. Judge was in reply and discus-

\*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.--Editors.

sion on questions raised by Col. Olcott on the "message" in the "Path" of August, 1891. Mrs. Besant asked and obtained from Mr. Judge consent to the publication of this letter in her magazine "Lucifer," where it appeared in April, 1893, immediately after her return from the United States. This letter was, according to the restriction imposed by Mr. Judge, not published as to Col. Olcott, but as to "An Indian Brother," and was given by Mrs. Besant the caption, "An Interesting Letter." It is of such value in itself and of such importance in the events of 1893 and those immediately following, that we re-print it in the present issue of this magazine so that all readers may ponder it.

So soon as "Lucifer" with the "interesting letter" reached India, Col. Olcott took action. In the "Theosophist" for July, 1893, appear two articles in comment and criticism of the views expressed by Mr. Judge in the "interesting letter." The second of these, signed N. D. K. (the initials of N. D. Khandalavala, a prominent Indian member), is a temperate and strong argument, from a similar point of view to that of Mr. Sturdy in "Gurus and Chelas," against the danger of mere substitution by the unwise of "Masters" for a personal "Savior." "Reliance on Masters as ideals and as facts" seems to "N. D. K." mere folly in the sense used by Mr. Judge. "N. D. K." says:

"Does not the Christian missionary come canting after us with exactly the same words? Substitute the words 'Jesus and Saviour' for 'Masters' in the sentences of Mr. Judge, and they will read like a propaganda of the Evangelist preachers."

"N. D. K." objects very strongly to Mr. Judge's saying that he "knows out of his own experience" of the existence of Masters and suggests that Mr. Judge "systematically and exhaustively bring forward his experiences for the benefit of us all. . . . There is no virtue whatsoever in boldly making an assertion, and withholding the evidence upon which the assertion has been based." Most objectionable of all to "N. D. K." is Mr. Judge's statement that his means of identifying a "message" is "within himself," and not by means of external evidences such as signatures, seal, etc. This, "N. D. K." thinks, is very bad indeed. He quotes from H. P. B. on the great need for "unbiassed and clear judgment" in all matters, but apparently has never read H. P. B.'s article in "Lucifer" for September, 1888, on "Lodges of Magic" in which she discusses this very question of the evidences of "messages" from the same standpoint as Mr. Judge's statements, in reply to those (actually Olcott, Sinnett, and others) who were whispering about that some of *her* Messages were fraudulent, others genuine, etc. "N. D. K.'s" implications would all apply equally to H. P. B. as to Mr. Judge, and, as the student may discern for himself by comparison of statements, all that Mr. Judge wrote in his "interesting letter" had before him been said by H. P. B., to the same annoyance of the "doubting Thomases" who, themselves unable

to "communicate," wanted "proofs" satisfactory to themselves. "N. D. K.'s" article has for title and sub-title, "THEOSOPHY IN THE WEST. THE TENDENCY TOWARDS DOGMATISM." As Mr. Judge's "interesting letter" is reprinted in this issue of THEOSOPHY he reader can form his own judgment as to where the "tendency to dogmatism" lies—in Mr. Judge, or in "N. D. K." and those for whom he spoke.

The other article in the "Theosophist" had for title, "Theosophic Freethought" and is signed by Walter R. Old and Sidney V. Edge, Col. Olcott's two chief lieutenants at the time. Mr. Old, like Mr. Sturdy, had been a member of the "E. S. T. Council" during H. P. B.'s lifetime and had been present at the Avenue Road meeting of May 27, 1891. It cannot be doubted that "Theosophic Freethought" was written and published with the full endorsement of Col. Olcott. The writers profess to regard Mr. Judge's statements as "virtually . . . a dogma" and the publication of his letter as in itself a "leading to dogmatism." They go on to say:

"Hence we cannot conclude otherwise than that a personal declaration of belief coming from Mr. Judge and unsupported by any evidence showing how, in the face of general experience, he has attained that belief, is extremely inimical to the spirit of our Society. . . .

"Another dangerous dogma advanced by Mr. Judge is the statement that 'a very truism, when uttered by a Mahatma, has a deeper meaning for which the student must seek, but which he will lose if he stops to criticize and weigh the words in mere ordinary scales.' . . . if we push it to its ultimate issue, as Mr. Judge seems anxious to do, its thoroughly noxious and unwholesome nature becomes simply overpowering." . . .

"Of the same nature as the above, and of equally dangerous tendency, is the statement, in regard to messages received from a Master that 'The signature is not important. The means of identification are not located in signatures at all. If you have not the means yourself for proving and identifying such a message, then signature, seal, papers, water-mark, what-not, are all useless. As to "Master's Seal," about which you put me the question, I do not know. Whether he has a seal or uses one is something on which I am ignorant.' . . .

"To sum up: it appears from Mr. Judge's letter that:—

"1. A Theosophist of high standing and authority in the Society has a right to widely affirm the existence of Masters as a matter of personal experience, without adducing proofs of his experience.

"2. That others may, unchallenged, assert the same with equal force, upon the authority of his unproved personal statement.

"3. That so long as he is prepared to take the Karma of such assertions, it is not a matter of concern to any other member of the same body.

"4. That the progress of the T. S. lies in fidelity to the 'assertions' of a few of its members.

"5. That a truism when uttered by a Mahatma becomes something more than a truism.

"6. That letters received from a Mahatma will not permit of the usual tests of identification.

"7. That the only test is one's own intuition."

The reader, with the collateral circumstances in mind and the

text of Mr. Judge's "interesting letter" before him, can take these criticisms by Messrs. Old and Edge one by one and compare them in spirit and fairness, as well as in logic, with the manner and matter of Mr. Judge's statements. The irony of the situation is enhanced by the simple fact that none of the "Messages" which formed the basis of the shafts leveled at Mr. Judge had been received by him, or had been made public by him, and that he had scrupulously avoided any statements direct or indirect that might direct or attract attention to himself as Master's agent. On the other hand the statements made by Mrs. Lasant and Mr. Sinnett were in such form and made in such circumstances as directly to challenge acceptance or rejection on their mere *ipse dixit*. And the same was exactly true of Col. Olcott. No "evidence" was ever offered by either of these three, no arguments, no citations of teachings, to support their claims. Each repeatedly claimed "communications from the Masters of H. P. B.," with himself as the sole "authority" for the claims; each, at one time and another, rejected the "authenticity" of Messages coming through H. P. B. and—mark well—their own "messages" were in every case *in contradiction* to earlier communications and teachings through H. P. B., the "rejected" messages of H. P. B. always those which, if genuine, upset their own teachings and their own claims. In contrast with this, the student can easily ascertain for himself by examination that the "fraudulent" messages attributed to both H. P. B. and Mr. Judge were in every case in strict accord with the whole philosophy of Occultism as recorded by them during twenty years, and with all the "accepted" Messages from the Masters.

Setting aside, for the benefit of the "non-initiated" the possibility that there may be means and modes of communication and verification of such communication on "higher planes of being" which are absolute to Masters and "accepted Chelas," and wholly unknown and unsuspected by any others—setting all this aside, what possible "proofs" are there of the genuineness of an alleged "communication" from other planes of being?

The records of all religions are full of "communications" from God, demons, angels, discarnate "spirits," what not. Modern spiritualism and psychical research swarm with the statements of such "communications." The "proofs," when investigated, always come down to two things: (a) the "testimony" of the recipient that he has received the communication and that *he* "knows" the source of the message; (b) the "phenomenal" accompaniments—fire, flame, a voice, a vision, objects moved without physical contact, words and letters "precipitated," facts related and events described unknown to the recipient, or supposedly known to him alone, prophecies, and so on. These "proofs" have in all ages been sufficient to satisfy multitudes of recipients and masses of believers, and to excite to fury the incredulity of others. But when the thoughtful man compares the respective "revelations" he always

finds them in gross contradiction, one with another ; more, he finds the accepted *explanation* of the recipients and their followers inconsistent within itself, and impossible of reconciliation with the everyday demonstrated facts of life, and *their* "accepted explanation." One would think, to listen to any of the votaries of these "communications," that there remain no *mysteries* in life to explain, whereas, any reflective mind must admit that life holds little else than mysteries, and that the true explanation and understanding of God and Nature and Man are as far from human solution as ever. The most that can be truly said by the layman is that all that these "proofs," when weighed, demonstrate is that "there are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

It remains true, as H. P. B. wrote at the time of the N. Y. "Sun" libel, that "Occult phenomena can never be *proved* in a Court of Law during this century." "Messages," whether from Masters or from other sources, must continue to be for the "uninitiated" a matter of intelligent or unintelligent, of consistent or inconsistent, belief or disbelief. "Phenomena" at best are but accompaniments, not certificates, and if the Source of any message is metaphysical and transcendental, its verification must be looked for on the plane of its origin, not that of its receipt. Hence the repeated statements of H. P. B. and Mr. Judge, as well as those of the Masters in the generally accepted communications from Them, that "Messages" as well as Messengers must be judged on their *philosophical and moral worth*, not on the basis of "authority" or phenomenal appearances. But to return to "Theosophic Freethought."

A foot-note to the article by Messrs. Old and Edge says, in connection with Mr. Judge's remarks on "Master's seal:"

"In regard to this statement we can only remark that Mr. Judge's memory must be seriously defective. We must therefore remind him that a very important step in connection with the re-organization of the Esoteric Section of the T. S. was taken, after the death of H. P. B., on the authority of a certain message, purporting to come from one of the Mahatmas, and which bore, as Mr. Judge will now remember, a seal-impression, said by him to be that of 'the Master.' No doubt Mr. Judge will take the opportunity of either rectifying his statement or if showing how his acting upon the authority of 'the Master's' seal at one time, and professing ignorance of it at another, may be regarded as consistent."

Advance proofs of the "Theosophist" containing the article on "Theosophic Freethought" were sent to many persons in England and the United States, and the article itself was at once issued from Adyar with a Madras imprint and sent broadcast throughout the Society in pamphlet form. No public attention was paid to it by either Mr. Judge or Mrs. Besant, as, under the proclaimed neutrality of the T. S., any member thereof had full freedom and liberty to hold any opinions that might seem acceptable to him, and to express them. We have before called attention to the fact that no member of the T. S. was bound to any obligation other than *assent* to the

First Object, and to the other fact that the Esoteric Section or School admitted only (a) those who *accepted in full* the Three Objects of the T. S.; (b) who professed full belief in and acceptance of *Theosophy* and pledged themselves to "endeavor to make Theosophy a living power" in their life; who pledged themselves to "support before the world the Theosophical *Movement* and its Founders;" (c) who pledged themselves to strict voluntary obedience to the Rules of the School. These rules were clear and unequivocal. Every member of the E. S., before being permitted to enter it, was furnished with a copy of the preliminary memoranda, the pledge, and the Book of Rules, so that he might inform himself fully of the conditions of his entrance and continuance in the School, as well as of the *sine qua non* conditions precedent to any progress in esotericism. Thus whoever entered the School did so voluntarily with full knowledge in advance of what was required of him, with full warning that his difficulties would lie within himself, and pledged his "most solemn and sacred word of honour" to all the conditions.

Both Old and Edge were members of the Esoteric School, the former having entered during the life of H. P. B., the latter after her passing. As the statements, criticisms and charges in the Old and Edge article, and particularly the foot-note just quoted, were in direct violation both of the spirit and the letter of some of the clauses of the "Pledge" and certain of the "Rules" of the School, prompt and decisive action was taken by Mr. Judge and Mrs. Besant as Co-Heads of the E. S. Both Old and Edge were in that geographical section which was under the immediate care of Mrs. Besant. She therefore drew up a "strictly private and confidential" circular letter dated "August, 1893," which was signed by Mr. Judge with her and sent from London to all E. S. members throughout the world. At the same time both Old and Edge were suspended from membership in the E. S.

This circular, which was headed, "To All Members of E. S. T.," reads, in part, as follows:

"In the July *Theosophist* (1893) an article appeared signed by W. R. Old and S. V. Edge, entitled 'Theosophic Freethought,' as a criticism on Brother Judge's letter in *Lucifer*. No objection except that of good taste could be made to the article considered as a criticism, since Brother Judge concedes to every one a right to their opinions and to the expression of such in every case except where questions of a pledge or of honor are concerned. So with the article we are not concerned, but we are with the foot-note to it. . . .

"The article was given to public printers and sent in advance to many persons in Europe, but it was not sent in time to London, where Brother Judge was in July, to permit our cabling to India, and no previous notice was given Brother Judge, nor was he asked his views.

"This foot-note is, *first*, a violation of the pledge of secrecy made by Brother Old, . . . and *second*, is a violation of honor and confidence as a member of the Council of the E. S. T. By reason of the above we are compelled to take action.

"Therefore, . . . we have for the present suspended them (Old and Edge) from their membership in the E. S. T. . . .

"But the statement in above foot-note is itself untrue. The reorganization of the School in 1891 was not based on a message from the Master: it was based on several letters and certificates from H. P. B. (see Council Minutes) explicitly making William Q. Judge her representative in America, and on one from her assigning to Annie Besant the position she was to hold after her (H. P. B.'s) death. . . ."

The circular also contained a signed statement by Mrs. Besant and other Councillors present at the meeting on May 27, 1891. refuting in positive terms the assertions and implications in the "foot-note" to Messrs. Old and Edge's "Theosophic Freethought." To this we shall refer again in its proper connection.

To complete the picture of the marshaling of the opposing forces the reader should now turn to the "Theosophist" for May, June, July, and August, 1893, and read carefully the successive instalments of Col. Olcott's "Old Diary Leaves" first printed during those months. After the preliminary details of his first thirteen chapters, dealing with his acquaintance with H. P. B. and the crowding events culminating in the publication of "Isis Unveiled" in 1877, the Colonel pauses in his march to discuss the writing of that work, the "collaboration" of the Masters in its production, the nature of H. P. B., and the possible explanations of the mysteries of which he had caught many glimpses during the preceding three years. In Chapter XIV he lays down the seven hypotheses of which we have earlier spoken, and proceeds to argue and discuss them through the succeeding chapters in the fashion we have already indicated. In the August number he propounds his central idea, the dominant note to which he has all along been leading up. He says that H. P. B.:—

*"Appears to have been the subject of a distinct mental evolution."*

What he meant by this is very clearly shown and argued in the body of the chapter and subsequently. He meant that H. P. B. at best was a *student* of the Wisdom-Religion, the same as any and all others; that when she began her mission she was both ignorant and misinformed on many subjects and teachings which afterwards she learned as she "progressed." Her sole and questionable advantage was in the possession of "psychic" and "clairvoyant" faculties which enabled the Masters to *use* her for Their purposes in the same way and under the same disadvantages as a "control" or "guide" uses a spiritualist "medium," or that a mesmerist or hypnotizer uses a "sensitive" or "subject."

He proceeds to illustrate this fundamental idea of his by saying:

"Take, for instance, her teachings on Re-incarnation, the strong foundation-stone of the ancient occult philosophy, which was affirmed in the 'Secret Doctrine' and her other later writings. When we worked on 'Isis,' it was neither taught us by the Mahatmas, nor supported by her in her literary controversies or private discussions, of those earlier days. She held to, and defended, the theory that human



souls, after death, passed on by a course of purificatory evolution to other and more spiritualized planets. . . .

"She told Mr. Walter R. Old—who is my informant—that she was not taught the doctrine of Re-incarnation until 1879—when we were in India. . . .

"Ultimately, the doctrine of Re-incarnation was fully accepted and expounded, both in its exoteric sense and esoterically."

In the course of his chapter he suggests that he has "notes" of a conversation between one of the Mahatmas and himself in which the Adept affirmed the same theory of "purificatory evolution" on "higher spheres," and naively inquires:

"Is it possible that Re-incarnation was not taught this Adept by *his* Master, and that he, as well as H. P. B., had to learn it subsequently? There are said to be sixty-three stages of Adeptship and it is impossible."

Olcott's views of H. P. B. as a "student" had been very succinctly voiced by Mr. Old at the "White Lotus Day" commemoration at Adyar on May 8, 1893, and printed in the "Theosophist" for June. Old was introduced by Col. Olcott and made the address of the day. He said:

"It is provided in the Constitution of the Society, that perfect freedom of opinion shall be allowed to all its members; but nothing would be more dangerous to the catholicity of our doctrines than to suppose this to convey with it the right, to any individual member, of forcing his views upon others; or of reading into the writings of H. P. B., or any other person connected with the movement, anything of authority; or yet of enunciating therefrom a dogma or *credo* which shall be considered pre-eminently Theosophical or binding upon Theosophists generally. And the dangers we have to face are undoubtedly of this nature. . . .

"What we now need to recognize is the merit of that self-devotion to the cause of Truth which characterized the life-work of H. P. B. No impartial student of her writings can fail to recognize the indications of a steady unfoldment of mind, an ever-widening spiritual perception, with the concomitant changes of view-point and modifications of doctrine."

Olcott, Sinnett, Bertram Keightley, Old, Sturdy, Edge, the leading Hindus, and many others of lesser prominence, were now all of one mind in regard to the "dangers" besetting the Society and the Movement; their ideas regarding H. P. B. spread broadcast in America, England, Europe and India. The machinery of the Society was in their hands, its most widely circulated publication under their control. What else was lacking in the equipment necessary to relegate H. P. B. and her defender, Judge, to the background, to subordinate the teachings of Theosophy given out by these two Colleagues to the "more recent teachings" and the "progressive development" of other "students" and "occultists" more in harmony with the "official authority" of the "President-Founder"? What was requisite to do away with the policy and example of H. P. B. and Judge and replace them by a management and guidance from "Adyar," without risk of failure for the conspirators behind the scenes, and without breaking up the Society? The storm of 1884-5 had showed that however violent the commotion, attacks from

without could not destroy the integrity of the Movement nor the prestige with the members of H. P. B. The Coues-Collins-Lane conspiracy had come far nearer achieving its object in 1889-90, because it had been hatched within the Society, and had the tacit sympathy and support of Col. Olcott until he saw that its success would ruin the Society. But it, too, had failed, because H. P. B. and Judge were both alive and had, in the newly-formed Esoteric Section, a loyal battalion of members of the Society pledged to *Theosophy first*.

This time the conspiracy had all the elements of victory in hand save one only. Could Mrs. Besant be brought to join hands with Olcott, Sinnett, and the rest, the combination would be invincible. She had already taken her stand in the most positive manner, not only as regards H. P. B. and Judge, but for all that they had from the beginning proclaimed and fought for, in principle and in practice. Could she be brought to change sides on the very eve of battle?

Determined to banish the spectre of the "dead" H. P. B. whose memory was still a more potent influence than their living claims to preferment, it was all too clear that this could not be done except by ruining the reputation of Mr. Judge. Could Mrs. Besant be made the fulcrum of their energies, then Judge could be routed, H. P. B. consigned to the region of eulogiums, and a victorious future assured to the Society and its "leaders." There would be no greater risk than that a few recalcitrants might have to be read out of the Society or forced to resign or secede. The game was well worth the candle—from the standpoint of the hunters.

But Mrs. Besant was no ignorant and superstitious "christian," like Madame Coulomb, and therefore not to be approached with threats and bribes; she was no finely organized "psychic" or "medium," like Mrs. Cables and Mabel Collins, therefore to be swept off her feet by some astral intoxication or personal experience in psychology; nor was she an Elliott Coues, brilliant but conscienceless, educated but steeped in ethical savagery, to whom Theosophy was a mere means to personal ends. If she were to be seduced and suborned—made to serve as dupe and tool of "the mighty magic of Prakriti,"—then indeed would need be called in play the fine art of Oriental subtlety and sophistication in the mysteries of the governing forces in human life; subtlety and sophistication laughed at by the wisest of Western minds, whose very incredulity and scepticism in regard to their own susceptibility to the sway of "occult powers" makes them, at occasion, victim to their own virtues. Hume. Sinnett, Massey, Olcott and many another able, sincere, resolute and honorable-minded man had been, in turn and in successive links, so influenced, all unknown to themselves, that their course had become the exact opposite to that taught and pursued by Masters and by H. P. B.; the opposite of the very course originally taken by themselves. And the substitution of charts, the change in direction, had been so subtly accomplished that the more the victims went astray,

the more profoundly convinced they were of the rectitude and precision of their conduct!

The welter of facts and opinions covering the years 1893-5 is not easy to assemble, assort, relate and marshal into something like order and proportion. Yet this is the task that confronts, not merely the historian, but is that of every theosophical student who would be true to his duty to the Movement and himself. A firm conclusion must be reached or the student will always be harassed by doubts, bewilderments, uncertainties. Such a firm conclusion will be arrived at either as the result of knowledge acquired at first hand and weighed with impartiality in the light of the principles of Theosophy, or it will rest upon no better basis than hearsay and reliance upon authority—mere blind faith, of which the world has ever held an overplus and from which all mankind suffers continually.

Under the criteria afforded by Theosophy—and what other criterion is there?—the student has to take into consideration not only the physical facts and factors, but in ever-increasing degrees of importance he has to ascertain and evaluate factors and phenomena meta-physical—the Psychic, the Manasic, the Spiritual components of actions and events. These various constituents are not disjunctive and sequential, but integral and correlative, their governing importance as prime factors of correct judgment in inverse order to that habitually employed by mankind. Moreover, since it is certain that whatever, either of Truth or error or falsehood there may be in the world, or whatever their ultimate source, they have all reached mankind through the agency of human beings, it follows that the student must, of necessity, weigh actors as well as actions; persons and personages as well as their statements; motives and character as well as opinions and belief. And there is no alternative route, theosophically or practically, either to accurate knowledge or correct judgment. As so well put in the *Preface* to H. P. Blavatsky's "Key to Theosophy:"

"To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any better off if such vicarious thought were possible."

As with all conspiracies, much of what occurred in 1893 and subsequently is enveloped in the obscurity of secrecy and silence. But there is no maxim, exoteric or esoteric, more profoundly true than the aphorism that "murder will out." Perception, inference and testimony are all essential components of true knowledge, and when the ascertainable facts, the relevant testimony extant, are fitted together, all the rest becomes a matter of unavoidable inference to the logical mind: the Great Betrayal is exposed in all its hideous blackness, and the subsequent degradation and disintegration of the Theosophical Movement into sects and sectaries seen to be the Karmic consequence.

(To be continued)

## AN INTERESTING LETTER\*

*Written to an Indian Brother*

144 MADISON AVENUE,  
NEW YORK.

**D**EAR BROTHER,— I have your last long and welcome letter. The fears you express of the T. S. leading to dogmatism or fanaticism seem to be groundless to me. If we had a creed there would be danger; if the Society declared any particular doctrine to be true, or to be the accepted view of the T. S., great danger would result. But we have no creed, and the T. S. has not declared for any doctrine. Its members have asserted certain beliefs, but that is their right. They do not force them on others. Their declaration of their own beliefs does not unfit them to be members. I have my own settled beliefs, but I do not say that another must accept these. The eternal duty of right thought, act, and speech, is not affected by my theories. Hence all I ask of another is, to do his own duty and let me do mine. Such, indeed, is the very genius of our Society, and that is the very reason why it still lives and has an influence.

And when we come to examine the work and the foundation of the T. S. and its policy, I find it perfectly proper for me to assert, as I do, in accordance with my own knowledge and belief, that our true progress lies in fidelity to Masters as ideals and facts. Likewise is it perfectly proper for another to say that he does not know anything about the Masters—if such be his case—but is willing to work in and for the T. S. But he has no right to go further and deny my privilege of asserting my belief in those beings.

So also further; I have the right to say that I think a constant reliance on Masters as such ideals and facts—or either—will lead the T. S. on to greater work. And he has his right to say that he can work without that reliance. But neither has he nor have you any right to say that my belief in this, or any assertion of it, is wrong or in any way improper.

I belong to that class of persons in the T. S. who out of their own experience know that the Masters exist and actually help the T. S. You belong to a class which—as I read your letters and those of others who write similarly—express a doubt on this, that, or the other, seeming to question the expediency, propriety and wisdom of a man's boldly asserting confidence and belief in Beings who are unprovable for many, although you say (as in your present letter) that you believe in and revere the same Masters as I do. What, then, must I conclude? Am I not forced to the conclusion that inasmuch as you say you believe in these Beings, you think it unwise in me to assert publicly and boldly my belief? Well, then, if this is a correct statement of the case, why cannot you go on your way of belief and concealment of it, and let me proceed with my

\*Reprinted from *Lucifer*, April, 1893.

proclamations? I will take the Karma of my own beliefs. I force no man to accept my assertions.

But I am not acting impulsively in my many public statements as to the existence of Masters and help from Them. It is done upon an old order of Theirs and under a law of mind. The existence of Masters being a *fact*, the assertion of that fact made so often in America has opened up channels in men's minds which would have remained closed had silence been observed about the existence of those Beings. The giving out of *names* is another matter; that, I do not sanction nor practise. Experience has shown that a springing up of interest in Theosophy has followed declaration, and men's minds are more and more powerfully drawn away from the blank Materialism which is rooted in English, French, and German teaching. And the Masters have said "It is easier to help in America than Europe because in the former our existence has been persistently declared by so many." You may, perhaps, call this a commonplace remark, as you do some others, but for me it has a deep significance and contains a high endorsement. A very truism when uttered by a Mahatma has a deeper meaning for which the student must seek, but which he will lose if he stops to criticize and weigh the words in mere ordinary scales.

Now, I may as well say it out very plainly that the latter half of your letter \* in which you refer to a message printed in the *Path* in 1891 in August, \* is the part you consider of most importance. To that part of your letter you gave the most attention, and to the same portion you wish for a reply more than to the preliminary pages. Now, on the contrary, I consider the preceding half of your letter the important half. This last bit, all about the printed message, is not important at all. Why? Because your basic facts are wrong.

(1) I never published such a letter, for I was not in America, although if I had been I should have consented. In August of that year I was in Europe, and did not get back to New York until after that month's *Path* was published. I had sailed for London May 13th, on hearing of H. P. B.'s death, and stayed there three months. Of course while away I had to leave all the publishing in the hands of Brother Fullerton and others. But I do approve their work.

(2) The next baseless fact is thus smashed: *I did not write the article you quote.* I am not Jasper Niemand. Hence I did not get the message he printed a *part of* in his article. Jasper Niemand is a real person and not a title to conceal my person. If you wish to write him about the article, or any other, you can address care of me; I will forward; in time he will reply. This wrong notion about Jasper ought to be exposed. People choose now and then to assume that I am the gentleman. But several who have corre-

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\*Reprinted in THEOSOPHY, March, 1914.

sponded with him know that he is as distinct from me in person, place, and mind as you are yourself.

(3) Now, in July it was that Jasper Niemand got his message containing, I believe, things relative to himself, and also the words of general interest quoted by him. The general words he saw fit to use. Having had privilege to send his articles to *Path*, which accepts them without examination, his article was used at once without it being necessary for me to see it, for my orders were to print any he might send. Hence I saw neither the article nor proofs before publication. But I fully approve now as I did when, in the next September, I read it.

It is true I had later the privilege of seeing his message, but only read the text, did not examine the signature, and do not remember if even it had a signature. The signature is not important. The means for identification are not located in signatures at all. If you have not the means yourself for proving and identifying such a message, then signature, seal, papers, watermark, what not, all are useless.

As to "Master's seal," about which you put me the question, I do not know. Whether He has a seal or uses one is something on which I am ignorant. In my experience I have had messages from the Master, but they bear no seal and I attach no significance to the point. A seal on other messages of His goes for nothing with me; the presence or absence of a seal is nothing to me; my means of proof and identification are within myself and everything else is trumpery. Can I be more definite? Anticipating—as a brother lawyer—your question, I say in reply that I have no recollection as to any signature or seal on this message to Jasper Niemand, because I read it but once.

Further, I think it a useful message. The qualities spoken of were more than ever needed at that crisis, and words of encouragement from Masters, however trite, were useful and stimulating. We do not—at least I do not—want Masters to utter veiled, mystical, or portentous phrases. The commonplace ones suit me best and are best understood. Perhaps if you were satisfied with simple words from Them you might have had them. Who knows? They have written much of high import, enough for fifty years of effort in the letters published by Mr. Sinnett in the *Occult World*, and attributed to K. H. Why should one desire private messages in addition? I do not. Some men would sell their lives for the most commonplace phrase from Masters.

But as Masters are still living in bodies, and that in your own country and not so far from you as I am, I consider you privileged in, so to say, breathing the same air with those exalted personages. Yet I know beyond doubt or cavil that we, so far away, are not exempt from Masters' care and help. Knowing this we are content to "wait, to work, and to hope."

Fraternally,      WILLIAM Q. JUDGE.

P. S.—Perhaps I ought to say somewhat more fully that the message in *Path* from Master had, in my judgment, far more value than you attribute to it. There are in this Section many members who need precisely its assurance that no worker, however feeble or insignificant, is outside the range of Master's eye and help. My co-workers in New York were so impressed with the value to the Section of this particular message, that one of them paid the cost of printing it on slips and sending it to every member of the Section in good standing. Of course its worth and importance are better understood here than they can be by anyone not familiar with the Section, and I can see ample justification of the Master's wisdom in sending the words He did.

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## LETTERS ON THE TRUE\*

### III.

My Comrades:—

As we turn our thoughts in upon ourselves we find the good on top; the bad is below. We must set the blaze of self-examination to the task and drag out the lurker within. We think we have abandoned ambition and comfort, but we have only given up those of the lower plane, the mere reflection of the great ambitions and joys of a larger life. The rays of Truth burn up the covers we had placed upon those seeds, and then the real seeds begin to sprout and cause new troubles. Do not ignore this; it has cost others many years and tears of blood to self-learn it. Men have been deceived as to their motives up to high passages of the Way.

Indolence is a great deceiver. We trust to the sufficiency of "our Divine Spirit," and so hope to reach the goal easily with the natural evolution of the race. We forget that the kingdom must be taken by violence. It is by no means sure that we shall make the connection with spirit in this life journey. Thousands may and do fail to make it. Your divine spirit is only yours in so far as it is that of all others equally; not yours but ours, making us one. The Bhagavad-Gita destroys the idea that if there be in us this higher self, it will, even if we are indolent, triumph over the necessity for effort, and lead us to find beatitude in common with the whole stream of man. "The man of doubtful mind enjoys neither this world nor the other (the Deva world) nor finds beatitude." Sometime then during the period of choice for the race this self must be discovered, purified and set free. The period is long—but it ends. The unprogressed soul falls back; it may die, for only the spiritual monad is incorruptible. On the soul itself depends this spiritual polarity; each personality heightens or lessens it by the greater or smaller impetus given by him to the life of the lower self. Its luxurious growth throttles the true self as mistletoe devitalizes the live-oak.

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\*This article was first printed by Wm. Q. Judge in *The Path* for August, 1887.

"litten by the world, like one bitten by a great serpent; darkened with passion, like the night; changing its dress in a moment like an actor; fair in appearance, like a painted wall:" thus the Upanishad warns us against the elemental self.

These warnings are not meant to discourage but to strengthen. The Way is narrow, but it is there. So narrow it is, and so often lost amid the bustling highways of life, that many who have wandered far afield still think their feet are set upon it. There is oftentimes much to discourage us in the attitude of our nearest friends. They are on far shores, and when we arrive they speak of the small potato patch they tend and see nothing in our talk of what is over the sea, and of the grander interests beyond the little place they stand on. This is a blow dealt the inner man and hurts inside. Life is all up in arms against us. A letter sent me by one of my comrades goes clearly and nobly to the root of this matter:

"Dear Jasper: I gave your letter to a distressed soul: she returned thanks saying it was a cooling draught to one athirst. The thanks of course are yours.

"Now this lady says it was refreshment to the weary, that letter True, or she would not say it. But it was not so to me nor to you. It all seems so well understood to be so. We needed it not. But she illustrates a certain state of progress. She is not yet where we are, but which is happier? She is happier, but poorer in hope. We are not all too happy, but are rich in hope, knowing the prize at the end of time, and not deterred by the clouds, the storms, the miasms and dreadful beasts of prey that line the road. Let us then at the very outset wash out of our souls all desire for reward, all hope that we may attain. For so long as we thus hope and desire we shall be separated from the Self. If in the Self all things are, then we cannot wish to be something which we can only compass by excluding something else. Standing where we are, let us purify ourselves to be all things.

"So being beyond this lady so grateful, we find that everything we meet on this illusory plane of existence is a lure that in one way or another has power to draw us out of our path. That is the point we are at, and we may call it the point where lures of Maya have omnipresent power. Therefore we must beware of the illusions of matter.

"Before we got to this stage we knew the fateful lure, the dazzling mirror of the elemental self, here and there in well defined places and intrenched as it was. so to say, in strongly marked defences. Those we assaulted; and that was what it desired, for it did think that it then had no need to exercise the enchantment which is hard because so subtle, and so distributed here and there that we find no citadels to take, no battalions in array. But now our dearest friends are in league with this beautiful, deceitful Maya.\* How strongly do I realize the dejection of Arjuna as he let his bow drop

\*Maya, i. e., "illusion."



from his hand and sat down on his chariot in despair. But he had a sure spot to rest upon. He used his own. He had Krishna near, and he might fight on.

"So in passing along past those stages where the grateful lady and others are, we may perhaps have found one spot we may call our own and possess no other qualification for the task. That spot is enough. It is our belief in the Self, in Masters: it is the little flame of intuition we have allowed to burn, that we have fostered with care.

"Then come these dreadful lures. They are in fact but mere carcasses, shells of monsters from past existences, offering themselves that we may give them life to terrify us as soon as we have entered them either by fear or love. No matter which way we enter, whether by attachment to them or by repugnant horror, it is all one: they are in one case vivified by a lover; in the other by a slave who would be free but cannot.

"Here it is the lure of enjoyment of natural pleasures, growing out of life's physical basis, there it is self-praise, anger, vanity, what not? Even these beautiful hills and river they mock one, for they live on untrammelled. Perhaps they do not speak to us because they know the superiority of silence. They laugh with each other at us in the night, amused at the wild struggles of this petty man who would pull the sky down. Ach! God of Heaven! And all the sucklings of Theosophy wish that some great, well diplomaed adept would come and open the secret box; but they do not imagine that other students have stepped on the spikes that defend the entrance to the way that leads to the gate of the Path. But we will not blame them, nor yet wish for the things—the special lots—that some of them have abstracted, because now that we know the dreadful power that despair and doubt and violated conscience have, we prefer to prepare wisely and carefully and not rush in like fools where angels do not pass uninvited.

"But, Companion, I remind you of the power of the lure. This Path passes along under a sky and in a clime where every weed grows a yard in the night. It has no discrimination. Thus even after weeks or months of devotion, or years of work, we are surprised at small seeds of vanity or any other thing which would be easily conquered in other years of inattentive life, but which seem now to arise as if helped by some damnable intelligence. This great power of self-illusion is strong enough to create a roaring torrent or a mountain of ice between us and our Masters."

The Path lies not in extremes but midway, like that Sun whose centre is everywhere, like that Eternal Liberty which Boehme says is the middlemost and within all things. We must pin ourselves down to a rigid appreciation of the mathematical workings of Law and trace their connection with our own constitution. It would seem well to take all the suggestions we can get, but I have known travellers on western prairies who preferred to go a day's journey out of their road, rather than make inquiry of a passer by. If the law of

Continuity remains unbroken, as it must if it exists at all, and from its very nature cannot be suspended, then there must be personalities far more progressed than ourselves, somewhere along the vast chain stretching from man to the Deity. I have heard comrades repel the idea that any "Master" could aid them. The western mind detests that word; American boys will not even say "schoolmaster." And yet it is only an equivalent for Teacher, and how glorious are the teachings.

If a man's magnetic sphere be confused, however, he cannot feel the attraction of higher spheres; he does not believe in their existence. If they do not exist to his hope or his intuition, for him they are not, nor will he feel their benefit even indirectly until he shall have evolved enough spiritual energy to enable him to assimilate the currents which unceasingly flow from them to raise the powers of the race. Let every man have his mind within his own power and resolve firmly to believe. Our own is everywhere if we will only take it! We do not justly value the gifts of Truth given us without personal attestation. We clamor for persons and authorities; we have a sense of injury which cries to the echo: "if the Truth be true she will sign her name." Not always: for how then can the perceptions of men be tested in the absence of genuine relations? How can those students be discovered who do not depend upon a revenue stamp to recognize a genuine article? If a man receives a gem, does he growl because the jeweller's case came not with it? What lustre can a name add to Truth? We should need no guarantee beyond the spirit of the words: the words themselves are often traps. Nothing avails us at last but the touch-stone of our own souls; it is deeply concealed in the heart, far beyond the elemental nature. It is not mind, judgment, reason; it is the fire which tests and welds.

JASPER NIEMAND, F. T. S.

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## THE NATURE OF MIND\*

Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will, and Feeling. During deep sleep, ideation ceases on the physical plane, and memory is in abeyance: thus for the time being "Mind is not," because the organ, through which the Ego manifests ideation and memory on the material plane, has temporarily ceased to function. A noumenon can become a phenomenon on any plane of existence only by manifesting on that plane through an appropriate basis or vehicle; and during the long night of rest called Pralaya, when all the existences are dissolved, the "UNIVERSAL MIND" remains as a permanent possibility of mental action, or as that abstract absolute thought, of which mind is the concrete relative manifestation.

\*From the Original Edition, *Secret Doctrine*, Vol. I, p. 38; see Third Edition, Vol. I, pp. 69-70. The title used is our own.—EDITORS.

## “CEASELESSLY SELF-DECEIVED”

“When I am dead and gone in this body, then will you know the whole truth. Then will you know that I have *never, never* been false to anyone, nor have I deceived anyone, but had many times to allow them to deceive themselves, for I had no right to interfere with their Karma.”—H. P. B.

**M**AN is continually forming opinions and passing judgments. The appearances on which these opinions are formed, arouse jealousy in one, pleasure in another; wounded vanity in one, compassion in another, depending on the clarity of the instrument used by the perceiver. From holding opinions, a long train of consequences result to the holder, and he is thereby continually casting his future up or down.

He never suspects that his instrument may have astigmatism. Yet if he reflects at all, he must recognize that when his body was of a child's growth, his outlook was entirely different. And he was just as positive that he was right when he looked through childish eyes, as he is positive that he is right now.

Studying what we can know of the race viewpoint of a century ago, we can see that that viewpoint was a different one from today's; that it continually changes, however slowly. So it is with the individual man; he is ever moving toward a change of his acquired nature—for better or for worse. But he does not, alas, realize this; he ever passes judgment on men, things and methods as if at each moment he could see straight.

As the student proceeds with the application of Theosophy to his own nature, he is startled to find in himself the living truth of this statement: “The first necessity for obtaining self-knowledge is to become profoundly conscious of ignorance; to feel with every fibre of the heart that one is CEASELESSLY self-deceived.”

After the shock of this discovery, we turn inwards and find that we have “the still deeper conviction that such knowledge—such intuitive and certain knowledge—can be obtained by effort.” Our acquired nature can be trained so that clear sight is possible. The effort must commence from where we are—a more “favourable” opportunity will never come. We must ever strive to get the highest, which is to say, the most unselfish and most impersonal, viewpoint, and then to recognize that the opinions so obtained are only to serve as a temporary working basis. For wisdom is not easily acquired: our task is the transmutation of a vastly powerful and subtle lower nature belonging to the race, and it is not easily or quickly accomplished.

By continually endeavoring to work from this high viewpoint; having, indeed, no fixed plans as to men, things and methods, our instrument for contracting this plane will get clearer as we go on.

But it is necessary that we never forget that we are in a transition state: that "the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached 'reality'; but only when we shall have reached absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya."

Forewarned we are forearmed. We will recognize that our opinions are not conclusive, and we will not mistake shadows for realities, but will stand ready to abandon all that we have learned the moment we see better.

So living from day to day, each opportunity to exercise a high impersonal discrimination, furnishes the means to go ahead; and, as surely as we will be working with the great laws of evolution, will we in time overcome in ourselves the mighty magic of *prakriti*. That is our brothers' battle, and we make it ours; and as we fight it, we fight for them; and when we succeed, the victory is theirs: separateness is an illusion.

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## FROM THE PATH\*

Harmony among diverse elements is due to equilibrium and not to removal of diversity.—*Book of Items*.

Right equilibrium does not arise from a dead level of equality; there is always some one who is greatest.—*Book of Items*.

I charge ye, Theosophists, fling away ambition; by that sin fell the angels.—*Shakespeare (amended)*.

A wise man endeavors to shine in himself: a fool to outshine others.—*Wisdom in Miniature*.

Riches beget pride, pride impatience, impatience revenge, revenge war, war poverty, poverty humility, humility patience, patience peace, and peace riches.—*Wisdom in Miniature*.

"He who beholds all beings in the Self, and the Self in all beings, he never turns away from it."—*I'agaseneyi-samhita Upanishad*.

"There are three branches of the law. Sacrifice, study, and charity are the first."—*Chandogya Upanishad*.

The Master's love is bountiful; its light shines upon thy face and shall make all the crooked ways straight for thee.

Let Karma judge thee and also plead thy cause against the unrighteous.

By patience and virtue add hourly and daily to the strength of your character, which is all that you will carry into your next life.

Their abuse is but of the visible personality; they cannot touch thee, invisible, unconquerable.—*Farewell Book*.

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\*These Extracts were printed by Wm. Q. Judge in *The Path* during the years 1893 to 1896. The title used is our own.—EDITORS THEOSOPHY.

# ON THE LOOKOUT

## SECRET SOURCES OF ENERGY—

The Rev. Chas. T. Pargiter, being an observant man, but without the necessary data for the correlation of his observations, writes the *Scientific American* as follows:

"I wonder whether any of your readers can throw any light on the source from where flies get their enormous stores of energy? Here (South England) large numbers of a small, dark kind, take up their winter quarters under the roof of my house about October. Every sunny day they emerge and buzz energetically up and down the sunny side of the walls. . . . Thus for six months they have to keep up their vitality, expend enormous stores of energy . . . have no visible food of any kind, and in the Spring lay their eggs. As the sunshine seems indispensable for them to show energy, may it not be possible that in some way they have the ability to draw upon the power latent in the atom? And what is true of flies seems true also of other insects."

The Rev. Pargiter guesses almost right; they do not draw upon the power latent in the atom, but the *same* power proceeding from a source, the nature of which his observations might have told him. The Secret Doctrine (1888) states:

The real substance of the concealed (Sun) is a nucleus of Mother substance. It is the heart and the matrix of all the living and existing Forces in our solar universe. It is the Kernel from which proceed to spread on their cyclic journeys all the Powers that set in action all the atoms in their functional duties, and the focus within which they meet again in their SEVENTH ESSENCE every eleventh year. (*S. D. I*, 290.)

(From the ancient Books of Hermes) "The creation of Life by the Sun is as continuous as his light; nothing arrests or limits it . . . it is the Sun who preserves and nourishes all creatures; and even as the Ideal World which environs the sensible world fills this last with the plenitude and universal variety of forms, so also the Sun, enfolding all in his light, accomplishes everywhere the birth and development of creatures." (*S. D. I*, 294.)

We suggest that the Rev. Pargiter note, in the *Secret Doctrine*, in his investigations, the nature and location of the SEVENTH ESSENCE, and ponder deeply likewise on the frequent comments on the invisible CENTRAL SPIRITUAL SUN of which the visible is the reflection.

## WHEN DOCTORS DISAGREE—

The Darwinian Theory presents to science, at the present time, the aspect of a gigantic picture puzzle, most of whose parts are missing. The feature thereof which perplexes scientists more sorely day by day, is that each piece discovered, instead of fitting nicely into a gap already visible, extends the skeleton outline of the scheme in directions and into regions quite unforeseen. This is especially the case with the latest feature, the Broken Hill skull from Rhodesia, "estimated" to be about 90,000 years old.

While in some respects it is more ape-like (?) than others heretofore discovered, in others it approaches nearer the skull of modern man than they. While in general character it seems of a lower grade than certain others, the skeleton bones attached show a more modern form and development than those attached to these others. All this adds complexity—and humor—to the situation created by the famous Piltdown-Neanderthal cases; in which the Piltdown skull, admittedly of a higher type than the Neanderthal, is also admittedly older. Students will remember in this connection the tooth-and-claw argument over the question as to whether the jaw wished upon the Piltdown skull really belonged to it or not; the jaw being of a more ape-like type than the rest of the skull, and the question being unsettled to this day. See recent issues of scientific periodicals.

Until evolutionists abandon their basic doctrine of continuous evolution from lower species—a doctrine to this day unsupported by one concrete fact

which cannot be better explained on other grounds—and accept as a working hypothesis the prehistoric and pre-geological cyclic spiritual evolution of the race, incarnated at each phase, in its *seven* subdivisions, in bodies fitted to the individual mentality, there will be no improvement in the situation, no approach, however infinitesimal, to any definite or concrete goal.

They will have to admit that the lowest types and the highest have existed side by side for millions of years; and before they can understand this, they will have to admit that we ourselves once dwelt in bodies of the lowest type, and that those now inhabiting such bodies will one day be as we are now; that there are Those who *once* were as we are now, and that They are exerting every effort to make Themselves heard, felt, and understood in a world blinded to Their existence by insane selfishness and conceit; and that until their Messengers, H. P. Blavatsky and W. Q. Judge, are recognized for what they were, and acknowledged to have known more Science than all the scientists put together, no real progress will be possible.

If scientists refuse to see these things, and depend solely upon strength of jaw to vanquish the disconcerting facts which are fated to arise in increasing numbers from now on, the scientific caste, we fear, is doomed to a lower maxillary development which will indeed be a stumbling block to puzzled posterity.

#### INFLUENZA—ITS ORIGIN—

An enjoyable time with the influenza having been had by all, let us now draw a lesson from the fact. A perusal of the article, printed by H. P. Blavatsky in *Lucifer* for February, 1890, and reprinted in this magazine for December, 1916, casts an unusual light on the subject. Herewith a few extracts:

"Apropos of Influenza . . . what is it? . . . Medical authorities have now and then ventured a few words sounding very learned, but telling us very little about its real nature. (True to this day. Eds.) They seem to have picked up now and then a clue of pathological thread pointing rather vaguely, if at all, to its being due to bacteriological causes; but they are as far off a solution of the mystery as ever. . . (Here a full history of the influenza in Europe, with statistics of epidemics and deaths.)

"A disease which is epidemic, yet not contagious; which acts everywhere, in clean as in unclean places, in sanitary as well as in unsanitary localities, hence needing very evidently no centers of contagion to start from; an epidemic which spreads at once like an air current, embracing whole countries and parts of the world; . . . such a disease can bear no comparison with epidemics of the ordinary, common type . . . the dear old influenza attacked most savagely Pasteur, the 'microbe-killer' himself, and his host of assistants. Does it not seem, therefore, as if the causes that produced influenza were rather cosmical than bacterial . . . ?

"It is not asserted for the first time now that all such mysterious epidemics as the present influenza are due to an abnormal exuberance of ozone in the air . . . descending, and spreading on earth with extraordinary rapidity, oxygen would, of course, produce a still greater combustion . . . What says Science with respect to ozone: 'It is the exuberance of the latter under the powerful stimulus of electricity in the air, that produces in nervous people that unaccountable feeling of fear and depression which they so often experience before a storm.' Again: 'the quantity of ozone in the atmosphere varies with the meteorological condition *under laws so far unknown to science*. . . . Too much of ozone irritates the respiratory organs, and an excess of more than 1% of it in the air kills . . . ' This is proceeding on rather occult lines.

"The real ozone is the Elixir of Life," says the *Secret Doctrine*. Vol. I. p. 144." It also says that an excess of Life kills. "Let the reader compare the above with what he will find stated in the same work about oxygen viewed from the hermetic and occult standpoint, (pp. 113 and 114, Vol. II), and he may comprehend the better what some Theosophists think of the present influenza.

(Quoting *Novoye Vremya* :) 'The search for the causes which generated the disease and caused it to spread is not incumbent upon the physicians alone, but *would be the right duty of meteorologists, astronomers, physicists, and naturalists in general*, separated officially and substantially from medical men.' This raised a professional storm. . . . When royalty and the rulers of this sublunary sphere have been sufficiently decimated by influenza and other kindred and unknown evils, perhaps the turn of the Didymi of Science may come. This will be only a just punishment for their despising the 'occult' sciences, and sacrificing truth to personal prejudices."

## SPECULATIONS

This last is as true now as it was then. Pride and preconceived ideas are of more importance to scientists in general than human life, as is the case with most of the rest of us.

But let us make some deductions, interesting, whether correct or not.

First. H. P. B. stated in 1888 that the force radiating from the sun is electrical, and that it is Life, whatever its physical manifestations as light, heat, etc. Why, in certain phases and stages of influenza, is the sunlight so excruciating in its effect on the eyes and nose? May it not be because of the effect of too much life-force upon partly disintegrated tissues, the disintegration having been commenced by too much of the same force under another form? Second, electricity, as the *Secret Doctrine* states, being one with all other forces, need it be supposed that ozone is produced *only* by that phase known as the electric discharge? May it not be produced as well by the action of *explosives*? And is there any connection between these ideas, and that basic one of Theosophy which states that, *in reality*, apparently similar forces may be *quite different*; that basically and fundamentally, the force used by a man running to commit a murder is opposite in its entire nature from that used by a man running to save a life? If there is such a connection, has it any relation to the *difference in fatality* of the present epidemic and of the war epidemic?

In other words, are we doomed in our mad thirst for material "progress" to destroy ourselves by the setting free, *and unbrotherly use*, of forces whose nature and scope we do not know? Or will we learn in time? It rests largely with Theosophists, and with those who call themselves by the name without playing the game.

## SENSE SUBSTITUTIONS

Much attention has of late been attracted by the case of Willetta Huggins, a little girl who, after being deaf and blind for three years, and a sullen and hopeless derelict during that time, found in September, 1921, that she could understand a telephone conversation by placing the tips of her fingers in the receiver. From that time on her development was very rapid, and accompanied by an entire transformation of character. At the present time she can understand conversation by placing the tips of her fingers on the chest of the speaker, tell colors—even those of mixed fabrics, by the sense of *smell*, read messages on ordinary paper by the sense of touch, and tell the denomination of bills in the same way. She can tell by the sense of smell how many people are in the room, and how many of them strangers. In addition she can, by some uncanny sense, play ball and run about among trees.

These phenomena are explained(?) by science as being produced by the action of the otic ganglion, a nerve center in the brain *wherein are co-ordinated the senses*, and where the varied impressions are made to tell a coherent and unified message.

But what is the thing which does the coordinating? It must be an intelligence; an intelligence not that of Willetta Huggins, but subservient to hers; and it is that intelligence which acts as described by Oriental Science millenniums ago, and redescribed by Blavatsky.

The Vedic Aryans were as familiar with the mysteries of sound and color as our physiologists are on the physical plane, but they had mastered the secrets of both on planes inaccessible to the materialist. They knew of a

double set of senses; spiritual and material. In a man who is deprived of one or more senses, the remaining become the more developed . . . *S. D.* i, 534.

And it is the existence of those spiritual, or rather, in this case, astral, senses, which, in case of being blocked from one channel, can transform and make use of other channels which explain the phenomenon of Willetta Huggins. To say that she *smells* colors, is a pure contradiction in terms; but to say that the astral senses have made new channels, and that she now *sees* through the nerves of the finger tips, etc., is both sense and Theosophy. In this connection may be noted the discovery of a scientist that the auditory (hearing) nerves are widely distributed over the body, and that a man may actually hear with his back. And all these are harbingers of a New Race, still millenniums away in the future, but one which will have senses functioning in ways unguessed by us at present.

But what is this unifying power which rules, guides, and transforms the senses? The *Secret Doctrine* states that:

The division of the physical senses into five, comes to us from great antiquity. But while adopting the number, no modern philosopher has asked himself how these senses could exist, i. e., be perceived and used in a self-conscious way, unless there was the *sixth* sense, mental perception, to register and record them; and (this for the Metaphysicians and Occultists) the SEVENTH to preserve the spiritual fruition and remembrance thereof, as in a Book of Life which belongs to Karma. (*S. D.* I, 535.)

#### KARMIC CONSEQUENCES

Consider that last statement. Every Ego which has a disabled body, has it either as a result of transgression in another life, or, in case of some high and noble ones, has deliberately and consciously taken on physical, mental, or moral disabilities, often of the worst kind, for its own increase of strength, its own spiritual development; the while so many of us whine and repine under the small trials of life which we have brought upon ourselves. This case of Willetta Huggins is very significant. Who knows but that the Ego behind the personality of this little girl may be consciously, under considerable difficulty, developing in advance characteristics to belong ultimately to the race as a whole? Let seekers after psychic development and "yogi" powers behold what *may* be the *real thing* in that line!

#### ANYTHING FOR "RESULTS"

From the New York papers we learn that colored lights have been tried out in old St. Marks-in-the-Bowery in an endeavor to accentuate its "appeal to the religious emotions of the congregation." The church was packed to witness the experiment, which was designed for a trial of a "system" devised by Mr. Claude Bragdon. Mr. Bragdon is an architect, a sometime writer on "theosophy" and a member of Mrs. Besant's Theosophical Society. Mr. Bragdon claims for his system that it "will correctly interpret the ritual of the church and in time have greater emotional appeal than music." The "service of colors" was coincident mechanically with a "service of love" conducted by the rector, the Rev. Dr. William Norman Guthrie—whether mechanically also, or not, the courteous press does not state. So far as we are able to interpret the "science of the sacraments" as practiced, any kind of a "service" that will "pack the church" must be a good service. But why does not Brother Bragdon come to the rescue of "Bishop" Wedgewood and his "Liberal" Catholic Church (née "Old" Catholic Church)? Doth not coloraturo as well as charity begin at home?





Phil 29.4

# THE THEOSOPHY

A MAGAZINE DEVOTED TO

THE  
THEOSOPHICAL  
MOVEMENT

THE BROTHERHOOD OF  
HUMANITY



THE  
STUDY OF OCCULT  
SCIENCE AND  
PHILOSOPHY, AND ARYAN  
LITERATURE

Vol. X

MAY, 1922

No. 7

*"But however the facts may come out, it remains a fact that the T. S. stands or falls by H. P. Blavatsky. Give her up as an ideal, withdraw from the path traced by her under orders, belittle her, and the organization will rot; but remember her and what she represented, and we triumph.—WILLIAM Q. JUDGE.*

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Science and the Secret Doctrine—Friar Bacon—The "Delayed Race"—  
Primitive Humanities

THE UNITED LODGE of THEOSOPHISTS  
LOS ANGELES, CALIFORNIA

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# Theosophy

BRINTON JONES, *Business Agent*

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THEOSOPHY

504 Metropolitan Building, Los Angeles, California.



The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.





A U M

Persist not in calling attention to a matter calculated to cause division.—*Patimokkha*.  
May I be thoroughly imbued with benevolence, and show always a charitable disposition, till such time as this heart shall cease to beat.—*Inscription in Nakhon Wat*.

# THEOSOPHY

Vol. X

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*No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

## IN MEMORY OF H. P. BLAVATSKY\*

AUGUST 11th, 1831—MAY 8th, 1891

Fellow-Students of Theosophy:

Those who have made a study of the Theosophical philosophy, and are at all acquainted with the Secret Doctrine regarding Nature and Man, will understand why the Being who brought Theosophy to the Western World is so often spoken of among us. There is something more than respect for a person, something more than reverence for a Personage, behind this commemoration. No Entity having her knowledge could appear among us except under Law, nor unless that entity had previously acquired that knowledge in the orderly course of spiritual, mental, and moral evolution.

We have read and studied and spoken of Evolution time and again. We know that evolution rules in every department of Life, in every class of being; that all Beings above man must at some period have passed through our stage; that all beings below man will some day arrive at the human stage. This law of all evolution being applied in the light of Spiritual Identity and Brotherhood, must lead us to recognize that there are Beings above us, Beings who once were men, who return at cyclic intervals when Their aid is needed in the world, when everything is in a transition state, to give further light and guidance to mankind, so that we may more conscientiously and responsibly pursue our own task of progression and in turn help on the evolution of all Nature below the estate of man.

That such Beings do appear in the world is testified to by tradition, by all religions, by historical records, by great Teachings and by great examples of the noblest Altruism. All the story of the Past shows that at different periods of the world's history there has come among men in human guise some Being who was hailed by some of his own time and accredited by succeeding generations with being

\*A "White Lotus Day" address by Robert Crosbie.

a Divine Incarnation. Such great Beings have been the Founders of all the world's great religions. In our Christian religion we have such an example. It is written of Jesus that he "became in all things like unto us"—in order, we may well believe, to make possible the transmission to those to whom he came of that portion of the "ancient, secret, constant and eternal Doctrine" most necessary for their well-being. And in all ages, before and since the time of Jesus, such Beings have come among men, sometimes in lowly guise, sometimes in high estate, but all and always to inculcate once more the doctrine that man is Divine in essence, and that to *realize* his divinity he must think and act as a divine being; for it is by our thinking and acting that we produce the causes that bring to pass the effects, divine or infernal, that we experience.

We have been accused of following a person because we speak so much of H. P. Blavatsky as we knew her. That is not, with us, the following of a person; it is the recognition of a great Fact in Nature, and that fact has to have a name. The fact is valuable, because it points to the Source of the Message. Many others have sprung up since she passed from among us, who have taken to themselves the credit of her message, who have used and misused what she brought to them, and have sought to elevate themselves by virtue of its delivery. So it is essential that the one who brought the message of Theosophy should be recognized, should be known, by all Theosophists, should be presented to all those who would study Theosophy, for in no other way can the truth of that Message be obtained, undiverted and uncorrupted.

We are to consider and present the idea of a Being far, far above anything we can truly imagine, one with knowledge and power we cannot conceive of—a perfected Being—leaving those fields that were earned, in order to come among us, to come among us in a body like ours, in a body of this race, that the ancient Wisdom might once more be presented to us in terms of our own understanding, even in a language which is not the language of metaphysics, but a language which has grown up among a fighting and a trading people, from which the terms are absent fitly and fully to present the many grades and degrees of consciousness, feeling and perception we need to understand.

We all know that H. P. Blavatsky was born in Russia in August, 1831; that she came of a noble family; that she married at an early age General Blavatsky; that it was never a marriage in fact, and that she left home and friends and place and disappeared for some ten years. During those ten years she was in many lands but for the greater portion of that time she was in that quarter of the globe where she was in touch with those Masters of whom she spoke. During those ten years she served in many ways—that body served, for *it* was not the Entity—served as a soldier in Garibaldi's Army of Liberation. After Mentana that body was picked up for dead, but came back to life and was nursed to strength again. Then she returned home with a fearful wound in her side, which never fully healed. From

the time of her return it was noted and commented on by relatives and friends that the character and nature of Helena Blavatsky had been completely changed.

There is a reason for that—an Occult reason, the knowledge of which is absent from our race. Most of us are subject to birth from necessity—Karma; that is, our thought and action in the past have been such as to bring us into a certain family, into a certain race, at a certain time and in a certain way under certain conditions and circumstances. Such births as ours are under Law; we are thus reaping what we have sown. But in the case of those Beings of whom we have been speaking, They do not always come to earth and enter into a body by our road of birth. Truly They come under Law, as do we all, but They *know* the Law and all its modes and processes, and They come by choice through that mode which best serves the occasion of Their coming. They may take a body which the Ego, or natural tenant, is leaving, and by agreement made on higher planes than those we know, such an abandoned body is used by that higher Entity for the purpose of His work in the world.

There have been two such occasions within our time. H. P. Blavatsky was one. The tenant occupying that body really left it when it was wounded unto death on the field of battle, and another Entity by agreement took it. That incoming Entity was one of "Those who know," one of Those who had reached perfection, and who used that body for the purposes of the work of the great Lodge of Masters in the world. William Q. Judge was another. In that case the body was that of a child of seven or eight who was dying, who was pronounced dead by the physician in attendance. After a time the body showed signs of returning life, and recovered, but the nature of the child was different from what it had been before. To the parents it was still the same child. They saw the same body and thought it was the same Identity or Entity, but they soon saw the great change in the character, in the nature, in the tendencies.

Now these two cases point to something worth our utmost attention to try to understand: the *occult* laws governing Nature visible and invisible. They are all outlined in the last chapter of the second volume of *Isis Unveiled*, where this very mode of superhuman "birth" is broadly hinted at and illustrated: the Fact that a Being of higher knowledge and attainment can, by choice or by agreement enter a body, *borrow* a body, when the former tenant is leaving it.

These two Beings did not come into human life through the door of birth as we all have; they entered in with *knowledge*, and immediately on entering began to train those borrowed bodies to respond to their own attainments and requirements.

Many have heard of the great powers H. P. B. possessed, and many during her life-time were witness to phenomenal exercise of those powers. William Q. Judge had the same powers. H. P. B.'s powers were heralded abroad by those who saw their exhibitions and believed them, as well as by those who heard of them and disbelieved. Those possessed by William Q. Judge were not so heralded;

in fact, so far as was in his power he sedulously concealed the spreading abroad of the knowledge that he had them.

Now, I may be excused if I speak a few words personally of him in particular, the misunderstood and misrepresented Colleague of H. P. B. I met William Q. Judge in 1886 and at that first meeting I found something I had never felt before—the confidence, the realization of the power and knowledge of that Being—and never was I mistaken in it. Never was he false, never did he lack or fail in a single instance in the expression or the use of that power and knowledge. Always he sought to rouse in those with whom he talked, the idea of the inner immortal nature of every man; always he sought to implant in their minds the desire and aspiration to realize their own Divinity. And to those whom he trusted he showed again and again great control over the powers of nature. Always, in such cases, he showed those powers, not to gratify curiosity, not to display his knowledge, but always in illustration of the workings of some great law in nature. In Theosophy there is no such thing as miracle. All those occurrences that seem to us incredible or miraculous are brought about by a knowledge of the higher and finer laws of nature.

You will remember that H. P. Blavatsky and William Q. Judge were only the names attached to those bodies—Their students have more often called them “H. P. B.” and “W. Q. J.,” for by those initials they recognize or indicate the Entities that used those bodies, not the bodies themselves.

Those who were close to them—close in loyalty and trust and devotion to the Cause They served—were able, at least to some extent, to perceive the wonderful Natures masked in those personalities; the divine compassion that dwelt in them; the gentleness, the self-sacrificing nature that desires nothing for itself, but desires only to help mankind on its rough and thorny path to perfection. Those who could see could perceive that higher, finer, better Nature in these two Beings, could feel a response in their own inner natures. For there was something in the very contact and connection with those Beings that, as it were, burned into the very soul and aroused the highest and noblest of which the man might be capable. Yet withal, there was a simplicity there, a modesty there, that would disarm most people, that turned aside the self-seekers and the contentious.

So, if we look upon H. P. B. and W. Q. J. as something more than ordinary men, as Beings of power and knowledge, who had to step down to communicate with us in our paucity of ideas, in order to enable us to grasp at least a small part of the great *message* of Theosophy, then it is that it will be understood why we speak of Them in terms of the greatest love and the highest reverence. No one who ever sought Them as a Friend but found—and will find—Their help—no matter how many weaknesses, no matter how small the ideas of the inquirer. Always that assistance and guidance was given and will be found that enables the earnest seeker to grasp something of the great Truths about the Soul of Man that was and is the Message that They brought.

## “NOT SO FAR OFF AS SOME MAY THINK”

WHEN H. P. B. and W. Q. J. seemed to die as kings die, as beggars die or flowers die, the students repeated again for the thousandth time the oft-tongued words from the second chapter of *The Bhagavad-Gita*. But there is this saying: that unless the true meaning of a teaching is understood, however eternally true, it is for the repeater no more than “a song of little meaning though the words be strong.”

Who in fact saw the Teacher’s “death” as They knew death? Yes, there was the body, dead like any other. “Pass on to thy reward, O Lanoo, we shall meet again,” some said; truly the Teacher was dead, *to them*.

Yet many a time H. P. B.’s body had been stretched in sleep. Where then was the real H. P. B.? “I, that is to say, my body, will be quietly asleep in my bed \* \* \* God’s light would be absent from it, flying to you; and then it would fly back and once more the temple would get illuminated by the presence of the Deity,” as She wrote from America to a relative in referring to a fully conscious visit to distant Russia while the Madame Blavatsky was quietly asleep. At another time She said: “My nights are my manvantaras.” *We* have not bridged death and sleep; it is no gulf to Them.

On May 8, the body again was still, not in sleep, but for the last time. Where was H. P. B.? Where was the Mighty Wisdom, the vast intelligence, the veritable living Secret Doctrine? Where was the boundless love for all mankind? Extinguished, unconscious, snug in some sound-proof heaven where cannot penetrate the cries from this hell which men call earth? Held in some far off *loka*, to be met again only after thousands of years have dragged their weary course? To those ever working to be the head of this or that, and who seek not nor feel for the Heart, it might very well be.

Of the many hints written by the Source of all our knowledge and of all our strength for this work, this is one:

“If anyone has by such study gained (Yogi) powers, he cannot remain long in the world without losing the greater part of his powers—and that the higher and nobler part. So that, if any such person is seen for many consecutive years labouring in public, and neither for money nor fame, it should be known that he is sacrificing himself for the good of his fellow-men. Some day such men seem to suddenly die, and their supposed remains are disposed of; but yet they may not be dead. ‘Appearances are deceitful,’ the proverb says.”\*

Thousands can live quite comfortably even delightedly with Theosophy as a mental possession, but the hourly and daily practical application of it—the spreading of it along the Lines Laid Down by Those who created it, preserved and regenerated it—means the going on a path which none would or could enter or continue on, but for these Friends and Teachers of Old Time and of the Future.

\*From *A Modern Panarian*.

These Great Beings the sincere student must come to feel and to know as not dead nor in some distant retreat, but ever near and ever potent like the magic of some resistless power, as a mighty rushing river. As he wholly trusts Them and works on, studying, applying spreading the Teachings They wrote for him, he must inevitably come to fully understand.

## THE SPIRIT IN THE BODY\*

For Spirit, when invested with matter or *prakriti*, experienceth the qualities which proceed from *prakriti*, its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheśwara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul.

—*Bhagavad-Gita, Chapter XIII.*

FROM the intellectual point of view, the truth explains; from a higher point of view, each one contains within itself, and actually is the Truth. The intellectual is microscopic; the other vision itself. "The great difficulty to be overcome is the registration of the knowledge of the Higher Self on the physical plane." It cannot be done by the intellect although the intellect may put the house in order. Patanjali tells what the "hindrances" are; Manas has to get rid of these so that "the way of the Lord" who comes with Truth and Knowledge may be made clear. He is waiting, watching, working. "Behold I stand at the door and knock." Nothing withholds knowledge from us but the mode of operation of our lower mind. We can have no complaints if we do not make it conform; but Theosophy applied, leads us to Truth, which is ourself. Service is a great clarifier.

You speak of the balancing of forces. In what relation? Perhaps you mean that "continuous adjustment of *internal* relations to external relations," which is the basis of *rebirth*, both of which have to be subjugated before freedom is obtained.

If so, this is *Kundalini*—the power or force that moves in a spiral path; it is the Universal life-principle manifesting everywhere in nature. This force *includes* the two great forces of attraction and repulsion; electricity and magnetism are but manifestations of it. Hermes says: "the genii have then the control of mundane things, and our bodies serve them as instruments . . . but the reasonable part of the soul is not subject to the genii; it is designed for the reception of the God who enlightens it with a sunny ray, for neither genii nor gods have any power in the presence of a single ray of God. But all other men, both Soul and body, are directed by genii, to whom they cleave and whose operations they affect." If forces are balanced, there must be something upon which the balance may be obtained; anything that can be moved by the forces would not so serve. There is but One Immovable—the Self.

Transitory balancings may be obtained but not maintained. The "ups" and "downs" every one is subject to; sometimes psychic, some-

\*From the letters of Robert Crosbie, here published for the first time.—EDITORS.



times mental and sometimes physiological; occasionally, all three at once. These must necessarily be the various adjustments or "balancing of forces," which are in constant process of variation. There are, of course, "devachans" in between. The same old process.

It does not surprise me that you find "something" at the rooms—and stronger at times than at others. Help comes often, *when least expected*, and it is liable to come at that place where the work is done which merits help. As the rooms are set apart particularly for Theosophy, there would be less obstacle there than elsewhere to such help.

You have it right; to grow into that state where one seeks nothing for *himself*, but takes whatever comes to pass *as the thing he most desired*. There is no room for personal desire in this.

With reference to the mind's poor grasp of things: what we want cannot be obtained by anxiety, doubt, fear, impatience, expectancy that it is time that something should come to us and so forth. This latter is looking for reward. Make up your mind to continue as you are for one hundred lives, if necessary, *and continue*. The hindrances must be stopped if that which is hindered is to come. All the other study is good, necessary, and preparatory. *Unity—Study—Work*—are the trinity on this plane. *Universality, Wisdom, and Service* are the higher trinity. You are the *One* who is preparing the way for the latter, by means of the former.

We learn by experience. Confidence gives courage—is courage. After a while we learn that the Law will work, regardless of any sentiment we may hold. And in this work things occur in peculiar ways—not to be accounted for by the usual process. At least, such has been my experience.

The attention that is paid to what you have to say in the meetings lies primarily in the native force of truth, but much comes from the *conviction* that one has in presentation, as well as the form used. This triad you have. The main thing to be minimized is whatever you have of diffuseness. It is only a question of keeping on the line of making more and more perfect. The feeling that "I am doing something" is natural. But it is better far to "let the warrior in you do the fighting." Think of the Master as a living man within you; let Him speak through the mouth and from the heart. The strength shown is not that of the personality, for like an organization, the personality is only a machine for conserving energy and putting it to use. Why give it credit for anything else?

The general habit is to think of ourselves first, and others afterwards. Reverse the habit—consider ourselves last and least in anything we have to do or say. At the meetings, take the view that we are there to give what help we can to those who come; instead of looking at those present as there to listen to us. Judge would sometimes say, "you must not think that I know all these things; I am only telling you of knowledge that exists, and which I am convinced is true." Each one must arrive at conviction through a study and application of the knowledge. There is no other way. Best of luck and joy to you. As ever ———.

# THE THEOSOPHICAL MOVEMENT\*

## CHAPTER XXVII

LET us now follow into the light the web whose midnight weaving we have been tracing through the years following the death of H. P. B.

Bertram Keightley, whose indiscretions had formed one of the ingredients of the Coues-Collins-Lane explosion, had been sent by H. P. B. to the United States where, under H. P. B.'s instructions, Mr. Judge had put him to work to enable him to recover his stamina. Despite his follies, H. P. B. had written most kindly of him to various American workers, as he well deserved in view of his many services to the Cause.

In a little while Mr. Keightley, finding that the American members looked up to him as one who had been close to H. P. B. for years, began to speak as an "occultist" upon the many problems treated of in H. P. B.'s "Instructions" to the Esoteric Section. These interpretations of Mr. Keightley's were taken by many as "authoritative," and Keightley was considered as the "representative" of H. P. B. This finally compelled H. P. B. to issue the *Notice* of August 9, 1890†, which the student will do well to bear firmly in mind, for it is the key to the aberrations in the Society and its Esoteric School.

Mr. Keightley was recalled to London and at the end of the year 1890 transferred to India, whither he went in time to serve as the delegate of the American, British and European Sections at the Adyar Convention. During the year 1891 Mr. Keightley remained in India as a volunteer helper at the headquarters and at the Adyar Convention at the close of 1891 was elected General Secretary of the Indian Section. His work in India during 1892 brought him an acquaintance with every prominent member of the Society and a thorough knowledge of the condition of affairs in the Indian Branches. The deplorable state in which he found them is set forth at length in his *Report* to the Indian Convention at the close of 1892—a report given in detail in the *Supplement* to the "Theosophist" for January, 1893, and to which we have before adverted.

Bertram Keightley was a man of wealth, of good education and excellent abilities. He had become attached to H. P. B. at the time of her European visit in the summer of 1884. He and his nephew, Dr. Archibald Keightley, had contributed freely in time, money, and work, to the activities in England which followed upon H. P. B.'s settlement there in 1887. To them more than to any and all others was due the sustentation of the work in England until the conversion of Mrs. Besant in the early summer of 1889. His relation to the Movement naturally brought him a personal acquaintance which, by 1893, covered the whole area of the Society; in the United States, in England, on the Continent, and in Asia. It was known by all that he had been firmly loyal personally to H. P. B. during all the troubled

\*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

†See THEOSOPHY for August, 1921, page 306.

events of the last seven years of her stormy career, and it was known by some that he had done what few indeed were able to do—he had submitted without resentment to drastic correction and discipline at H. P. B.'s hands. Naturally materialistic he had, like all materialists whose attention is finally awakened, been intensely interested in the psychical aspect of the teachings of Theosophy. Having no capacities—or infirmities—of his own in a psychical way, he was the more impressed by those who had, or claimed to have, such “gifts.” It was this tendency which had involved him with Mabel Collins. In India, a land which teems with “gurus” and their “disciples” whose whole life-effort is the development of abnormal faculties, he soon came in contact with devotees of the various sorts of *yoga*, and amongst these was G. N. Chakravarti, whose destiny it was to become the first of the evil geniuses of Mrs. Besant.

Gyanendra Nath Chakravarti was born a Brahmin of the Sandilya Gotra. In his twentieth year he became, through the influence of his uncle, a member of the Cawnpore Branch of the T. S. Young as he was, he was selected as a member of the Committee which, at the Convention in December, 1884, unanimously recommended that no defense be made on behalf of H. P. B. against the Coulomb charges. In the intervening years he had contributed occasional articles to the “Theosophist” and was, in 1893, President of the “Students Theosophical Association” at Allahabad. He had been educated in Western ideas first at a missionary school at Benares, then at Calcutta University and at Muir College, Allahabad. Subsequently, he had filled the chair of physical science at a college in Bareilly, and, at the time of meeting Bertram Keightley, he was Professor of mathematics at Muir College. He had also studied law and had been admitted to practice in the English courts in India. Nor had his breeding been in any wise neglected from the Oriental standpoint. He had been strictly reared in all the observances of his caste, was thoroughly versed in the scriptures and traditions of Brahmanism, and was highly esteemed by his co-religionists as well as among the English. He was well-known to Col. Olcott and on friendly terms with both native and English members of the T. S. in India.

Although Professor Chakravarti had not been active theosophically and was not a member of the Esoteric Section, Bertram Keightley soon came to believe him to be, if not a *Mahatma*, at least an Occultist of high rank and in direct connection with the Masters of H. P. B. Moreover, in the congenial atmosphere of Col. Olcott and the other headquarters workers, Mr. Keightley found tendencies and predilections in the line of the “third object” fully in flower. In the circumstances it was inevitable that these influences should divorce him more and more from the lines followed by H. P. B. and those wedded to her view of the true mission of the Theosophical Society. By the spring of 1893, “Old Diary Leaves” and the direct personal exertion of Col. Olcott’s influence had largely accomplished their intended purpose in India and to a considerable degree in the West. The time was ripe to carry the war of ideas into the enemy’s

country. This was the real occasion for Bertram Keightley's departure from India and no better ally or agent could have been selected for the work in hand. Accordingly Mr. Keightley came first to the United States, where he attended the Convention of the American Section as delegate from the Indian Section and as bearer of Col. Olcott's Presidential communication, as has been recited.

It is only by observing with utmost care the chronological sequence of events in 1893 and 1894 that the student will be able to perceive the causal and invisible springs from which those events emanated, and thus to relate the exoteric to the esoteric aspects in the record made by the opposing forces on the field of battle. In this respect it is like the study of a game of chess, with its successive alternating moves of the effigies of the different classes by the opposing protagonists: Judge on the one side, the President-Founder on the other; the capture of the "Queen" the essential to the "check-mate."

As will more and more appear, Mr. Judge knew well the real purpose behind all of Col. Olcott's moves, and saw those moves clearly long in advance. Concurrently with the ostensible questions raised over "dogmatism" and the "neutrality" of the Society in all religious matters, with the unsolved problem of the status of H. P. B. and her teachings, with the corollary difficulties evoked by the dust of side-issues raised to obscure the real cause of conflict and thus confuse the membership, Mr. Judge knew he had to face the hidden source of all these dangers. This was the secret Brahminical hostility to the great First Object of the Society, which had been slowly festering since 1881, which had perverted the Movement in India, and which, if not checked, must result in the corruption or destruction of the Society in the West. Mr. Judge had, therefore, for a long time been steadily at work by correspondence with Olcott and others in India whose acquaintance he had made at the time of his visit there in 1884, in the endeavor to allay Brahminical suspicions that the Society was a Buddhist propagandum in disguise, and to bring the Society there to a more close adhesion to the line of the First Object. Just prior to Bertram Keightley's return to the West he began an active public campaign along the same lines. Thus, he contributed to "Lucifer" for April, 1893, a striking article, "India, A Trumpet Call at a Crisis," to which the student is referred, in connection with the "Interesting Letter," published in the same number of "Lucifer," and reprinted in last month's issue of THEOSOPHY. At the same time he drew up an eloquently worded and moving appeal which he addressed "To the Brahmins of India," and this he sent to as many Hindu members as could be reached. This circular he also published in the "Path" for May, 1893, with a prefatory note, reading as follows:

"The subjoined circular has been sent by me to as many Brahmins as I could reach. I have purposely used the words 'Brahmins of India' in the title because I hold to the view of the *Vedas* and the ancient laws that the Brahmin is not merely he who is born of a Brahmin father. In America lack of accurate knowledge respecting

Indian religions causes a good deal of misapprehension about Brahmanism and Buddhism, as very many think Buddhism to be India's religion, whereas in fact it is not, but, on the contrary, the prevailing form of belief in India is Brahmanism. This necessary distinction should be remembered and false notions upon the subject dissipated as much as possible. Buddhism does not prevail in India, but in countries outside it, such as Burmah, Japan, Ceylon, and others. The misconception by so many Americans about the true home of Buddhism if not corrected may tend to cause the Brahmins to suppose that the T. S. here spreads abroad the wrong notion; and no form of religion should be preferred in the T. S. above another."

Still earlier than the above articles, Mr. Judge had written privately to Mr. George E. Wright, a leading member of the Chicago Branch, suggesting that an effort be made to secure representation for the T. S. at the "World's Parliament of Religions" to be held at the Chicago Fair in 1893. This was in the Fall of 1892. Mr. Wright set to work and after some difficulty the necessary recognition was achieved and dates arranged for the Theosophists. The idea of Theosophical representation was received with acclaim in Europe and India as well as amongst the American members. When Bertram Keightley arrived in America Mr. Judge at once broached to him the advisability of Brahminical as well as Buddhistic representation at the Parliament and, without disclosing more than the apparent advantages, suggested that such representation should be under the auspices of the T. S., and requested Mr. Keightley's advice and aid in procuring representatives the most distinguished possible. Bertram Keightley was strongly favorable to the ideas advanced and urged the selection of Mr. Chakravarti as representing the Brahmins and H. Dharmapala, a distinguished Ceylonese, for the Buddhists. He undertook to secure the consent of Chakravarti and accordingly subscriptions were soon opened in the United States and in England to defray the traveling expenses of the two delegates.

Serious difficulties at once supervened, for while Mr. Chakravarti was very agreeable to the proposed plan, grave objections were raised among the Brahmins. Such a mingling with "Mllechhas" (foreigners) was offensive to their teachings and traditions, and it was a violation of caste for a Brahmin to cross the seas. Thus, if he attended at all, Chakravarti would be "outcaste" for the time being and would be compelled upon his return either to renounce his caste or to submit to "purificatory rites" which, to Western minds, would be superstitious and degrading, and to an orthodox Brahmin extremely humiliating.

Nevertheless, the difficulties were resolved and all objections overcome. Mr. Chakravarti formally accepted the invitation to attend the Parliament as the guest of the Society and three Brahminical associations were induced to countenance his mission by appointing him to represent them. They were: the *Hari Bhakti Prodayini* of Cawnpore; *Varnashrama Dharma Sabbha* of Delhi, and the *Sanatan Dharma Rakshani Sabbha* of Meerut. All this, as may be inferred, occupied several months in its accomplishment.

Meanwhile Mr. Judge had followed up the articles mentioned

by publishing an editorial in the "Path" for July, 1893, with the significant title, "A Plot Against the Theosophical Society." Primarily this was drawn up as a warning concerning a renewed series of attacks on H. P. B. by certain enemies outside the Society (W. Emmette Coleman and Vv. Solovyoff, although not mentioned by name), but the real caution is contained in the concluding paragraph, reading as follows:

"There is some likelihood that slight assistance will be rendered by one or two disaffected persons in India, who in the past have aided in spreading similar attacks which have been published in spiritualistic journals. From time to time we may be able to present further plans and purposes of this brigade of plotters for the information of theosophists in advance. The plotters expect this to hurt the Society, but theosophists should know that nothing can hurt it if they remain loyal to their convictions, if they endeavor to understand the theosophic philosophy, if they avoid personalities and confine themselves, as was suggested by one of the Adepts long ago, to philosophical and ethical propaganda designed to benefit the moral nature of the community in which a Theosophist may live. No plot can avail against this. But we have thought it well, on behalf of the conspirators, to publish this notice as a preliminary to further details when the time is ready."

Other articles in the "Path" all written and published in view of the disastrous undertow already pulling the members from their allegiance to the First Object of the Society and their reverence for H. P. B., have already been earlier noted. Such were the article on the "Authorship of the Secret Doctrine," in the April number; on the "Earth Chain of Globes," in the same and succeeding numbers which drew out of Mr. Sinnett a declaration antipathetic to H. P. B. and her teachings; the "Interesting Letter" in "Lucifer," which unmasked the enmity of Old, Sturdy and Edge, and showed which way Col. Olcott was leaning. In the May "Path" was an article on "Glamour," showing its dual nature and application; in the June number the article on "Masters, Adepts, Teachers, and Disciples," from which we have earlier quoted. All these articles had an application immediately to events at hand and forthcoming, and not alone a merely informative and teaching value on theosophical doctrines. The same is true of Mr. Judge's rendition of the *Bhagavad-Gita* and his *Ocean of Theosophy*. The one gave to the students a faithful version of the greatest of the Brahminical philosophical disquisitions; the other put into clear English a correct presentation of Theosophical teachings, free from the crudities of Mr. Sinnett's "Esoteric Buddhism," and without the materialistic bias and speculations of that book. The "Ocean" remains to this day the one authentic treatment in small compass of the whole of the vast subjects dealt with in the "Secret Doctrine," and is, in fact, a simplified and brief version of Madame Blavatsky's great work.

As we have before indicated in the case of H. P. B. in analogous conditions, we believe that the various references and quotations covering Mr. Judge's activities show clearly his prescience of coming events. They show too the successive steps he took to allay and counteract the currents running beneath the smooth and prosperous surface of affairs.

A little later in the year 1893 Mr. Judge published in the September "Path" the article "Our Convictions; Shall We Assert Them?" This was in reply to an inquiry from a student as to whether the "neutrality" of the Society precluded the expression by a member of convictions sincerely held by him "for fear of a vague future dogmatism." The article re-affirmed the view that every member, being free to hold such opinions as he might choose, he had necessarily the same freedom of expression, so long as such expression was not made in the name of the Society or as an official, nor to coerce others who might hold and express contrary opinions. In the November "Path" Mr. Judge printed "Impolitic Reference—"H. P. B.,'" followed in the December "Lucifer" by "Blavatskianism in and out of Season." These articles struck the same note of freedom of *individual* opinion and expression, and at the same time accentuated the danger of their abuse by enthusiasts, as well as voicing a strong caution against mere reliance on and following of any one, however highly esteemed, as an "authority." Mrs. Besant in a very clear essay on the same subject struck the same note. Her article was entitled "Conviction and Dogmatism" and was published in the "Path" for October, "Lucifer" for November, and the "Theosophist" for December.

As in the similar cases during the lifetime of H. P. B., the students for the most part read the various articles published, talked of them, wondered in some cases what might be hinted at, and when the very test came to which these articles related, were unable to make any application. Of these, the most instructive example is that of Mrs. Besant. She had had the benefit of nearly two years of close relations with H. P. B. Of all the defenders of H. P. B.'s good faith and mission she had been the most outspoken. The student will recall her article "The Theosophical Society and H. P. B.," written without H. P. B.'s knowledge, though published before her death, as well as the article "Theosophy and Christianity," published some months after the passing of H. P. B. Likewise her part of the proceedings of the Council of the E. S. immediately after H. P. B.'s passing, and her repeated remarks during the European Convention in July, 1891, evinced the same rigid, uncompromising view of the unique status and importance of H. P. B. as Messenger and Teacher. She had adhered with intense conviction to these views during the two following years, and had supported Mr. Judge with the same fervor as the one man in the Society who was true to the lines laid by H. P. B. and fully cognizant of them. Her quoted articles and others equally significant showed the depths of her convictions. We have noted how she suspended Walter R. Old from his membership in the Esoteric School for his veiled attack in the article on "Theosophic Freethought." This was in August, 1893, and the suspension was declared by her to be because, "*first*, a violation of the pledge of secrecy made by Brother Old, and *second*, is a violation of honor and confidence as a member of the Council of the E. S. T." Furthermore she declared in the same circular that Old's "statement is itself untrue," and proceeded

to give forthwith a formal declaration of the facts in rebuttal of Old's claim—a declaration signed by herself and others present at the Council meeting of May 27, 1891. In the same month—August, 1893—in her “Answers to Correspondence” in the E. S. she had given the letter of H. P. B. written in 1889 in which H. P. B. had declared Judge to be the “Link” between the American Esotericists and the Masters\*. While she was in the United States to attend the Parliament of religions she joined with Mr. Judge in signing a prefatory note which was published in the “Path” for October, 1893, and entitled, “A Word On the ‘Secret Doctrine,’ An old Letter Republished.” The Letter in question was a long extract from the famous letter from the Master K. H. phenomenally delivered to Col. Olcott on shipboard in August, 1888, at the time Olcott was on his way to London to “fight it out with H. P. B.” over the question of the formation of the E. S. The prefatory note signed by Mrs. Besant and Mr. Judge reads as follows:

“There is so much discussion going on just now in the Theosophical movement as to the value of the *Secret Doctrine*, as to the amount of aid given to H. P. Blavatsky in the compilation of it, and as to her position as a Teacher in Occult matters, that it appears to us that the republication of an old letter—published in 1888—which bears on these questions, is peculiarly timely, and may be of service to many who did not have the opportunity of reading it on its first issue. The letter is, of course, of no authority for those members of the T. S. who do not share our sentiments of reverence for the Masters, but for those who do, the interest of it will be great. It was received in mid-ocean by Col. Olcott, P. T. S., and was originally published with his consent in a small pamphlet entitled, ‘An Explanation important to all Theosophists,’ issued by H. P. B.”

ANNIE BESANT.

WILLIAM Q. JUDGE.

In the same month—that is, October, 1893—Mrs. Besant had published in her magazine, “Lucifer,” her article on “Gurus and Chelas,” to which we have referred and from which we have given an extract indicative of her strong stand against the spirit of the articles by E. T. Sturdy and others. At the same time Mrs. Besant prepared the article on “Conviction and Dogmatism,” mentioned above. Thereafter she was silent on the great issues waging publicly and privately in the Society and the E. S. until after her arrival in India. The occasion of this silence and the great change it betokened must now be considered, and to do that we must return to the early summer of 1893 and go forward again from that point.

All arrangements having been perfected, G. N. Chakravarti left India in June and journeyed to England where he remained two months, chiefly as the guest of Bertram Keightley. He met all the leading Theosophists in Britain and was intensely active among them during his entire stay. His coming had been anticipated with the utmost interest, as may be imagined, and his suavity, his versatility and great knowledge, added to the lure of Oriental mystery with which he was surrounded, gave him a vogue that rose to veneration

\*See THEOSOPHY for August, 1921, page 307, for the text of this letter of H. P. B.'s.



on the part of some. Toward the end of August he sailed for America in company with Mrs. Besant, Miss Müller, and others. In the United States the party was received by Mr. Judge and leading American theosophists as distinguished visitors. Chakravarti soon rose to the position of an unique presence, almost an ambassador from the East in the eyes of many. His share in the proceedings of the Parliament became a mission more than a function, so that he was invited especially by the Management of the World's Fair to participate in the dedicatory ceremonies at the opening of the Congress of Religions. The Theosophical program during the Congress was by all odds the most notable and noteworthy success of the proceedings, and in this success Professor Chakravarti and Mrs. Besant held the leading place. The effect of all this upon the general public and the membership was immediate and marked. An immense interest in everything theosophical sprang up. The whole theosophical world was elated. To be called a "theosophist" was equivalent to "honorable mention;" to enjoy the personal acquaintance of Mr. Chakravarti and Mrs. Besant a coveted distinction.

Mrs. Besant had already acquired fame as an "occultist" and "ascetic." She had become a strict vegetarian in diet; she carried her own table utensils with her on her travels; she followed rigidly the various "practices" laid down in numerous Oriental schools for "development." The *savoir faire*, the gravity of decorum, the great ability of Chakravarti, the extreme respect he manifested towards her, the deference of Bertram Keightley toward this friend who was almost if not quite a Master, all weighed heavily and cumulatively with Mrs. Besant. She had discovered that Professor Chakravarti possessed and practiced "psychic powers," and as, in spite of all her proclamations and all her practices she was woefully deficient in these "gifts," it was inevitable that she should view him with more than admiration. "Not psychic or spiritual in the least—all intellect," as H. P. B. had written of her to Mr. Judge in the letter of March 27, 1891, it is all too clear that it was borne in on Mrs. Besant that here was her coveted opportunity to acquire those powers and faculties of which she only knew at second hand. She suffered herself to be "magnetized" by Chakravarti, and came more and more under the spell of his charm. On his part, Professor Chakravarti received her devotions with elaborate punctilio. On their common journeying he watched over her with protective care to shield her from too close contact with the unworthy. He slept outside her door that she might be fitly sheltered from all disturbance, and advised with her as to her occult "progress." All this, it need scarcely be said, was in direct violation of her pledge in the Esoteric Section, as well as in spirit and in letter a breach of the *Rules* of the E. S. Quite naturally these conspicuous mutual attentions did not altogether escape comment from unfriendly as well as friendly sources. Mr. Judge took occasion, therefore, to call to Mrs. Besant's notice the adverse interpretation that might easily be placed upon her conduct, as well as to caution her in regard to the *Rules* of the School govern-

ing the relations of the Probationers with teachers and teachings outside the strict lines established in the *Preliminary Memoranda and Instructions*.

We think there is no doubt, also, that Mr. Judge acted with a view to safeguarding and strengthening Mrs. Besant in her hour of trial, in getting her to write the article on "Conviction and Dogmatism," in having her join with him in the Note to the republication of the Master's letter to Olcott in reference to H. P. B., and in some suggestions to abandon her forthcoming trip to India. It will be recalled that when she had first been invited to visit India, immediately following the European Convention of 1891, her trip had been given up on the ostensible grounds of her health—in reality because of the charges she went to New York to place before Mr. Judge. When again urged to visit India in 1892 she had consulted Mr. Judge and had, on his advice, visited the United States on a lecturing tour, as recounted. When Bertram Keightley returned to England in the spring of 1893, he laid before Mrs. Besant a renewed request from the Hindus for a visit from her the following winter, and this was supplemented by urgent entreaties of Col. Olcott's. Immediately after her return from her American trip she had yielded to these insistencies and had herself published the news in the "Watch-Tower" of "Lucifer" for June, 1893.

Mrs. Besant and Professor Chakravarti arrived at London on their return from America, early in October, 1893. After a short stay in England Chakravarti sailed for home, followed a week later by Mrs. Besant and the Countess Wachtmeister. Mrs. Besant arrived at Colombo early in November, where she was met by Col. Olcott and a party of headquarters aids. Six weeks were spent in Ceylon and in reaching Adyar, where the party arrived on Christmas day, 1893, just preceding the convention. At the Convention Mrs. Besant delivered five lectures and, after a short rest, proceeded on a tour of India, accompanied by Col. Olcott and others. This tour engaged her until March, 1894, when she set sail once more on her return voyage to England. In all the annals of the Theosophical Movement there is nothing comparable to this Indian visit of Mrs. Besant's. From the first moment of her landing hers was a vice-regal progress and a triumph. Natives and Europeans, members and non-members of the Society crowded her with attentions. The pages of the "Theosophist" during the months of her presence in India are burdened with descriptions and laudations devoted to the *avatara* "Annabai," as she was christened by the enthusiastic Hindus. During her trip she visited the sacred places of India, held conferences with leading priests, proclaimed herself an Indian in heart and feeling, and took the Brahminical thread. An article contributed by her over her signature to the native publication, the daily "Amrita Bazar Patrika," expresses in her own words some of her views at the time—views which explain in part the frenzy of adulation she excited among the Hindus; views of extreme interest when contrasted with Mrs. Besant's activities in India for the past eight or ten years. We quote

from the reprint in the "Theosophist," *Supplement* for March, 1894:

My work in the sphere of politics is over, and I shall never resume it.

"I say this in answer to your suggestion that I should be aroused to take interest in Indian 'affairs.' To be able to lay at the feet of India any service is to me full reward for the many sufferings of a stormy life through which the power of service has been won. But the India that I love and reverence, and would fain see living among the nations, is not an India westernized, rent with the struggles of political parties, heated with the fires of political passions, with a people ignorant and degraded, while those who might have raised them are fighting for the loaves and fishes of political triumph. I have seen too much of this among the 'progressed and civilized nations' of the West to have any desire to see such a civilization over-spreading what was Aryavarta. The India to which I belong in faith and heart is . . . a civilization in which spiritual knowledge was accounted highest title to honour, and in which the whole people revered and sought after spiritual truth. To help in turning India into another Great Britain or another Germany, is an ambition that does not allure me; the India I would give my life to help in building, is an India learned in the ancient philosophy, pulsing with the ancient religion,—an India to which all other lands should look for spiritual light,—where the life of all should be materially simple, but intellectually noble and spiritually sublime.

"The whole of my life and of my energies are given to the Theosophical Society, because the Society is intended to work in all nations for the realisation of this spiritual ideal; for the sake of this it deliberately eschews all politics, embraces men of parties, welcomes men of all faiths, declines to ostracise any man, any party or any faiths. I may not mingle in a political fray which would make one temporary party regard me with enmity; for the message of spiritual life belongs equally to both and may not be rendered unacceptable by its bearer wearing a political garment which is a defiance of those clad in other political robes. The politician must ever be at war; my mission is one of peace. Therefore I enter not the political field; and in the religious field I seek to show men of every faith that they share a common spiritual heritage and should look through the forms that divide them to the spirit that makes them one. It is the recognition of this which makes Hinduism ever a non-proselyting religion. . . .

"I write this lengthy explanation of my absolute refusal to have anything to do with politics because any expression of love and confidence from Indians goes straight to my heart, . . . because I honestly believe that the future of India, the greatness of India and the happiness of her people, can never be secured by political methods, but only by the revival of her philosophy and religion. To this, therefore, I must give all my energies, and I must refuse to spread them over other fields."

ANNIE BESANT.

Now, having traced the successive moves of Mr. Judge, and having followed Mrs. Besant's successive positions on the chess-board, it is necessary to review Col. Olcott's share in the strategy and tactics of the rapidly culminating manoeuvres. We have shown him in his "Old Diary Leaves," in his Presidential Addresses, in his Letter to the American Section Convention of 1893, in his part in the "White Lotus Day" celebration at Adyar on May 8, 1893, in his use of Mr. Sturdy as a pawn, and of Walter R. Old as a more important piece through which to make his moves. We have partly indicated the glamour of deference, devotion and extravagant attentions with which Mrs. Besant was enveloped in sequence to the mission of

Bertram Keightley and the occult lure held out by Professor Chakravarti. There is more—much more—to follow, but they should be contrasted with the attentions paid at the same time by the President-Founder to Mr. Judge and H. P. B. Thus:

When the first copies of Mr. Judge's "Ocean of Theosophy" arrived at Adyar, Col. Olcott took time in the midst of his activities to write a review of the book. It will be found in the "Theosophist" for September, 1893. Col. Olcott calls it an "interesting little volume" which is "another proof of Mr. Judge's tireless activity and commercial enterprise." He says that in print, paper and binding it is "faultless" and "far and away beyond anything we can do at Madras." He goes on: "I wish I could unqualifiedly praise his present work; but I cannot. It contains some errors that are flagrant." The errors are then detailed; some typographical; some, errors of derivation of words; others, words said to be Sanskrit which are not; Mr. Sinnett is not "an official in the Government of India," but the Editor of the *Pioneer* newspaper; and, as it seems to the President-Founder, "Mr. Judge makes a sad mistake in saying 'in place of the "Absolute" we can use the word space,' and making it one of the divisions of the sevenfold universe." As Mr. Judge's brief sentences thus quoted from do but repeat in skeleton H. P. B.'s statement of the "First Fundamental Proposition" of the "Secret Doctrine," Col. Olcott's strictures in reality apply to those numbered statements in the "Secret Doctrine" concerning which H. P. B. said, in presenting them, "on their clear apprehension depends the understanding of all that follows" in her great work. Col. Olcott closes this first of the two paragraphs of his review by saying: "Other errors might be pointed out; but I need not enlarge, since the task is ungrateful, and they will be quickly recognized by Indian readers."

But the real animus of the review is contained in the concluding paragraph. Its spirit may be discerned from its letter, which is as follows:

"What I regard as most unfortunate is the habit which my old friend, in common with other of H. P. B.'s pupils whom I have known, but who long ago deserted her, has fallen into, of hinting that he could, and he would, disclose ultimate mysteries properly veiled from the common people. Examples occur in this book, and moreover he unhesitatingly declares (Preface) that his 'bold statements' (i. e., the whole presentation of the subjects treated) are 'made . . . upon the knowledge of the writer,' and that he 'has simply written that which I (sic) have been taught and which has been proved to me (sic).' When we consider the stupendous declarations of cosmic and human evolution and order that are made upon our friend's bare authority, it strikes one how much more nobly we would stand before the thinking and aspiring world, if Mr. Judge would make good this statement by adducing proofs that he has written that only which he 'knows' and which 'has been proven' as true. Or, at least, he might have taken a bit more pains and avoided downright errors in fact and metaphysic. Does he, for example, wish us to believe that it has been *proven* to him that the Absolute is a septenary principle, and that Charlemagne reincarnated as Napoleon I. and Clovis of France as the Emperor Frederic III.—proven? I trow not. This is a very loose fashion of asserting instead of proving which is spreading and which

is very detrimental to a cause possessing enough solid merit in itself to make its way if discreetly engineered." H. S. O.

Any reader can turn to the Preface and the text of the "Ocean" and determine for himself whether Col. Olcott's blows are struck fairly or foully, and whether Mr. Judge throughout the book, faithfully epitomizes the teachings of the "Secret Doctrine."

The President-Founder's criticism of the "Ocean," which included its author, Mr. Judge, and H. P. B. the Teacher, and her Teachings, in its invidious implications, was followed in the October, 1893, "Theosophist" by an article by "N. D. K." taking mild exceptions to the statements in the August installment of "Old Diary Leaves" on H. P. B.'s ignorance of "reincarnation" at the time of the writing of "Isis Unveiled." Col. Olcott appends an "Editorial Note," signed with his initials, to "N. D. K.'s" article and goes still further than in the original statements made in "Old Diary Leaves." He says that not only did H. P. B. not teach reincarnation, but that "she really taught the opposite." Just how she could do even this and be *ignorant* of reincarnation, the Colonel does not explain. But he does go on to claim credit *for himself* for the "discovery" in 1881 of the "idea of Individuality and Personality." "*After that*" (*italics* Col. Olcott's), it was taught by H. P. B., . . . and, generally, made current as our belief."

The Adyar Convention at the close of December, 1893, was opened by the President-Founder in person with his Annual Address. Beginning with his second sentence he sounds public official pæans to Mrs. Besant and himself. We quote from the *Report* in the *Supplement* to the "Theosophist" for January, 1894:

"The night's blackness is rolling away, the dawn of a happier day is breaking. Thanks—as I believe—to the kind help of those whom I call my Masters . . . our patient and loyal persistence is about being rewarded by help of the most valuable kind, for they have sent me 'Annabai' [Mrs. Besant] to share my burden, relieve our mental distress, and win the respect and sympathy of good people. While she is not yet able to quite fill the void left by the departure of my co-founder, H. P. B., she will be in time, and meanwhile is able to render service that her Teacher could not, by her peerless oratory and her scientific training. This meeting will be historical, as marking her first appearance at our Annual Conventions:—her first, but not her last, for I have some reason to hope that she will devote a certain part of her future years to Indian work. [Great applause.]

"Mrs. Besant's and my close association in the Indian tour now in progress, and the consequent mutual insight into our respective characters and motives of action, has brought us to a perfect understanding which, I believe, nothing can henceforth shake. She and I are now at one as regards the proper scope and function of the E. S. T. as one of the activities carried on by our members. . . . Whatever misunderstandings have occurred hitherto with respect to the exact relationship between the Society, as a body, and the Esoteric Section which I chartered in 1888—now known as the Eastern School of Theosophy—and of which she is the sweet spirit and the guiding star, have passed away—I hope, forever."

The reader should bear in mind the specific declaration of H. P. B. that "the E. S. T. has *no relation whatever* with the Theosophical Society *as a body*," and the historical fact that its formation

was opposed and its conduct under H. P. B. disapproved by Col. Olcott.

The President-Founder's Address goes on to refer to the recent Congress of Religions at the Chicago Fair, and says:

"In common with every other working member in the Society, I am encouraged by this demonstration to unflagging persistence in the work, and very recent assurances from sources I most respect [he means the Masters], give me the conviction of speedy and complete success. At the same time I am warned to expect fresh disagreeable surprises; but for these, long experience has fortified me, and the Society, as heretofore, will emerge purer and stronger than ever. The Society is gradually learning that personalities are but broken reeds to lean upon; and that the best of us are but mortals, fallible and weak."

Repeated further laudatory references to Mrs. Besant appear throughout the remainder of the Presidential Address. Miss Müller and Professor Chakravarti are spoken of with commendation. Considerable time is spent in arguing once more the advisability and necessity of "Adyar" as a central focus of the movement, and that the "President-Founder" is the real inspiration and authority of the Society is affirmed in the following sentences:

"The Chief Executive has already become in great part, and must ultimately be entirely, the mere official pivot of the wheel, the central unit of its life, the representative of its federative character, the umpire in all intersectional disputes, the wielder of the Council's authority."

Then the President goes on to say, without a break:

"I abhor the very semblance of autocratic interference, but I equally detest that spirit of nullification which drives people to try to subvert constitutions under which they have prospered and which has proved in practice well fitted to promote the general well being. This feeling has made me resent at times what seemed attempts to make the Society responsible for special authorities, ideas and dogmas which, however good in themselves, were foreign to the views of some of our members, and hence an invasion of their personal rights of conscience under our constitution. As the official guardian of that instrument, my duty requires this of me, and I hope never to fail in it."

Finally, at the close of his Address, the President-Founder returns once more to the epiphany of Mrs. Besant, and says:

"With the formation of my present close acquaintance with Mrs. Besant, my course has become very clearly marked out in my mind. Unless something unexpected and of a very revolutionary character should happen, I mean to abandon the last lingering thought of retirement and stop at my post until removed by the hand of death. 'Annabai' will in time become to me what H. P. B. was, and I shall try to prove as staunch and loyal a colleague to her as I think you will concede I have been to my lamented co-Founder of this Society. In her bright integrity, her passionate love of truth, her grand trained intellect and her unquestioning altruism, I feel a strength and support which acts upon me as the elbow-touch of the comrade to the soldier in battle. Disciples of the same Master, devoted to the same cause, and now friends who know and trust each other, we may, I hope and pray, henceforth resemble in this movement the Aryan god, who is dual when looked at from two aspects, but when properly understood is but one and indivisible. [Great applause.]"

When these remarks of Col. Olcott's are weighed in the light of preceding events and measured in their relation to the framework

of circumstances by which they were surrounded, there can be no question of their gravity or that they were deliberately calculated. They were spoken at the most important convocation yet held in India after the one at the end of 1884. There the planned purpose was negative—to leave the most important personage connected with the Society unsupported and undefended against an assault leveled, not against her as an individual, but as the head and forefront of the Theosophical Movement. It was the first great test of the professed devotion to Brotherhood—the First Object of the Society. It ended in *desertion*, rather than in active *disloyalty*. Injurious as its effects were, it would have been ruinous had H. P. B. had to depend on the Hindus and Olcott; as it was, its reactionary effects were felt chiefly in India, so far as the Society was concerned.

But in 1893, the disloyalty was positive; it was a planned assault, by the chief officer of the Society, aided and abetted by leading members, aimed not against William Q. Judge, but *against what he represented*. It was *that very plot against the Theosophical Society*, of which Mr. Judge had written months before—*against brotherhood as that word had been used in the declaration of the First and Second Sections in 1881*, as it had been exemplified by Masters and H. P. B., and as it had been taught in Theosophy and in the Rules, the Preliminary Memoranda and the Instructions of the Esoteric School.

Olcott intended his statements to be received as his authoritative and official proclamation to all who might look to him for direction. It is therefore well worth while for the student to examine them closely in relation to the tissues of the web spun to the occasion of his designed pattern. Stripped of redundancies and tergiversations the extracts given come to this: the President-Founder of the Society, speaking as its Official Head, declares:

(1) That the Masters have rewarded his "patient and loyal persistence" by sending him Mrs. Besant "to fill the void left by the departure of H. P. B.," and who is "able to render service that her Teacher could not;"

(2) That he has come "to a perfect understanding with her that nothing can henceforth shake," so that he and Mrs. Besant "are now at one as regards the proper scope and function of the E. S. T.," of which "she is the sweet spirit and the guiding star;"

(3) That he himself has "already become in great part, and must ultimately be entirely" the "central unit" in the "life" of the Society, the "representative," the "umpire," the "wielder of the Council's authority;"

(4) And, finally, that "very recent assurances" from the Masters warn him "to expect fresh disagreeable surprises," from which, however, he is assured that the Society "will emerge purer and stronger than ever."

These statements of his are put forth *officially*, although he "abhors the very semblance of autocratic interference" and "resents attempts to make the Society responsible for special authorities, ideas and dogmas" which "are foreign to the views of some of our members, and hence an invasion of their personal rights of conscience

under our constitution," and although "personalities are but broken reeds to lean upon, and the best of us are but mortals fallible and weak."

Indicative as these contrasted declarations are of that "loss of moral balance unconsciously to himself"—as H. P. B. had written must be the fate of those who "wander from the discipline"—indicative as they are when weighed only in the light of what preceded and accompanied the Presidential Address, they become ever more profoundly significant when viewed in unbroken continuity with the succeeding events.

Who shall speak with convincing voice from behind the thick arras of the past and bring to light the "hidden things of darkness?" Who can say, that the dull may hear, what sinister influences had been steadily at work, what cabal consummated, what black-robed councils held during the months of Mrs. Besant's Indian journey? Who can picture, so that the blind may see, "the personal wish to lead, and wounded vanity, and personal pride, dress themselves in the peacock's feathers of devotion and altruistic work?" Who shall read, so that all may understand, the prophetic last Message of the Masters through H. P. B. in her letter to the American Convention of 1891, in its hour of fulfillment three short years later? Let the facts come forth, let that Message be pondered, and the spoliated Past may be redeemed through the restoration of borrowed robes, through the vindication of calumniated but glorious reputations: The Message, the Messengers, and the Theosophical Movement, now separated and sullied, become once more one.

The facts, unknown then, are knowable now. Through Bertram Keightley first, Chakravarti next and Olcott finally, Mrs. Besant was infected with doubts and suspicions of H. P. B. and then of Judge, as Olcott had himself succumbed to the same influences in 1881. The potion, in increasing doses, mixed with subtle flatteries, by degrees led Mrs. Besant to the point where, "in the name of the Masters" she was induced to break her most solemn and sacred word of honor and "for the honor of the society" to violate her Pledges in the E. S. All unconsciously to herself did she thus become victim and tool of the dark magic of the Jesuits of the Orient.

At Adyar Mrs. Besant counseled with Walter R. Old, who, smarting under his "wrongs," told his psychic tale of inference and hearsays. At Adyar Mrs. Besant attended a dark cabinet at which were present beside herself, Old, Olcott, Edge, Sturdy and Wachtmeister. Here their mutual doubts were well confirmed, each by the others, their mutual burdens of circumstantial evidence adjusted to fit their several interpretations. William Q. Judge was weighed in the balance, tried, convicted, condemned of Theosophical infamies, and plans made to carry the sentence into execution. From November, 1893, until March, 1894, the conspirators day by day wrote and spoke of *brotherhood*, and night after night plotted fruitfully its most fell negation.



What is the evidence? The recorded facts prove it; subsequent history confirms their fatal accuracy; the unwritten record does but make them doubly damning. Does anyone deny them? Let the still living conspirators hale us into Court. Here are no "occult phenomena which can never be proven in a court of law during this century," but demonstrable physical facts, damning facts, capable of proof or disproof.

Early in January Mrs. Besant, Col. Olcott and their party resumed the tour of India temporarily suspended during the Convention. Allahabad—home of Professor Chakravarti—was reached early in February. There, as was most fit and proper, the final step was taken, and in accordance with the plan agreed upon, Mrs. Besant handed to Col. Olcott the following:

"ALLAHABAD, Feb. 6th, 1894.

To the President-Founder of the Theosophical Society.

Dear Sir and Brother,—

Some little time ago an appeal was made to me by members of the T. S. belonging to different Branches, to set their minds at rest as to the accusations made against the Vice-President of the Society, Bro. W. Q. Judge, with reference to certain letters and sentences in the alleged writings of the Mahatmas. As it is to the detriment of the whole Society that such accusations—believed to be true by reputable members of the Society—should be circulated against a prominent official without rebuttal and without investigation, I ask you, as the President of the Society, to direct that the charges made shall be formulated and laid before a Committee, as provided by Art. VI, Secs. 2, 3 and 4.

Fraternally yours,

ANNIE BESANT."

On the next day Colonel Olcott wrote the following official communication to Mr. Judge:

THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE,

Agra, Feb. 7th, 1894.

To William Q. Judge, Vice-President T. S.

Dear Sir and Brother,—

I enclose herewith a certified copy of Annie Besant's formal letter to me, dated Allahabad, Feb. 6th inst. In it she demands an official enquiry, by means of a Committee, into the matter of your alleged misuse of the Mahatmas' names and handwriting.

By virtue of the discretionary power given me in Art. VI of the Revised Rules, I place before you the following options:

1. To retire from all offices held by you in the Theosophical Society and leave me to make a merely general public explanation, or—
2. To have a Judicial Committee convened, as provided for in Art. VI, Sec. 3, of the Revised Rules, and make public the whole of the proceedings in detail.

In either alternative, you will observe, a public explanation is found necessary: in the one case to be limited as far as possible and made general; in the other to be full and covering all the details.

I suggest that if you decide for a Committee you fix London as the place of meeting, as by far the most central and convenient to all concerned. But whether you choose New York, London, or elsewhere, I shall in all probability be represented by proxy, unless something now unforeseen should arise to make it imperative that I shall personally attend.

As it will be much better that I should know your decision before Annie Besant leaves India (March 20th), I would ask you to kindly

cable me the word "first" if you choose to resign; or "second" if you demand the Committee.

Fraternally yours,

H. S. OLCOTT,

*President Theosophical Society.*

(*To be continued*)

## WITHIN AND WITHOUT

A QUESTION ANSWERED BY R. C.

WITH regard to your question on "the within and without": "Even the terms 'East' and 'West' are merely conventional, necessary only to aid our human perceptions. *For though the Earth has its two fixed points in the poles, North and South, yet both East and West are variable relatively to our own position on the Earth's surface, and in consequence of its rotation from West to East. Hence 'other worlds' are mentioned whether better or worse, more spiritual or still more material, THOUGH BOTH INVISIBLE—the Occultist does not locate these spheres either outside or inside our earth . . . for their location is nowhere in the space known to, and conceived by, the profane. They are—as it were—blended with our world, interpenetrating it and interpenetrated by it. There are millions and millions of worlds and firmaments visible to us; there are still greater numbers beyond those visible to the telescopes, and many of the latter kind do not belong to our objective sphere of existence. Although as invisible as if they were millions of miles beyond our solar system, they are yet with us, near us, within our own world, as objective and material to their respective inhabitants, as ours is to us. But again, the relation of these worlds to ours is not that of a series of egg-shaped boxes enclosed one within the other; each is entirely under its own special laws and conditions, having no direct relation to our sphere. The inhabitants of these as already said, may be, for all we know, or feel, passing through and around us, as if through empty space, their very habitations and countries being interblended with ours, though not disturbing our vision."*

I quote these passages from S. D. (Vol. 1, p. 605 o.e.) because of the definite recognition of these two phases of consciousness, the objective and the subjective. There is a noumenal and phenomenal point of view—so to speak—of all manifestation; a without view and a within view; a peripheral view and a central view. The Universe evolves from within, outwards. Our objective consciousness may be said to be that kind which perceives the outward universe,—our subjective consciousness in its various degrees being those forms which perceive the stages from the within, without, or from the without, within.

There *are* solar systems, suns, planets, stars, and beings of every grade; they have their subjective and objective natures, and forms of consciousness pertaining thereto—energizing consciousness within and expression without, and a consciousness of that expression. Man—physically speaking, lives *in* his body, not in any part of it, but in *all* of it. His phenomenal expression is what gives others objective consciousness of him; he obtains his in the same way. His body is necessary for that form of consciousness; all physical bodies are.

As to “living within the earth” and who or what lives there: Our consciousness is that of three dimensional space, that is, our physical consciousness. It is the consciousness of extreme concretion in our evolution—separateness, and, on our plane, is a reality.

As consciousness retreats subjectively within, it sees more and more of homogeneity and greater unity, and so perceives the mayavic nature of the separated forms of consciousness and their expression. Man is the microcosm and sees everything in himself—reflected in his microcosm. But this does not alter the fact of three dimensional space, nor change the relativities of form of expression or perception. The Earth would still move on in its orbit maintaining its relation to other planets, and changing in condition and texture as the ages roll on, under the law of periodicity, whatever the subjective perception might be.

“Within” is not “inside,” but *perception of another kind*, having its own special laws and conditions. Constant centripetal and centrifugal motion, interpenetrating and interblending at every point is the story. “As above, so below.”

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## ABSOLUTE CONSCIOUSNESS\*

In the occult teachings, the Unknown and the Unknowable MOVER, or the Self-Existing, is the absolute divine Essence. And thus being *Absolute* Consciousness, and *Absolute* motion—to the limited senses of those who describe this indescribable—it is unconsciousness and immovableness. Concrete consciousness cannot be predicated of abstract Consciousness, any more than the quality wet can be predicated of water—wetness being its own attribute and the cause of the wet quality in other things. Consciousness implies limitations and qualifications; something to be conscious of, and someone to be conscious of it. But Absolute Consciousness contains the cognizer, the thing cognized and the cognition, all three in itself and all three *one*.

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\*From the Original Edition, *Secret Doctrine*, Vol. I, p. 56; see Third Edition, Vol. I, p. 86. The title used is our own.—EDITOR.

# STUDIES\*

## PARACELSUS

(“*The symbolical name adopted by the greatest Occultist of the middle ages.*”) H. P. B.

IT is well-known that the venerable kabalist, Rabbi Simeon Ben-Iochai never imparted the most important parts of his doctrine otherwise than orally, and to a very limited number of friends and disciples, including his only son. Therefore without the final initiation into the *Mercaba* the study of the *Kabala* will be ever incomplete, and the *Mercaba* can be taught only in “darkness, in a deserted place, and after many and terrific trials.”

Since the death of Simeon Ben-Iochai this hidden doctrine has remained an inviolate secret for the outside world. Delivered only *as a mystery*, it was communicated to the candidate orally, “*face to face and mouth to ear.*” This Masonic commandment, “mouth to ear, and the word at low breath,” is an inheritance from the Tanaim and the old Pagan Mysteries. Its modern use must certainly be due to the indiscretion of some renegade kabalist, though the “word” itself is but a “substitute” for the “lost word,” and is a comparatively modern invention.

The real sentence has remained forever in the sole possession of the adepts of various countries of the Eastern and Western hemispheres. Only a limited number among the chiefs of the Templars, and some Rosicrucians of the seventeenth century, always in close relations with Arabian alchemists and initiates, could really boast of its possession. From the seventh to the fifteenth centuries there was no one who could claim it in Europe; and although there had been alchemists before the days of Paracelsus, he was the first who had passed through the true initiation, that last ceremony which conferred on the adept the power of traveling toward the “burning bush” over the holy ground, and to “burn the golden calf in the fire, grind it to powder, and strew it upon the water.” Verily, then, this magic *water*, and the “lost word,” resuscitated more than one of the pre-Mosaic Adonirams, Gedaliahs, and Hiram Abiffs.

\* \* \* \* \*

One of the truest things ever said by a man of science is the remark made by Professor Cooke in his *New Chemistry*. “The history of Science shows that the age must be prepared before scientific truths can take root and grow. The barren premonitions of science have been barren because these seeds of truth fell upon unfruitful soil; and, as soon as the fulness of time has come, the seed has taken root and the fruit has ripened . . . every student is surprised to find how very little is the share of new truth which even the greatest genius has added to the previous stock.”

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\*Collated from *Isis Unveiled* and the *Secret Doctrine*.

To bridge over the narrow gulf which now separates the *new* chemistry from *old* alchemy is little, if any, harder than what they have done in going from dualism to the law of Avogadro. As Ampere served to introduce Avogadro to our contemporary chemists, so Reichenbach will perhaps one day be found to have paved the way with his OD for the just appreciation of Paracelsus.

It was more than fifty years before molecules were accepted as units of chemical calculations; it may require less than half that time to cause the superlative merits of the Swiss mystic to be acknowledged. The warning paragraph about healing mediums, which will be found elsewhere, might have been written by one who had read his works. "You must understand," he says, "that the magnet is that spirit of life in man which the infected seeks, as both unite themselves with chaos from without. And thus the healthy are infected by the unhealthy through magnetic attraction."

The primal causes of the diseases afflicting mankind; the secret relations between physiology and psychology, vainly tortured by men of modern science for some clew to base their speculations upon; the specifics and remedies for every ailment of the human body—all are accounted for in his voluminous works. Electro magnetism, the so-called *discovery* of Professor Oersted, had been used by Paracelsus three centuries before. This may be demonstrated by examining critically his mode of curing disease. Upon his achievements in chemistry there is no need to enlarge, for it is admitted by fair and unprejudiced writers that he was one of the greatest chemists of his time. (See Hemmann: "Medico-Surgical Essays," Berl. 1778.)

Brierre de Boismont terms him a "genius" and agrees with Deleuze that he created a new epoch in the history of medicine. "Paracelsus was the first," says Deleuze, "to give the name of *gas* to aerial fluids. Without him it is probable that steel would have given no new impulse to science."

The secret of his successful, and, as they were called, magic cures lies in his sovereign contempt for the so-called learned "authorities" of his age. "Seeking for truth," says Paracelsus, "I considered with myself that if there were no teachers of medicine in this world, how would I set to learn the art? Not otherwise than in the great open book of nature, written with the finger of God. . . . I am accused and denounced for not having entered in at the right door of art. But which is the right one? Galen, Avicenna, Mesue, Rhasis, or honest nature? I believe the last. Through this door I entered, and no apothecary's lamp directed me on my way."

The utter scorn for established laws and scientific formulas, this aspiration of mortal clay to commingle with the spirit of nature, and look to it alone for health and help and the light of truth, was the cause of the inveterate hatred shown by the contemporary pygmies to the fire-philosopher and alchemist. No wonder that he was accused of charlatanry and even drunkenness. Of the latter

charge Hemmann boldly and fearlessly exonerates him, and proves that the foul accusations proceeded from "Oporinus, who lived with him some time in order to learn his secrets, but his object was defeated; hence the evil reports of his disciples and apothecaries."

"Burnier shows," says Col. Yule, "the Yogis very skillful in preparing mercury 'so admirably that one or two grains taken every morning restored the body to perfect health';" and adds that the *mercurius vitæ* of Paracelsus was a compound in which entered antimony and quicksilver. This is a very careless statement, to say the least, and we will explain what we know of it.

The longevity of some lamas and Talapoins is proverbial, and it is generally known that they use some compound which "renews the old blood," as they call it. And it was equally a recognized fact with alchemists that a judicious administration "of *aura of silver* does restore health and prolongs life itself to a wonderful extent." But we are fully prepared to oppose the statements of both Burnier and Col. Yule who quotes him, that it is *mercury* or quicksilver which the Yogis and the alchemists used.

The Yogis, in the days of Marco Polo, as well as in our modern times, *do use that which may appear to be quicksilver, but is not.*

Paracelsus, the alchemists, and other mystics meant by *mercurius vitæ* the living spirit of silver, the *aura* of silver, not the *argent vive*; and this *aura* is certainly not the mercury known to our physicians and druggists.

There can be no doubt that the imputation that Paracelsus introduced mercury into medical practice is utterly incorrect. No mercury, whether prepared by a mediaeval fire-philosopher or a modern self-styled physician can or ever did restore the body to perfect health. Only an unmitigated charlatan will ever use such a drug. And it is the opinion of many that it is just with the wicked intention of presenting Paracelsus in the eyes of posterity as a *quack* that his enemies have invented such a preposterous lie.

(To be continued)

## EXTRACTS FROM THE PATH\*

The disappearance of virtue and philosophy is only for a time; the souls possessing these will return again, bringing both with them.—*Book of Items*.

Disappearing through the eye, objects cease to exist as such and become ideas alone.—*Book of Items*, 88.

The man who finds matters for suspicion in others is one who is not true himself.—*Book of Items*, c. 8.

Though from gods, demons, and men your deeds are concealed, they remain as causes in your own nature.—*Leaf V*.

\*These Extracts were printed by Wm. Q. Judge in *The Path* during the year 1893. The title used is our own.—EDITORS THEOSOPHY.

## A VIEW-POINT

**A**T THE very center of the earth there is a point of perfect equilibrium; vacillation from this point in any direction results in a loss of equilibrium, a play of unbalanced forces. This is so in every instance. Each sphere from an atom to that of a solar system has its point of equilibrium, it is here where all forces are equalized, where harmony reigns supreme. It is here we may place our seat, neither too high, nor too low, the one spot we may call our own, not our own in any sense of personal possession, but rather in the sense of having reached that resting-place of the Supreme. Having once found it within ourselves, we recognize it as being everywhere, we see it as That upon which all worlds rest. Having once reached it—and it is not reached by going anywhere, rather by a simple recognition of it—having reached it, we can watch the play of forces from within without, and from without within. For from this center the pairs of opposites can be seen as but the diverging, vibrant lines of force spreading outward from the center to the unlimited and unbounded circumference of the circle, and back again, traced upon the shadow with which the One Self clothes Itself.

Such terms as: "A steady aim," "A life's time meditation" are meaningless until it is seen that it is one thing to act in any or every direction from this center, and quite another to permit the consciousness to follow along one or another line of force until it becomes identified with time, place and condition. Identification with pain and pleasure, hope and despair, good and evil, is the result of such loss of equilibrium.

When this place—which is no *place* in time or space—is once grasped by feeling, by understanding, we then see our highest duty to consist in striving resolutely to remain at rest in that center, undisturbed by anything which may come to pass, and then acting from this center, gradually to equalize and balance all cause and effect within our sphere of action, even though it may take many incarnations to accomplish this. The so-called myth of the singing-spheres is no myth, but a wondrous reality.

From this view-point how absurd it seems that we should ever have desired to do the duty of another, to fill the place of another, even though that place may appear so inviting, so smooth, when compared with the disharmony and limitations which surround us. Each within his sphere must make his own adjustments, and in making them he labours not for himself, but for all, because he sees that this center is the One Center of all. So of what use to repine or regret, or desire to stand in any other spot or place than that at which the long roll finds us standing. Sometime, somewhere this work must be accomplished by each one. So keeping a steady heart we can "Arise!" and with unflinching determination, set about our task.

# ON THE LOOKOUT

## SCIENCE AND THE SECRET DOCTRINE

The scientific correlations carried out from time to time in this Department of *Theosophy* are undertaken in accordance with the following words, which may be found in "Letters from the Masters:"

"The doctrine we promulgate being the only true one, must—supported by such evidence as we are preparing to give—become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually, enforcing its theories—unimpeachable facts for those who know—with direct inferences deduced from and corroborated by the evidence furnished by modern exact science. . . . To be true, religion and philosophy must offer the solution of every problem." (Letter from the Maha Chohan, 1880.)

"I have also noted, your thoughts about the *Secret Doctrine*. Be assured that what she has not *annotated* from scientific and other works, we have given or *suggested* to her. Every mistake or erroneous notion, corrected and explained by her from the works of other theosophists *was corrected by me, or under my instruction*." (Letter from the Master K. H., 1888.)

Owing to limitations of time and space, we are able to deal with only a fraction of the material which collects almost daily. Are there earnest students, familiar with the methods and theories of modern science, who will work through any other channels available, to make the *Secret Doctrine* what it should be by 1975—a standard reference book in every school of science?

Students who will work because the work is the right thing to do, and not with the idea, conscious or subconscious, of using the sacred name of Theosophy as a springboard to personal adulation and appreciation for themselves?

### FRIAR BACON—

Theosophists are advised to watch closely for developments in regard to the Roger Bacon manuscripts, whose deciphering will require, according to some, many years. From what has already been elucidated, it appears that Bacon not only anticipated the most modern discoveries of biology and embryology, in the 12th century, but embodied in his notes certain matters in conjunction therewith which are clear as day to the Theosophist, but necessarily set down by the scientist as superstition or as unelucidated. (See *Review of Reviews*, July, 1921.)

The *descent of souls from the stars*, in a great state of grief, to be clothed with flesh according to *admittedly correct biological principles*, can be *scientifically* understood by the theosophist only.

H. P. B. says of Roger Bacon, at a date (1877) when not the first step had been taken toward an elucidation of these manuscripts, the following among many other remarks:

"Many of these mystics, by following what they were taught by some treatises, secretly preserved from one generation to another, *achieved discoveries which would not be despised even in our modern days of exact science*. Roger Bacon, the friar, was laughed at as a quack, and is now generally numbered among 'pretenders' to magic art . . . Roger Bacon belonged by right, if not by fact, to that Brotherhood which includes all those who study the occult sciences."

(*Isis Unveiled*, i. 64-65.)

"The *Knowledge* of Roger Bacon did not come to this wonderful old magician by inspiration, but because he studied ancient works on magic and alchemy, having a key to the real meaning of words."

(*Secret Doctrine*, I, 581.)

"Is it the Van Helmonts, the Khunraths, the Paracelsuses and Agrippas, from Roger Bacon down to St. Germain, who were all blind enthusiasts, hysterics, or cheats, or is it the handful of modern sceptics—the 'leaders



of thought'—who are struck with the cecity of negation? The latter, we opine." (S. D. I, 611.)

And so do we. All the knowledge of all these old adepts, and *much more*, was possessed by H. P. Blavatsky, for she had it *directly* from the original and eternal Source—the Great White Lodge. The "key to the real meaning of words," for modern science, lies in a recognition of her relationship to that Source, and that which is implied in such recognition—an abandonment once and for all of the dangerous and disastrous idea that true knowledge of anything can be divorced from ethics, from the practice and living of altruism.

Science need abandon no single *fact* of all its discoveries; but it must sooner or later be forced by the anarchy which reigns supreme in all its branches, to scrap wholesale its theories, to abandon once and for all the standpoint which makes it at present merely a cold, mechanical, and often fiendish monster; it is the eternal dictum of KARMIC LAW that the thing cannot be separated from its uses; that misuse means loss, whether of knowledge or of power.

#### THE "DELAYED RACE"—

While on the subject of Darwinism, let us notice an article in the *Scientific American Monthly* for August, 1921. After noting the great resemblance, in certain respects, between man and the primates, especially in the young, the author goes on to say:

"In aspect, too, the primates strongly suggest man, especially the men of less developed races. Strange to say, however, the resemblance does not add to their beauty nor make them more attractive to man. On the contrary, there is nearly always something grotesque or even repulsive in this similarity, while some specimens fill us with a sense of shuddering disgust, suggesting some hideous and devil born caricature of mankind."

We have seldom seen a better example of intuition. The truth of this matter is as follows:

"Such anthropoids form an exception (the only animal Egos fated to be men in this Round. Eds.) because they were not intended by Nature, but are the direct product and creation of "senseless" man . . . The Hindu sees in the ape . . . the transformation of species most directly connected with that of the human family, a bastard branch engrafted on their own stock before the final perfection of the latter." (While types were still in a state of flux. Eds.)

"Morally irresponsible, it was these third Race 'men' (From whom are descended the Bushmen, the Veddas, and other degraded races. Eds.) who . . . created that missing link which became ages later (in the tertiary period only) the remote ancestor of the real ape as we find it now in the pithecoïd family." (*Secret Doctrine*, I, 185, 190.)

And these animals "suggest some hideous and devil born caricature of mankind" because that is just what they are, our present primates resulting from the *conscious* renewal of crime by the Fourth, or Atlantean, Race, with the semi-human descendants of the original hybrids—a crime instigated and carried out by the same "devil" which reigns supreme in so many human beings to the present day, namely, the principle of passion, emotion and desire, *Kama*; and which, unless controlled and purified by the human will, united to a greater or less degree with the UNIVERSAL SOUL, will take us to the depths—as it is doing day by day with so many unfortunates, ignorant of their own inner nature.

#### PRIMITIVE HUMANITIES—

It would be well to follow the course of explorations in the crater of Ngorongoro, in what was German East Africa. In an account in the *British Geographical Journal* appears the following (Extract from a report):

"The elder Siedentopf . . . took some interest in archaeology, and it was due to his research that two barrows were unearthed in the crater, bringing to light two skeletons and some interesting ornaments . . . What he (Dr. Reck) found is still a matter of surmise out here, as war

broke out shortly after his return to Berlin, but the report goes that it included fossil remains of dinosaurs and the discovery of the remains of an ancient civilization, as well as diamonds and gold. Those who met this Dr. Reck report his having said that 'his discoveries would one day astonish the world.'"

Well, one hesitates to some extent to repeat what is so old and familiar (for 34 years) to true theosophical students, but it must be done.

"How much more logical to believe—as Occultists do—that . . . many humanities, differing from our present mankind, as greatly as the one which will evolve millions of years hence will differ from our races, appeared but to disappear from the face of the earth. . . . These primitive and far-distant humanities, having, as geologists think, left no tangible relics of themselves, are denied. All trace of them is swept away, and therefore they have never existed. Yet their relics—a very few of them, truly—are to be found, and they have to be discovered by geological research." (*Secret Doctrine*, I, 609.)

One thing certain is that whatever is found at Ngorongoro, no effort will be spared, in the interests of Darwinism, to dwarf the antiquity of the discoveries, in spite of the fact that representations of extinct animals and reptiles are found in innumerable parts of the world, as in the case of the "Flying Frog" on Alaskan Totems, which is an unmistakable presentation, but slightly modified, of the pterodactyl. And none of these peoples have ever had palaeontologists capable of reconstructing fossil remains. Theosophists must be on guard against this tendency to distortion of facts and invention of theories; for upon demonstrating the true bearing of these things, depends the enforcement of the fact that ethics and reason, separated from one another, both become utterly unreliable, as in the science and religion of today. And that enforcement depends upon the grasp of Theosophists upon their own philosophy, upon their practice thereof and their willingness to work for it.

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# THEOSOPHY

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THE BROTHERHOOD OF  
HUMANITY

THE  
STUDY OF OCCULT  
SCIENCE AND  
PHILOSOPHY, AND ARYAN  
LITERATURE

Vol. X

JUNE, 1922

No. 8

*"The scientific and self-compelling basis for right ethics is found in these and in no other doctrines."*

—WILLIAM Q. JUDGE.

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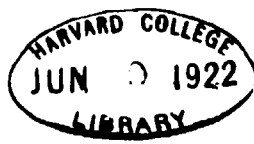


The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

- I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.
- II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
- III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



ॐ

If the soul were essentially foul, or impure, or changeable, then its liberation could not take place even through hundreds of successive births.—*Ishwara-Gita*.

# THEOSOPHY

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*No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

## THE UPLIFT OF HEROES

**A**LL down the ages heroes and hero-worship bear witness that the perfectibility of man is an inherent idea in every human heart. No matter how the ideal is expanded or constricted, it is there impelling to devotion and emulation. Not even the criminal escapes it: a superior in crime represents an ideal to be attained, and an equal is an object of admiration, even though acts toward him express the blackest hatred. Almost as soon as the infant escapes the swaddling clothes, it makes of father and of mother heroes to be worshipped and imitated. In school, from kindergarten on through college, teachers make realizable an ideal of far-flung horizons. And in books, deathless heroes live from India, Egypt, Greece and Rome. Down through the centuries the procession passes of those who have uplifted the souls of lesser men to a glimpse of the brave, the true, and the free. King Arthur and his Knights sounded the note of chivalry which has never died away in the hearts of the knightly. Shakespeare is the hero-magician of words and hearts whom all men of all nations since have sought in vain to imitate; yet, no one of those so striving has failed to attain in some measure his own uplift from the ideal set. Napoleon—Washington—Lincoln—Roosevelt—all have been heroes to scores of human beings, who saw in them an attainment not only desirable but possible to other men.

All heroes are of the warrior caste. Whether they be man or woman, whether they fight for human power, or love, or freedom, or religion, they *fight*—with daring and with courage where others sit supine, until the very fire of their ardor enkindles an answering spark in duller breasts. So, H. P. Blavatsky fought—*not* for human power, but that all human beings should have power over themselves; not for human love, but that all beings should love one another; not herself to be lawless, but that all men should be free; not for a

religious system or idea, but for Religion itself. She fought amid the railings and bitter invective of two continents for the ideal of Sacred Heroes—than which there is no nobler fighting. And she herself is hero now to thousands, her “uplift” is felt at the very core of civilization, where formerly a *personal God* fast rotted it. Only the inherent idea of perfectibility translated into heroes and hero-worship had saved it till she came, for a personal God does not admit of heroes. The indwelling God alone breeds heroes, and she—restating the ancient doctrine of *man's* inherent Divinity, of *man's* potential supernal power—turned the soil for heroes such as yet have not been born in Kali Yug.

Devotion to an ideal is the foremost motor in man's nature, since the time when in incalculable ages past bright gods first incarnated in senseless human forms, and implanted therein the imperishable, ineradicable idea of a divine fire of which they partake, but yet must be wholly attained. And so it is that children turn their eager minds to any word regarding the Great Masters of Wisdom—the final ideal of this manifested world—the only ideal, where humanly speaking, they shall never find feet of clay. But let them, for all that, scorn no uplift. That one can take another with him to more elevated levels and inspire him to act there ever so feebly is sign-manual that he, too, belongs to the hero tribe.

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## FIRE A TRIPLE PRINCIPLE\*

Fire, in the ancient philosophy of all times and countries, including our own, has been regarded as a triple principle. As water comprises a visible fluid with invisible gases lurking within, and, behind all the spiritual principle of nature, which gives them their dynamic energy, so, in fire, they recognized: 1st. Visible flame; 2d. Invisible, or astral fire—invisible when inert, but when active producing heat, light, chemical force, and electricity, the molecular powers; 3d. Spirit. They applied the same rule to each of the elements; and everything evolved from their combinations and correlations, man included, was held by them to be triune. Fire, in the opinion of the Rosicrucians, who were but the successors of the theurgists, was the source, not only of the material atoms, but also of the forces which energize them. When a visible flame is extinguished it has disappeared, not only from the sight but also from the conception of the materialist, forever. But the Hermetic philosopher follows it through the “partition-world of the knowable, across and out on the other side into the unknowable,” as he traces the disembodied human spirit, “vital spark of heavenly flame,” into the Æthereum, beyond the grave.

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\**Isis Unveiled*, Vol. I, p. 423.

## THE SPIRIT IN THE BODY\*

For Spirit, when invested with matter or *prakriti*, experienceth the qualities which proceed from *prakriti*; its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheśwara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul.

—*Bhagavad-Gita*, Chapter XIII.

THOUGHT, being self-reproducing, would suggest crystallized centers, but they are more than "crystallized", if we would take into consideration that everything is conscious. Each thought stirs to action some form of life; according to the nature of the thought is the nature of the life stirred and guided, the permanence of the thought-action depending upon the energy put into it. I think that the subsidence of the direct energy leaves a latent tendency in the conscious lives to respond to analogous or similar energy. Some of these impressions may be so deep as to have left respondent foci in the physical brain; hence remembrance is more easily recalled into action; other impressions, not so deep, are obliterated by subsequent ones as far as brain foci are concerned, but remain in some one or other of the sheaths of the brain, and are recollected by the proper stimulus, which may come from similar thought, or from the impressions of the organs or cells of the body.

Nature tends to repeat any action; thought is the plane of action—the creator, preserver and destroyer of Nature's *modes* of action. The Manasic plane is the noumenal plane; the plane of the *essence* of the phenomenal; the *active-aspect* of *Atma-Buddhi*.

As to your question on Spirit and Matter. You will remember what Judge said: "The whole universe is made up of spirit and matter, both constituting together the Absolute. What is not matter is spirit, and what is not spirit is matter; but there is no particle of matter without spirit, and no particle of spirit without matter. If this attempted definition is correct, you will see that it is impossible to define the things of the spirit, and that has always been said by great Teachers of the past." Spirit-matter contains both consciousness *per se*, and all possible states of matter from the finest to the coarsest. These states are evolved individually for individual experience, and also collectively for collective experience, each individual proceeding on his own line, and in accordance with the general progress of the mass of beings. Changes of matter take place in regular sequence by the force or energy of the mass, of which energy each individual supplies his portion. This energy might be called consciousness in action or the force of ideation, the lesser entities being guided in their energy by the greater, and more progressed.

Also hold in mind that Spirit and Substance are co-existent and co-eternal. We are higher beings clothed in bodies made up of small lives on this plane. We call these lives "matter," but they are

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\*From the Letters of Robert Crosbie, here published for the first time.—EDITORS.

matter only relatively, because we can mould them. To themselves they are conscious in their way, receiving impress from us, but not recognizing the source of the impress nor its import. We are their incognizable universe in which they live, move, and have their being; our light adds to theirs, as ours is added to by the impress from still higher beings. So there is a chain of life and consciousness which gradually tends to fuller and fuller individualization of being in non-separateness—the more complete the individualization, the more full the sense of non-separateness.

This quotation from H. P. B. may be helpful. "At the 'Day be with us' every Ego has to remember all the cycles of his past reincarnations for *Manvantaras*. . . . It sees the stream of its past incarnations by a certain divine light. It sees all humanity at once, but still there is ever, as it were, a stream which is always the 'I'."

The place where the line of involution and evolution meet is in the incarnation of the descending gods—ourselves—in the highest evolved form. The analogy is seen in any reincarnation. The consciousness leaves the body, which goes to pieces on its own plane. When the real man returns, he has to wait until the lower lives have built up a form for him into which he may enter, this form being built under the impress given by the real man in other lives. A *Manvantara* is an enlarged and expanded similar process. We came from the Moon, where we had evolved form to a degree. At *pralaya* all things stopped evolution of form; on re-manifestation, the lower lives or "builders" began to build up as before, and as their impress and previous building admitted. When the form of man had reached the highest previous point reached, the *Kumaras*, or real men, overshadowed and entered to carry the evolution further. "They, and no other, are we."

Well, good nights and days to you all the time. The days help make the nights and the nights help to make the days; they both belong to life.

---

## FROM THE SECRET DOCTRINE\*

All these—"Light," "Flame," "Hot," "Cold," "Fire," "Heat," "Water," and the "water of life" are all, on our plane, the progeny; or as a modern physicist would say, the correlations of ELECTRICITY. Mighty word, and a still mightier symbol! Sacred generator of a no less sacred progeny; of fire—the creator, the preserver and the destroyer; of light—the essence of our divine ancestors; of flame—the Soul of things. Electricity, the ONE Life at the upper rung of Being, and Astral Fluid, the Athanor of the Alchemists, at its lowest; GOD and DEVIL, GOOD and EVIL.

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\*From the Original Edition, Vol. I, p. 81; see Third Edition, Vol. I, pp. 109-110.



## THE ORIGIN OF EVIL\*

CHRISTIAN theology states that evil came to be in the world through the sin of the first man's eating of the tree of forbidden fruit. All men sinned in Adam; because of Adam's sin, every other being is and has been a sinner. Strangely enough this first man was made by a Superior Being in His own image, or, in other words, *perfect*; yet, he was not able to restrain himself from doing those things which he had been forbidden to do. In the very first being created in the image of the "Supreme," there was a tendency to do wrong!

We have, then, in this creation out of nothing a very *limited* Creator, as it is perfectly patent that any *being* must be. A *being* could be neither infinite, supreme, nor omnipresent, for there is That in which all beings, however high, or planets, or solar-systems, have their existence—Space, which exists whether there is anything in it or not; which has no beginning nor ending; which always *is*; which is outside, as well as inside, of every being. Any being must be less than Space; could the Absolute Supreme be less than That? Illimitability and infinitude are not in relation to any being whatever; hence creation from the point of view of a Creator has to be abandoned.

But the existence of all beings—not only of mankind, but of beings of every grade and everywhere—has to be accounted for: what is the basis of all existence? We have to go back of all form, back of every kind of being to see that all beings and all forms spring from One Source, which is not different in any. It is indeed the Supreme which lies within and behind every being; every being of every kind in the universe is a ray from and one with It in its innermost essence. It is Life. It is Spirit. It is Consciousness. Each *is* God in his innermost Essence.

Taking this basis for our thinking, then let us ask the question: under what process do things become? what brings about the operation of all the different forms that we see? Whether consciously or unconsciously, we all recognize the fact that Law rules in this universe, but what we have to understand is that Law is merely the inter-relation and inter-action and inter-dependence of all the acts of all beings concerned in the universe. The one inclusive law is the law of action and re-action—a law not outside of, but *inherent* in the nature of every being. From the very Source there is the power to act, but there is no action unless there is a being to act and feel the effects of the action. If I act, I get re-action. If the highest archangel acts, he gets the re-action of his action.

There are two kinds of re-actions produced from acts: those that are good or beneficent; those that are evil or maleficent. The whole responsibility of every action rests upon each and every being.

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\* From the stenographic report of a talk by Robert Crosbie, here published for the first time.—EDITORS.

So, if any being finds himself in any given state, good or bad, it is because of his thoughts, words and deeds—his own, and nobody else's. We get some good and we get some evil, all of our own reaping; but all the time, every single moment of our existence, we have the power of choice in the direction of good or evil.

Now, we are ready to consider the problem of good and evil. Good has no existence by itself; evil has no existence by itself. The two terms relate to matters of conduct and of impressions we receive; they merely characterize the effects produced upon us: a thing is good to us if it benefits us in any way; a thing is evil to us if it does not benefit us. But who is it that judges between good and evil effects? In every case, it is the man himself. One man will say such and such things are good for me, and such and such things are evil; while another man, with a different point of view and different relations to things, will perhaps say the exact contrary about the very same matters. So it always resolves itself into the individual point of view: in the last analysis each man is himself the sole director and final authority as to what is good and what is evil, so far as he is concerned.

We need to ask ourselves if we have always followed that which seemed to us to be the best course to follow; and, then again, if we did, did we consider that course from the point of view of personal self-benefit, or from the point of view of benefit to all others. For if we moved along the line of that which at the time seemed best for us *personally*, we must have acted in a way that afflicted others; we must have done evil to others, whether consciously or unconsciously, by obstructing their path. There we sowed evilly, and we either have reaped or will reap evilly. The very first act that was selfishly done, was the origin of evil so far as that being was concerned. Likewise, wherever there was an unselfish act, there was the origin of good for him. Let us remember, too, that the Tree of Knowledge in the Bible was the knowledge of both good and evil. Good and evil are not to be considered separately, but together. You cannot tell good except by its opposite, evil. Goodness would speedily cease to be such, were it not for the operation of its contrary.

There are many things in life regarded by us as evils—like sorrow and death—which are not, in fact, evils. They are merely stages and conditions through which we pass in our progress up the ladder of development. We need not be afraid of death, for death will never touch us at all. We pass on out of life, and on. One of the Great Teachers said that death ever comes to the Ego as a friend. But there is no need to fear anything, for there is nothing in the universe, high or low, that can ever destroy us—our consciousness, or our acquired individuality. Yet, mistakes occur, for many of our actions are performed through ignorance, and evil results follow. Even so, it is through those very wrong actions that we learn. It is through the operation of vice that virtue is seen as a resistance to vice. The origin of evil is to be found in ignorance of our own true natures.

There are no afflictions put upon us by any being other than ourselves. We are afflicted just to the extent that we make ourselves open to affliction. Things affect some people terribly. The same things affect other people very little or not at all. Why? Because of the way they look at it. It is our attitude towards things that makes the suffering, or not the suffering; the pleasure or the pain; not the things in themselves. If we knew ourselves to be divine beings merely going through a school of life—our whole purpose to learn—what would there be to fear, or even to be anxious about? If it were not for the obstacles in life—if life were one happy, placid dream, we never would make the motion or the effort that would arouse the highest characteristics of thought and action. It is by reason of the obstacles we have to overcome that we become stronger and obtain nobler traits. There is no such thing as a divinely created being, for everything that exists *becomes*.

Is it not true that now we can look back upon and smile at anything bad that ever happened to us in the past? It looked *awful* at the time, but it has passed, and we can see that from those very things came something of gain, of strength and wisdom. Under the Law, no one can meet with an obstacle which he is not able to overcome; the obstacle is but an opportunity for him to get rid of some defect which he now possesses. Often, the very things which seem the most difficult for us prove to be the most beneficent.

Those who stand the greatest chance of loss in the future are those who have the easy times. When one has "good" Karma, that is, when everything is coming his way, he is prone to take the ease of it and flow with the current of the river, missing many an opportunity to *do* good. Through these errors of omission, which are as bad as any errors of commission, he fails to understand that he has diminished his own stock of good Karma and must of necessity share in the evil which flows from his lack of appreciation of the situation and his opportunity. So, we need never fear our opportunities, but always act up to them, relying on the law of our own spiritual being to carry us through anything and everything. The Path is within ourselves, not outside; and each of us is the stair to his own development.

We have so long been ruled by political and religious man-made laws that we have come to believe in them. Yet goodness does not need laws. Our laws are based on the ignorance and selfishness and wickedness in men's natures; they are made to restrain the evil which we think is ineradicable and incurable because we all sinned in Adam and cannot help it. Then, too, because we think we know what is good and what is evil, we are very anxious that everybody else should be made to think in the same way. We want to prohibit those things which we do not want ourselves; we want other people to eat what we think they ought to eat, and to clothe themselves as we think they should be clothed. We talk much of the "rights" of men. But we have just one right, and that is *the right to do right*. No man was ever made "good" by law; no man was ever made

moral by law. Each man must be a law for himself, both moral and spiritual.

Are we proud of this civilization, made by the collective thought and action of every individual in it? Have our telephones, automobiles, aeroplanes, and radiographs made us any more divine? Do they measure our true progress? No; because ignorance and selfishness still lie in every human heart; because men, according to the vicarious atonement idea, blame their parents for their wrong attributes and tendencies, and accept only good as their own. They are unjust, for both good and bad are their own earnings. If we have good, let us be happy that at some time we earned it; if we are in bad case, let us also be glad, claim it and understand it and correct it. If we want a civilization better than the one we have now, we are the ones to start right now to make it. No one else will make it for us. We have to set the lines in motion toward a true civilization from a true basis; but if we think we are not able to do much and are not now doing what we can, it is certain we never can do more. As we do what we can, greater opportunities arise to do. Until we do what is before us, never will any greater opportunities arise.

When we get the right attitude of mind—and that is what discipleship is—there is not a quality in us, not a force in us, not an attribute in us, but what can be put to the best and highest use. We do not get off this plane. We do not cut off any part of our being. We do not destroy the usefulness of any part of us, but put all to the proper use and for the proper end. Herein is seen the difference between one who knows and one who does not know. One who knows does not get off to the Christian's heaven, nor to any other heaven. He works right here where he finds himself and does the best work he can with the instrument he now has, fearing nothing, trusting the Law of his own being. And if any being will trust the Law of his own nature, if he will work on with nature by helping all others in every direction possible, then all nature will turn and help him. It never was otherwise. It cannot be otherwise.

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## DOUBT AND DISCONTENT

Discontent with their lot in life leads many to question the reality of Justice. How can it be otherwise? Filled with "original sin", fed on "vicarious atonement", and told to trust in God—a God of whom they know nothing to warrant such trust—they remain in ignorance of Karmic Law, of Justice in the midst of injustice, of Righteousness in the grip of lawlessness, of Reality smothered in appearances and Truth in make-believes. To such, H. P. B.'s Message of Theosophy, of Divine Wisdom, will give the Key to much in the Bible that is misinterpreted, and more in everyday life which is neither "seen" nor understood.

# THE THEOSOPHICAL MOVEMENT\*

## CHAPTER XXVIII

THE student must remember—what was unknown to the membership at the time and, in most cases, unknown to theosophical students since—that the plot against Judge had been in process for more than a year, had been gradually perfected in all its details, and merely came to a head with the letters of Mrs. Besant and Colonel Olcott last mentioned. Judge was simply the target in 1894-5, as H. P. B. and Judge had been the target in 1889-90, and as H. P. B. alone had been the target in 1884-5. The real plot was against *what they represented*. H. P. B. and Judge strove to nourish and strengthen the Theosophical Society—the “Third Section”—as an *instrument* for the purposes of the First and Second Sections, and the three “Objects” of the Society were formulated by *them*—not by Olcott—and placed in exact relativity to the three Sections of the Movement.

Olcott's Inaugural Address on Nov. 17, 1875, showed clearly how *he* viewed the Objects of the Society—a view that any spiritualist, any devotee of “psychic research,” any materialistic scientist, Ishmael or pariah of orthodoxy or sectarianism, any curiosity seeker, might take, and that multitudes *did* take. From that view Olcott never wholly departed, whether as “President-Founder,” or as “Probationer” of the “Second Section.” He held in abeyance, he suppressed, he yielded his views from time to time, as occasion might seem to warrant, or necessity compel, but that was all. The “Third Object”—as he understood and applied it—was *first* with him and with by far the great majority, whether officers, leaders, writers, or the mere *hoi polloi* of Fellows and “Esotericists.” In other words, nine-tenths of those who joined the Society or the E. S. T. viewed the “Objects” in inverse order and proportion.

H. P. B. knew this. Judge knew this. So did Damodar. What were they to do? They had to take the mind of the race as they found it, and do what they could in the mental environment of the race. Hence the two volumes of “Isis,” devoted ostensibly, the one to “Science,” *i. e.*, the “Third Object;” the other to “Theology,” *i. e.*, the “Second Object”—as the THEOSOPHY of the *Masters* views those great subjects and objects. The opposing views, whether of principles or applications, never could and never can be reconciled; one or the other has in the end to prevail, whether in the individual or in any body of individuals such as the Theosophical Society. Hence the “Esoteric Section” when the Society at large threatened to break away and become an instrument, however great, of the inverted view of its purposes. Hence the steady stream of deserters from the Society; hence, too, the constant stream of attacks, never directly

\* Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

against *Theosophy*, the *Society*, or its *Object's*, but always against *H. P. B.*; against her and Judge; finally, as we have seen, against Judge.

Against these guerilla tactics *H. P. B.* consistently employed one and the same "grand strategy": to all shafts leveled, without or within the Society, against her teachings, her messages, her phenomena, and herself as their sponsor, she devoted herself to the promotion of *solidarity* and a *theosophical education*; to strenuous efforts to *educate* the membership to some apprehension of theosophical *principles*, and some *application* of those principles to the ever-varying course of events. She constantly preached and practiced Unity, Study and Work.

We have been at pains to give extracts and abundant references, so that the inquiring student might be able to verify for himself:

(1) The opposing *ideas* embodied in *H. P. B.* on the one side and Col. Olcott on the other, and the gradual alignment of leaders and followers into opposing armies fighting, consciously and unconsciously, for the supremacy in this "war of ideas."

(2) The clear recognition and teaching by *H. P. B.* of the gigantic nature of the impending struggle, whether between the "Higher and lower self" of the individual combatant, or between the opposing forces in this modern *Mahabharata*; and her consequent avoidance to the last degree of *forcing* the issue with anyone, friend or foe, faithful or unfaithful.

(3) Her unvarying practice, when the issue was about to be forced upon her, of writing some article or series of articles which presented *in advance* the real points involved, the real issues at stake, the real principles to be applied; only when the battle was joined, and at its crucial moment did she, like *Krishna*, take her *Arjuna's* into conference in the midst of the flying arrows and name the generals of the opposing army; it was her method of stripping bare both issues and advocates.

We have been at pains to do the same thing in the case of Mr. Judge, and for the same reasons. We have shown him, while the plot was brewing in secrecy and darkness, confining himself to the promotion of harmony and good-will, regardless of the dissensions and differences of opinions amongst officers, leaders and members. We have shown him giving clear expression of his own views as an individual on the varying questions raised. We have shown him from time to time publishing articles on principles, policies and applications months, and in some cases years in advance of events, but which, when related to those events show unmistakably his prescience on the plane of Causes. One more example of his identity with the "path pursued" by *H. P. B.* is germane to the events of the first half of 1894.

The leading articles in the "Path" for the months of October, November and December, 1893, and January, 1894, were devoted to the subject of the "Occult Arts," and in sub-titles treatment was successively accorded to "Precipitation," to "Disintegration and Rein-

tegration," and to "Some Propositions by H. P. Blavatsky." The latter contained, with some comments, a reprint of the first ten of the numbered propositions in chapter twelve of volume ii, of "Isis Unveiled." The other articles discussed the occult rationale of phenomenal "messages," "appearance and disappearance of objects." These teachings of Occultism in their philosophical, logical, moral and scientific bearings, had been before the students for seventeen years. Why should Mr. Judge rediscuss at all, let alone at that particular time, what was a mere repetition of what should long since have been common knowledge on the part of every Theosophist? What other answer is there, in view of all that preceded and all that followed, than that he *knew* what was coming; *knew* that it would find the students as unready as ever *intelligently* to discern between divided counsels, warring claims, rival pretensions, contradictory "messages from the Masters" of H. P. B.? He knew that the students had really *learned* little or nothing, either from fact or philosophy, and hence were ripe to be swept away, not by knowledge or evidence, but by the *prestige of the accusers*. He knew, as both H. P. B. and himself had deliberately foretold in 1890,\* under identical circumstances, that the hour was come for a new wager of the same old gage. He therefore could but repeat the teachings and the admonitions of Occultism to the *Arjunas* about to enter on the "field of battle," and await the issue.

Equally, the extracts and references abundantly given will serve to show, on the opposing side, both the policies pursued and the ideas relied upon. Throughout the long interval of preparations, of the "marshaling and the survey of arms" up to the last moment, the friendliest intercourse was kept up with Mr. Judge. All direct public references to him, as to H. P. B., were clothed by the chief conspirators in terms of apparent respect and confidence. Where allusions were made that were questionable they were always Janus-like, and for most of these two-faced utterances men like Sturdy and Old were used as tools. Where direct issues were broached it was always on some subject on which the membership had no actual knowledge, as the discussion on "Mars and Mercury" and the "Seven-fold system;" or it was on some topic clearly meritorious in itself, as those of the "neutrality" of the Society, on "dogmatism," on "authority," on "hero-worship;" on the degree of authenticity to be attached to the writings of H. P. B.; on her status as the Agent of the Masters, and so on. But under cover of all these apparently innocent and worthy objects of discussion, there went on a distinctly cumulative campaign the effect of which was to leave an adverse impression of H. P. B. as Messenger, as Teacher, as Example, and to force upon Mr. Judge either to remain silent or to defend the *bona fides*, the knowledge, the *dependability* of H. P. B. Following her path in all things, Judge crossed no bridges till he came to them. Not till the protagonists came into the open and made their hostile attack in force could he,

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\* See THEOSOPHY for August, 1921, pages 306-7.

any more than she, meet the issue face to face, and he well knew what form that attack would take.

At that time from four to six weeks were required for the transit of the mails from interior India to New York City. In consequence, the President-Founder's official letter of February 7th did not reach Mr. Judge until March 10th, 1894. He at once took two steps, one privately in the E. S. T., as one of its Heads; the other publicly, as an individual member of the Theosophical Society. Both these actions are, in our view, of profound teaching value to every real student, alike in their manner and their matter, for what was said and for what was left unsaid.

The circular to the E. S. T. was headed, "Recall of the Instructions." Its opening paragraph reads:

"The members in the U. S. should know the facts about the divulgement of the Instructions [The various papers issued in the School by H.P.B. during her life-time are what is meant by the "Instructions"]. Sometime ago a former member in India retired and refused to give up his papers. Later it became evident that they were given out to persons not members. This was clearly shown by the fact that a person in California published the contents of the notice sent from London on the suspension of Messrs. Old and Edge coupled with the statement that the same person had the other papers. It was also evident that some spy was left somewhere in the E. S. who continued to help the retired member. All of these things were published from time to time in papers in India and England and it became apparent that it was absolutely necessary to call in the Instructions to the end that means might be devised for greater security for all members. This recall was no reflection on members who are faithful. Hence the notice."

The remainder of the circular is devoted to admonitions to charity towards any who might violate their pledges; to injunctions to self-watchfulness, mutual loyalty, and study. And for something to study in lieu of the recalled Instructions the last chapter in the second volume of "Isis Unveiled" is referred to as "something which if rightly understood contains the secrets of Occultism." Neither Col. Olcott, Mrs. Besant, nor any of the others involved were in any way referred to, directly or indirectly, in connection with the events and circumstances indicated in the quoted paragraph, in the portion of the E. S. T. circular not quoted.

His public step is clearly shown by the heading and opening paragraph which follows:

From  
WILLIAM Q. JUDGE  
144 Madison Ave.,  
New York.

March 15th, 1894.

#### CHARGES AGAINST WILLIAM Q. JUDGE.

*To all Members of the Theosophical Society:*

It is disagreeable to talk much of oneself, but sometimes it is necessary, and in this case it has been made a necessity by the action of others, as also by the existence of many vague and suppressed rumors which have been flying about in quarters not public but sufficiently alive to compel action on my part. Hence I now make known in advance that which has been spoken obscurely for some time, and which is now before me officially from the President, Col. H. S. Olcott,



to the end that all members of the Society and friends of my own in all parts of the world shall be in possession of facts so that surprise and perhaps confusion may be prevented."

Mr. Judge then goes on to say that "the assertion is made in India that I have been guilty of '*misuse of the names and handwriting of the Mahatmas*,' " and that this has been "officially communicated to the President." He does not mention Mrs. Besant's name at all in connection with the proceedings taken by the President-Founder, but merely that "an investigation is demanded through an official inquiry," and therefore Col. Olcott "conceiving himself required and authorized to take action" has written the official letter which we have given in the preceding Chapter. He gives the "options" placed before him in the President-Founder's letter and says:

"On March 10th I cabled him as follows: Charges absolutely false. You can take what proceedings you see fit; going to London in July."

Mr. Judge next makes clear the reason for this cablegram and the form of his reply. He says:

"The charge is made against me as Vice-President: I have replied as an individual and shall so continue; inasmuch as in my capacity of Vice-President my duties are nominal. . . . The only charges that could be made against the Vice-President would be those of failing to perform his duties, or misusing the office when there were any duties attached to it. On the face of this very vague charge, then, it is evident that there is nothing in it relating to the official Vice-President."

The charge as related to official malfeasance being thus disposed of for the time being, Mr. Judge next considers it as related to him as one of the leading members of the Society:

"Inasmuch as I was the first presiding officer of the Theosophical Society at its preliminary meeting in September, 1875, and its first Secretary at such meeting; that I was not only H. P. Blavatsky's intimate friend and direct pupil but that I have been conspicuous as an upholder of Theosophical doctrine, as also an upholder, with many other friends in every part of the globe, of H. P. Blavatsky's good name, high motive, and great powers against the ridicule of the world and much opposition from certain members of the Society she founded; that I have been elected to succeed Col. Olcott as President of the Society and have been officially declared his successor by him; it is important and imperative that I should make this matter public, and I now do so, and state my unqualified, explicit, exhaustive denial of the said charge, asserting most unreservedly that it has no foundation."

The reasons and the necessities compelling this public facing of the charges and their public unequivocal denial, thus given, Mr. Judge's circular then considers the constitutional procedure and gives it in detail. He concludes this part of his circular by saying: "Perhaps when the Committee is convened I shall, for the first time, have particulars as to persons, dates, and the like of the charges made, none of which up to this time I have had except in the form of rumor." He then considers the possible effects of these charges on others than himself:

"More acutely than any personal grievance, do I feel the probability of a deplorable influence being at first exercised on the Theosophical movement by the making of these charges. I do not think

it will have a lasting effect for injury. The rumors to which I have referred have been used by the enemies of the Society to show, if possible, dissension among us and to found a charge of rottenness; they have printed the matter in a scandalous form both in Europe and America, pretending that in my official and private capacities I am in the habit of sending alleged 'Mahatma messages,' and then added ribald jokes of their own. This I have not hitherto noticed, because all members know that the correspondence and work of the Society are open to all and entirely devoid of the elements alleged to exist by these opponents; we are all perfectly aware that our strength lies in our devotion and constant work. The present situation will therefore result in clearing the air and consolidating our ranks in all directions."

Next, Mr. Judge refers to the second of the two "options" placed before him by the President-Founder, and says that he refused to cable the word "second," as requested by Col. Olcott's letter, for the reason that thus to do would be to mean "*I demand a Committee.*" He continues:

"The reason is not that an investigation is avoided. Such an investigation will not be avoided. But on constitutional and executive principle I shall object from beginning to end to any committee of the Theosophical Society considering any charge against any person which involves an inquiry and decision as to the existence, names, powers, functions, or methods of the 'Mahatmas or Masters.' I shall do this for the protection of the Theosophical Society now and hereafter, regardless of the result to myself. The Society has no dogma as to the existence of such Masters; but the deliberations of an official committee of the Society on such a question, and that is the first inquiry and decision necessarily beginning such a deliberation, would mean that the Theosophical Society after over nineteen years of unsectarian work is determined to settle this dogma and affix it to the Constitution of the Society. To this I will never consent, but shall object, and shall charge the Committee itself with a violation of the Constitution if it decides the question of the existence of 'Masters' or Mahatmas; if it should affirm the 'Masters' existence it will violate the law; if it should deny Their existence a like violation will result; both decisions would affirm a dogma, and the negative decision would in addition violate that provision of our law, in Art. XIII, Revised Rules, which makes it an offense to 'wilfully offend the religious feelings of any Fellow' of the Society, inasmuch as the belief so negatived is religiously held by many hundreds of the Fellows of the Society. I intend to try once for all to definitely have settled this important question, and to procure an official decision affirming now and forever the freedom of our Society.

"Hence the President's alternatives...are mistakes, and are the initial steps to the promulgation of the dogma of belief in the 'Masters'. The first alternative is furthermore a judgment in advance, ridiculous in itself yet serious as emanating from our highest official. It precludes him from sitting on the Committee, and that point also I shall raise before the Committee. The whole proposal he makes brings up serious and complicated questions of occultism touching upon the matter of the existence, powers, functions, and methods of those 'Masters' in whom many Theosophists believe but as to whom the Theosophical Society is perfectly agnostic and neutral as an organized body. For that reason no one in official position ever thought of making a public matter of the many assertions made here and there by members of the Society, that they individually communicated with beings whom they called 'Masters,' 'Mahatmas,' nor of the assertions publicly made by prominent members that certain philosophical statements recently published in our literature were directly from the very

'Masters' referred to by Col. Olcott, although those statements contradicted others made by H. P. Blavatsky on the declared authority of the same 'Masters.'

"On all these grounds, then, I shall object to a Theosophical Society Committee, while of course there will never be any objection from me to a proper investigation by a body of persons who know enough of Occultism as well as of Theosophy to understandingly inquire into these matters."

From the quoted matter already before him in the course of this Series, the reader can easily determine for himself the accuracy as to statements of fact, the consistency of adherence to the proclaimed Constitution and Rules of the Society, the sincere devotion throughout to the Objects of the Society, and the principles of Occultism shown by Mr. Judge; the candor and unevasiveness of his reply to the letter and "options" of the President-Founder. The closing paragraphs of Mr. Judge's circular meet the remainder of the queries bound to arise from the President-Founder's letter and the reply as quoted in the foregoing extracts. On these natural queries thus forced to the front against his will, Mr. Judge speaks as directly, as simply and impersonally as H. P. B. herself had done when silence was no longer possible. He says:

"But some of you may wonder if all this leaves in doubt the question whether I believe in the 'Masters.' I believe the Masters exist, that They actually help the T. S. Cause, that They energise and make fruitful the work of all sincere members; all this I can say to myself that I know, but to prove objectively to another that such beings exist is impossible now so far as my intelligence can perceive. 'Letters from Mahatmas' prove nothing at all except to the recipient, and then only when in his inner nature is the standard of proof and the power of judgment. Precipitation does not prove Mahatmas, for the reason that mere mediums and non-mahatmas can make precipitations. This I have always asserted. By one's soul alone can this matter be judged, and only by his work and acts can one judge at first as to whether any other person is an agent of the Masters; by following the course prescribed in all ages the inner faculties may be awakened so as to furnish the true confirmatory evidence. I have not lost any of my belief in these beings, but more than ever believe in Their existence and in Their help and care to and over our Society's work.

"Finally I may say that my personal belief in Mahatmas is based on even stronger evidence than Theosophical arguments or the experience of others. As is known to some Theosophists, I have not been entirely without help and guidance from these exalted friends of the T. S. The form which the whole matter has taken now compels me to say what I have never before said publicly, namely, that not only have I received direct communications from Masters during and since the life of H. P. Blavatsky, but that I have on certain occasions repeated such to certain persons for their own guidance, and also that I have guided some of my own work under suggestions from the same sources, though without mentioning the fact. WILLIAM Q. JUDGE."

Copies of this circular of Mr. Judge's were at once mailed to as many members of the Society as possible. The mask of concealment being thus stripped away and the whole Society made conversant with what had hitherto been whispered from one to another in the form of innuendo, the first effect was distinctly disastrous to the plans of the chief conspirators in India. Copies reached London and were seen by Geo. R. S. Mead, then Editor of "Lucifer" under

Mrs. Besant, and General Secretary of the European Section. Bertram Keightley, still General Secretary of the Indian Section, was at the time in London and he also read Mr. Judge's circular. Both were honorable and well-meaning men and whatever countenance they had hitherto lent to the hints and suspicions of Olcott and Chakravarti, the criticisms and opinions of Old and Sturdy, the indirections of Sinnett, their sense of fairplay and common decency was outraged by the arrogant unbrotherliness and off-hand assumption of Mrs. Besant and the President-Founder. Even if Mr. Judge was guilty, he was entitled to the preliminary assumption of his innocence until that guilt was conclusively established, and this by the commonest application of the principles of ordinary human practice. Moreover, by what process of reasoning could Mrs. Besant and Col. Olcott so twist the Objects of the Society, the Rules of the Esoteric Section, or even the text of the Constitution and Articles of the Society, into an authorization or authority to take upon themselves the duty of holding star-chamber proceedings to condemn any member or tender him "options" to "resign" or be "tried" by a Committee, when the very proceedings already so unwarrantably taken were in fact a trial and conviction in advance? And we think, too, that the plain, manly, straightforward statements in Mr. Judge's circular must have affected them powerfully and given them for the moment some realizing sense of the enormous inequity committed. At all events they saw at once that it was Mrs. Besant and the President-Founder who had grossly violated the principles all professed as well as the plain provisions of the Constitution of the Society. Under the date of March 27th, 1894, therefore, they issued over their joint official signatures as the General Secretaries of the two Sections, the European and the Indian, a circular entitled: "*For the information of the Members of the European and Indian Sections of the Theosophical Society.*"

This circular begins by reciting that Messrs. Mead and Keightley had seen an unofficial copy of the letter of Mrs. Besant of February 6th and of Colonel Olcott's of February 7th, as given, and repeats the text of the two letters. The circular of Mead and Keightley is addressed to Col. Olcott as President-Founder of the T. S., and proceeds to insist that any further proceedings taken must be "strictly constitutional and impartial," and continues:—

"It is therefore our plain duty as the General Secretaries of two out of the three Sections of the T. S. and members of its General Council, to call your attention officially to the following points with a view to safeguarding (1) the Constitution, (2) the non-sectarian character, and (3) the impartiality of the Theosophical Society.

"*First:* By Art. VI, Sections 2 and 3, of the 'Constitution and Rules of the Theosophical Society' as officially ratified and promulgated by yourself on Dec. 31st, 1893, it is enacted that, in the event of charges being preferred against the President or Vice-President; (a) the said charges shall be in writing, and (b) copies thereof shall 'at once' be forwarded to the accused and 'to each member of the General Council.'

"We now desire to point out that you have *not* followed the procedure laid down in either of these respects, for:

"1. Your official letter to Mr. W. Q. Judge above referred to, contains no copy in writing of any charges, does not give the names of the persons who bring such, and even contains no *specific* statement of what are the exact charges brought.

"2. No official copy either of 'charges in writing' or even of your above-mentioned letter to Mr. Judge has reached either of us; although sufficient time has elapsed since your letter reached Mr. Judge in America for an unofficial copy thereof to be received in England.

"Therefore, as members of the General Council of the T. S. we emphatically protest against this departure from the rules of procedure by yourself of your official duty as President toward your colleagues on the General Council of the Society."

In endeavoring to digest the conflicting mass of matter covering the "Judge case" and get at the actual facts, the inquirer will need to relate closely the multitude of statements made by the various principals in the tragedy. One instance, as example and guide, may be noted in the above. The reading of the successive reports of the Adyar "parliaments" and quotations already given from "Old Diary Leaves," will conclusively establish that the "Constitution and Rules" were tinkered with each year by the President-Founder, acting through his pliant "General Council" in the first instance and then "officially ratified and promulgated" by himself. The "Revised Rules" thus inaugurated at the time of Mr. Richard Harte's lieutenancy in 1888-9, are a sample both of this autocratic remodeling of the "Constitution" to suit the changing whims of Col. Olcott, as well as that such changes were always made to conform in advance to, and thus make "constitutional," any contemplated moves of the President-Founder. In 1888 it was to bolster the "authority" of the "Chief Executive" against the threatened inroads of the E. S. T., and make "Adyar" the fountain-head of the Society. It will be noted that the "Constitution and Rules" were "revised" and "ratified" and "promulgated" anew at the Adyar Convention at the end of 1893. Now, let the reader compare Col. Olcott's Presidential Address at that Convention, the laudations of Mrs. Besant, the "recent assurances of fresh disagreeable surprises," the secret conclave of Olcott, Besant, Old, Sturdy and Wachtmeister during the Convention, Mrs. Besant's letter to Olcott demanding a Committee to "inquire" into the "charges" made by "reputable members" against Mr. Judge, and Olcott's letter with its "options" to Judge to resign under fire or be "investigated" by a Committee framed by Olcott under "revised" rules planned in advance—and the whole scheme is exposed.

The circular of Messrs. Mead and Keightley goes on:

"*Second:* We recognize that, acting under the general discretionary power conferred upon the President by Art. VI, Sec. 1, it was competent for you as President to take action in the matter. But we feel strongly that, in order to protect and maintain that very Constitution whose guardian you are, it was your duty in your *official* letter to Mr. Judge to have insisted upon and resolutely maintained the following points:

"1. That the free platform of the Society precludes *any official* declaration by the T. S. or any Committee representing it, upon the question whether 'Mahatmas' do or do not exist (see Art. XIII, Secs. 2 and 3, 'Offences');

of the Society *in his official capacity*, which would involve as its basis a declaration of Yea or Nay upon the above question, can be carried out by any *official* committee of the T. S.;

"3. That, accordingly, Sections 2, 3 and 4 of Art. VI are not applicable to the charges indicated by your letter to Mr. Judge;

"*Third*: We desire further to point out that in *officially* giving Mr. Judge the alternatives of resigning all his offices in the T. S. or submitting to the enquiry proposed, you have again departed from the procedure laid down by the Constitution.

"Moreover by so doing you place yourself *officially* in the position of having prejudged the case and virtually announce before any enquiry has taken place or even any *specific* charges have been formulated, that you believe Mr. Judge guilty.

"It appears to us that such an attitude is inconsistent with that strict impartiality and justice which ought to characterize at least the official actions of the President of the T. S., and that it is calculated to bring discredit upon the Society by laying its chief executive officer open to the charge of condemning a colleague without even giving him a hearing.

"In conclusion we hereby place on record our most emphatic protest against the above-cited departures from constitutional procedure; and we officially request a formal reply and declaration thereupon from yourself as President-Founder of the T. S. and official guardian of its free Constitution.

"This we call for as General Secretaries for Europe and India respectively, and as members of that General Council of the Theosophical Society from which, as recited in Art. VI, Sec. 1, you 'derive your authority' as President of the T. S., and to which, as therein provided, you 'are responsible for its exercise.'

"Finally we beg to inform you that we shall forthwith notify our respective Sections of the present correspondence, and shall also communicate to them your reply when received, as the members are already unofficially informed of the matter.

"We are, dear Sir and Brother,

Fraternally yours,

G. R. S. MEAD,

BERTRAM KEIGHTLEY,

*Gen. Sec. European Sec. T. S.*

*Gen. Sec. Indian Sec. T. S.*

Meantime, so sure had Col. Olcott been of the efficacy of his plans of battle that he had committed himself still further and still more irretrievably. Judge had received his letter of February 7th on March 10, 1894, as mentioned, and on the same day had cabled Olcott an absolute denial of the charges, a point-blank challenge to him to do his worst.

Immediately on receipt of this cablegram Olcott took counsel with himself and his allies. Mrs. Besant was still in India; Chakravarti's subtle mind still available. Judge had refused to resign; he had defied the "options" extended him; he had declared his innocence. How was this to be interpreted? Must it not be that "whom the gods wish to destroy they first make mad?" Assuredly, he had delivered himself into their hands. "For the honor of the Society" another weighty move could be made. Accordingly, Colonel Olcott forwarded forthwith two fresh "official" letters. The first of these was formally addressed to Mr. Judge as "General Secretary of the American Section." It runs:

THEOSOPHICAL SOCIETY,  
PRESIDENT'S OFFICE  
20 March, 1894.

*To the General Secretary,  
American Section T. S.*

Dear Sir and Brother:

In compliance with Section 3 of Article VI of the Revised Rules, I enclose herewith a copy of certain charges preferred against Mr. William Q. Judge, Vice-President T. S. and General Secretary of the American Section, by Mrs. Annie Besant, F. T. S.; which charges will be laid before a Judicial Committee, to be convened at our London Headquarters on the 27th June next, for the consideration and disposal of the same, as provided for in the Section of the Article above specified.

Upon receipt of this you will kindly take the orders of your Executive Committee for the nomination of two members of the said Judicial Committee, to sit as representatives of the American Section, and consider and dispose of the charges.

Fraternally yours,

H. S. OLCOTT,  
*President Theosophical Society.*

The second letter was addressed to Mr. Judge as "Vice-President, T. S." and its text is as follows:

THEOSOPHICAL SOCIETY,  
PRESIDENT'S OFFICE  
20 March, 1894.

*To William Q. Judge, Esq.  
Vice-President, T. S.*

Dear Sir and Brother:

As required by the provisions of Article VI of our Revised Rules, I herewith enclose for your information and action a copy of certain charges preferred against you by Mrs. Annie Besant, F. T. S., and notify you that for their consideration and disposal a Judicial Committee will be convened at our London Headquarters on the 27th June next. I have to request that you will nominate to me the two additional members of the Committee whom you wish to sit and adjudge the case as your personal representatives.

As the accused party you will, of course, be debarred from sitting and voting in the Committee either as Vice-President T. S. or General Secretary of the American Section; but you are entitled to enjoy the full opportunity to disprove the charges brought against you.

Pending the decision of the Judicial Committee, I hereby suspend you from the office of Vice President T. S. as required by our Revised Rules.

I am, Sir, fraternally yours,

H. S. OLCOTT,  
*President Theosophical Society.*

The first of these letters would compel Judge as its General Secretary to himself place the charges and the correspondence before the forthcoming Convention of the American Section due to be held at San Francisco, April 22, 1894, and thus put him on the defensive before his own Section against charges sanctioned by the President-Founder and Mrs. Besant, the two most important and influential members of the Society—the two who had posed hitherto as his dear friends and colleagues in the Society and the Movement.

The second of these letters would force Judge as Vice President to inform the members that he had been suspended by the President-Founder and thus himself be made the medium of conveying to

them the intimation that the President of the whole Society felt himself compelled by the gravity of the case to suspend the Vice-President in advance of the Judicial Committee. It requires but little imagination to enable anyone to picture to himself the consummate ingenuity of these stratagems, whereby the Convention, the American members, the press and the public would be influenced to draw inferences wholly adverse to Judge, wholly favorable to Mrs. Besant and the venerable President-Founder, thus reluctantly, but gravely and sternly, doing their duty "for the honor of the Society" even where the guilty party was a high official and their dearest friend.

It is more than interesting, it is one of the most tell-tale signs of the animus behind the whole of the "Judge case", to observe how, in the second of the above letters, Colonel Olcott betrays himself in spite of all his prepared "revised" Rules with its "Sections" and "Articles" devised to lend a legal coloring to the planned attack. He tells Mr. Judge: "You are entitled to enjoy the full opportunity to *disprove* the charges brought against you." There never was any "opportunity" to *prove* the charges, which rested wholly upon hearsays, suspicions, circumstances innocent in themselves, and "*messages from the Masters*" received by Mrs. Besant and Col. Olcott via Chakarvarti and Walter R. Old. One has but to recall the well-known legal maxims that it is for the accusers to prove their charges, not for the accused to prove his innocence, and that any accused person must be assumed to be innocent until the charges are proven—one has but to bear these commonest of all safeguards for the unjustly accused in mind, to perceive over and over again in the progress of the "Judge case" how his accusers, morally delirious from "pledge fever," acted at every step in defiance of every canon of ordinary human fairness and decency. The procedure of the Society for Psychical Research and its famous (or infamous) Committee in 1884-5 so violated, as we have earlier shown, every instinct of common justice in its "investigation" of H. P. B. and her phenomena, as to earn for it the pity or the contempt of every fair and intelligent mind. The Coues-Collins-Lane—New York "Sun" "exposure" was the same thing repeated with greater ability and with conscious venom. But the "Judge case" is infinitely worse in its travesty of justice, and has been, therefore, infinitely worse in its consequences to Humanity.

To the honor of Mr. Judge be it spoken that at the Convention of the American Section his Report as General Secretary breathes the same unwaveringly calm, fraternal tone as always—toward the workers, toward the President-Founder, toward Mrs. Besant. No man, we think, can read the Convention Report and contrast it with the Report of the Adyar Convention preceding, and not be cognisant of the difference between professional and genuine altruism.

Mr. Judge read to the Convention a cordial and earnest letter addressed to him as Vice President and as General Secretary, and signed by Bertram Keightley as General Secretary of the Indian Section. Another letter addressed direct to the Section was read from



G. R. S. Mead, as General Secretary of the European Section. Both these letters had been written subsequent to Mr. Judge's circular of March 15 and that of Keightley and Mead of March 27. Nothing is said directly in either of them of the pending great issue before the theosophical world, but it is easy to read from them the feeling of fraternity and the desire for all to apply their theosophical understanding to the events now to be faced.

A second formal letter from Mr. Mead as General Secretary of the European Section, dated March 31, and addressed "To the General Secretary of the American Section," was then read. This was a request that the recent correspondence be placed before the American Section. Accordingly, Mr. Judge laid before the Convention the letter of Mrs. Besant of February 6 to Col. Olcott; the latter's official letter of February 7; a copy of the Keightley-Mead circular letter; the two letters of Col. Olcott of March 20; and other correspondence *ad interim*. All were referred to appropriate Committees.

At this Convention of the American Section in 1894 there were present Delegates and proxies from all of the 61 active Branches. To the honor of the Convention be it said that Resolutions were unanimously adopted:

1. That the expense to which Mr. Judge has been put in printing and circulating his statement should be borne by the American Section;

2. That "this Convention, after careful deliberation, finds that such suspension of the Vice-President is without the slightest warrant in the Constitution and altogether transcends the discretionary power given the President by the Constitution, and is therefore null and void;"

3. That "this Section, in Convention assembled, hereby expresses its unqualified protest against the said illegal action by the President of the Society, and can see no necessity for such action, and that even did the Constitution contain any provision for a suspension such action would be wholly needless and unbrotherly, inasmuch as, by the Constitution, the Vice President has no duties or power save in case of death, resignation, or accusation of the President.

The actual facts and existing situation on the whole subject of Mahatmas and Messages from Mahatmas or Masters, and the actual status of the whole problem, under the Objects and Constitution of the Theosophical Society, were declared in two Resolutions introduced by Dr. Jerome A. Anderson. Both of these Resolutions were unanimously adopted. They are of such value and importance in giving a matter-of-fact formulation of the situation and issues that we reproduce them in full:

"WHEREAS, many members of the Theosophical Society, including the late Madame Blavatsky, Col. Olcott, W. Q. Judge, Mrs. Annie Besant, A. P. Sinnett, and others, have at various times and places expressed their belief in the existence of certain Mahatmas or Masters, and have claimed to be in communication with the same; and

WHEREAS, the President, Col. Olcott, at the request of one of the members, Mrs. Annie Besant, has recently demanded an official investi-

gation by means of a Judicial Committee of the Theosophical Society, to decide whether or not Wm. Q. Judge is in communication with the said Mahatmas, and whether or not the said Wm. Q. Judge has 'misused the names and handwriting of the said Mahatmas;' and

WHEREAS, Under the Constitution and Rules of the Theosophical Society it is declared that the Society, as such, is not responsible for the personal opinions of its Fellows, nor for any expression thereof, and that no Fellow, Officer, or Council of the Theosophical Society, or of any Section or Branch thereof, shall promulgate or maintain any doctrine, dogma, or belief as being that advanced or advocated by the Society [Art. XIII]; and the President having officially and constitutionally in his executive order of May 27th, 1893, relative to the World's Religious Parliament, declared this neutrality, especially in these words:

"Of course it is to be distinctly understood that nothing shall be said or done by any Delegate or *Committee of the Society* to identify it as a Body with any special form of religion, creed, sect, or any *religious or ethical teacher or leader*; our duty being to affirm and defend its perfect corporate neutrality in these matters.'

"—Therefore,

"RESOLVED: That, in the opinion of this Convention, the action of the President, Col. Olcott, in calling such Judicial Committee to consider said charge was uncalled for, unconstitutional, illegal, and improper.

"RESOLVED: That this Convention hereby cordially endorses the interpretation of the Rules and Constitution of the T. S. recently expressed in a circular to members, signed by the General Secretaries of the European and Indian Sections, and in the private circular of March 15th, 1894, issued by William Q. Judge.

"RESOLVED: That this Convention hereby reaffirms the entire freedom of the platform of the T. S. and the religious and other opinions of its members, which entitles all and any of them to claim to be in communication with, to receive letters from, or to act as agents for, those above referred to as Mahatmas or Masters; or, on the other hand, to express disbelief in the proper title of any member to make such claim or claims, or disbelief in the existence of said Mahatmas.

RESOLVED: That this Convention declares its unswerving belief in the integrity and uprightness of the Vice-President of the T. S., Wm. Q. Judge, and expresses to him the most cordial thanks of the Section for his uncompensated and self-sacrificing years of labor on behalf of the T. S. as a whole.

"WHEREAS: This Section regards official investigation into the existence and methods of Mahatmas, and a dogmatic verdict rendered upon such investigation, as not only illegal under the Constitution but impossible in the absence of more profound knowledge of the science of Occultism, and, therefore, absurd in the present instance, although such inquiry and investigation are always proper privileges of individual members as such, therefore

"RESOLVED: That, if in the face of this protest and opinion of this Section, there is to be an investigation to decide whether or not William Q. Judge is or was in communication with said Mahatmas, and whether or not he has 'misused the names and handwriting of said Mahatmas,' or whether or not pretended or real communications or orders from said alleged Mahatmas have been issued or given out by him, then, in the opinion of this Section, an investigation should also be had to decide whether or not Col. Olcott, A. P. Sinnett, Annie Besant, and others have had, given, or promulgated such or any communication from the Mahatmas, whether real or pretended; and that they be required to show evidence of the possession of a commission from said Mahatmas, and of the truthfulness of their claims as heretofore frequently made and announced by them in public.

"RESOLVED: That, in the opinion of this Section, only a Body of Mahatmas appearing at the sessions of the Committee could decide whether or not any communication was or is a genuine or fraudulent Mahatmic message."

Advices of the action taken by the Convention of the American Section were cabled to Col. Olcott at once. We may now follow them to Adyar and observe the moves made on that side of the great checker-board of Theosophical events.

*(To be continued)*

## THE SAGE'S TEACHING

THE youth sorely agitated approached the Sage, saying: I am full of perplexity and dissatisfaction. My mind is confused, my actions uncertain, my spirit spent. O Wise One, is there no surcease from this continual distress into which I fall?

Seated in His presence the calm of the Sage seemed to penetrate the youth, allaying his fever, the serenity of His brow to meet him as the cool sheet of the morning breeze. The passions and emotions retired within the heart of the youth but the soul in him continued to quest—quest for the coveted calm of the Sage.

O Beneficent One, but to look on Thee is to feel a serenity I do not know. Never art Thou touched by the ruffled waters of discontent, yet I see Thee actively engaged in all the duties of life. But whether performing any action with celerity or still in thy chair, whether eating or drinking or talking or moving in any way, never dost Thou seem to be exerting. The Facility acteth, not Thou; therefore the calm of Thy steadfast spirit pervades the minds even of the confused in Thy presence.

Laboriously have I studied the Teachings, O Sage; steadfastly have I striven to apply them. I believe myself to have been unremitting in the effort.

As he continued to sit in the pregnant silence of the Teacher's presence, the complaining thoughts of the youth parted his company and in the clearing mirror of his mind arose—questionings—not of the Sage, not of circumstance or condition—but of himself. Had his diligence been reservedly or unreservedly given? *Had* his desire been pure? Had he withheld for himself—Ah, had he, in fact, withheld *himself*! Now he saw that in doing the work for the Master he had thought to give all, all, all—but himself. Himself, he had withheld in those dearly loved and secretly cherished desires of his heart.

In wretchedness of soul he wrestled within himself: Must I lose all? Why should this Path require all? Is there nothing, then, left? What unnatural way is this? Injustice rankled within

him. The tiger-tooth tore for his rights. Even—almost—was lifted to the Sage in his spaceless calm the cutting edge of hate. But the soul of him forebore and like a flash of reaction from the conquered darkness came the lightning-thought: this Divine Teacher—this One of Compassion itself—this Beneficence of whom I now seek that which I lack—did he come by such a Path?

Lifting his face in unconscious enquiry, he beheld the eye of the Sage penetrating his own as if to single out his heart and enter into its very depth of being. Within him, as it were speech, arose knowledge: It is the Law. The Law of spiritual action and not the decree of any being however high. That which acts, reacts; that which comes, goes. What then have desires to do with this Calm, this Peace that is thy true Self.

The heart filled with desires is like the churning ocean waves—forever filled as forever emptied. He who desires, would retain; he who would retain, loses. By this desiring, retaining and losing is withheld the true Essence, which is neither to be held, retained nor lost, since it is undivided and All in Itself. Therefore are all longings to be let go. When they are let go thou knowest the Real to be Thyself, and having no desires, all desires are fulfilled. Thus in the poverty of the Heart is to be found its own riches and its own fulfillment.

Arising, the youth made salutation to the Teacher with reverence: O Wise and Beneficent One, without constraint Thou hast made revealed to me the secrets of mine own heart. Without withholding Thou hast made manifest the wisdom hidden within me. I go to give myself to the service of the Eternal.

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## MOTIVES

Theosophists are moved by many untheosophical motives, ranging from the almost material to some which are, in the eyes of the world, fanatically idealistic. But there is only *one* which makes possible an *inner* assimilation of the Masters—which makes help from Them possible. That is PURE, UNCOLORED, IMPERSONAL DEVOTION TO THE EVOLUTION OF ALL BEINGS, without regard to the pleasure of "doing good," approbation from any other persons or Beings, desire for knowledge, or any personal or emotional reactions whatever; least of all the pride of superiority in any way over the mass. Lack of this motive keeps the door always closed; its presence, be it never so slightly manifested, may be made the foundation stone of a stairway leading beyond the blue—for ALL. How many can perceive the presence of this motive, during moments of earnest self-search in the depths of night? Of these, how many find their lives dominated thereby?

# STUDIES\*

## PARACELSUS II

(Continued from May)

AND now to the doctrine of Paracelsus. His incomprehensible though lively style must be read like the biblio-rolls of Ezekiel, "*within and without.*" The peril of propounding heterodox theories was great in those days; the Church was powerful, and sorcerers were burnt by the dozen. For this reason we find Paracelsus, Agrippa, and Eugenius Philalethes as notable for their pious declarations as they were for their achievements in alchemy and magic. The full views of Paracelsus on the occult properties of the magnet are explained partially in the famous book *Archidaxarum*, in which he describes the wonderful tincture, a medicine extracted from the magnet and called *Magisterium Magnetis*, and partially in the *De Ente Dei*, and *De Ente Astrorum*, Lib. 1. But the explanations are all given in a diction unintelligible to the profane. "Every peasant sees," said he, "that a magnet will attract iron, but a wise man must inquire for himself. . . . I have discovered that the magnet, besides this visible power, that of attracting iron, possesses another and concealed power."

He demonstrates further that in man lies a hidden "*sidereal force*," which is that emanation from the stars and celestial bodies of which the spiritual form of man—the astral spirit—is composed. This identity of essence, which we may term the spirit of cometary matter, always stands in direct relation with the stars from which it was drawn, and thus there exists a mutual attraction between the two, both being magnets. The identical composition of the earth and all planetary bodies and man's terrestrial body was a fundamental idea in his philosophy. "The body comes from the elements, the (astral) spirit from the stars. . . . Man eats and drinks of the elements for the sustenance of his blood and flesh; from the stars are the intellect and thoughts sustained in the spirit." *The spectroscope has made good his theory as to the identical composition of man and the stars; the physicists now lecture to their classes upon the magnetic attractions of the sun and the planets.*

Of the substances known to compose the body of man, there have been discovered in the stars already hydrogen, sodium, calcium, magnesium, and iron. In the stars observed, numbering many hundreds, hydrogen was found except in two. Now if we recollect how they have deprecated Paracelsus and his theory of man and the stars being composed of like substances; how ridiculed he was by astronomers and physicists for his idea of chemical affinity and attraction between the two; and then realize that the spectroscope has vindicated one of his assertions at least, is it absurd to prophesy that in time all the rest of his theories will be substantiated?

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\* Collated from *Isis Unveiled* and *The Secret Doctrine*.

The unity of the universe was asserted by Paracelsus, who says that "the human body is possessed of primeval stuff" (or cosmic matter): the spectroscope has proved the assertion by showing the same chemical elements which exist upon earth and in the sun are also found in all the stars. The spectroscope does more: it shows that all the stars are *suns*, similar in constitution to our own; (see Youman's "Chemistry on the Basis of the New System—Spectrum Analysis") and as we are told by Professor Mayer that the magnetic condition of the earth changes with every variation upon the sun's surface, and is said to be "in subjection to emanations from the sun," the stars being suns must also give off emanations which affect us in proportionate degrees.

And now a very natural question is suggested. How did Paracelsus come to learn anything of the composition of the stars, when, till a very recent period—till the discovery of the spectroscope in fact—the constituents of the heavenly bodies were utterly unknown to our learned academies? And even now, notwithstanding tele-spectroscope and other very important modern improvements, except a few elements and a hypothetical chromosphere everything is yet a mystery for them in the stars. Could Paracelsus have been so sure of the nature of the starry host unless he had means of which science knows nothing? Yet knowing nothing, she will not even hear pronounced the very names of these means—which are, hermetic philosophy and alchemy.

The next point for physiologists to verify is his proposition that the nourishment of the body comes not merely through the stomach, "but almost imperceptibly through the magnetic force, which resides in all nature and by which every individual member draws its specific nourishment to itself." Man, he further says, draws not only health from the elements when in equilibrium, but also disease when they are disturbed.

Living bodies are subject to the laws of attraction and chemical affinity, as science admits; the most remarkable physical property of organic tissue, according to physiologists, is the property of *imbibition*. What more natural, then, than this theory of Paracelsus that this absorbent, attractive, and chemical body of ours gathers into itself the astral or sidereal influences?

"The sun and the stars attract from us to themselves, and we again from them to us." What objection can science offer to this? What it is that we give off is shown in Baron Reichenbach's discovery of the odic emanations of man, which are identical with flames from magnets, crystals, and in fact from all vegetable organisms.

Paracelsus said of the "nervous ether" of which Dr. B. W. Richardson, F. R. S. wrote, that: "The Archæus is of a magnetic nature, and attracts or repulses other sympathetic or antipathetic forces belonging to the same plane. The less power of resistance for astral influences a person possesses the more will he be subject to such influences. The vital force is not enclosed in man, but radiates (within and) around him like a luminous sphere (aura) and

it may be made to act at a distance. . . . It may poison the essence of life (blood) and cause diseases, or may purify it after it has been made impure, and restore the health."

And he also said that "The whole of the Microcosm is potentially contained in the *Liquor Vitæ*, a nerve fluid . . . in which is contained the nature, quality, character, and essence of beings. The *Archæus* is an essence that is equally distributed in all parts of the human body. . . . The *Spiritus Vitæ* takes its origin from the *Spiritus Mundi*. Being an emanation of the latter it contains the elements of all cosmic influences, and is therefore the cause by which the action of the stars (cosmic forces) upon the invisible body of man (his vital *Linga Sharira*) may be explained." Had Dr. Richardson studied all the secret works of Paracelsus he would not have been obliged to confess so often "we do not know," "it is not known to us," etc. Nor was the *Archæus* a discovery either of Paracelsus or of his pupil Von Helmont; for this same *Archæus* is "Father-Aether", the manifested basis and source of the innumerable phenomena of life—localized.

We must bear in mind that *Paracelsus was the discoverer of hydrogen, and knew well all its properties and composition* long before any of the orthodox academicians ever thought of it; that he had studied astrology and astronomy, as all the fire-worshippers did, and that, if he did assert that man is in direct affinity with the stars, he knew well what he asserted.

More than one pathologist, chemist, homeopathist, and magnetist has quenched his thirst for knowledge in the books of Paracelsus. Frederick Hufeland got his theoretical doctrines on infection from the mediæval "quack", as Sprengel delights in calling one who was immeasurably higher than himself. Hemmann, who endeavors to vindicate this great philosopher and nobly tries to redress his slandered memory, speaks of him as the "*greatest* chemist of his time." So do Professor Molitor, and Dr. Ennemoser, the eminent German psychologist. According to their criticisms on the labors of this Hermetist, Paracelsus is the most "wondrous intellect of his age," a "noble genius." But our modern lights assume to know better, and the ideas of the Rosicrucians about the elementary spirits, the goblins and the elves, have sunk into the "limbo of magic", and fairy tales for early childhood.

Kemshead says in his "Inorganic Chemistry" that "the element *hydrogen* was first mentioned in the sixteenth century by Paracelsus, but very little was known of it in any way." And why not be fair and confess at once that Paracelsus was the *re*-discoverer of the hidden properties of the magnet and animal magnetism? It is easy to show that according to the strict vows of secrecy taken and faithfully observed by every Rosicrucian (and especially the alchemist) he kept his knowledge secret. Perhaps it would not prove a very difficult task for any chemist well versed in the works of Paracelsus to demonstrate that *oxygen*, the discovery which is credited to Priestly, was known to the Rosicrucian alchemists as well as hydrogen.

Christopher Columbus discovered America and Americus Vesputius reaped the glory and usurped his dues. Theophrastus Paracelsus re-discovered the occult properties of the magnet—"the bone of Horus" which, twelve centuries before his time had played such an important part in the theurgic mysteries—and he very naturally became the founder of the school of magnetism and of mediæval magico-theurgy. But Mesmer, who lived nearly three hundred years after him, and as a disciple of his school brought the magnetic wonders before the public, reaped the glory that was due to the fire-philosopher, while the great master died in a hospital!

So goes the world: new discoveries, evolving from old sciences: new men—the same old nature.

*(To be continued)*

## THE BRIHADARANYAKA UPANISHAD

He who dwells in the Sun, and within the Sun, whom the Sun does not know, whose body the sun is, and who rules the Sun within, he is thy Self, the ruler within, the Immortal.

He who dwells in the space, and within the space, whom the space does not know, whose body the space is, and who rules the space within, he is thy Self, the ruler within, the Immortal.

He who dwells in the moon and stars, and within the moon and stars, whom the moon and stars do not know, whose body the moon and stars are, and who rules the moon and stars within, he is thy Self, the ruler within, the Immortal.

He who dwells in all beings, and within all beings, whom all beings do not know, whose body all beings are, and who rules all beings within, he is thy Self, the ruler within, the Immortal.

He who dwells in the seed, and within the seed, whom the seed does not know, whose body the seed is, and who rules the seed within, he is thy Self, the ruler within, the Immortal; unseen, but seeing; unheard, but hearing; unperceived, but perceiving; unknown, but knowing. There is no other seer but this; there is no other hearer but this; there is no other perceiver but this; there is no other knower but this. This is thy Self, the ruler within, the Immortal. Everything else is of evil.

## CERTAIN LINES

Lines of demarcation of property, of trade and of commerce, political lines, lines of thought and of conduct, all are recognised as fundamentally necessary in the activities of men. A line is a pure abstraction, length without breadth, invisible, *non-existent*. It is Spiritual, and what is not in line with it is a cause of trouble.



# ON THE LOOKOUT

## X-RAY AND ELECTRON—

H. P. Blavatsky indicated in 1888 that insofar as Oriental Science was concerned, the undulatory and the corpuscular theory of light were all one; both being merely pictures thrown by the minds of men upon the screen of the manifested, and having a very distant relation to reality.

Sir Wm. Bragg, F. R. S., writes in the *Scientific Monthly* that both theories now present such insuperable difficulties, in regard to the distribution of radiant energy, that neither can be considered any longer as the true law.

"No known theory can be distorted so as to provide even an approximate explanation. There must be some fact of which we are entirely ignorant, and whose discovery may revolutionize our views of the relations between waves and ether and matter." [That fact will be found in the Addenda to Vol. I of the *Secret Doctrine*, and in "Science and the Secret Doctrine Contrasted" of Vol. II.]

"For the present we have to work on both theories. On Mondays, Wednesdays and Fridays we use the wave theory; on Tuesdays, Thursdays, and Saturdays we think in streams of flying energy quanta or corpuscles."

## PUZZLES

H. P. B. said: "There is no department of science in which contradictions and the *wildest* hypotheses do not abound." But she was alone in the contention then. Now Sir William goes on to say:

"The curious and essential feature of all this mass of information... is the interchangeability of ether waves and electrons... Energy can be transferred from one to the other through the agency of matter... In the exchange it is the frequency of the wave which is to be set against the energy of the electron, and it is just this that makes the greatest puzzle in modern physics."

Let us see whether we cannot make a beginning of the assembly of this puzzle:

"The *absolutely eternal* universal motion, or vibration, that which is called in Esoteric language 'the GREAT BREATH,' differentiates in the primordial, first manifested ATOM." (S. D. I., 460.)

"Official Science knows *nothing to this day of the constitution of ether.*" (S. D. I., 487.)

"[Occult] Science maintains that Forces are not what modern learning would have them." (S. D. I., 516.)

"Undulatory or corpuscular theory—it is all one. It is speculation from the aspects of phenomena, not from the knowledge of the essential nature of the *cause* and *causes.*" (S. D. I., 528.)

"The whole range of physical phenomena proceed from the *Primary of Ether-Akasha.*" (S. D. I., 536.)

"To Occult Science, *force* and *matter* are only *two sides* of the same SUBSTANCE." (S. D. I., 623.)

Specifically, "Motion is eternal in the unmanifested, and periodical in the manifested . . . it is when 'heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes whirlwind.'" (S. D. I., 97) Sir William might do well to look for the true meaning of "heat" and "FLAME." "It is one of the fundamental dogmas of Esoteric Cosmogony, that during the Kalpas (or aeons) of life, MOTION, which, during the periods of Rest 'pulsates and thrills through every slumbering atom' . . . assumes an ever-growing tendency to circular movement." (S. D. I., 116) "The GREAT LAW stops, or rather modifies its perpetual motion. . . . 'The great Breath digs through space seven (figurative) holes into Laya to cause them to circumgyrate during Manvantara'" (S. D. I., 147)—the last being a quotation from a very ancient Oriental manuscript.

### THE FUNDAMENTAL ERROR

The basic cause of this puzzle, as of all others to which science is heir, is lack of knowledge that "That which is called 'energy' or 'force' in Science . . . cannot be energy alone, for it is the substance of the world, its soul, the *all-permeant* 'Sarvaga,' in conjunction with *Kala*, 'time.' The three are the trinity in one, during Manvantara, the all-potential Unity, which acts on the plane of illusion (Maya) as three distinct things." (S. D. I., 582.)

Before solution is arrived at, it will have to be recognised that the Consciousness of the Scientist is both the "Primary" of "Ether-Akasha", and "*all-permeant* Sarvaga." In the meantime, the relation between electron and wave "is the block at one point which is choking the entire traffic and on which, therefore, all our interests must concentrate" according to Sir William.

### RENTS IN THE VEIL

Considering that the problems enumerated all arise as a sequence of the discovery of radio-activity in 1895 and 1896, it is easy to see why H. P. B. said in 1888: "Between now and 1898 great rents will be made in the veil of matter, and materialism will receive its death-blow;" just as she correctly predicted certain palaeontological discoveries "in the early 'teens of the 20th Century," and others too numerous to mention, but with which we hope to deal more adequately some day. How did she know, and what else did she know? Scientists may discover when they abandon the cold and unmoral attitude which has made every great discovery a curse to the race.

### PALAEOLITHIC RELIGION

Prof. Mainage of the French Catholic Institute comes to conclusions which cause us to wonder just how far he cares to push them; he believes that the religion of the so-called "cave-man" was as ceremonial as our own, and not basically different from ours. "The tombs and carvings reveal nothing in common with animism or totemism, although the cave man's belief undoubtedly accepted a plurality of gods, from which the idea of one supreme being later emerged." "Prof. Mainage's investigations, while pointing to the evolutionary nature of religion, throw no light on the origin of the monotheistic concept." (*Scientific American*.)

The monotheistic concept had no origin, in this sense; it has always been in the form of a plurality of gods dominated by One Supreme Being. The apparent "emergence" thereof is due either to incomplete investigations, or to the fact that these people, like practically every animistic race in the world today, had a *secret* Supreme Deity the mention of Whom was desecration leading to death; a far more truly reverential attitude than the disgusting "civilized" ideas of today. But the "gods," whether in palaeolithic religion or in modern Hinduism, were not, in the original forms of the faith, beings like unto man, but formless, though conscious, powers behind the visible manifestations of nature; as in the case of Hinduism, where the thirty-three million "gods", as educated Hindus know, refer to classifications of body cells and bio-electric forces.

This reminds us that the origin of religion, like that of language, has never been coped with by materialistic evolutionism; since by every precept of that creed, there could be no possibility of a consciousness which is a pure function of matter, ever conceiving itself as an immaterial and invisible thing. This is not conception, but perception, or rather *memory*. Evolutionists will sooner or later have to seek a solution of the question as to *how* thinking beings came to be in conjunction with material organisms; but the solution to that can only be approached over the Theosophical road.

### HUMAN MAGNETISM

Dr. Alfred Gradenwitz describes a thorough set of experiments on a man who seems a veritable compound of magnetic centers; using magnetism in the electrical, or mechanical, sense. Those interested are referred to the volu-

minous Oriental literature on the functions and location of the magnetic centers of the human body; it would be interesting to compare the fourteen centers discovered in this subject, with centers of action of the Apana, Vyana, Samana, etc., of the Oriental physiologist; his "life-winds." H. P. Blavatsky herself never grew tired of repeating that Electricity is Life.

It is interesting to note that Dr. Gradenwitz refers to "the assertion made by the Hindoos, that they for thousands of years have been in possession of the art of absorbing 'Prana', i. e., vital energy, from the atmosphere, by means of a special technique of breathing and gymnastics."

H. P. Blavatsky stated:

"Ay, earnest as well as mocking reader, Science is slowly but surely approaching the domains of the occult. It is forced by its own discoveries to adopt *volens volens* our phraseology and symbols." (S. D. I., 552.)

She said also that "languages long forgotten will once more reappear and have their day." To this William Q. Judge, her friend and Brother, added that Sanskrit itself would reappear as the language of the future and true civilization now developing in the Western world; first as isolated words and phrases used for the expression of things with which our barbarian Western languages are unable to cope; then, by gradual adoption and diffusion, become as a whole to the science of the future what Greek and Latin, its younger sisters, are to modern science. This because Sanskrit, the "language of the gods" is of no ordinary human development; but from Those, once human but no longer so, for Whose doctrines no other vehicle is adequate.

## THE CELL THEORY

Prof. John H. Gerould attributes the discovery of the cell theory in biology to Lamarck and Mibel in 1808. Prof. Gerould is in error, as he will be able to ascertain by consulting the Roger Bacon manuscripts so far deciphered, which show Bacon to have anticipated Lamarck by about 600 years. How did he do it? H. P. Blavatsky stated, long years before these manuscripts were deciphered:

"Many of these mystics, by following what they were taught by some treatises, secretly preserved from one generation to another, *achieved discoveries which would not be despised even in our days of exact science.* Roger Bacon . . . was laughed at as a quack, but his discoveries . . . are now being used by those who ridicule him the most. Roger Bacon belonged by right . . . to that Brotherhood which includes all those who study the Occult Sciences." (S. D. I.; 581.)

But Roger Bacon was in advance of the point reached by modern science, as shown by his calling cells "souls" and by his doctrine of incarnation of the human soul in flesh. Science having now practically accepted the doctrine of the memory and "teachability" of cells, will soon have to recognise them as "*conscious*." As H. P. B. said, "it seems impossible that science can much longer blink the fact that things which have life are living things." It seems impossible that science can much longer blink the fact that things which have consciousness are conscious things.

As for the rest, H. P. Blavatsky was laughed at as a quack, but her teachings are now being used by those who ridicule her the most.

## AFRICA AND THE AMAZON

In the Amazon River are a number of boulders exposed only at unusually low water. These boulders are covered with inscriptions supposed to have been made by a pre-Christian, and largely a civilized, tribe, of unknown nature, origin and fate. In an article in *The Wide World*, Dr. Ramos has translated about 900 of them, some of which read as follows:

"Gathered here in great numbers, we, the sons of the wind and the sea, testify to our expulsion from Tinges by the sons of Heber." "Our thoughts are far from here." "The sky, flowers, and the vegetation testify to the inundation."

Tinges is the name of a North African town. Since the inscriptions are accompanied by drawings of animals and birds known only in Asia and Africa, the connection is clear.

It is obvious that either this tribe was civilized enough to build ships capable of carrying out a tribal migration across the ocean, or that Asia and South America were connected in their day by islands and isthmuses. Either case proves a much denied Theosophical doctrine; that this connection *did* exist, and that there were prehistoric civilizations.

### THE SONS OF HEBER

It seems obvious that these people were not the Heberites, a Jewish clan, which was mentioned by H. P. B., since the considerations above negate such a late date. But they may have been co-descendants with the Jews of the mythical "Eber," which word means simply "*the land beyond.*"

The great "inundation" we believe to be one of the cataclysms which destroyed Atlantis piecemeal, ending about 11,000 years ago with its final destruction. The Africans being of Atlantean origin, it seems probable that Tinges is a transplanted name from an original "Tinges" in the remains of Atlantis, and from which the race referred to fled, during the cataclysm, to South America. Also H. P. B. seems to indicate that "Telchines," a similar word form, is of Atlantean origin. America, it will be remembered, was called *Atlanta* by some of the aborigines in the time of Columbus. There is considerable mystery about this matter, some of which may be elucidated when Dr. Ramos publishes his translations. All the facts, however, point very obviously to explanation along the "Secret Doctrine" lines. This is merely another minor point added to the overwhelming proof of these ethnological doctrines, the summary of which is to be found in the *Secret Doctrine* and correlated works; proof which no sane man can study thoroughly and doubt. But any number of supposedly sane men deny the ETHICS proceeding from that source, without ever trying them.

### "BIRTH CONTROL?"

G. K. Chesterton once remarked of Shaw: "It is wonderful how he believes in himself in these atheistic days when so many men believe in no God at all." The words apply with greater fidelity to Mr. H. G. Wells, who hopes in his omniscience that his latest adopted son, birth control, will save the world from future wars. Leaving aside the demonstrable fact that population has very little to do with war, it is evident that Wells, Mrs. Sangster, and the rest, have not within them the moral and intellectual elements for the perception of the fact that the race is *not* in existence for the purpose of happiness through sense pleasure only.

Nevertheless, a slight acquaintance, through the medium of *thought*, with that "universal" history which Mr. Wells has so kindly corrected for us, should show them that the desire principle is insatiable by nature and infinite in scope, and that for nation or individual to yield thereto is to take the sure road to ultimate suffocation in a moral and physical degeneracy.

Were these people to devote half the time to teaching SELF-CONTROL, enforcing it by the truth about Nature, Man, and that same SELF, the evils which it is hoped "birth control" will remedy would vanish, along with a thousand others, centuries before they will as matters stand. In the meantime, if they think these measures are *harmless*, as they claim, let them consult any specialist in the psychology of sex, or any honest physician of the old school and long experience. That *self-control* is impossible or harmful has been proven a plain lie, not only by whole populations of other days, but by plenty of the handicapped individuals of our own.

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# THEOSOPHY

A MAGAZINE DEVOTED TO

THE  
THEOSOPHICAL  
MOVEMENT  
  
THE BROTHERHOOD OF  
HUMANITY



THE  
STUDY OF OCCULT  
SCIENCE AND  
PHILOSOPHY, AND ARYAN  
LITERATURE

Vol. X

JULY, 1922

No. 9

*"With reincarnation the doctrine of karma explains the misery and suffering of the world, and no room is left to accuse Nature of injustice."* —WILLIAM Q. JUDGE.

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THEOSOPHY

504 Metropolitan Building, Los Angeles, California.



The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

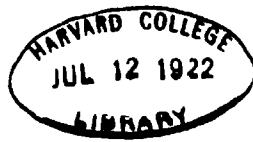
The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



A U M

Wealth and beauty, scented flowers and ornaments like these are not to be compared for grace with moral rectitude.—*Fo-sho-king-tan-King*, v.  
Whosoever harms living beings, and in whom there is no compassion for them, let us know such as "base-born."—*Vasala sutta*, v, 2.

# THEOSOPHY

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*No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

## DO AS THEY DO

**W**HAT was ever thought sublime by men of Christian nations has been relegated to distant regions, remote of sight or touch or feeling. And even we, to whose groping minds the sublime idea of living Masters has been presented like Light once known, still think of Them as impeccable angels on snow-capped Himalayan heights. The clear truth proclaims *They are in us, and we in Them*. But never shall we know that truth; never shall we partake of Their communion to be had in the sanctuary of the soul, so long as we think the road to Them lies *outside*—over the ocean to India; so long as we think that the Master in Their hearts and ours is separate and distinct.

When for one moment we have sensed the regnant fact that in the heart of *every* being is the Master, then we have started on the road of the higher mind, the road on which we shall find Masters as the Bridge to the ALL-SELF. They who have attained to Their divinity seek ever to guide us on, and henceforth, we walk in a quasi companionship with Them, albeit we stumble and grow confused by fogs drifting in from below, by the fogs of false thinking and erroneous ideas.

We have not yet rid ourselves of the Christian notion of the Master Jesus—that He was created by miracle to be unique and separate from all mankind—and we await a like miracle to translate us from our unworthiness to His high place. Masters' high place was not attained by miracle, but by self-energizing Will and Effort. No miracle will ever lift us, but we can, as They did, translate sordid, petty, selfish thoughts to thoughts on the Great Scheme of Life, and our place and part in it—our duty to all that lives. There is no one so mean, nor small, but who can, just from where he stands, *do as They do*. Confined within the walls of one narrow room, we can do as They do: we can have all Nature for our object, for our loving

thought, our tender compassion. If no selfish thought enters those prison walls, we are *free*, as They are free.

Every day that passes on its winged way sees us doing as They do, *or*, as Devils do. Every hour which presents a choice to us sees us one more step attained toward our divine estate, or two steps leading to *Avitchi*. Do we act for all humanity, for all of Nature? Do we sacrifice ourselves to weaker selves? Then, we are doing as They once did, as They now do. Do we look to benefit ourselves, *our* wife, or child, or brother, as against wife, child, or brother of all other men? Do we seek knowledge for our own pre-eminence alone? Thus choose those who perfect themselves in Evil and are scourges to mankind.

Would we see the Masters? Then, must we do as They do and first find the Master dwelling within our own hearts, by acting for Him, come weal or woe to us. When we have made our natures like unto Theirs, unseeking for ourselves, unmindful of our wrongs, or any "right," save *the right to do right*, then we shall know the meaning of that mysterious phrase, "The day be with us"; then our Thought, Will, and Feeling are one with Theirs, and there is no separateness at all. Then, all that we do is of Their doing, and *we* are doing nothing.

The road to Them is not the low road marked by particular signs of *this* is evil; *that* is good. It is the high road of principles. It is the high road of universal duty; it is an unmarked course only to be traveled with the compass of selfless motive. The only happiness is in following Their line; the only sorrow in deviation from it. Darkneses we must pass through to reach Them truly, but the Light of the Radiant Self shines ever in us as in Them, and one day we shall find Them—*doing as They do*.

---

## THE WILL

There is no such thing as the "human will." There is that energy of consciousness—of the Spirit—that is set in motion along the line of human desire. As our desires are low and restricted—of our bodies and our environment—so the force flows. The power that we call the Will has no qualities whatever; it is neither good nor bad; it is, in fact, force—energy—the energy, or force, of consciousness in action. We must not think that the will is something different from us, separate from us; it is, in fact, inherent in every being. It is the thought—the motive behind the action—that makes whatever flows from it good or bad. The highest will—the greatest—the most powerful that there is—is the Spiritual Will. Our ordinary modes of thought and desires cannot arouse it. It can only be aroused by a recognition and realization of our own spiritual nature. Then the Spiritual Will flies like light and cuts all obstacles like a sharp sword.—*R. C.*



## THE POWER OF SUGGESTION\*

THE power of suggestion means many different things to many minds. It is coupled with the idea of hypnosis, where the operator is able to make the subject think, say, do, or imagine anything he chooses. That is possible through the abnormal condition of the subject. The means and methods of inducing this abnormal condition are not generally known, although some practitioners have hit upon various ways of bringing on hypnosis in some subjects.

But what is to be considered is the fact of suggestion itself, generally considered, and as it affects all men. People are not aware that they act almost entirely under suggestion. From our birth we are surrounded by those who suggest certain ideas to us as being true, and we follow those suggested ideas.

There is very, very little *original* thought anywhere, and particularly is this true in those lines to which the public pays the most attention, that is, politics, religion, science. Whatever system of thought is presented to us, that we adopt. We follow the suggestion given with no attempt to reach to the basis of that which is suggested. The foundation upon which the suggestion rests is taken for granted, even in the most important things in life.

Our religion, for example, is stated to us to be a "revelation." We accepted it in childhood, accepted it as a fact, without looking into it to see what it is and on what it is based. Our powers of thought and action being based upon a false suggestion does not inhibit their exercise, but it means that all our possibilities of thought and action, all our mental creations, the whole superstructure of our existence, will be false, because, thinking from false premises, our thinking will inevitably lead to false conclusions.

And this is just as truly the fact as in the case of the hypnotized subject. He is thrown into an abnormal condition; he has nothing before his mind; the operator presents a given idea and with it the suggestion of a certain mode of action. Immediately the subject adopts the suggestion, goes to work on it, and will continue working along the suggested line cumulatively until the suggestion is changed.

Those who are born into any particular sect ought to know this. With our first sense of understanding ideas are presented to us, instilled into our minds as absolute facts. We proceed from that basis, and however long it is followed, no true understanding or conclusion can be reached. What do we know of the truth or falsity of these ideas when presented to us in childhood? Nothing whatever. What do our parents and teachers know of them? Nothing whatever. They have merely passed on to us the suggestions which they received in childhood and which have operated in them cumulatively ever since.

We must learn not to accept statements, no matter by whom made, simply because they are made to us. We must get at the basis of whatever is presented to us, know what its principles are, whether

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\*From the stenographic report of a talk by Robert Crosbie, here published for the first time.

—EDITORS.

those principles are *self-evident*. If they are not self-evident, how can they be *basic*?

The idea is common to everybody in the Western world that there is a Creator of this universe. What do we know about it? Does the acceptance of that idea give us any understanding? If it is true that a being created the universe and all the beings in it, then we are not responsible. In continuance of that idea other ideas follow it: the idea that man is here but once, that this is his only birth, and that from here he knows not where he goes. We have followed the suggestion that a man lives but one life, that he is fundamentally irresponsible for his being here, and we have built up our thoughts and actions on that basis. Does it make us wiser, happier, while we live? Does it produce peace and happiness for others? Does it bring us to the end of life, any wiser, any better off? For we know that when we come to the end of life we leave every earthly thing we have gained while here.

But this earth is only one of many earths. What of the other planets, the other solar systems with which space is filled? Have we any vital knowledge in regard to them or the reason for their existence under the suggestions that have been handed to us?

And when our religious impressions are changed, when other suggestions are given us, are they not handed to us in the same way? Whatever they are—"Mental Science," "New Thought," "Christian Science," and so on—we adopt them, move along the lines suggested by those who give them to us, and what do we really learn? Nothing. We come to the end of life just as encased in ignorance for all the "revelations" ever given us. What do we know of their bases? Are they true or only partially so? We are never asked to look into their fundamentals to see for ourselves if they are true, self-evident. No; we are asked to accept what is given us and go to work on that. That is suggestion.

Our municipal life, our national life, our political life, are all under suggestion, and they are but few who try to go to the root of things and understand what the nature of being is, so that they can know for themselves and thus act with power and knowledge. As we look the field over we will find that we are all prey to the power of suggestion in every direction.

What is the criterion which we should apply to every suggestion presented to us? Just this: If we have the truth, it will explain what was before a mystery. And as we are surrounded by mysteries, the Truth must explain them all.

This power of suggestion must still be used, whatever line may be pointed out to us. If Truth exists and is possible to us—the Truth in religion, science and philosophy—it must first come to us by suggestion from those who know. If it were not possible for this to be done, were not possible for us to avail ourselves of it, then there would be no use in talking of these things. But when the true is suggested to us, there is always a means presented by which we may see and verify it. That means is not in anyone's authority or endorse-

ment, but in the fact that we can perceive it and test it for ourselves. *The final authority is the man himself.*

An outside God is an idol. We have to reach into the very recesses of our own being and understand that it is ourself that chooses and determines for itself what it shall accept and what reject. The very power of Divinity—the power of choice—is in each one of us. When we begin to understand that, we get the first clue to our own *immortality*. So we may see that that which lives and thinks in man is the Eternal Pilgrim. If you want to accept the idea of *God*, you may say, "So many men on earth, so many Gods in heaven."

There are many beings below man, and perhaps some will admit that there may be, that there are, beings greater than man. None of these beings can be omnipresent, none of them can be the Supreme. What is that which is omnipresent and supreme in each and every being—in man, in the beings below men, in the beings above man? Is it not this Power to perceive, to think, to choose, to act upon the thinking and the choosing—upon the Intelligence which the being has? That Power transcends all beings, all conceptions. It is that Power that lies at the root of all evolution, and is the very Essence of every being. No one is separate from That. No one is without That. All are rays from and one with That. There is no possibility of any *existence* apart from That.

Man stands in the midst of a vast and silent evolution—the evolution of Intelligence, of Soul. All the beings below man must be coming up the ladder of being to our stage, and whatever beings may exist beyond man, they must have passed through our stage and gone still further up the great ladder. They are our Elder Brothers and have passed through civilizations before ours, many, many ages before ours, and have reached a point of development far higher than ours. It is they who have carried forward all the knowledge gained in that vast evolution which has preceded ours.

These Elder Brothers of the human family are not spirits in the ordinary sense of the word, nor are they hazy beings, "gods," or "angels." They are *men*, *Mahatmas* (Great Souls), who are perfected beings physically, mentally, morally, psychically, spiritually—who stand now where we shall one day stand, when we have perfected ourselves in the same way that they have done through self-induced and self-devised exertions.

These Masters stand to us in their knowledge and power, in their ability and efforts to help and guide us, as the greatest and most powerful suggestion that could be made to any human being. They are willing and ready to help whenever and wherever we are willing and ready to receive. They never ask for anything. They never ask for anything; they are always ready to *give* to those who may be willing to follow the lines indicated, so that we in our turn may become as they are—may know for ourselves.

If we take their philosophy as given to us in Theosophy, if we take it as a theory to be examined on its merits, we will find that it *explains*. It explains why there are so many different kinds of people: it explains different natures; it explains why some suffer

more and others suffer less. It explains why each one is born in that place, in that family, in that nation, at that time. It explains every inequality in life, every injustice, every mystery. It will enable a man to *realize* his own immortality, to live a conscious existence in Spirit, even while here incarnated in a body on this earth. At present we live in matter; we think that we exist in matter and are dependent on matter for our existence. We think in matter. Our religion is materialistic; our science is materialistic; our philosophy is materialistic. All this is due to the misuse of the power of suggestion and to our acceptance of ideas without investigation, without comparison, upon authority. *We believe*; we do not know.

There is no Divinity, save it has evolved as such from the One Spirit. Every Divine being is an evolution. Wherever divinity is spoken of it means an evolution of a being. All intelligence is based in the Power to perceive, and that exists in every grade of being. Intelligence is the extension of the power to know. That puts aside a great many suggestions that we have perhaps depended upon. It would be well for us if we did not depend upon anything save our own inherent power to learn, to extricate ourselves from our difficulties. All our powers are born with us; all our past experience is with us, but they are crowded out by the suggestions given to us when we were children, and by the false ideas which we still entertain. Nothing but the Truth can ever set us free, and that Truth each can find and follow and thus come to know for himself.

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## FROM ISIS UNVEILED\*

We believe in no Magic which transcends the scope and capacity of the human mind, nor in "miracle," whether divine or diabolical, if such imply a transgression of the laws of nature instituted from all eternity. Nevertheless, we accept the saying of the gifted author of *Festus*, that the human heart has not yet fully uttered itself, and that we have never attained or even understood the extent of its powers. Is it too much to believe that man should be developing new sensibilities and a closer relation with nature? The logic of evolution must teach as much, if carried to its legitimate conclusions. If, somewhere, in the line of ascent from vegetable or ascidian to the noblest man a soul was evolved, gifted with intellectual qualities, it cannot be unreasonable to infer and believe that a faculty of perception is also growing in man, enabling him to descry facts and truths even beyond our ordinary ken. Yet we do not hesitate to accept the assertion of Biffé, that "the essential is forever the same. Whether we cut away the marble inward that hides the statue in the block, or pile stone upon stone outward till the temple is completed, our NEW result is only an *old idea*. The latest of all the eternities will find its destined other half-soul in the earliest."

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\*Original Edition Isis Unveiled, Vol. I, pp. v and vi, Preface.

# THE THEOSOPHICAL MOVEMENT\*

## CHAPTER XXIX

COLONEL OLCOTT'S two letters of March 20, 1894, to Mr. Judge—the one to him as General Secretary of the American Section and the other addressed to him as Vice-President of the T. S.—as detailed in the last Chapter, were drawn up immediately following the receipt of Mr. Judge's cabled denial of the "charges," and just prior to Mrs. Besant's departure from India. They were the President-Founder's only communication to the Convention of the American Section—the largest, the most active, the most influential of all the three Sections of the Society. When one contrasts the length and character of his Annual Address at the preceding Adyar Convention with the nature of these two letters, but one inference can be drawn: The President-Founder was determined to "fight it out" once more, and this time to the hilt; he had burned his bridges behind him; it was to be a fight without quarter that should leave the victor in undisputed possession of the field. The spectacle of a living H. P. B. continually upsetting his most cherished plans to make of the Theosophical Society a world force with himself as its world-wide Head, had been well-nigh intolerable. Her continual insistence on Brotherhood as she understood it; her continual interference "in the name of the Masters" with his "practical" guidance of the Society; her "Esoteric School" pledged to *Theosophy* and the Theosophical *Movement* instead of the Society, pledged to follow her instructions instead of his "revised Rules"—all this had been a continual thorn in his side. But each time that the "moment of choice" has been precipitated he had avoided the final wager of battle: the odds were too great, the liens established too strong.

But now—*now* he was no longer dependent on H. P. B. for "messages from the Masters;" Mrs. Besant, the "sweet spirit and the guiding star" of the Esoteric School, the strongest factor in the Society as well as in the School, the most potent influence on the world at large as well as in the Society—Mrs. Besant was now his firm ally. Opposed to his ideas, his plans and policies, stood out only Judge. Two years had shown that Judge could not be moved from his firm allegiance to H. P. B. and all that H. P. B. had represented. Sinnett, Bertram Keightley, Old, Sturdy, Edge, the Countess Wachtmeister, the Hindus *en masse*, the great bulk of the English and European Theosophists—all these he could count on as imbued with the same ideas as himself. The time was come to banish the spectre of H. P. B., to force Judge into exile—to make of the Theosophical Society what it should have been and ought to be.

The letters to Judge were well calculated to create confusion, bewilderment, uncertainty, among the American Theosophists—to

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\* Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

throw Judge on the defensive, a helpless defensive, far more a helpless defensive than had paralyzed H. P. B.'s activities following the Coulomb-S. P. R. bombshell in 1884-5. So much for the American field. Remained England, Europe and India to be aroused to an offensive as energetic as America had been presumably stupefied in defense. Mrs. Besant was returning to England, whence she could not only direct the battle there, but could reasonably be expected to muster succors and strong levies in the United States in spite of all that Judge or his friends could avail. And Walter R. Old was no mean understudy; he, too, was returning to England at the same time as Mrs. Besant.

The *Supplement* to the "Theosophist" for February, 1894, had contained a printed slip pasted to its pages and headed "To Members and Friends." It was dated January 29, 1894, and signed by "Walter R. Old, Rec. Sec. T. S." Mr. Old's notice informed the members that, "acting under medical advice received during a recent illness," he was going to England for the summer and would leave India at the end of March. The familiar "explanation" of his departure merely cloaked the fact that as his part of the tactics planned he was to return to England, aid in spreading among the English Theosophists the slanders dignified as "charges" against Mr. Judge. Old was well known in England, where he had many friends and much influence as a "psychic," as an "astrologer," as a former member of the "E. S. T. Council," as a friend of H. P. B.'s and as an intimate in high favor with the President-Founder as well as with Mrs. Besant. For it must be remembered that the "suspension" of Old from the E. S. T. was unknown at that time except by rumor among the general membership of the Society, while his intimacy with Col. Olcott and Mrs. Besant was a matter of common knowledge.

The two letters to Mr. Judge were immediately followed up by Col. Olcott in the April, 1894, "Theosophist," with an eight-page article devoted to "Annie Besant's Indian Tour." It is given over to the most fulsome laudations. We say "fulsome" because, like his similar remarks in his preceding Presidential Address, these reiterated encomiums on Annie Besant, her abilities and status, must necessarily be construed, not merely as extraordinary tributes of personal regard and esteem, but, in the light of collateral circumstances, as carefully planned, deliberately carried out steps of a predetermined march. Step by step with the belittlements of H. P. B. and the criticisms and canards published and circulated about Judge, marched the public culmination of official and personal tributes to Mrs. Besant. A few quotations from Col. Olcott's signed article mentioned will show both his method and his manner. He treats of Mrs. Besant's elaborate bid for Brahmanical alliance in these words:

"As regards the question of her keeping within the constitutional limits of our Society's policy, I do not see how there can be two opinions. True, she has declared herself virtually a Hindu in religion almost from the beginning of the Indian part of her tour. What of that? If she had chosen to declare herself a Mussalman, a Jew, a

Christian, nobody could have ventured to call her to account. What could be more clear than our printed declaration that 'no person's religious opinions are asked upon his joining, nor is interference with them permitted?' And should Annie Besant be denied the liberty which is enjoyed as an acknowledged right by the humblest member? . . . Her theme was ever Theosophy, and she ever declared herself a thorough-going Theosophist. . . . I do not enjoy the company of muzzled slaves. Dr. Salzer and other esteemed colleagues in the Society have publicly protested against the T. S. having been made responsible for Mrs. Besant's Hinduism. But the fact is that, in introducing her to her audiences, it was almost my invariable custom to warn the public that, under our constitution, the Society represents no one religion, and is not in the least degree responsible for the utterances of any of its officers or members upon questions of religion, politics, social reform, or any others about which people take sides."

In the foregoing, as on so many other occasions, Col. Olcott speaks with exactitude the "letter of the law" while in the very act of violating its spirit. On the basis of his last sentence above quoted the whole "case" against W. Q. Judge falls to the ground, as he who runs may read. Col. Olcott describes the wonderful reception accorded Mrs. Besant wherever she traveled, speaks of her answering "offhand the most difficult and abstruse questions in science, philosophy, symbolism and metaphysics;" of her "grand orations;" of her "formal meetings with pandits for discussions:" "this for five months on end." Then begins his panegyric:

"Over all, through all, and lingering with me like the strain of a sweet symphony dying in the distance, the recollection of the most splendid series I ever listened to in my life, and of intimate companionship during these sunny months with one of the purest, most high-minded, most intellectual and spiritually elevated women of our generation, or of any previous age, of whom I have read in history.

"Unlike as H. P. B. and I were in many respects we were akin in more ways than Annabai and myself can ever be. My praise of her is not tinged with blind partiality. She is religious fervor and devotion personified, the ideal female devotee who in time evolves into saint and martyr. . . . Her 'Hinduism' is the lofty spiritual concept of the Bhagavadgita; a splendid, perhaps unattainable, ideal. . . . As the lark sings in soaring, so Annabai's heart is filled with the overwhelming joy of finding in the *Secret Doctrine* of Aryan philosophy all her intellect had ever craved, and in the Aryan religion even a greater field for devotion than she had ever yearned for in the days of her youth. H. P. B. and I had no spark of this love of worship in our constitutions, though, I believe, that, as regards the actual sentiment of religion, we were not more deficient than others. Of the two paths which S'ri Krishna says must be followed in the seeking after *Mukti* (salvation), that of knowledge and that of devotion, H. P. B. and I, in this incarnation at least, have trodden the former; Annabai has trodden the one, but is now by preference treading the other; and, but for her controlling impulse of self-effacement and her sense of the duty she owes to the sin-burdened and ignorant masses, she would, I think, retire to some quiet spot where she might commune with the soul and more speedily gain liberation. A more consistently religious woman I never met, nor one whose life is a more joyful self-sacrifice. My blessings attend her wherever she goes."

The investigator of today will naturally compare and contrast these declarations of Col. Olcott in the quoted article and in his Presidential Address, with the numerous statements made by him in

regard to H. P. B., both those hitherto quoted and those with which the whole series of "Old Diary Leaves" is larded. He will off-set the President-Founder's strictures on H. P. B. and Mr. Judge with his laudations of Mrs. Besant and his scarcely less veiled extolments of himself. He will consider scrupulously the attendant circumstances and the "controlling impulse" governing Col. Olcott in his "Old Diary Leaves" as recounted by himself in his "Foreword" to the first published volume. He will compare them with the various statements and acts of H. P. B. and Mr. Judge, and he will be under no illusions as to the workings of consciousness in the one case and in the other.

The extraordinary article on Mrs. Besant was followed in the *Supplement* to the May "Theosophist" by something more extraordinary still: In it will be found the text of an "Executive Notice," the real significance of which has never yet been grasped by Theosophists at large, any more than it was at the time. We give it in full:

ADYAR, 27th April 1894.

"The undersigned avails of Mrs. Annie Besant's forthcoming visit to the Australasian Colonies, to invest her with the functions of President's Commissioner, with authority to represent him in all current Society business during her tour, and act for him and in his name in disposing of the same, as perfectly as though it were his individual act. Mrs. Besant is empowered to organize a Section or Sections; to authorize the formation of Branches; to admit persons to the Fellowship; to regulate disagreements and disputes within the Society; to remit at her discretion in cases of great poverty the whole or any part of any fee or other pecuniary contribution chargeable as a condition of membership; and, generally, to exercise the same powers as are constitutionally enjoyed by the undersigned in his Presidential capacity.

Mrs. Besant will, of course, make or cause to be made to the undersigned a full report of her official actions under the above special commission and according to the revised rules of the Society.

H. S. OLCOTT, P. T. S."

This "Executive Notice" shows for itself the tremendous gulf between the ostensibly "democratic" basis of the Theosophical Society—a democracy which never had an existence except in the American Section and the British as originally constituted—and that democracy as interpreted and applied by Col. Olcott in the Indian Section in particular and, through his plastic "General Council" to the Society as a whole by means of his personally "revised" Rules and his personally devised "discretionary powers."

In this particular instance, the Presidential "discretionary powers" are officially stretched to give Mrs. Besant his official sanction in advance to a range of arbitrary and unchecked authority that becomes the more astounding the more closely it is examined. She can organize at will, and upon terms named by herself, "a Section or Sections," under "revised Rules" that will give such Section or Sections the same voice and standing in the "General Council" as the existing democratic Sections. She can "authorize the formation of Branches" to an extent and upon terms that will control the Section or Sections she is to organize. She can "admit persons to Fel-



lowship"—or deny them, inevitably—upon terms that will control the Branches. She can remit dues in whole or in part. Finally, she can "regulate disagreements and disputes within the Society." What does this mean, if it does not mean that she can exercise absolute and unappealable authority, root, stalk and branch, to any extent necessary to organize and control a Section or Sections wholly pliant to her own will and purposes? What becomes of "democracy," of "neutrality," of individual liberty of conscience, under such canons of organization and government? That at any time, in any event, under any circumstances, such powers should be claimed, such authority desired, by any one soever, Master or man, is a categorical negation of every Object for which the Theosophical Society was supposed to stand. Yet the text of this "Executive Notice" is the unimpeachable proof that it was precisely such powers and authority that Col. Olcott was determined to have and to exercise, and to delegate to those who might be of service to him in his determination. The student has but to examine into the original Preamble and By-Laws of 1875, the Rules adopted in December, 1879, the Constitutions of the American and British Sections of 1887 and 1889, and compare them with the "revised Rules" adopted by Col. Olcott's obedient "General Council" in December, 1893, to discern how, in the interim, the Society had been engineered into an absolute autocracy wherein, under the forms adopted, the Members had no rights whatever, "constitutionally," save such as the "General Council" might choose to allot them, no voice and no appeal save as the "discretionary powers" of the President might be "exercised" as an "act of grace." Contrast of the actions, official and personal, of Col. Olcott and Mrs. Besant with those of H. P. B. and W. Q. J. does but make more sheer the absolutely irreconcilable principles embodied in the respective protagonists: On the one hand "official authority," the "divine right of kings," "government" of the "inferior" by the "superior;" on the other hand, self-reliance, democracy, freedom of conscience, Universal Brotherhood *in actu*.

So much for the general significance that must be attached to this "Executive Notice;" it is integral with the battle openly begun at the Adyar Convention at the end of 1888, the "Revised Rules" of 1893 but the full bloom of the "revised rules" of 1888. But what of its special portent? That also must be inquired into.

The answer is simple. Judge's circular and that of Mead and Keightley had reached Adyar; the news of the action taken by the Convention of the American Section had been received. The plans of the accusers were completely upset; the tables were turned; what was to be done? To appreciate Colonel Olcott's dilemma, to understand his consternation, the student should marshal the opposing situations as before him at the end of April, 1894. Thus:

1. Backed by the "revised Rules," confident that the prestige of Mrs. Besant and himself with the membership and the world would make their "charges" carry the assumption of guilt, and convinced of that "guilt" themselves, the unavoidable inference was

that Judge would avail himself of the "option" to resign. On the contrary, Judge had denied absolutely any wrong-doing and, instead of retiring to the shelter of silence, had himself made public the full facts, and had announced his determination to meet the issues: *first* that the whole proceeding was utterly unconstitutional; *second*, that he would not oppose but would submit himself to any competent investigation that did not involve the neutrality of the Society or set up a dogma; in other words, try out the facts of who was and who was not "in communication with the Mahatmas."

2. Mead and Keightley, counted on as allies and aids in the fight on Judge, had risen in rebellion; had declared that it was the President-Founder himself who was guilty of gross violation of the Constitution and the neutrality of the Society; had appealed to their respective Sections—the European and Indian—with a statement of the facts, and had announced their opposition to any attempt to set up a dogma on the subject of Mahatmas, and had demanded of the President-Founder a categorical official reply to the points raised by them.

3. The Convention of the American Section, with all the correspondence before it, had, as a democratic body, unanimously voted its protest against the spirit and the substance of Col. Olcott's actions; had re-elected Judge its General Secretary; had declared its entire confidence in him as a man, as a Theosophist, as an officer in the Society; had taken a firm stand against any official interference with the freedom of speech and conscience of any member, high or low; had declared, if any "Judicial Committee" were to sit upon the question of Mahatmas and communications from them, that such investigation must be complete and must include Col. Olcott, Mrs. Besant, Mr. Sinnett and all others as well as Judge who had claimed to be in receipt of "messages from the Masters."

Olcott had counted with the confidence based on fifteen years experience that the Indian Section would follow his lead and support any action he might choose to take. He had counted that since the members and the other Sections had not hitherto *actively* opposed his repeated tampering with the Rules and his repeated executive ukases, no *organized* resistance would be offered to his plans to force Judge into exile by charges that in their very nature would paralyze any defense. Mrs. Besant had counted that her influence was strong enough with the British-European Section to make the members accept as proven any charges she might make, merely because she made them. Both she and Olcott had counted that Mrs. Besant's prestige was so great in America that no concerted defense could be made of Judge in the American Convention by those who might still believe in him. Sure of India, sure of Britain, sure at worst of a split in America, they had nothing to fear even when Judge cabled on March 10 his denial of the charges and his refusal of their "options." If the matter came to a trial before a "Judicial Committee," they held that Committee in the hollow of their hands by a majority. If the matter should go before the Sections they

controlled two out of the three absolutely, with the assurance that at best Judge could count on nothing more than a division and a split in the American Section. Mrs. Besant and Mr. Old, therefore, sailed confidently for England toward the end of March to complete their preparations at home for the forthcoming "trial." Olcott, on his part, went forward as confidently in India.

Now, in a little month, the whole situation was reversed. Desperation took the place of confidence. The conspirators were divided by distance; deserted by two of their strongest allies; America unanimous in support of Judge; counter-issues raised that they could not meet. What was to be done?

This was the situation in which Colonel Olcott found himself toward the close of April, 1894. Yet he could not retreat; the battle was joined; he must go forward along the route chosen by himself. What hurried interchanges took place between the conspirators any thoughtful reader can infer for himself from merely visualizing the status of affairs and studying the President-Founder's consequent steps. The first of these was the "Executive Notice" given. Its purpose is clear: if the warfare should be carried before the Sections, as it was certain now that it must at last, *two* Sections were absolutely requisite even to assure a "drawn battle." India was safe for the conspirators; America had already declared for Judge; Britain was still a hopeful prospect, but no more. Judge had friends there; who could say what might happen? But if Australia were organized into a Section—organized by Mrs. Besant robed with the Presidential "discretionary powers" to accept or reject whom she would—then the new Australasian Section could be made as safely and entirely a "pocket borough" as India was already. Hence the "Notice" dated April 27th, 1894.

Chakravarti was a lawyer along with his other accomplishments; N. D. Khandalavala was a Judge in one of the Indian Courts. Them and others the President-Founder consulted and the result was still another "Executive Notice," published in the *Supplement* to the May "Theosophist" immediately following on the "Notice" transferring to Mrs. Besant his extraordinary, emergency-planned "discretionary powers" to organize an Australasian Section. Because of its tell-tale significance, both in connection with the preceding events narrated and with what followed, we give it in full for the careful study of all students. It is dated on the same day as the "Special Commission" to Mrs. Besant—April 27th, 1894—and reads:

"The following facts are published for the information of members of the Society:—

"On February 6th last, while at Allahabad, Mrs. Annie Besant handed the undersigned a written demand that certain accusations 'with reference to certain letters and in the alleged writings of the Mahatmas,' injurious to the public character of Mr. W. Q. Judge, Vice-President of the Society, should be dealt with by a Committee as provided by Art. VI, Secs. 2, 3 and 4.

"On the following day, from Agra, a copy of this letter was forwarded by the undersigned to Mr. Judge without the expression of

any opinion as to the validity or otherwise of the accusations in question. No specific charges having then been filed, this was merely a preliminary measure.

"From a motive of delicacy no question was asked the accused as to his guilt or innocence, but the undersigned, in the exercise of his discretion, gave Mr. Judge the option of resigning his office or submitting the case to investigation. The implication being, of course, that *if guilty*, he would wish to retire quietly, or if *innocent*, to be brought before the Committee, and thus set at rest, once and for all, the injurious rumors afloat, in different parts of the world.

"The alternative offered carried with it, as will be clearly seen, no intimation that the rumors were true, nor that the undersigned believed them so, or the contrary.

"Mr. Judge having cabled a denial of his guilt, the first step prescribed by the Constitution for such cases was then taken, *viz*, the ordering of a 'Judicial Committee' as provided for under Art. VI; the official notification of the same to the accused and the members of the General Council; and the serving upon each of a copy of the detailed charges and specifications, then drafted by Mrs. Besant as Accuser. The provisions of our Constitution were thus strictly followed out, and there has been no deviation whatever.

"It was hoped by the undersigned that the whole matter would have been kept private until the Committee had met, disposed of the charges and rendered its verdict, which would then have been officially promulgated by him.

"But the opposite policy having been adopted by the accused and the General Secretaries of the European and Indian Sections, and printed circulars having been distributed by them throughout the whole world, secrecy is no longer possible, and hence the present Executive Notice is issued, with the deepest regret for its necessity.

"The undersigned deplures that his colleagues Mr. Mead and Mr. Keightley, should have acted in such haste as to have committed the indiscretion of censuring him for breaches in procedure and a violation of the Constitution of which he was not guilty. He regrets also that the fact of Mrs. Besant's being the accuser should not have been mentioned, if the public was to be taken into confidence at all at this preliminary stage.

"A detailed reply to Messrs. Mead and Keightley's letter is in preparation and will be circulated to all Branches.

"To correct misapprehensions, the undersigned has to state that in the opinion of eminent counsel (Members of the Society) the trial of the charges against Mr. Judge does not involve the question of the existence or non-existence of the Mahatmas or their connection with the Society.

"The Judicial Committee is notified to meet in London on June 27th and the undersigned finds himself compelled to attend, contrary to his wishes and expectations. He will leave Adyar about the middle of May for London, via Marseilles."

"H. S. OLCOTT, P. T. S."

Taking this Notice of the President-Founder *seriatim*, careful examination and comparison will disclose,—

That it is published officially as a statement of the "facts" and for "the information of the members;"

That its second paragraph conveys that Mrs. Besant made a "demand" for the Committee. The fact being, as we shall soon see over Col. Olcott's own signature that the alleged "demand" was made at his own request;

That his own letter to Mr. Judge, conveying the same "demand"

was forwarded "without expressing any opinion as to the validity or otherwise of the accusations in question." The fact being, as we shall abundantly verify over Col. Olcott's own signature, that he was at the time and for more than a year had been, firmly of the opinion that Mr. Judge was guilty of transmitting bogus messages. The third paragraph discloses that such was the prejudgment of Col. Olcott and Mrs. Besant that both the "demand" was made and Col. Olcott's letter of Feb. 7th written *when no specific charges had been filed, even*; yet Col. Olcott did not hesitate to require of Judge that he should either resign or be tried for charges not yet even formulated. By referring to Col. Olcott's two letters to Mr. Judge dated March 20, 1894, and reproduced in full in the last Chapter, the student will note that in the intervening period the charges had been formulated and the two letters drawn up on the eve of Mrs. Besant's departure from India. On the strength of these "formulated" charges Col. Olcott arbitrarily "suspended" Mr. Judge from the Vice-Presidency, in advance of any *evidence*, any *trial*. These items all show unmistakably both bias and conspiracy, to conceal which and give the impression of impartiality and legality to the steps taken is the manifest purpose of the "Notice" of April 27, put out for the "information" of the members.

The ensuing paragraphs are obviously so to twist the facts as to cause the members to believe, not only that he had acted impartially and only as compelled by the constitutional provisions on Mrs. Besant's demand, but that Mr. Judge and Messrs. Mead and Keightley had behaved in a manner to be "deplored" by making known the actual facts and conditions to the whole theosophical world; furthermore, he evades and denies his own primary responsibility in the phrase that he "regrets that the fact of Mrs. Besant being the accuser should not have been mentioned." The fact being that Mrs. Besant was merely a private member of the Society and President of the "Blavatsky Lodge," a London Branch, she had neither duty, right, nor privilege, under the Constitution and Rules of the Society, to bring any charges against any officer of the Society, or against any member, save of her own Branch.

The "detailed reply to Messrs. Mead and Keightley's letter," that the Notice states is "in preparation and will be circulated to all Branches," was never, so far as we know, either "prepared" or "circulated."

It will be noted that the "eminent counsel (Members of the Society)," in whose "opinion" the trial of the charges "does not involve the question of the Mahatmas or their connection with the Society," are not named. They were, in point of fact, Chakravarti and others, as stated, and although Col. Olcott lugs in this "opinion" to "correct misapprehensions" the fact is, as again we shall soon see, that he completely reversed himself and the said "eminent counsel" at the meeting of the Judicial Committee.

Finally, the reader should compare and contrast the concluding paragraph of the Notice, in which Col. Olcott announces that he

"finds himself compelled to attend" the meeting of the Judicial Committee, "contrary to his wishes and expectations," with the statement in his letter to Mr. Judge of Feb. 7th: "I shall in all probability be represented by proxy, unless something now unforeseen should arise to make it imperative that I shall personally attend." The whole procedure had been so carefully planned, and looked so entirely certain to the conspirators in the beginning, that there had been no thought other than, if Judge should have the effrontery and the hardihood to refuse to resign and, instead, stand "trial," the controlled Committee would find him "guilty" out of hand, on the mere presentation of the "charges" sponsored by Mrs. Besant, backed by the President-Founder from Adyar, who could then, "after the Committee had met, disposed of the charges and rendered its verdict," have "officially promulgated" the pre-arranged "decision."

Now, in view of all that had happened to set awry their well-laid plans, it was not enough to make Mrs. Besant the Presidential "Special Commissioner;" it was not enough to publish another "Executive Notice" for the "information of the members;" it was become "imperative" indeed that Col. Olcott should "personally attend" the meeting of the Judicial Committee, lest worse befall than had already occurred: lest the Committee not only find Judge "not guilty," but proceed to investigate on its own behalf the actions of the President of the Society in his usurpation of powers, the claims of himself and his fellow accusers to "messages from the Masters." So, skipping the intervening period of public silence and private wagging of heads, of external decorum and secret diligent planning of ways and means to avoid a defeat or a fiasco, we may attend the meeting of the Judicial Committee and then the immediately following Convention of the British-European Section, and observe what took place. The entire proceedings are officially reported in a record published in full in the "Path," in "Lucifer," in the "Theosophist," immediately following the Convention, and also in a pamphlet officially issued under the title "THE NEUTRALITY OF THE THEOSOPHICAL SOCIETY. AN ENQUIRY INTO CERTAIN CHARGES AGAINST THE VICE-PRESIDENT, HELD IN LONDON, JULY, 1894. WITH AN APPENDIX. PUBLISHED BY THE GENERAL COUNCIL OF THE THEOSOPHICAL SOCIETY. FOR THE INFORMATION OF MEMBERS. JULY, 1894." So runs the title-page. Let us first examine the "Enquiry" and then the "Appendix."

The President-Founder arrived promptly in London, but the Enquiry was not held on the date set, June 27th. The time until July 7th was accupied in various abortive attempts to reach a compromise that would obviate official disposition, but Mr. Judge insisted that since the whole procedure up to date had been taken officially by the President-Founder, with himself as defendant against charges of dishonorable conduct, and with issues raised prejudicial to the Society as well as himself, it could only properly be disposed of by formal official action. Accordingly, Col. Olcott summoned a meeting of the General Council on July 7. There were present Col. Olcott.

who presided, Bertram Keightley who was chosen as Secretary of the Council meeting, G. R. S. Mead, and Mr. Judge who took no part in the proceedings. Col. Olcott read to the meeting a formal letter by Mr. Judge, stating (1) that he had never been *elected* Vice-President of the Society, and was not, therefore, legally the Vice-President of the Society; (2) That even if adjudged *de facto* Vice-President of the Society, he was not thereby amenable to charges of "misuse of Mathatmas' names and handwriting," since, even if guilty, such offenses would be those of a private individual and not as an Officer of the Society; hence not subject, under the Constitution, to trial by a Judicial Committee of the Society as an official malfeasance. A legal opinion from a New York lawyer, Mr. M. H. Phelps, a member of the Society, was then read in support of Mr. Judge's contentions.

The matter was then debated, Mr. Judge remaining silent. Col. Olcott informed the meeting (1) that at the Adyar Convention of 1888 he had himself "appointed" Mr. Judge Vice-President by virtue of his own "prerogative" to make such an appointment and had published such title in the official list of Officers of the Society, and that this appointment was unanimously "confirmed" by vote at the Indian "General Convention" of 1890, although the "official report" of that convention "did not record the fact." Hence, he declared, Mr. Judge "was and is Vice-President *de facto* and *de jure*."

Having heard what Col. Olcott had to say as to the first point raised by Mr. Judge, the Council meeting made no decision, but passed to the second question. On this point renewed discussion took place, Mr. Judge remaining silent as before. The minutes read:

"The matter was then debated. Bertram Keightley moved and G. R. S. Mead seconded:

"That the Council, having heard the arguments on the point raised by William Q. Judge, it declares that the point is well taken; that the acts alleged concern him as an individual; and that consequently the Judicial Committee has no jurisdiction on the premises to try him as Vice-President upon the charges as alleged."

"*The President Concurred.* Mr. Judge did not vote. The motion was declared carried."

"On Mr. Mead's motion, it was then voted that above record shall be laid before the Judicial Committee. Mr. Judge did not vote."

This proceeding having been had, Col. Olcott then laid before the Council meeting a further point raised by Mr. Judge, to-wit: that Mr. Judge's election by the American, the British and Indian Sections, as successor to the President in 1892 (at the time of Col. Olcott's resignation), "became *ipso facto* annulled upon the President's resumption of his office as President." "On motion," reads the official minutes, "the Council declared the point well taken, and ordered the decision to be entered upon the minutes. Mr. Judge did not vote."

Col. Olcott then called the meeting's attention to the resolution of the American Section Convention which declared in effect that the suspension of Mr. Judge was without warrant in the Constitu-

tion and transcended the President's discretionary powers. On this it was moved, seconded and passed, Mr. Judge not voting, that "the President's action was warranted under the then existing circumstances" and that the American Section's "resolutions of protest are without force."

Next, by motion (Mr. Judge not voting), "the council then requested the President to convene the Judicial Committee at the London Headquarters, on Tuesday, July 10th, 1894, at 10 a. m. The Council then adjourned at call of the President."

The Judicial Committee met on July 10, as required. There were present all the members of the Committee, as follows: Col. Olcott as President-Founder, in the chair; G. R. S. Mead and Bertram Keightley as General Secretaries of the European and Indian Sections; A. P. Sinnett and E. T. Sturdy as Delegates of the Indian Section; Herbert Burrows and W. Kingsland as Delegates of the European Section; Dr. J. D. Buck and Dr. Archibald Keightley as Delegates of the American Section; Oliver Firth and E. T. Hargrove as special Delegates representing the accused—all as provided for under the "revised Rules" adopted at the Adyar Convention in December preceding. Mr. Judge was present as the accused, but not voting as General Secretary of the American Section. Mrs. Besant was present as the accuser. It should be noted that of the eleven members of the Judicial Committee, the Chairman, Col. Olcott, E. T. Sturdy and A. P. Sinnett were already fully convinced in advance of the guilt of Mr. Judge; Bertram Keightley and G. R. S. Mead convinced of Judge's guilt, but equally convinced that he could not be "tried" for his offenses; Herbert Burrows, W. Kingsland and Oliver Firth, strong friends of both Mrs. Besant and Col. Olcott, but still in doubt as to Judge's guilt and the legality of the whole proceedings. Of the remaining members of the Judicial Committee Dr. Buck and Dr. Archibald Keightley were fast friends of both the accused and the accuser, as well as of Col. Olcott; E. T. Hargrove was a young Barrister of excellent family just then coming into prominence among the London members of the Society, friendly to all parties, but, as the after events showed, well assured in his own mind, like Dr. Buck and Dr. Archibald Keightley, both that Judge was innocent of any wrong-doing and that the whole affair was a colossal blunder as well as legally defective.

The meeting of the Judicial Committee being opened by the President-Founder, he read to the assembled Committee a formal letter from Mr. Judge as General Secretary of the American Section, stating that in the opinion of the Executive Committee of the American Section that Section was entitled to an extra vote in the Judicial Committee by reason of the fact that its General Secretary, being the accused, would not vote in the proceedings. On motion James M. Pryse, well-known both in New York and London, was added to the Judicial Committee as a substitute for the General Secretary of the American Section.

Col. Olcott, as Chairman, then declared the Judicial Committee



to be duly constituted, and at once proceeded to read the following remarkable address as "President-Founder" of the Society. We give it in full, omitting only those parts already covered in the various documents quoted from:—

"GENTLEMEN AND BROTHERS,

"We have met together today as a Judicial Committee. . . to consider and dispose of certain charges of misconduct, preferred by Mrs. Besant against the Vice-President of the Society, and dated March 24th, 1894 [it should be noted that the two letters to Mr. Judge, purporting to give the "charges" as an enclosure, and "suspending" the Vice-President in consequence, were both dated March 20th, 1894, four days *before* the date here given]. . . .

"In compliance with the Revised Rules, copies of the charges brought by the accuser have been duly supplied to the accused and the members of the General Council. . . .

"Upon receipt of a preliminary letter from myself, of date February 7th, 1894, from Agra, India, Mr. Judge, erroneously taking it to be the first step in the *official enquiry* into the charges, from my omission to mark the letter 'Private,' naturally misconceived it to be a breach of the Constitution, and vehemently protested in a public circular addressed to 'the members of the Theosophical Society,' and of which 5,000 copies were distributed to them, to all parts of the world. The name of the accuser not being mentioned, the wrong impression prevailed that I was the author of the charges, and at the same time intended to sit as Chairman of the tribunal that was to investigate them. I regret this circumstance as having caused bad feeling throughout the Society against its Chief Executive, who has been the personal friend of the accused for many years, has ever appreciated as they deserved his eminent services and unflagging devotion to the Society and the whole movement, and whose constant motive has been to be brotherly and act justly to all his colleagues, of every race, religion and sex."

Having thus followed up the line adopted in the Notice of April 27th which we have given, Col. Olcott proceeds in his Address to the Judicial Committee to argue and give his own opinions and conclusions on the various questions raised by Mr. Judge at the meeting of the General Council three days preceding, as recited, and concludes this portion of his address by stating:

"From the above facts it is evident that W. Q. Judge is, and since December, 1888, has continuously been, *de jure* as well as *de facto*, Vice-President of the Theosophical Society. The facts having been laid before the General Council in its session of the 7th inst., my ruling has been ratified; and is now also concurred in by Mr. Judge. He is, therefore, triable by this tribunal for 'cause shown.'"

The President-Founder then passes to the second point raised by Mr. Judge. It is interesting to note that in this passage he enlarges the original charge as contained in his letter of Feb. 7. He says:

"The second point raised by the accused is more important. If the acts alleged were done by him at all—which remains as yet *sub-judice*—and he did them as a private person, he cannot be tried by any other tribunal than the Aryan Lodge, T. S., of which he is a Fellow and the President. Nothing can possibly be clearer than that. Now, what are the alleged offences?

"That he practiced deception in sending false messages, orders and letters, as if sent and written by 'Masters'; and in statements to me about a certain Rosicrucian jewel of H. P. B.'s.

"That he was untruthful in various other instances enumerated.

"Are these solely acts done in his private capacity; or may they or either of them be laid against him as wrong-doing by the Vice-President? This is a grave question, both in its present bearings and as establishing a precedent for future contingencies. We must not make a mistake in coming to a decision.

"In summoning Mr. Judge before this tribunal, I was moved by the thought that the alleged evil acts might be separated into (a) strictly private acts, viz., the alleged untruthfulness and deception, and (b) the alleged circulation of deceptive imitations of what are supposed to be Mahatmic writings, with intent to deceive; which communications, owing to his high official rank among us, carried a weight they would not have had if given out by a simple member. This seemed to me a far more heinous offense than simple falsehood, or any other act of an individual, and to amount to a debasement of his office, if proven. . . . The issue is now open to your consideration, and you must decide as to your judicial competency."

Although the original charge was "misuse"—i. e., imitating—"the handwriting of the Mahatmas," yet Col. Olcott proceeds to give it as his opinion that—

"The present issue is not at all whether Mahatmas exist or the contrary, or whether they have or have not recognizable handwritings, and have or have not authorized Mr. Judge to put forth documents in their names. I believed, when issuing the call, that the question might be discussed without entering into investigations that would compromise our corporate neutrality. The charges as formulated and laid before me by Mrs. Besant could, in my opinion, have been tried without doing this."

After this extraordinary admission and affirmation, Colonel Olcott proceeds to hasten to his own defense for having brought matters thus far and for what he now finds himself compelled to do, that is, to reverse himself completely:

" . . . I must refer to my official record to prove that I would have been the last to help in violating a Constitution of which I am, it may be said, the father, and which I have continually defended at all times and in all circumstances. On now meeting Mr. Judge in London, however, and being made acquainted with his intended line of defense, I find that by beginning the enquiry we should be placed in this dilemma, viz., we should either have to deny him the common justice of listening to his statements and examining his proofs (which would be monstrous in even a common court of law, much more in a Brotherhood like ours, based on lines of ideal justice), or be plunged into the very abyss we wish to escape from. Mr. Judge's defense is that he is not guilty of the acts charged; that Mahatmas exist, are related to our Society, and in personal connection with himself; and he avers his readiness to bring many witnesses and documentary proofs to support his statements."

The reader should engrave the foregoing upon his memory. It is Colonel Olcott's and therefore Mrs. Besant's own admission, *first* that the constitutional questions raised by Mr. Judge were raised for the sake of the Society and not to evade "trial;" *second*, that his "line of defense" which makes the real "dilemma" for his accusers, is simply that Judge "avers," as Col. Olcott states, not only that he is not guilty, but that he is prepared to *prove* his connection with the Mahatmas. And although these very constitutional questions and Judge's very avowal of innocence and readiness to meet an investiga-

tion were stated in Judge's circular of March 15, and although Col. Olcott six weeks later (in the Notice of April 27) declares that in the opinion of "eminent counsel" as well as himself the trial can properly take place as summoned, the President-Founder at London finds himself in a dilemma indeed. What if the trial should proceed and Judge *actually prove* his messages? Not to listen to Judge's defense would be so "monstrous" that not even the dullest or most prejudiced would fail to see its inequity, however they may have been blinded to the monstrous inequity of bringing these hearsay "charges" in the first place. Now let the reader witness how Colonel Olcott himself evaded the real issue and at the same time did in fact what he had just characterized as "monstrous even in a common court of law, much more in a Brotherhood like" the Theosophical Society. He proceeds:

"The moment we entered into these questions we should violate the most vital spirit of our federal compact, its neutrality in matters of belief. Nobody, for example, knows better than myself the fact of the existence of Masters, yet I would resign my office unhesitatingly if the Constitution were amended so as to erect such a belief into a dogma: everyone in our membership is as free to disbelieve and deny their existence as I am to believe and affirm it. For the above reason, then, I declare as my opinion that this enquiry must go no further; we may not break our own laws for any consideration whatsoever. It is furthermore my opinion that such an enquiry, begun by whatsoever official body within our membership cannot proceed if a similar line of defense be declared. If, perchance, a guilty person should at any time go scot-free in consequence of this ruling, we cannot help it; the Constitution is our palladium, and we must make it the symbol of justice or expect our Society to disintegrate."

Thus, in this one paragraph, is the admission in Col. Olcott's own words and decision, of the impropriety and illegality of the original bringing of the "charges;" the admission that every constitutional contention raised by Mr. Judge was correct; the admission that Mr. Judge was ready and willing to produce his proofs of Mahatmic intercourse; the admission that such a "line of defense" upset the whole procedure, and that the Enquiry "must go no farther"—thus debarring Mr. Judge, foully accused of dishonorable conduct, even from being "entitled to enjoy the full opportunity to *disprove* the charges brought against you," as Col. Olcott had written him March 20th, when suspending him from the Vice-Presidency pending the meeting of the Judicial Committee. In thus himself ignobly retreating from the field of battle the President-Founder in the bitterness and humiliation of his enforced reverse, cannot forebear a Parthian shot at his still untouched target as a prelude to his final admission:

"Candor compels me to add that, despite what I thought some preliminary quibbling and unfair tactics, Mr. Judge has traveled hither from America to meet his accusers before this Committee, and announced his readiness to have the charges investigated and decided on their merits by any competent tribunal."

We have asked the reader to impress these remarkable statements on his memory for the reason that when we come to the final debacle we shall find both Col. Olcott and Mrs. Besant solemnly

affirming over and over again that Judge was "guilty," as if that "guilt" had been *proven*; that he evaded a trial; that he escaped a trial through pleading what the lawyers call a demurrer. Still more, because in the quarter century since these lamentable episodes, not once but a hundred and a thousand times have Mrs. Besant and Col. Olcott repeated the same statements to those who believed in all good faith their utterly untrustworthy—to use the mildest possible expression—testimony in any matter where the whole truth would show them grossly at fault or grievously in error. The reader should remember that the impeachment of their subsequent statements is out of their own mouths, not from other witnesses: Col. Olcott's as just given, Mrs. Besant's as shall follow in the extracts to be given from the Appendix to the "Neutrality" pamphlet.

After these remarks Col. Olcott's argues in extenuation of himself against the resolutions adopted by the Convention of the American Convention, and proceeds:

"It having been made evident to me that Mr. Judge cannot be tried on the present accusations without breaking through the lines of our Constitution, I have no right to keep him further suspended, and so I hereby cancel my notice of suspension, dated February 7th, 1894 [here again is a significant admission, albeit unintentional; for the date of the letter of suspension, as *officially* forwarded, was March 20th,] and restore him to the rank of Vice-President."

The remainder of the President-Founder's Address to the Judicial Committee is a half-apology for the "inconvenience" caused the members and others by the convocation of the Committee, and a plea for "brotherhood."

Mr. Mead then submitted to the Judicial Committee the minutes of the General Council meeting of July 7th, as given. The Judicial Committee then adopted the following resolutions:

"*Resolved*: That the President be requested to lay before the committee the charges against Mr. Judge referred to in his address.

"The charges were laid before the Committee accordingly.

"After deliberation, it was:

"*Resolved*: that although it has ascertained that the member bringing the charges [Mrs. Besant] and Mr. Judge are both ready to go on with the enquiry, the Committee considers, nevertheless, that the charges are not such as relate to the conduct of the Vice-President in his official capacity, and therefore are not subject to its jurisdiction."

It will be observed from the foregoing that the report merely states that the resolutions were "adopted" by the Committee without giving the votes, pro and contra. The reader should understand that the delegates favorable to Mr. Judge left it to the others to decide whether to proceed or not.

Another resolution affirmed that a trial of the kind under inquiry would violate the neutrality of the Society in matters of religious opinion. On this "four members abstained from voting," according to the report. Their names are not given. Another resolution adopted the President's address, and still another resolution was adopted asking the General Council to print and circulate a report of the proceedings. The question was then raised whether the charges against Mr. Judge should be included in the printed report. On this

Mr. Burrows moved and Mr. Sturdy seconded a resolution that "if the Proceedings were printed at all the charges should be included." We think, in view of all the circumstances connected, and more particularly the step subsequently taken by them, that this resolution was introduced with the full knowledge and acquiescence of both Mrs. Besant and Colonel Olcott. But when the assembled Delegates came to see the full iniquity of officially spreading broadcast a series of charges after having denied the accused the opportunity of meeting and rebutting them, this motion was too much for even the most prejudiced to stomach and be responsible for. The report says: "On being put to the vote the resolution was not carried." Once more, the report carefully abstains from mentioning who voted for and who against this infamous resolution. After this, the report states, "The Minutes having been read and confirmed the Committee dissolved."

It will be noted that every resolution adopted by the General Council in its session of the 7th July, and all the Proceedings of the session of the Judicial Committee on the 10th were taken in exact accord with the remarks of the President-Founder in his addresses to the two bodies. This shows two things, *first*, that the sessions were the mere carrying out of a "cut-and-dried" program arranged in advance by Col. Olcott and Mrs. Besant; *second*, that they controlled the majority action of both bodies. A third matter is still more worthy of note: that in the entire proceedings, both of the General Council meeting and those of the Judicial Committee, Mr. Judge and those representing him took an entirely passive part. Having in formal letters addressed to the two bodies, raised the necessary legal questions, and avowed his readiness to meet directly any trial of the real issues at stake, Mr. Judge remained silent throughout, leaving it to his persecutors to take what steps they would. He made no attack on any of his enemies; he demanded no inquiry into the gross malfeasance shown by the President-Founder; he brought no charges against those present whom he knew to be manipulating the proceedings; he did not ask that those who had themselves claimed to be "in communication with Masters" to be put upon their *voir dire* and submitted to the same ordeal that had been thrust upon him; he made no comments, raised no objections, demanded no retractions, no apology. He had simply met squarely all that had been rumored, circulated, charged against him; that done, he had taken no advantage of the dilemma and the wrong-doing of his opponents. He had fulfilled to the uttermost scruple the rules of Occultism, the requirements of simple Brotherhood, and uttered no word of complaint or reproach at their violation by those sworn, like himself, to the First Object of the T. S., the Pledge and Rules of the School of the Masters. His enemies he did not look upon as his personal foes, nor as intentionally dishonorable, but as probationers in the fiery furnace of Pledge Fever, knowing not what they did. As they had broken away from the lines, he could not help them, but he could, and did, abstain from pushing them further afield. He knew that now all the facts were of record, so that no student need be misled by partisan or

corrupted testimony. The whole Theosophical world could know that those high in the counsels of the Society had brought charges, had racked the world for evidences to sustain them, had had the entire proceedings in their own hands, and had themselves been forced by the hollowness and inequity of their own conduct to reverse themselves completely, in order to save, not Judge, but *themselves*. We have seen Olcott's *volte face*. In the Appendix to the "Neutrality" pamphlet we shall witness Mrs. Besant's self-impeachment.

(To be continued)

## STUDIES\*

### PARACELSUS III

**M**ODERN medicine, while it has gained largely in anatomy, physiology, and pathology, and even in therapeutics, has lost immensely by its narrowness of spirit, its rigid materialism, its sectarian dogmatism. One school in its purblindness sternly ignores whatever is developed by other schools; and all unite in ignoring every grand conception of man or nature developed by Mesmerism, or by American experiments on the brain—every principle which does not conform to a stolid materialism. It would require a convocation of the hostile physicians of the several different schools to bring together what is now known of medical science, and it too often happens that after the best practitioners have vainly exhausted their art upon a patient a mesmerist or "healing medium" will effect a cure.

The explorers of old medical literature, from the time of Hippocrates to that of Paracelsus and Van Helmont, will find a vast number of well-attested physiological and psychological facts and of measures or medicines for healing the sick which modern physicians refuse to employ. Even with respect to surgery, modern practitioners have humbly and publicly confessed the total impossibility of their approximating to anything like the marvelous skill displayed in the art of bandaging by ancient Egyptians. The many hundred yards of ligature enveloping a mummy from its ears down to every separate toe were studied by the chief surgical operators in Paris, and notwithstanding that the models were before their eyes they were unable to accomplish anything like it.

"Who," honestly exclaims Pfaff, "what man has ever taken more comprehensive views of nature than Paracelsus? He was the bold creator of chemical medicines; the founder of courageous parties; victorious in controversy, belonging to those spirits who have created amongst us a new code of thinking on the natural existence of things. What he scattered through his writings on the philosopher's stone, on pigmies and spirits of the mines, on signs, on homunculi, and the elixir of life, and which are employed by many to lower his estimation, cannot extinguish our grateful remembrance of his gen-

\* Collated from *Isis Unveiled* and *The Secret Doctrine*.

eral works, nor our admiration of his free, bold exertions, and his noble, intellectual life."

"The mundane God, eternal, boundless, young and old, of winding form," say the *Chaldean oracles*. This "winding form" is a figure to express the vibratory motion of the Astral Light, with which the ancient priests were perfectly well acquainted, though they may have differed in views of ether from modern scientists; for in the *Æther* they placed the Eternal Idea pervading the Universe, or the *Will* which becomes Force, and creates or organizes *matter*.

"The will," says Van Helmont, "is the first of all powers. For through the will of the Creator all things were made and put in motion . . . The will is the property of all spiritual beings, and displays itself in them the more actively the more they are freed from matter." And Paracelsus, "the divine," as he was called, adds in the same strain: "Faith must confirm the imagination, for faith establishes the *will*. . . Determined will is the beginning of all magical operations. . . Because men do not perfectly imagine and believe the result is that the arts are uncertain, while they might be perfectly certain."

Both Van Helmont and Paracelsus agree as to the great potency of the will in the state of ecstasy; they say that "the spirit is everywhere diffused; and the spirit is the medium of magnetism;" that pure primeval magic does not consist in superstitious practices and vain ceremonies, but in the imperial will of man. "It is not the spirits of heaven and of hell which are the masters over physical nature, but the soul and spirit of man which are concealed in him as the fire is concealed in the flint."

"O, young girl, a god possesses thee! It is either Pan, or Hekate, or the venerable Corybantes, or Cybele that agitates thee!" the chorus says, addressing Phœdra, in Euripides. This form of psychological epidemic has been too well known from the time of the middle ages to cite instances of it. The *Choroe a sancti Viti* is an historical fact, and spread throughout Germany. Paracelsus cured quite a number of persons possessed of such a spirit of imitation. But he was a kabalist, and therefore accused by his enemies of having cast out the devils by the power of a stronger demon which he was believed to carry about with him in the hilt of his sword. The Christian judges of those days of horror found a better and a surer remedy. Voltaire states that in the district of Jura, between 1598 and 1600, over six hundred lycanthropes were put to death by a pious judge.

The fact alone that theology dreaded a great deal more the revelations which might come through the mysterious agency of phenomena than all the threatening "conflicts" with science and the categorical denials of the latter ought to have opened the eyes of the most skeptical. The church of Rome has never been either credulous or cowardly, as is abundantly proved by the Machiavellism which marks her policy. Moreover, she has never troubled herself much about the clever prestidigitators whom she *knew* to be simply adepts

in juggling. Robert Houdin, Comte, Hamilton, and Bosco slept secure in their beds, while she persecuted such men as Paracelsus, Cagliostro, and Mesmer, the Hermetic philosophers and mystics—and effectually stopped every genuine manifestation of an occult nature by killing the mediums.

While many of the mediæval Hermetists were profoundly religious men, they were, in their innermost hearts—like kabalists of every age—the deadliest enemies of the clergy. How true the words of Paracelsus when worried by fierce persecution and slander, misunderstood by friends and foes, abused by laity and clergy, he exclaimed: “O ye of Paris, Padua, Montpellier, Salerno, Vienna, and Leipzig!! Ye are not teachers of the truth, but confessors of lies. Your philosophy is a lie. Would you know *what* MAGIC *really* is, then seek it in St. John’s *Revelation*. Then let your farces have an end. The *Bible* is the *truc key and interpreter*. John, not less than Moses, Elias, Enoch, David, Solomon, Daniel, Jeremiah, and the rest of the prophets was a *magician*, kabalist, and diviner. “If now all or even any of those I have named were living, I do not doubt that you would make an example of them in your miserable slaughter house, and would annihilate them there on the spot, and *if* it were possible, the Creator of all things too!”

That Paracelsus had learned some mysterious and useful things out of *Revelations* and other *Bible* books, as well as from the *Kabala*, was proved by him practically; so much so, that he is called by many the “father of magic and founder of the occult physics of the *Kabala* and magnetism.”

He was the founder of the School of Animal Magnetism and the discoverer of the occult properties of the magnet. He was branded by his age as a sorcerer, because the cures he made were marvelous. Three centuries later Baron Du Potet was also accused of sorcery and demonolatry by the church of Rome, and of charlatanry by the academicians of Europe.

As the fire-philosophers say, it is not the chemist who will condescend to look upon the “living fire” otherwise than as his colleagues do. “Thou hast forgotten what thy fathers taught thee about it—or rather, thou has never known . . . it is *too loud* for thee!”

Paracelsus was murdered by some unknown foe at the early age of forty-eight. So firm was the popular belief in his supernatural powers that to this day the tradition survives among the simple-minded Alsatians that he is not dead, but “sleepeth in his grave” at Strasburg. And they often whisper among themselves that the green sod heaves with every respiration of that weary breast, and that deep groans are heard as the great fire-philosopher awakes to the remembrance of cruel wrongs suffered at the hands of his cruel slanderers for the sake of the great truth!

(To be continued)



## THE SPIRIT IN THE BODY\*

For Spirit, when invested with matter or *prakriti*, experienceth the qualities which proceed from *prakriti*; its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer and also the *Paramatma*, the highest soul.—*Bhagavad-Gita, Chapter XIII.*

**I** HAVE your letter of Sunday. Sorry that the trip was hard and immediately fruitless, but we know that there is no blame for results, if the best we know is done. So we can rest on that, and go on to the next duty free from any anxiety.

I have read the extracts you send: they are all good, and we cannot have too many of them. Even if we do not use them all in the prospective pamphlet, they will be at our hand in compact form for reference and use for others. All this research must have its effect on your perceptions as to what the intention of the Messenger was and is. You have found for yourself and cannot be accused of taking any other's statement. It places you in a position which is unassailable, and that is good for you for the benefit of others who have accepted other ideas, and followed other courses.

"The Self of Spirit and the Self of matter can never meet." The trouble is as you say—materialization of concepts. When we see that the trouble lies in that, we are on our guard against it, and all the time endeavor to correct that personal tendency, and as results always follow effort, the difficulty is finally overcome. If we have confidence in our power to learn, and reliance on the law of our being, we can never feel discouraged even though we seem to be falling back, or making no progress. The result of the effort is not in that with which we identify ourselves when we are impatient or discouraged, but of, and in, the inner nature which impelled the effort, and which in reality was then in action. We are not our body, brain, circumstances, duties nor any changeable thing; they constitute our instrument and opportunities only; they change and pass away; in them all, "duty is the royal talisman." I think it would be better to *take the position* that you never fail nor fall nor slip back, but that you have not been constant and careful in guidance of your *responsive*, but *irresponsible* instrument; hence, you feel the effects through it of your lack of care. Get hold of it, take care of it, guide it, use it, but *be* the Self,—“The man that is, that was, that ever shall be” to whom all these things are but fleeting shadows.

The fight against the personal idea is a long one. The personality has to be watched that it does not insidiously take to itself what *it* has no claim to. Theosophy was given to us; we but pass it on. People are naturally grateful to receive it, and this is right, but the one who passes it along knows where gratitude belongs. He can say “Thank Theosophy as I do. It enables me to help others; it will also enable you.” In that way he helps himself as he helps others.

Now as to your extracts on which you want me to say some-

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\* From the Letters of Robert Crosbie, here published for the first time.—EDITORS.

thing: "I establish this whole universe with a single portion of myself and remain separate."

The finite mind cannot understand many things, and being finite and conditioned myself, I cannot explain that which is beyond the power of sages, but if I were endeavoring to form an idea for myself in regard to the above, I would take that of Abstract Space as the basis of that "I" which establishes the universe as a portion of "itself." That portion could not be formed by any other cause or inherency than the Absolute (Space), and yet Space is illimitable, notwithstanding innumerable universes; that space not only being around such universes, but in and throughout every particle of manifested matter. Our bodies are in space, and space is in our bodies, so that while bodies are formed from and in space, yet space remains space and hence separate. These are words only, yet may serve to convey an idea—*grasped* but not materialized.

"I am the origin of all," would have its explanation in the above; the Self as All and in All.

The eight-fold division of my nature is inferior even though it includes *Manas*, *Buddhi*, and *Ahankara*; these divisions are inferior because they are divisions, conditioned aspects, progressively changeable, hence non-eternal. The superior nature is different because eternal and unchangeable—the origin, nature and basis of all beings; while all these conditioned aspects exist, that which perceives in them all is the Self; there is nothing but the Self. Take ourselves: what perceives in waking; what in dream; what in *sushupti*; what in *Manas*; what in *Buddhi*; is it not the same consciousness *per se* under varying conditions? This consciousness is no one of the aspects or conditions, nor all of them put together, but is the cause of all evolution of matter and form, and the perceiver and knower in all. It is said that the universe is embodied consciousness. Consciousness must be the Knower of all embodiments and superior to any embodiment or conditioned aspect of perception. Our bodies are made up of innumerable and varying small lives, through which we obtain contact with this plane. Our conditioned aspect of consciousness is so by reason of this contact and attraction of lives; their aspect is expanded; and both are consciousness differently conditioned. We might consider it this way: All is Consciousness, either Unconditioned or conditioned in innumerable degrees, and yet that consciousness is One—the power to perceive. The more any aspect expands, the more the sense of Oneness *in it*—"the Self in all things and all things in the Self." It cannot be explained, but it may be felt. The Conditioned has its origin, basis and being in the Unconditioned, but the conditioned is not the Unconditioned.

"Know that Purusha and Prakriti are eternal." This is the same as saying "Spirit and Matter are co-existent and co-eternal." Spirit and matter are not to be regarded as independent realities, but as two facets or aspects of the Absolute, which constitutes the basis of conditioned Being, whether subjective or objective.

If nothing in these, call again. Must retire; love to you and every success. As ever—

## REWARDS

**T**O the honest Soul on its own high level, unsullied by the smirching thought of personal gain, "reward" for meritorious action is inconceivable as a thing separate and apart from the action, and is seen clearly to be implicit in it. In high moments, rigorous doctrine appeals. Uplifted beyond the personal self by high endeavor, we see the folly of our prudent, honesty-is-the-best-policy brothers, like fowl scratching, eyes groundward, looking for "reward." Just and true appears the stern old saying, "Virtue is its own reward."

But come dark moments when the soul struggles, deep enmeshed in coils of matter. Then, wearied with effort after effort over a desert blown with the futile sands of apparent failure, we thirst for just one little oasis of achievement and recognition. There we might find rest, and hope, also, to cheer us on the further journey. And so, we strain from mirage to mirage, seeing ever fairer ones beyond. Always the water of life eludes us, if we continue searching for ourselves. The pursuit is vain, for, even were the well-spring to bubble forth before our eyes, we would mutter "'tis a poisoned stream," and turn aside.

Yet this very reward we crave is none other than to achieve without reckoning debit and credit. It is to pour forth the wealth we have acquired, to bestow fortune on those who will receive it, to cheer others on to victory, to act always with that wisdom which is evident wherever Krishna and the Mighty Archer may be. "Fortune, victory, wealth, and wise action" *are* to be free from doubt, firm—with delusion destroyed, and to act to benefit mankind.

When we shall become capable of recognizing as reward only those possessions which "are shared by all pure souls equally"; when our sense of gain has finally burst all the cramping bonds of the limited personality and expanded to the Infinite Self; then, the hope of reward regards no belittling devachanic cul-de-sac for ourselves, but is hope for the world—the only hope for the world of suffering men.

If the final reward must be the complete renunciation of all desires that have hitherto bent us like trees before the winds; if it is the willingness to "appear as nothing in the eyes of men"; if it is the ability to be a beneficent force in nature; then, as we travel the unnumbered desert sands of apparent failure, should we not constantly remind ourselves that the Water of Life flows within the depths of the Soul itself, and to find the living Stream is the Great Reward, ever obtainable.

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## TIME IN ETERNITY

If eternity *is* eternal, it includes and supercedes every moment of time. Then why bother with Time? As a word, let us blue-pencil it from our dictionaries; as a mischievous suggestion of *Mara* forget it, discard it, consign it to the waste basket of the Soul with everything appertaining to it.

# ON THE LOOKOUT

## IDAHO ANTIQUITIES

Three forms of prehistoric writing have been discovered on rocks in Owyhee County, Southwestern Idaho. The oldest is undecipherable. The next *most recent* is pictographic, a stage which in the development of a language is most recent is pictographic, a stage which in the development of a language is ages older than the ideographic.

This rather parallels the fact that the oldest human skull found (the Broken Hill Skull) has certain modern features not found in the intervening ones.

We have dealt with the Chinese nature of symbols in regard to those found in Mexico in this magazine for March, 1922.

The chief question in that respect, as will be noted by turning to the number mentioned, is that of the age of the relics. It is stated in regard to those of Idaho that, "They may be anywhere from 400 to 30,000 years old." It is probable, however, that the archaeologists would reject with scorn any age we might place besides these "exact" figures. However, in addition to the ludicrous mistakes of some scientists in these matters, which were exposed by H. P. Blavatsky, we have more modern instances, such as the fact that certain cliff dwellings in Grand Canyon National Park, considered by scientists to be centuries and perhaps milleniums old, are well known by the local Indians and settlers to be the product of the grandfather of "Big Jim," a local chief. (This, of course, does not apply to all such ruins in that vicinity; but the instance is interesting as showing how difficult it is to tell the real age of such remains.) But local traditions count for nothing against scientific preconceptions; otherwise the fact that the Idaho Indians, while claiming the latest characters to be the work of their forefathers, say that the two older forms are the work of spirits; this is hardly the case, of course, but does indicate that said writings were produced either by people of such antiquity as to be entirely lost from tenacious local tradition, or of seemingly superhuman powers.

## THINKING WITH THE REVERSE ENGLISH

This discovery is taken to substantiate the theory that "the North American Indians descended from a race which came from Asia by way of Behring Straits." In view of the fact that the Mexican Chinese characters are "primitive" in nature, and therefore older than the Asiatic Chinese, since little of the "primitive" appears there, why should not the reverse have been the case?

Perhaps the fact that to accept such a theory would lead to the teachings of the "Secret Doctrine," printed in 1888, may have something to do with the matter. For how could a Russian mystic have known more of anything than later scientists? Nothing. Therefore, away with her, and never mind what the facts may say!

For if she and her Brothers knew in advance all that science is painfully learning day by day, the Great God Progress has feet of clay. But the prestige of the priesthood of science must be maintained, and the god must not be questioned, though all the spiritual aspirations of the race, all its possibilities of altruism, and even its material happiness, be hurled into the brazen belly of this red hot god.

## "SUPERSTITION"

A few scientists, recognizing that popular "superstitions," however much perverted, are often founded on solid facts, sometimes of great importance to the welfare of the race, are beginning to study them with the idea of learning something instead of merely displaying their ability to account for their origin by erudite but impossible hypotheses.

Prof. Joshua C. Gregory, Prof. McDougall, Prof. Scott Elliott and the omniscient and ubiquitous H. G. Wells disdain such childish weakness. The dread of the dead, universal in other times, and lacking even now in only a portion of our civilized populations, is merely a superstition to them; and it therefore becomes necessary that they draw from the depths (?) of their minds, theories to show the origin of this "baseless" belief. The doctrines of the philosophical and rational scientists of old Asia (repeated in Theosophy) are calmly disregarded, in spite of the fact that the dead, or rather portions of their constitution, are dreaded worse there than anywhere else. The aforesaid gentlemen arrive at the satisfactory theory that primitive man, being closely bound together in groups, regarded the dead man as no longer belonging to the group, therefore an enemy; said superstition having arisen in the Neolithic age, and man before that having no idea of immortality. Even laying aside the trifling facts that the older Palæolithic man was more civilized in every respect than the Neolithic, and that this idea gives no answer to the question as to *how* primitive man first got the idea of immortality, it is obvious that this is all unproven hypothesis; and Professor Gregory so admits; however, we shall very soon have a certain type of "scientist" preaching this as truth, and having it so accepted by the "thinking" public.

#### SUPERSTITION OR EXPERIENCE?

This is a matter having vital bearing on public welfare. These theorists are hardly to be blamed for their conclusions, since they are the inevitable product of the pitiful paucity of Western knowledge in regard to the real make-up of the human being. Seeing only Omnipotent Matter, with a vague "spiritual" or "mental" something as a secondary adjunct to its functioning in the human body, they could not in the nature of things see in this a dread, not of the *true* and spiritual "dead," but of a dangerous and often vicious secondary and invisible corpse; the lower passional principle animating the etheric and magnetic astral body, devoid of the Real Self, soul, and conscience.

These theorists have evidently not considered the moral hazard of spiritism. If they had done so, they might have found in the terrible results of certain phases thereof upon mediums, and the great dangers in all cases, as well as the utter lack of consistency or advanced knowledge received, something significant.

#### CORPSES

We have no interest in proving our point as a mere matter of scientific knowledge; but it is evident, not only from theosophic teachings, but from the facts available, that the animal and sensual part of even very noble human beings, *when devoid of the restraint of the spiritual man*, are dangerous, in the case of others, they may be deadly. Worse than this, in the case of suicides and murderers, whose higher elements are still in coadunition with the astral body and passional principle, there are possibilities, for the dead man, of the worst fate which the personality may meet in this solar system; and sometimes even the spiritual man may be disturbed in the deep mental realm to which he has drawn himself.

No man will voluntarily enter into any kind of close relationship with a corpse, even though his repulsion be on purely sanitary grounds. Why should not there be unseen corpses emanating more deadly effluvia, carrying more sinister germs, than any on the physical plane? The graveyard air about the spiritualist seance—when the medium is really in contact with a dead or dying shell—is sepulchral and depressing; and the moral records of spiritualism are horrible.

There is only one remedy for these errancies; the inculcation of a spirituality which, on one hand, will be able to see that there is more in the human being than matter and a vague "soul"—even when the latter is conceded; and, on the other hand, the fact that there is more in the after death state for the real man than the petty affairs of his relatives.

With this must go an altruism which will permit the scientist to recognize in the common man and his "superstitions" an eternal spiritual being with an innate and untaught perception of certain truths; and which will permit the spiritualist to abandon his selfish and blind desire to disturb the happy "dead" in order to satisfy his own longings for communication; longings resting solely upon lack of real faith, real spirituality, and true knowledge.

### ELECTRICAL MEMORY

Dr. Crile finds that the brain mechanism is operated by electricity. Oriental Science said the same some thousands of years ago, and H. P. Blavatsky repeated it in 1877. Sensations, according to Dr. Crile, when weak at the end organ are amplified by the firing of successive cells on the pathway to the brain, every cell, according to him, being an electrical battery, which is eminently correct. "Electricity is Life," said H.P.B. over and over.

According to the Doctor, "as the passage of electricity through the eye causes the sensation of light, so the passage of electricity through the ear causes the sensation of sound." H.P.B. said:

"To the commonly known properties of electricity, must, in this case, be added others, including intelligence." (Secret Doctrine, I, 85.) And,

"The *seven primary* forces of Electricity. . . These include, among other things, Sound, Light, Color, etc., etc." (Secret Doctrine, I, 554.)

### FACT VERSUS THEORY

Curiously enough, as soon as Dr. Crile steps into the realm of theory, he transgresses the primary rules of philosophical thinking. He believes that the white matter of the brain functions as a phonograph matrix upon which each incoming stimulus has made its electrical record. When the brain cells are again aroused to action by a repetition of any one of the original stimuli, the outgoing electric impulses reproduce the original action. "Just as a phonograph record will give back the same words or tune in after years, so Dr. Crile conceives varieties of magnetic phenomena to be written on the white matter, the recording tissue, which is the matrix upon which the action patterns are written."

This theory is not in itself incorrect; but leads the casual reader to the inference that conscious memory is merely that electrical response, and nothing else; also that memory, hence consciousness, is a function of the gray matter merely; as, indeed has been taught by many so-called "psychologists."

*If so, what is it in the cell which recognizes the original stimulus? What is its matrix? Also, in the case where a man recollects after long years some trifling circumstance, with not an electron of his body the same as when the original impression took place, where is the matrix of memory in this case? Recently a man recovered the memory of his identity after living as another personality for seventeen years. Not only does the above apply, but in this case the man must have been for seventeen years daily and hourly under stimuli familiar to his other personality, without arousing a glimmer of its memories.*

### POST-HYPNOTIC MEMORY

Upon this theory of memory no memory can arise without a repetition of stimulus; but in the case of action taken under post-hypnotic suggestion, *where is the material stimulus?*

Finally, in any case, how does the "I," the personal consciousness, recognize the reproduced action as the same as the original? Science cannot answer these questions; Theosophy can and does. But before science gets much farther, it will have to recognize that every electron and every cell has memory and consciousness within its own sphere; that these "attributes of matter" are used by a higher and dominating central consciousness which once was as they now are; and that this consciousness, like theirs, is eternal and indestructible, by virtue of its unity with the ONE CONSCIOUSNESS.

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# THEOSOPHY

A MAGAZINE DEVOTED TO

THE  
THEOSOPHICAL  
MOVEMENT

THE BROTHERHOOD OF  
HUMANITY



THE  
STUDY OF OCCULT  
SCIENCE AND  
PHILOSOPHY, AND ARYAN  
LITERATURE

Vol. X

AUGUST, 1922

No. 10

*"The real test of a man is his motive, which we do not see,  
nor do his acts always represent it."*

—WILLIAM Q. JUDGE.

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Why Music Hath Charms—Always With Us—Speculations Versus Knowledge—Music  
Stimulates Growth—Past Incarnations—Progress—Bigotry and the  
Bible—Superior or Inferior—The Duality of Mind.

THE UNITED LODGE of THEOSOPHISTS  
LOS ANGELES, CALIFORNIA

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# Theosophy

BRINTON JONES, *Business Agent*

**A** MONTHLY magazine devoted to the promulgation of Theosophy as it was given by those who brought it.

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THEOSOPHY

504 Metropolitan Building, Los Angeles, California.



The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

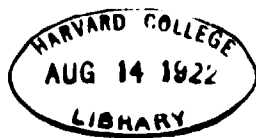
I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.





ॐ ॐ ॐ

There are two extremes which he who has given up the world should avoid; a life devoted to pleasure—this is degrading, sensual, ignoble; and a life given to mortification—this is painful and profitless.—*Mahavagga, k. I, c. 6.*

Let the wise man guard his thoughts, for they are very artful and rush wherever they list.—*Dhammapada, v. 36.*

# THEOSOPHY

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*No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

## THE SURVEY OF ARMIES

**T**HREE short years and the Theosophical Movement of the 19th century will be fifty years old.

Around H. P. Blavatsky the Movement gathered force and manifested its wonderful life. She was the Messenger of the Masters of Wisdom, the Custodians of the Wisdom-Religion. She emerged from Their World of Light into our world of darkness, to proclaim the Ancient Teachings. She is the one source and the spiritual sustainer of the whole Movement during this half-a-century; she is also the inspirer of our age, whose materialism and bigotry in sciences and in religions she fought, spiritualizing the mind of the race to which we belong.

The Theosophical Movement is represented in the world of to-day not only by the Theosophical Society founded in 1875, but also by the many organizations which claim to speak for Theosophy and serve Its Cause. Under different names and by diverse ways many groups of students and propagandists are engaged in the work. That being so it becomes the solemn duty of all members of all Theosophical Societies to understand the true Nature of Theosophy and to become possessors of the true gauge which would enable them to differentiate between the Message of Ancient Theosophy and all which claims that appellation. This involves a study of the *genesis* of Theosophy, and its relation to those Supermen who are at once its Custodians and its Embodiments; the method by which They discharge Their sacred trust to humanity from age to age; and lastly, of Their part in the Movement to which we belong.

Newcomers to Theosophical Societies seldom enquire about these supremely important fundamentals. Even among the older students very few ask—where did this Theosophy of ours come from? There is a notion widely prevailing that H. P. Blavatsky *invented* Theosophy, or imparted it as a revelation. And many serious members

think that H. P. Blavatsky was like Mr. Darwin—that she thought out her scheme from the facts accessible. There exists a vague belief, nurtured in ignorance, that some astral beings, the invisible Masters, gave it to her. Even many eager workers in the various societies seem to be unaware of the nature of the genesis and manifestation of Theosophy, in this or in any age; they are not clear in their minds about the position of H. P. Blavatsky in relation to the Masters, nor of both in relation to Theosophy, the Theosophical Movement, the original Theosophical Society, and the world at large. This ignorance is fatal to the healthy spiritual progress of any Theosophical body.

If as Mrs. Eddy with her Christian Science, H. P. Blavatsky invented Theosophy; if she received and imparted it as a revelation; or if, like Darwin, she reasoned it out from the facts available to her, what follows? Why, that then some one else can also invent a new theosophy, receive and impart a new and contradictory revelation, improve upon the Darwinian Theory of theosophy, and can, as some say, correct and expand it, as an evolving system of thought. Darwin-like, H.P.B. may have made mistakes and other scientists of a succeeding and more enlightened era can correct her and put her right.

In apportioning their proper places to the armies in the field, we naturally examine the positions respectively held by them; and as recent developments within the largest of all these Theosophical Societies forbode danger to its well-being, and as similar troubles have afflicted and will continue to afflict, in a measure small or great, every Theosophical body, is it not high time that sincere students should enquire if there exists any true standard of measurement which would enable them to know what is true from what is false, that thus they may learn how to live and thrive; how *not* to bring reverses to the real Cause—the Cause of Theosophy.

This is not the place to go into details of the Theosophical Movement begun in the last century by H. P. Blavatsky. Our object is to present some thoughts to our fellow-theosophists to help us all in continuing the work started by H.P.B. along the lines which she laid down, and which were thus laid down in pursuance of Instructions given to her by the Masters, and of the traditions of the Fraternity to which she and They belonged. The original Impulses which brought the Movement into being should be continued and the Original Method whereby the Work was begun and carried on should be adopted and held.

To achieve this, a clear knowledge of certain facts is essential. It is the lack of this knowledge which made possible the first break in the original Society. It is this lack which today threatens, not only the life of the now largest society, but of all other theosophical societies. And let us state at once that reference is not made to any *visible* and physical disintegration. A theosophical society might conquer the world with its Lodges and Branches and Sections, its books, magazines, pamphlets and leaflets; but what will it profit

thus to conquer the whole world, if the Soul of the Movement be lost? For the *Soul* of the Theosophical Movement is the Masters who set the Original Impulses in motion, who sent H. P. Blavatsky, who through her gave the teachings, and outlined the plan for the members to follow.

If we do not understand the nature of the Soul and the conditions *we* must provide to retain it within our body and be inspired by it, then inadvertently we may drive that Soul away. If we study the rise, decline, and fall of earlier theosophical movements and theosophical societies, we may see the successive steps by which that Soul was lost to them—driven out by well-meant actions of their ignorant Votaries. The lack of clear knowledge about the Soul of the Movement invariably brings about as a resultant that the true method of Theosophic Quest and Life is abandoned, and its place usurped by a placid existence in mere sectarian beliefs. And who does not know of the Spiritual Movements shattered on the rock of *Belief*—mere dogmatic belief?

History reveals how, under the inspiration and guidance of spiritual impulses, true Theosophic Movements began, and how, over and over again, they crystallized into religious sects, or even into more materialistic forms of creeds. It is not difficult for the intelligent Theosophist to learn how, *in former times*, Spiritual Movements lost their soul and either became successful institutions in the world of creeds or rotted away out of existence altogether. Are we sure that such a fate will not overtake, or is not now already overtaking our own theosophical body?

Some may say, "Why cry 'wolf' " ! Others, "Why conjure trouble?" Others still may say, "Let us alone; go the even tenor of your way, and leave us to do likewise." But it is our purpose to provoke thought. It is the task of members in various organizations to raise questions and elicit answers, to look for hidden causes, to seek the remedy for existing ills and to apply it in proper manner.

The hands of the clock of Karma stand at significant figures. The time has come once again, when the memorable words of Wm. Q. Judge stand revealed in their grandeur, inspiring the hearts of the true student, not too lazy mentally and dead spiritually, to "make his calculations". Here are they:

Let us then press forward together in the great work of the real Theosophical Movement which is aided by working organizations, but is above them all. Together we can devise more and better ways for spreading the light of truth through all the earth. Mutually assisting and encouraging one another we may learn how to put Theosophy into practice so as to be able to teach and enforce it by example before others. We will then each and all be members of the Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race.

What a noble call!

Finding our inspiration for the true remedy in these words, we feel that the time has come to indicate in a clear and unequivocal manner the principles whereby members of all Theosophical Societies may guide their study and activity, without falling into pitfalls of sectarianism, against which H. P. B. warned in the closing chapter of the *KEY TO THEOSOPHY* entitled "The Future of the T.S."

It is a time for all students of Theosophy, irrespective of organizational or other differences, to seek a common ground of fraternal interchange of ideas, that these ideas may be examined with care. And this interchange should not be in a spirit of lofty patronage, or occult superiority, but in the spirit of comradeship, for the welfare of the Theosophical *Movement*, which is the common responsibility entrusted to us all, and which all want to serve. If these views are somewhat contrary to those which largely prevail throughout the theosophical area, more is the reason that the majority should study them, and not regard them as mere criticism, adverse in nature and destructive in character.

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## "MATTER"

It may seem strange to us that there is matter so infinitely more minute than the matter of our earth that we can hardly conceive of it, and stranger still that the "matter," or stuff of which our much loved "minds" are composed, is the densest, most impervious, most opaque of all matter. Those things are not the grossest and least malleable which so appear to our physical senses, but the *ideas* which compose our precious minds—a mold harder than the hardest metal. We have all seen men who, once having obtained certain ideas and made them the basis of life, were absolutely unable to receive any other idea beyond those held; nothing could pass through the barrier made.

The true student should beware of hard and fast conclusions as to men, things, and methods, and keep his mind always *open*. "An open mind, an eager intellect, and an unveiled spiritual perception" we must hold to all the time, never shutting our minds to a consideration of whatever is placed before us. But we must be sure to look for true fundamental ideas of existence in whatever is presented, and then test them out for ourselves. In this School it is always maintained that Belief is merely an admission of ignorance. If we believe, we do not know. If we know, there is no occasion for belief. So, always, our aim is *Knowledge*, and we can get true knowledge only by a consideration and understanding of what our real nature is and what is the purpose of existence. Nowhere but in the Wisdom-Religion will true basic ideas be found, and by no other basis can true Wisdom be attained.—R.C.

# THE THEOSOPHICAL MOVEMENT\*

## CHAPTER XXX

THE proceedings of the Judicial Committee occupied the greater part of July 10th, 1894. Its sole essential decision was that it had no jurisdiction under the Constitution and Rules of the Society to inquire into the charges made against Mr. Judge. After recording this decision and requesting the General Council to publish the entire proceedings, the Judicial Committee adjourned *sine die*.

Purely negative as was the decision of the Judicial Committee, it produced momentous and immediate consequences—consequences evidently wholly unanticipated by either Col. Olcott or Mrs. Besant. For, no sooner were the details of the proceedings noised about among the Theosophists then assembled in London for the Convention of the European Section, than a sharp reaction set in against the two accusers who had played the leading part in the great scandal which had been convulsing the Society for the preceding five months. The very course that Col. Olcott and Mrs. Besant had felt constrained to adopt to save themselves was a direct, though tacit, admission that they had been wholly in the wrong, legally as well as morally, in bringing the charges at all, and this unavoidable inference contained within itself a terrible backlash.

In bringing the charges in the first place, Mrs. Besant had declared that they were believed in by reputable members of the Society and should be investigated; Col. Olcott, that it had been his *duty* under the Constitution to summon Mr. Judge for trial and to suspend him from his office of Vice-President in the interval. Both had affirmed repeatedly that they were personal friends of Mr. Judge and were moved by the desire to free him from the taint of calumny and afford him the opportunity to meet the accusations directly and disprove them if he could. Judge had raised three direct issues: (1) That his offense, if any, was not as Vice-President but as an individual, and therefore not triable under the Constitution and Rules of the Society, but by the Branch to which he belonged—the Aryan Society of New York; (2) that any trial by the Society of alleged “imitating the handwriting of *Mahatmas*” was necessarily to involve the question of the existence of such Beings and Their connection with the Society and individuals in it, thus affixing a dogma to the Society; (3) that if, notwithstanding, his accusers were determined to proceed, he stood ready to produce witnesses and documents to *prove* his own direct connection with these *Mahatmas*.

The members could but remember that Judge had instantly raised all three questions in his circular of March 15, the moment the charges were sponsored by Col. Olcott and Mrs. Besant. They could but remember that Col. Olcott, in suspending him from office, had gran-

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\*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

diloquently informed him that he should be afforded an opportunity to *disprove* the charges. They could but remember that Col. Olcott in his "Executive notice" of April 27th had affirmed that in his own opinion and that of "eminent counsel, members of the Society," Mr. Judge could be tried "without involving the neutrality of the Society." The President-Founder's Address to the Judicial Committee could only be looked upon, therefore, as a square backdown on his part from the position originally assumed and maintained down to the very date of the "trial," and, since Mrs. Besant was bound up with him in the course taken throughout, it was equally a complete reversal on her part.

It was perfectly well known to all that the "Constitution and Rules" had been arranged year after year by Col. Olcott to suit his own ideas, and it was an open secret to many that the present Rules had been "revised" to open the way to the "trial." And it was well understood by all that the majority of the General Council and of the Judicial Committee was entirely plastic to the President-Founder's wishes—so much so that many "neutrals" and friends of Mr. Judge as well as the followers of Col. Olcott and Mrs. Besant were surprised beyond measure at the turn of events. What had occurred to upset an apparently ready-made program which had kept the Society in a ferment for five months with a scandal most hurtful to all and most injurious to the reputation of its Vice-President? The facts were still undetermined, the mischief unrepaired, by this apparently arbitrary and final decision of the Judicial Committee under the influence of Col. Olcott's Address. Were Col. Olcott and Mrs. Besant sincerely repentant of the wrong done? Or was it to be inferred as the true explanation of this mysterious change of front in the face of Mr. Judge's defence that the accusers did not want the facts known; that they feared he could *prove* his claim of communications from the Mahatmas; feared that that done, a clamor would go up for Mrs. Besant, Col. Olcott, Mr. Sinnett and all others who had claimed communications, also to prove *their* claims; feared the consequences if *all the facts* should become public?

It can, then, well be imagined what commotion ensued when all the inferences deducible from Col. Olcott's Address and the decision of the Judicial Committee, were freely aired. On the 11th, therefore, Mrs. Besant and Col. Olcott found themselves in a most unenviable position. Restive under the fire of criticism, as is ever the case with those most ready to lay down the law for others, it behove them to do something—anything—to escape the threatened engulfment. Mrs. Besant proposed to Dr. J. D. Buck that, in view of the situation, a "Jury of Honour" be impaneled to pass upon the "charges," and suggested the names of Messrs. Sinnett, Bertram Keightley, Sturdy, Burrows and Firth for membership on such a "Jury." This was declined on the grounds that Judge had not yet been supplied with certified copies of the documents proposed to be used as "evidence" against him; that it would require time for him to produce witnesses and documents in rebuttal; finally, that the names submitted were

those of men known to be already prejudiced against him, and that a "Jury," if chosen, should be composed of members qualified to weigh and pass upon principles, processes and evidences necessarily connected with "precipitations" and other "occult" phenomena. As there were few indeed of the well-known Theosophists then in London who had not already expressed opinions for or against the questions involved, and fewer still who were ready to "qualify" as competent judges of the facts of occult phenomena, it was speedily seen that the expedient of a "Jury of Honour" would leave the situation worse than ever.

Yet to leave matters as they were was intolerable, whether from the standpoint of the predicament of the accusers or the more noble one of the well-being of the Society. Mrs. Besant next proposed that she herself prepare a statement of the case, that Mr. Judge do the same, and that the two statements be read before the Convention of the European Section which then, with the statements before it, should serve as a jury and take such action as to it might seem proper. Dr. Buck accepted this proposition on behalf of Mr. Judge and the statements were accordingly read at the third session of the Convention on the evening of July 12th. We give both statements in full from the text of the "Neutrality" pamphlet.

### STATEMENT BY ANNIE BESANT

READ FOR THE INFORMATION OF MEMBERS AT THE THIRD SESSION OF THE  
EUROPEAN CONVENTION OF THE T. S., JULY 12TH, 1894.

I speak to you tonight as the representatives of the T. S. in Europe, and as the matter I have to lay before you concerns the deepest interests of the Society, I pray you to lay aside all prejudice and feeling, to judge by Theosophical standards and not by the lower standards of the world, and to give your help now in one of the gravest crises in which our movement has found itself. There has been much talk of Committees and Juries of Honour. We come to you, our brothers, to tell you what is in our hearts.

I am going to put before you the exact position of affairs on the matter which has been filling our hearts all day. Mr. Judge and I have agreed to lay two statements before you, and to ask your counsel upon them.

For some years past persons inspired largely by personal hatred for Mr. Judge, and persons inspired by hatred for the Theosophical Society and for all that it represents, have circulated a mass of accusations against him, ranging from simple untruthfulness to deliberate and systematic forgery of the handwriting of Those Who to some of us are most sacred. The charges were not in a form that it was possible to meet, a general denial could not stop them, and explanation to irresponsible accusers was at once futile and undignified.

Mr. Judge's election as the future President of the Society increased the difficulties of the situation, and the charges themselves were repeated with growing definiteness and insistence, until they found expression in an article in *THE THEOSOPHIST* signed by Messrs. Old and Edge. At last, the situation became so strained that it was declared by many of the most earnest members of the Indian Section that, if Mr. Judge became President with these charges hanging over him unexplained, the Indian Section would secede from the T. S. Representation to this effect was made to me, and I was asked, as well-known in the world and the T. S. and as a close friend and colleague of Mr. Judge, to intervene in the matter.

I hold strongly that, whatever may be the faults of a private member, they are no concern of mine, and it is no part of my duty as a humble servant of the Lords of Compassion, to drag my brother's faults into public view, nor to

arraign him before any tribunal. His faults and mine will find their inevitable harvest of suffering, and I am content to leave them to the Great Law, which judges unerringly and knits to every wrong its necessary sequence of pain.

But where the honour of the Society was concerned, in the person of its now second official and (as he was then thought to be) its President-Elect, it was right to do what I could to put an end to the growing friction and suspicion, both for the sake of the Society and for that of Mr. Judge; and I agreed to intervene, privately, believing that many of the charges were false, dictated and circulated malevolently, that others were much exaggerated and were largely susceptible of explanation, and that what might remain of valid complaint might be put an end to without public controversy. Under the promise that nothing should be done further in the matter until my intervention had failed, I wrote to Mr. Judge. The promise of silence was broken by persons who knew some of the things complained of, and before any answer could be received by me from Mr. Judge, distorted versions of what had occurred were circulated far and wide. This placed Mr. Judge in a most unfair position, and he found my name used against him in connection with charges which he knew to be grossly exaggerated where not entirely untrue.

Not only so, but I found that a public Committee of Enquiry was to be insisted on, and I saw that the proceedings would be directed in a spirit of animosity, and that the aim was to inflict punishment for wrongs believed to have been done, rather than to prevent future harm to the Society. I did my utmost to prevent a public Committee of Enquiry of an official character. I failed, and the Committee was decided on. And then I made what many of Mr. Judge's friends think was a mistake. I offered to take on myself the onus of formulating the charges against him. I am not concerned to defend myself on this, nor to trouble you with my reasons for taking so painful a decision; in this decision, for which I alone am responsible, I meant to act for the best, but it is very possible I made a mistake—for I have made many mistakes in judgment in my life, and my vision is not always clear in these matters of strife and controversy which are abhorrent to me.

In due course I formulated the charges, and drew up the written statement of evidence in support of them. They came in due course before the Judicial Committee, as you heard this morning. That Committee decided that they alleged private, not official, wrong-doing, and therefore could not be tried by a Committee that could deal only with a President or Vice-President as such. I was admitted to the General Council of the T. S. when this point was argued, and I was convinced by that argument that the point was rightly taken. I so stated when asked by the General Council, and again when asked by the Judicial Committee. And this put an end to the charges so far as that Committee was concerned.

As this left the main issue undecided, and left Mr. Judge under the stigma of unproved and un rebutted charges, it was suggested by Mr. Herbert Burrows that the charges should be laid before a Committee of Honour. At the moment this was rejected by Mr. Judge, but he wrote to me on the following day, asking me to agree with him in nominating such a Committee. I have agreed to this, but with very great reluctance, for the reason mentioned above: that I feel it no part of my duty to attack any private member of the T. S., and I think such an attack would prove a most unfortunate precedent. But as the proceedings which were commenced against Mr. Judge as an official have proved abortive, it does not seem fair that I—responsible for those proceedings by taking part in them—should refuse him the Committee he asks for.

But there is another way, which I now take, and which, if you approve it, will put an end to this matter; and as no Theosophist should desire to inflict penalty for the past—even if he thinks wrong has been done—but only to help forward right in the future, it may, I venture to hope, be accepted.

And now I must reduce these charges to their proper proportions, as they have been enormously exaggerated, and it is due to Mr. Judge that I should say publicly what from the beginning I have said privately. The President stated them very accurately in his address to the Judicial Committee; the vital charge is that Mr. Judge has issued letters and messages in the script recog-



nizable as that adopted by a Master with whom H. P. B. was closely connected, and that these letters and messages were neither written nor precipitated directly by the Master in whose writing they appear; as leading up to this there are subsidiary charges of deception, but these would certainly never have been made the basis of any action save for their connection with the main point.

Further, I wish it to be distinctly understood that I do not charge and have not charged Mr. Judge with forgery in the ordinary sense of the term, but with giving a misleading material form to messages received psychically from the Masters in various ways, without acquainting the recipients with this fact.

I regard Mr. Judge as an Occultist, possessed of considerable knowledge, and animated by a deep and unswerving devotion to the Theosophical Society. I believe that he has often received direct messages from the Masters and from Their chelas, guiding and helping him in his work. I believe that he has sometimes received messages for other people in one or other of the ways that I will mention in a moment, but not by direct writing by the Master nor by His direct precipitation; and that Mr. Judge has then believed himself to be justified in writing down in the script adopted by H. P. B. for communications from the Master, the message psychically received, and in giving it to the person for whom it was intended, leaving that person to wrongly assume that it was a direct precipitation or writing by the Master Himself—that is, that it was done *through* Mr. Judge, but done *by* the Master.

Now personally I hold that this method is illegitimate and that no one should simulate a recognized writing which is regarded as authoritative when it is authentic. And by authentic I mean directly written or precipitated by the Master Himself. If a message is consciously written it should be so stated: if automatically written, it should be so stated. At least so it seems to me. It is important that the very small part generally played by the Masters in these phenomena should be understood, so that people may not receive messages as authoritative merely on the ground of their being in a particular script. Except in the very rarest instances, the Masters do not personally write letters or directly precipitate communications. Messages may be sent by Them to those with whom They can communicate by external voice, or astral vision, or psychic word, or mental impression or in other ways. If a person gets a message which he believes to be from the Master, for communication to anyone else, he is bound in honour not to add to that message any extraneous circumstances which will add weight to it in the recipient's eyes. I believe that Mr. Judge wrote with his own hand, consciously or automatically I do not know, in the script adopted as that of the Master, messages which he received from the Master or from chelas; and I know that, in my own case, I believed that the messages he gave me in the well-known script were messages directly precipitated or directly written by the Master. When I publicly said that I had received after H. P. B.'s death letters in the writing H. P. Blavatsky had been accused of forging, I referred to letters given to me by Mr. Judge, and as they were in the well-known script I never dreamt of challenging their source. I know now that they were not written or precipitated by the Master, and that they were done by Mr. Judge, but I also believe that the gist of these messages was psychically received, and that Mr. Judge's error lay in giving them to me in a script written by himself and not saying that he had done so. I feel bound to refer to these letters thus explicitly, because having been myself mistaken, I in turn misled the public.

It should be generally understood inside and outside the Theosophical Society, that letters and messages may be written or may be precipitated in any script, without thereby gaining any valid authority. Scripts may be produced by automatic or deliberate writing with the hand, or by precipitation, by many agencies from the White and Black Adepts down to semi-conscious Elementals, and those who afford the necessary conditions can be thus used. The source of messages can only be decided by direct spiritual knowledge or, intellectually, by the nature of their contents, and each person must use his own powers and act on his own responsibility, in accepting or rejecting them. Thus I rejected a number of letters, real precipitations, brought me by an American, not an

F. T. S., as substantiating his claim to be H. P. B.'s successor.\* Any good medium may be used for precipitating messages by any of the varied entities in the Occult world; and the outcome of these proceedings will be, I hope, to put an end to the craze for receiving letters and messages, which are more likely to be subhuman or human in their origin than superhuman, and to throw people back on the evolution of their own spiritual nature, by which alone they can be safely guided through the mazes of the super-physical world.

If you, representatives of the T. S., consider that the publication of this statement followed by that which Mr. Judge will make, would put an end to this distressing business, and by making a clear understanding, get rid at least of the mass of seething suspicions in which we have been living, and if you can accept it, I propose that this should take the place of the Committee of Honour, putting you, our brothers, in the place of the Committee. I have made the frankest explanation I can; I know how enwrapped in difficulty are these phenomena which are connected with forces obscure in their workings to most; therefore, how few are able to judge of them accurately, while those through whom they play are not always able to control them. And I trust that these explanations may put an end to some at least of the troubles of the last two years, and leave us to go on with our work for the world, each in his own way. For any pain that I have given my brother, in trying to do a most repellant task, I ask his pardon, as also for any mistakes that I may have made.

ANNIE BESANT.

[The above statements as to precipitated, written and other communications have been made long ago by both H. P. Blavatsky and Mr. Judge, in *Lucifer*, *The Path*, and elsewhere, both publicly and privately.—A. B.]

[Note by Col. Olcott.—I cannot allow Mrs. Besant to take upon herself the entire responsibility for formulating the charges against Mr. Judge, since I myself requested her to do it. The tacit endorsment of the charges by persistence in a policy of silence, was an injustice to the Vice-President, since it gave him no chance to make his defence; while, at the same time, the widely-current suspicions were thereby augmented, to the injury of the Society. So to bring the whole matter to light, I with others, asked Mrs. Besant to assume the task of drafting and signing the charges.—H. S. O.]

### STATEMENT BY MR. JUDGE

Since March last, charges have been going round the world against me, to which the name of Annie Besant has been attached, without her consent as she now says, that I have been guilty of forging the names and handwritings of the Mahatmas and of misusing the said names and handwritings. The charge has also arisen that I suppressed the name of Annie Besant as mover in the matter from fear of the same. All this has been causing great trouble and working injury to all concerned, that is, to all our members. It is now time that this should be put an end to once for all if possible.

I now state as follows:

1. I left the name of Annie Besant out of my published circular by request of my friends in the T. S. then near me so as to save her and leave it to others to put her name to the charge. It now appears that if I had so put her name it would have run counter to her present statement.
2. I repeat my denial of the said rumoured charges of forging the said names and handwritings of the Mahatmas or of misusing the same.
3. I admit that I have received and delivered messages from the Mahatmas and assert their genuineness.
4. I say that I have heard and do hear from the Mahatmas, and that I am an agent of the Mahatmas; but I deny that I have ever sought to induce that belief in others and this is the first time to my knowledge that I have ever made the claim now made. I am pressed into the place where I must make it. My desire and effort have been to distract attention from such an idea as related

\*Mrs. Besant here refers to Henry B. Foulke of Philadelphia, whose claims were recited and discussed in Chapter XXIII, *THEOSOPHY* for January, 1922, pp. 81 *et seq.*

to me. But I have no desire to make the claim, which I repudiate, that I am the only channel for communication with Masters; and it is my opinion that such communication is open to any human being who, by endeavoring to serve mankind, affords the necessary conditions.

5. Whatever messages from the Mahatmas have been delivered by me as such—and they are extremely few—I now declare were and are genuine messages from the Mahatmas so far as my knowledge extends; they were obtained through me, but as to how they were obtained or produced I cannot state. But I can now again say, as I have said publicly before, and as was said by H. P. Blavatsky so often that I have always thought it common knowledge among studious Theosophists, that precipitation of words or messages is of no consequence and constitutes no proof of connection with Mahatmas; it is only phenomenal and not of the slightest value.

6. So far as methods are concerned for the reception and delivery of messages from the Masters, they are many. My own methods may disagree from the views of others, and I acknowledge their right to criticise them if they choose; but I deny the right of anyone to say that they know or can prove the non-genuineness of such messages to or through me unless they are able to see on that plane. I can only say that I have done my best to report—in the few instances when I have done it at all—correctly and truthfully such messages as I think I have received for transmission, and never to my knowledge have I tried therewith to deceive any person or persons whatever.

7. And I say that in 1893 the Master sent me a message in which he thanked me for all my work and exertions in the Theosophical field, and expressed satisfaction therewith, ending with sage advice to guard me against the failings and follies of my lower nature; that message Mrs. Besant unreservedly admits.

8. Lastly, and only because of absurd statements made and circulated, I willingly say that which I never denied, that I am a human being, full of error, liable to mistake, not infallible, but just the same as any other human being like to myself, or of the class of human beings to which I belong. And I freely, fully and sincerely forgive anyone who may be thought to have injured or tried to injure me.

WILLIAM Q. JUDGE.

Taking Mr. Judge's statement first, the student will note its terseness and its impersonality. Not once does he strike a defensive or an offensive chord. The tone is historical and dispassionate, as if he were discussing abstractions in which neither he nor anyone present could have the slightest personal concern. Although but a third the length of Mrs. Besant's statement, it will be observed that Mr. Judge gives in clearest terms all the items around which the original charges arose. He tells what the original accusations were, the coupling of Mrs. Besant's name with them, why he made no mention of her in his circular, and gives in explicit words what he has done, why he did it, and why he makes his statement. The real issue stands out clear: Did he or did he not receive and transmit "messages from the Mahatmas?" He says he did so receive and so transmit messages from Them, but declines point-blank to say how or in what manner they were transmitted to or through him, and refers to what should have been common knowledge to all Theosophists—that phenomenal accompaniments are neither proof nor disproof of the source of a message; that no one can be sure of the genuineness of a message unless he is able to see on the plane of its origin, that is to say, on the plane of causation. The whole statement might have been written by H. P. B. or by one of the Masters, for it does but repeat her and

Their replies when the same questions were raised in regard to her messages and her other phenomena. In the whole statement there can be found no word of recrimination, of recantation or evasion. He neither argues, disputes or extenuates. What he can tell he tells simply, but he maintains the reticence of the genuine initiate concerning the *modus operandi* of Occult Science: "I did not so receive it; I cannot so impart it."

Careful comparison of Mrs. Besant's statement with that of Mr. Judge will disclose the points of agreement and of contrast, both in matters of fact and in tone. On the real issue involved—whether or not Mr. Judge was in communication with the Masters and received messages from them—she makes two significant and direct admissions:

"I believe that he has often received direct messages from the Masters and from Their chelas."

"I believe that he has sometimes received messages for other people."

What, then, was the assumed offence that had led her to bring the charges against Mr. Judge? Mrs. Besant states it several times:

"The vital charge is that Mr. Judge has issued letters and messages in the script recognizable as that adopted by a Master with whom H. P. B. was closely connected, and that these letters and messages were neither written nor precipitated directly by the Master in whose writing they appear."

"I believe that he has . . . received messages . . . in one or other of the ways that I will mention in a moment, but not by direct writing by the Master nor by His direct precipitation."

"I believe that Mr. Judge wrote with his own hand, consciously or automatically I do not know, in the script adopted as that of the Master, messages which he received from the Master or from chelas."

"I know now that they were not written or precipitated by the Master, and that they were done by Mr. Judge, but I also believe that the gist of these messages was psychically received."

Mrs. Besant expresses her views on the subject very succinctly:

*"Now personally I hold that this method is illegitimate and that no one should simulate a recognized writing which is regarded as authoritative when it is authentic. And by authentic I mean directly written or precipitated by the Master Himself. If a message is consciously written it should be so stated; if automatically written, it should be so stated. At least so it seems to me."*

We have italicised the foregoing, because to our mind it is the key to the whole difficulty which beset Mrs. Besant and so many others. In the first place, it shows that despite all her subsequent claims and affirmations, Mrs. Besant had no real knowledge of *Occultism*, but depended first, last, and all the time on externalities. Had she been an *accepted* chela, even, she would have known for herself how such messages are produced, and would have been under no necessity to speculate, guess, "believe" this, that, or the other, nor would she have attached any importance whatever to script, signature, seal, what not.

Moreover, this statement of hers shows that she had labored under gross ignorance even of what had been given out both by H. P. B. and Masters years before. For, in the appendix to the 4th and *post* editions of "The Occult World" Mr. Sinnett had given a long letter direct from the Master "K. H." on this very subject of "precipitations" in connection with the "Kiddle incident," which showed the *Master Himself* "guilty" of the very "method" which Mrs. Besant holds to be "illegitimate." And in the extremely important article, "Lodges of Magic," H. P. B. in "Lucifer" for October, 1888—at the time of the public formation of the E. S. T.—goes at length into this very question. And with good reason: Olcott, Sinnett, and others had been whispering about the identical "charges" against her of "forgery" and "false messages." Like Mrs. Besant, these students had received "messages" through H. P. B. which comported with their ideas, and other "messages" which upset their preconceptions. The one they had pronounced "genuine;" the other "false." H. P. B. set out to show the absurdity of this position and her remarks should have been a standing lesson both to all thirsty aspirants for "precipitated messages" and to all neophytes in Occultism. H. P. B. wrote:

"We have been asked by a correspondent why he should not 'be free to suspect some of the so-called 'precipitated' letters as being forgeries,' giving as his reason for it that while some of them bear the stamp of (to him) undeniable genuineness, others seem from their contents and style, to be imitations. This is equivalent to saying that he has such an unerring spiritual insight as to be able to detect the false from the true, though he has never met a Master, *nor been given any key by which to test his alleged communications.* The inevitable consequence of applying his untrained judgment in such cases, would be to make him as likely as not to declare false what was genuine, and genuine what was false. Thus what *criterion* has anyone to decide between one 'precipitated' letter, or another such letter? Who except their authors, or those whom they employ as their *amanuenses* (the *chelas* and disciples), can tell? For it is hardly one out of a hundred 'occult' letters that is ever written by the hand of the Master, in whose name and on whose behalf they are sent, as the Masters have neither need nor leisure to write them; and that when a Master says, 'I wrote that letter,' it means only that every word in it was dictated by him and impressed under his direct supervision. Generally they make their *chela*, whether near or far away, write (or precipitate) them, by impressing upon his mind the ideas they wish expressed, and if necessary aiding him in the picture-printing process of precipitation. It depends entirely upon the *chelas's* state of development, how accurately the ideas may be transmitted and the *writing model imitated.* Thus the *non-adept* recipient is left in the dilemma of uncertainty, whether, if one letter is false, all may not be; for, *as far as intrinsic evidence goes, all come from the same source,* and all are brought by the same mysterious means. But there is another, and a far worse condition implied. For all that the recipient of 'occult' letters can possibly know, and on the simple grounds of probability and common honesty, *the unseen correspondent who would tolerate one single fraudulent line in his name, would wink at an unlimited repetition of the deception.*"

More and more as the student studies, connotes, compares, he will be struck by the unconscious inconsistencies in Mrs. Besant's statement. Here was a professedly devoted student of H. P. B., a pledged member of the E. S. T. who apparently, from her own statements,

had no doubt that Mr. Judge was in "direct communication with the Masters," yet who believed at the same time that he was "giving a misleading material form" to Their messages, a method which she held to be "illegitimate," so illegitimate that she felt impelled to charge him with "forgery of the handwriting of the Mahatmas," and at the same time H. P. B., whom she called her "teacher," had taught that this was the very practice of the Masters Themselves, and her own messages had been produced in identically the same way!

Moreover, Mrs. Besant proceeds to argue that "it should be generally understood . . . that letters and messages may be written or may be precipitated in any script, without thereby gaining any valid authority." In thus arguing she was but repeating what H. P. B. and Mr. Judge had been teaching for years; but if she saw this to be the fact why, in the name of all wonders, should she have attached such importance to "Mahatmas' handwritings" precipitated "in a material form" through Mr. Judge or any one else? If "the source of messages can only be decided by direct spiritual knowledge." *and if she had that knowledge* so that she knew, as she claimed, that Mr. Judge's messages themselves were genuine, why did she not *affirm their genuineness* to the doubters instead of charging Mr. Judge with "forgery?" Or if the source can only be decided "intellectually by the nature of their contents," why did she not discuss the *contents* instead of the *form* of the disputed messages? And if "each person must use his own powers and act on his own responsibility in accepting or rejecting them," what occasion or right at any time on the part of any one to charge any other with "fraud" in connection with any "messages" soever? One wonders what miraculous ideas of Masters and Their powers over "time, space and matter" possessed Mrs. Besant and others? Did they think that Masters could work *miracles* and produce or precipitate messages at great distances and through intervening matter *without an instrument* of some kind at the receiving end? Without an *amanuensis* at the far pole, to use H. P. B.'s telltale hint in the extract just given?

The lack of logical perspective, the loss of discrimination, the havoc of "pledge fever" possessing the accusers is still further shown in Mrs. Besant's statement of how she was led to bring the charges in the first place. For, she says, they came to her from "persons inspired largely by personal hatred for Mr. Judge," and from "persons inspired by hatred for the Theosophical Society and all that it represents." If this was so—and it was indubitably true—what was the natural, the logical, above all the ethical and moral course for Mrs. Besant to take—Mrs. Besant "well known in the world and the T. S. and a close friend and colleague of Mr. Judge?" Was it not to have taken up the cudgels *in defense* of her friend and brother whom she knew to be in direct communication with Masters; to have shown to all and sundry that such messages were to be judged by their "intellectual and spiritual contents" not by "handwriting," seals, and other phenomenal incidents? *To have brought charges against his slanderers instead of against their innocent victim?*

But what did she do, by her own confession—for it is no less. She “agreed to intervene privately.” That intervention consisted in her writing to Mr. Judge Jan. 11, 1894, following the Christmas, 1893, secret conference at Adyar. In this letter she told him she had the proof of his “guilt,” and demanded, as the price of her silence, that he should resign from the T. S. and the E. S., giving up his offices in both, “or the evidence which goes to prove the wrong done must be laid before a committee of the T. S.” Yet her statement says: “I agreed to intervene, privately, believing that many of the charges were false, dictated and circulated malevolently, that others were much exaggerated and were largely susceptible of explanation, and that what might remain of valid complaint might be put an end to without public controversy.” Before this letter could possibly reach Mr. Judge, his defamers, she says, broke their promise of silence. Then what does Mrs. Besant do? After consultation with Chakravarti, Olcott and Old, she wrote on February 6th her formal demand to Col. Olcott for the “investigation by a Committee.” She says that all this “placed Mr. Judge in a most unfair position, and he found my name used against him in connection with charges which he knew to be grossly exaggerated where not entirely untrue.” Undoubtedly, but by whose consent and voluntary action was this use of her name and broadcasting of scandal and calumny made possible?

As if this were not enough Mrs. Besant, according to her own statement, although she “saw that the proceedings would be directed in a spirit of animosity, and that the aim was to inflict punishment,” nevertheless, in her own words: “I offered to take on myself the onus of formulating the charges against him.”

Once Mrs. Besant’s statement and related actions are understood and weighed, the well-nigh unanswerable query arises: If the facts are as she states them how could she have done what she did?

Weighing the situation from the merely human standpoint, the evidence justifies and compels the inference that Mrs. Besant lacked the sense of ethical perception and was, by consequence, constitutionally incapable of recognizing the moral obliquity of her own conduct as portrayed by herself in her statements. Despite the countless admonitions of H. P. B., and the abundant examples with which the years were strewn, of the pitfalls and dangers which beset the path of those who “wander from the discipline enjoined,” Mrs. Besant had taken no part of the lessons home to herself. Her case was that of countless others, only a more illustrious example of those failures in Occultism of which the records are over-full. What was their snare? Again it is profitable to recur to the statements of H. P. B. In the articles of “Lodges of Magic,” quoted from above, H. P. B. gives it concisely:

“Hence, not a step in advance would be made by a group of students . . . without any guide *from the occult side* to open their eyes to the esoteric pitfalls. And where are such guides, so far, in our Society? ‘They be blind leaders of the blind,’ both falling into the ditch of vanity and self-sufficiency. The whole difficulty springs from the common tendency to draw conclusions from insufficient premises, and

play the oracle before ridding oneself of that most stupefying of all psychic anaesthetics—IGNORANCE."

A Probationer of but two years' standing at the death of H.P.B., Mrs. Besant began at once to "play the oracle," to "fall into the ditch of vanity and self-sufficiency," to "draw conclusions from insufficient premises." H. P. B. *dead* (to her), she looked to Judge as "guide from the occult side," and his strong help lifted her out of more than one "esoteric pitfall." Came the day when the plaudits of the multitude acclaimed her as an "authority." Why should she have to look to Judge for inspiration, for messages, for direction and correction? Why could she not force the doors to the unseen world on her own account? Was there not Chakravarti with his subtilities and charms, his new and wonderful "method of meditation" by which the results she craved could be procured?

That Mrs. Besant never inspected her own conduct, never rigidly applied to herself the precepts she was constantly proclaiming to others, is, again, sharply shown in the opening paragraph of her statement to the Convention. She says to the Delegates: "I pray *you* to lay aside all prejudice and feeling, to judge by Theosophical standards and not by the lower standards of the world." Suppose Mrs. Besant had taken that admonition home to herself, as the Rules of the E. S. enjoined, would there have been any "Judge case?" Would there have been any ruin of the Theosophical Society?

These things were missed by Mrs. Besant; they were missed by the students of the first generation of the Movement. Will they be missed by the students of to-day?

Certain it is, that the delegates and members assembled at the third session of the European Section on the evening of July 12, 1894, saw none of the inconsistencies, none of the lessons contained in what they were witness of. One and all rejoiced that concord, as they thought, was once more restored, harmony once more triumphant, fraternity once more regnant, and that naught remained but to go on victoriously to still greater heights. For, as the "Neutrality" pamphlet recites:

"Having heard the above statements, the following resolution was moved by Mr. Bertram Keightley, seconded by Dr. Buck, and carried *nem. con.*

"*Resolved*: that this meeting accepts with pleasure the adjustment arrived at by Annie Besant and William Q. Judge as a final settlement of matters pending hitherto between them as prosecutor and defendant, with the hope that it may be thus buried and forgotten, and—

"*Resolved*: that we will join hands with them to further the cause of genuine Brotherhood in which we all believe."

At the conclusion of the official proceedings of the third session of the European Sectional Convention which terminated with the adoption of the foregoing *Resolutions*, a spontaneous outburst of fraternal feeling animated all the delegates and visiting members of the Theosophical Society. On all sides those who had been rent by partisan emotions, those who had endeavored to remain neutral and impartial, leaders and followers alike, joined in mutual congratulations and felicitations over what seemed to be a complete restoration of unity and harmony.



As the members separated and left the hall, they were handed copies of a leaflet being distributed just outside the door. When this leaflet was read, and the names attached to it noted, more or less of uncertainty arose as to its possible import. Although its statements were such as to meet the approval of anyone, the peculiar circumstances in which it was drawn up and circulated raised at once the question of its necessity and application. Not till long afterward did Mrs. Besant and Col. Olcott admit and affirm that it was intended to apply to Mr. Judge and to leave still open the charges which all had thought to be disposed of once and for all by the London proceedings. These proceedings were, as stated, officially reported in the "Neutrality" pamphlet, whose text was also reprinted in full in the "Path", the "Theosophist", and "Lucifer". In printing the proceedings in the August, 1894, number of "Lucifer", Mrs. Besant preceded them, in her editorial notes, "On the Watch-Tower," with some comments and with the text of the leaflet spoken of, as follows:

"This number of LUCIFER contains the text of the Enquiry into the charges made against Mr. W. Q. Judge. The statement appended to it, read by myself at the evening meeting of the Convention on July 12th, gives succinctly my own position in the matter, and contains all that I need say on the past. The future lies before us, and the Society will go forward unbroken; it has surmounted imminent danger of disruption, which threatened it. Had Mr. Judge succeeded to the Presidency, according to the election of 1892, with these charges hanging over him, India would have rejected him and the Society would have been rent in twain; but in the course of these proceedings, that election has been declared null and void, and the choice of the Society of its future President remains unfettered. A further gain is the putting an end to the exaggerated attacks made on Mr. Judge, and their reduction to a definite form. Yet another is the clear reminder that the precipitation of a letter does not give it any authoritative character, and that no particular script should be accepted as evidence of the Mahatmic origin of a message. The Society will be in a healthier state for this clearing of the air, and will be in less danger from credulity and superstition, two of the deadliest foes of a true spiritual movement."

The unconscious evasion by Mrs. Besant of her direct responsibility for the questionable consequences of her own actions, as already shown in connection with her Statement before the Convention, is again illustrated in the above-quoted editorial, by simply adding the indubitable but omitted facts to her quoted words. Thus:

"the charges made against W. Q. Judge" [by myself as their responsible sponsor;]

"The Society has surmounted imminent danger of disruption which threatened it" [because of those charges, made by me and inspired by Col. Olcott, W. R. Old and G. N. Chakravarti;]

"Had Mr. Judge succeeded to the Presidency with these charges hanging over him, India would have rejected him and the Society

would have been rent in twain" [because that was the alternative offered me by Olcott, Old, Edge, Chakravarti and Wachtmeister, if I would not join them in the campaign against the good repute of Judge;]

"A further gain is the putting an end to the exaggerated attacks made on Mr. Judge" [attacks whose only validity was given them by my assuming responsibility for them;]

"Yet a further gain is the clear reminder that the precipitation of a letter does not give it any authoritative character, and that no particular script should be accepted as evidence of the Mahatmic origin of a letter" [a reminder which both H. P. B. and Mr. Judge had been repeating publicly and privately for years, but which Col. Olcott, Mr. Sinnett, myself and many others had forgotten or ignored, so that, in making these charges against Judge because of doubt whether they were "precipitated" messages and whether the script was "authentic," we had been relying on "precipitation" and "script" as "evidence," by their "authoritative character," of their "Mahatmic origin";]

"The Society will be in a healthier state from this clearing of the air" [which Col. Olcott, I, and others, befouled by bringing these charges], "and will be in less danger from credulity and superstition" [into which Col. Olcott and I, no less than many humbler members, fell in attaching "authority" and "evidence" to "precipitations" and "scripts"].

When the suppressed facts are added to Mr. Besant's editorial statement above given, they shed a penetrating and clarifying light on the second editorial immediately following, and on the leaflet mentioned, and show that once again, as so often before and since those fateful days, to no one do Mrs. Besant's homilies apply so aptly and so fatally as to herself. She proceeds:

### "TRUTH BEFORE AND IN ALL THINGS"

"The following declaration is aimed at an opinion too often finding expression among would-be Occultists of a untrained type, that what is falsehood on the material plane may in some 'Occult' way be truth on a higher plane, and that the plea of 'Occultism' excuses conduct inconsistent with a high standard of righteous living. The spread of such views would demoralize the Society, and would tend to degrade the lofty ideal of Truth and Purity which it has been the effort of every great religious teacher to uphold and enforce by example. Some of us, feeling this strongly, drew up the circular printed below, and the seven signatories represent a large body of opinion in different sections of the Theosophical Society."

If students of to-day, as then, instead of merely being content to approve these ethical formularies and to take it for granted that those who express noble sentiments are themselves inspired thereby, would rigidly examine and *apply* them, first and foremost, to themselves and those who utter them, naught but the pharisees would

have cause for complaint. Mrs. Besant and three of her co-signatories—Col. Olcott, Mr. Sinnett, and Bertram Keightley—were mainly responsible for the rupture of 1895, as they were for the events now being discussed. Four of those signers—Mrs. Besant, Col. Olcott, Mr. Sinnett, and Mr. Leadbeater—continued with the “Theosophical Society” for many years—the Society of which Mrs. Besant and Mr. Leadbeater are today the recognized and responsible heads and guides, exoterically and esoterically. With the intervening twenty-five years of history made by them, the humblest student of theosophical philosophy and events should have no difficulty in determining, beyond peradventure for himself who were and are “would-be Occultists of an untrained type”, and who throughout the long course of theosophical history have *in practice* taken the perverted path that “falsehood on the material plane may in some ‘Occult’ way be truth on a higher plane, and that the plea of ‘Occultism’ excuses conduct inconsistent with a high standard of righteous living.” The existing ferment throughout the entire world-area of Mrs. Besant’s Society proves who, now as then, then as now, have spread views which have demoralized the Society and degraded the lofty ideal of Truth and Purity.

Mrs. Besant’s second editorial, as given, was immediately followed by the text of the leaflet, which we give in full for its value to all those capable of making the application in the right quarters.

*“To Students of Occultism.*

#### “OCCULTISM AND TRUTH

*“‘There is no Religion higher than Truth.’  
(Motto of the Theosophical Society)*

“The inevitable mystery which surrounds Occultism and the Occultist has given rise in the minds of many to a strange confusion between the duty of silence and the error of untruthfulness. There are many things that the Occultist may not divulge; but equally binding is the law that he may never speak untruth. And this obligation to Truth is not confined to speech; he may never think untruth, nor act untruth. A spurious Occultism dallies with truth and falsehood, and argues that deception on the illusory physical plane is consistent with purity on the loftier planes on which the Occultist has his true life; it speaks contemptuously of ‘mere worldly morality’—a contempt that might be justified if it raised a higher standard, but which is out of place when the phrase is used to condone acts which the ‘mere worldly morality’ would disdain to practice. The doctrine that the end justifies the means has proved in the past fruitful of all evil; no means that are impure can bring about an end that is good, else were the Good Law a dream and Karma a mere delusion. From these errors flows an influence mischievous to the whole Theosophical Society, undermining the stern and rigid morality necessary as a foundation for Occultism of the Right Hand Path.

“Finding that this false view of Occultism is spreading in the Theosophical Society, we desire to place on record our profound

aversion to it, and our conviction that morality of the loftiest type must be striven after by everyone who would tread in safety the difficult ways of the Occult World. Only by rigid truthfulness in thought, speech and act on the planes on which works our waking consciousness, can the student hope to evolve the intuition which unerringly discerns between the true and the false in the super-sensuous worlds, which recognizes truth at sight and so preserves him from fatal risks in those at first confusing regions. To cloud the delicate sense of truth here, is to keep it blind there; hence every Teacher of Occultism has laid stress on truthfulness as the most necessary equipment of the would-be Disciple. To quote a weighty utterance of a wise Indian Disciple:

“‘Next in importance, or perhaps equal in value, to Devotion is TRUTH. It is simply impossible to over-estimate the efficacy of Truth in all its phases and bearings in helping the onward evolution of the human soul. We must love truth, seek truth, and live truth; and thus alone can the Divine Light which is Truth Sublime be seen by the student of Occultism. When there is the slightest leaning towards falsehood in any shape, there is shadow and ignorance and their child, pain. This leaning towards falsehood belongs to the lower personality without doubt. It is here that our interests clash, it is here the struggle for existence is in full swing, and it is therefore here that cowardice and dishonesty and fraud find any scope. The “signs and symptoms” of the operations of this lower self can never remain concealed from one who sincerely loves truth and seeks truth.’

“To understand oneself, and so escape self-deception, Truth must be practiced; thus only can be avoided the dangers of the ‘conscious and unconscious deception’ against which a MASTER warned His pupils in 1885.

“Virtue is the foundation of White Occultism; the Paramitas, six and ten, the transcendental virtues, must be mastered, and each of the Seven Portals on the Path is a virtue, which the Disciple must make his own. Out of the soil of pure morality alone can grow the sacred flower which blossoms at length into Arhatship, and those who aspire to the blooming of the flower must begin by preparing the soil.

“H. S. OLCOTT,  
 “A. P. SINNETT,  
 “ANNIE BESANT,  
 “BERTRAM KEIGHTLEY,  
 “W. WYNN WESTCOTT,  
 “E. T. STURDY,  
 “C. W. LEADBEATER.”

This circular was conspicuous for the names signed to it; still more so for those not attached to it. Neither Mr. Judge nor any other of the many prominent Theosophists from America and Europe then present in London were asked to join in the circular. In the circumstances, the names actually signed can only be construed as

being those of the principals in the cabal formed against Mr. Judge. Old's name was omitted out of prudential considerations; he was still under suspension in the E.S.T., but he was present in England during the time, was still on terms of intimate friendship with the leaders, and was in daily intercourse with them. Chakravarti was in India, but it requires no especial exercise of "occult powers" to discern that the "wise Indian Disciple" whose "weighty utterance" was included in the text of the circular was none other than he, and his share in the strategy cannot be doubted. His "messages from the Master", which inspired and sustained the tactics of the whole course of "the case against W. Q. Judge", continued the preponderant influence over Mrs. Besant until 1904. About that date she succumbed to the allurements of still another "Initiate" and his "messages" from the same "Masters"—C. W. Leadbeater—and quietly dropped Mr. Chakravarti as being "under the influence of the dark Powers."

There is an enduring moral in all this for every sincere pilgrim on the probationary Path, no less than for the thoughtful enquirer into the mysteries of the workings of human consciousness. Unless the theosophical student deliberately adopts and applies the philosophical and historical attitude in his consideration of such a complicated net-work of actions and actors as is presented in the three-fold evolution of the Theosophical Movement, he will, in his turn, fall victim to his own preconceptions and lack of discrimination, even though he be one who "sincerely loves truth and seeks truth"—to quote from the very circular under discussion. And thus only, in very truth, can be avoided the dangers of the "conscious and *unconscious* deception,"—to repeat the words of the *real Master*, whom Mrs. Besant quoted as if they applied to others only and not to herself as well.

To illustrate what is here endeavored to be considered, we may turn to the very Message\* itself from which Mrs. Besant quotes. It was "precipitated" in a letter from Tookaram Tatya in 1885 to Col. Olcott, and was addressed to the *President-Founder himself* and *all* his associates. Taking Damodar's indiscretions as a text from which to point a lesson as well as draw a moral, the MASTER said:

*"This ought to be a warning to you all. You have believed 'not wisely but too well'. To unlock the gates of the mystery you must not only lead a life of the strictest probity, but learn to discriminate truth from falsehood. You have talked a great deal about Karma but have hardly realised the true significance of that doctrine. The time is come when you must lay the foundation of that strict conduct—in the individual as well as in the collective body—which, ever wakeful, guards against conscious as well as unconscious deception."*

Philosophically, here is a "message from the Master", which anyone might approve or disapprove *on its merits*, according to his

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\*For the complete text of this message, see *Letters from the Masters of the Wisdom*, Adyar, Madras, India, 1919. The date there given—1886—is erroneous, as Damodar had left India and gone to the Masters the year before.

judgment of its moral worth, quite irrespective of its writer, the method of its transmission, or the attendant circumstances. Historically, Mrs. Besant and Col. Olcott both approved this message, believed in Masters and Their Wisdom, accepted and promulgated Their greater "message" of Theosophy, were both "probationary chelas" of these Masters. In weighing their conduct, therefore, they have to be measured by their consistency or inconsistency with the *Theosophy* and the *discipline of the School* they had made their own. Did they, or did they not, act in accord with the principles and rules by which they had bound themselves? The testimony of circumstance in connection with this "warning" which the leaflet quotes, is of value. The message was sent following the Coulomb "exposure," the desertion, by Olcott and the rest, of H.P.B., the resignation and departure of H.P.B., the S.P.R. investigations of Mr. Hodgson and his strictures on Damodar as the servile tool of H.P.B. in the perpetration of her frauds and for his trickeries, his deceptions, his plain unvarnished fraud and lying on his own account. As repeatedly indicated by the course of events and their recital in this history, Olcott and the others believed H.P.B. had been guilty, *at times*, of fraud, and that Damodar was a weakling imitator and blind worshipper of H. P. B. The anguish, the sense of the insult to the soul, the shame and humiliation of all this to a sensitive boy like Damodar, can be all too easily imagined by the most indurated. It well-nigh broke Damodar's heart; it was his "fall," indeed, and justified the Master's saying in the same message that the "poor boy . . . had to undergo the severest trials that a neophyte ever passed through, to atone for the many questionable doings in which he had over-zealously taken part, bringing disgrace upon the sacred science and its adepts."

The point is, that *that message was not addressed to Damodar* (who was speedily called by the very Masters to Their Company), but to *Col. Olcott and his associates, individually and collectively, and its moral was for them*, not Damodar, who had succeeded despite his "many questionable doings" in achieving full accepted Chelaship. How did *Col. Olcott and his associates take the warning?* As before they had believed H.P.B. and Damodar "guilty" on accusations "inspired by hatred for the Theosophical Society and for all that it represents", so, in 1894, they formed the same belief in regard to Mr. Judge, and on the same "evidence" from the same sources. It seemed never to occur to Col. Olcott that here was a sharp, a very sharp reproof and lesson, for *him* to accept and *apply to himself*. For, during the ensuing three years he was engaged in a constant struggle with H.P.B. and with Judge who supported her, in opposition to the formation of the E.S.T., as he himself exposes in his "Old Diary Leaves." What his feelings were is there plainly given by himself. Another, and still sharper, warning was given him and others, therefore, in the "message" in August, 1888. Next, during the ensuing two years, he tacitly encouraged Prof. Coues in *his* attacks on H.P.B. and Judge, and abstained from any defense of his

colleagues; finally, H.P.B. was compelled to *take away from him and his interference* the Theosophical Society in Europe. After the death of H.P.B., he began again to succumb to the old tendencies and temptations, despite all former experiences and warnings, and despite all that Judge could do to aid him, as H.P.B. had done before; finally, he passed under the cumulative sway of his own past actions and failures to heed the warnings given, to the place where he became the *active* tool, with Mrs. Besant and others of lesser repute, of "persons inspired by personal hatred of Mr. Judge and of the Theosophical Society and all that it represents."

Do we charge Mrs. Besant, Col. Olcott, or any of the lesser agents, with conscious, deliberate, premeditated, malicious intent and effort to assassinate the good name of Mr. Judge?

Far, far from it. We charge them with nothing. We recite the facts on record, a record made by themselves, and argue from the facts such conclusions as logical insight makes inevitable. We weigh those facts in the light of the teachings of Theosophy, the Rules and Instructions of the E.S.T. We have endeavored to pursue with them the identical course followed with regard to H.P.B. and Mr. Judge. That the conclusions reached are at polar antitheses in the one case and the other is due, not to differences in *teachings*, for they all professed the same teachings and the same regard for the rules of Occultism. The inevitable conclusions logically following from the facts and the philosophy show in the one case a steadily widening breach between precept and practice; in the other a steadfast adherence in every vicissitude and strain to the self-imposed standard of conduct. But this being assumed for the moment by the reader, and it being granted that Col. Olcott, Mrs. Besant, and their coadjutors in 1894-5 were *sincere* throughout, the unavoidable question confronts writer and reader alike: What is the explanation of the conduct and actions of Mrs. Besant, Col. Olcott, and the rest? We answer: In the "warning addressed to all Esotericists" in the *Preliminary Memorandum* of the E.S.T. They were the victims of *Pledge Fever*; they were not "awake and on guard" against *unconscious self-deception*; they *believed they could depart from the discipline of the School of the Masters, violate the Rules of the School*, and yet "avoid the esoteric pitfalls." In the words of the *Second Preliminary Memorandum*, they "lost their moral balance unconsciously to themselves." Mere neophytes, mere probationers of the Second Section, they posed as *Teachers of Occultism*. They "spit back in the face of their Teacher" — in the graphic words of the Master they professed to revere and obey. Instead of "wiping away the filth with which the Teacher had been defiled by the enemy", they first remained supine when the Teacher was attacked, and ended, as we shall see in the outcome, by defiling that Teacher themselves. H.P.B. knew what had been, what was, and what was to be. At the time of the Coues-Collins-Lane-New York "Sun" assaults, when her sole vigilant defender was Judge, who was also assailed as infamously and venomously as herself, she wrote warmly

of Judge, as she did so many times before and after, and called "on all those who will remain true to their pledges to do their duty . . . *when the time comes*, and especially by their American brother", who is "hated by certain persons as unjustly as I am by some unprincipled enemies who would still call themselves Theosophists."

Ecclesiastical history is filled, East and West, with the records of those *sincere* persons, prelates and laity alike, who, *not having "learned to discriminate truth from falsehood"* in men, things and methods, however facilely they intellectually grasped "the empty virtue of an abstract truth," were led, step by step, by their own *Karma* to the point where they *in all sincerity* made a mockery of the Teaching and the Teacher they professed to revere and obey—*where they saw and did evil, because that evil appeared to them good*. How else have all the religious persecutions of all time come about. How else all the false religions and the countless sects?

To continue our narrative. After his return to the United States Mr. Judge reprinted the "Occultism and Truth" circular, with this appended note, initialed by himself:

"The general propositions found in the above as to morality and the higher type of Occultism are so old and have been so widely spread, so often dwelt on in the work of the Theosophical Society, that one would hardly suppose any member was unacquainted with them; but a good thing cannot be too often repeated, and hence all must instantly concur. The circular was issued in London for distribution, and a copy having been sent to New York it is published according to the desire of the signers.  
W. Q. J."

Mr. Judge made no comments, raised no questions, voiced no complaints, ignored the inspiring motive behind the circular. He did the same with the article "T.S. Solidarity and Ideals," written by Col. Olcott as President of the Society as his contribution to the epilogue of the London Enquiry, and sent, "with fine Italian hand" to the "Path". Mr. Judge published it in full as the leading article in the October number, and let it stand upon its merits as one of the "exhibits" in the case. Col. Olcott sent copies also to "Lucifer" and the "Theosophist". It was partially reprinted in "Lucifer" *in advance* in the September number with a bracketed editorial addendum: "*This is an extract from an article which will appear in full in The Path.*" The "Theosophist" printed it in its November number with a foot-note, "From the *Path*." The circumstances require a brief extract from the article for comparison with former pronouncements of the President-Founder, no less than to complete the setting of the stage following the London Enquiry. The President-Founder says:

"The time seems to have come for me to say a word or two about the constitution and ideals of the Theosophical Society, so that they may be made perfectly plain to the thousands of new colleagues who have entered our membership within the past five years. . . .

"After the lapse of nineteen years, the small group . . . who casually met in . . . New York City, has expanded into a Society with nearly four hundred chartered Branches in the four quarters of the globe. . . .

"What is the secret of this immense development, this self-sowing of Branches in all lands?"



The President-Founder gives the answer as it appears to him: "It is the Constitution and proclaimed ideals of the Society." He speaks of the Society's aim (Objects) as calculated "to attract all good, broad-minded, philanthropic people alike." He discusses Theosophy and says:

"One reason for our too general confusion of ideas, is that we are prone to regard Theosophy as a sort of far-away sunrise that we must try to clutch, instead of seeing that it is a lamp to light our feet about the house and in our daily walks. It is worth nothing if it is but word-spinning, it is priceless if it is the best rule and ideal of life. . . . I know, what many others only suspect, that Theosophy is the informing life of all religions throughout the world. The one thing absolutely necessary, then, is to cast out as a loathsome thing every idea, every teaching which tends to sectarianize the Theosophical Society. We want no new sect, no new church, no infallible leader, no attack upon the private intellectual rights of our members. . . .

"Hypocrisy is another thing for us to purge ourselves of; there is too much of it, far too much among us. The sooner we are honest to ourselves the sooner we will be so to our neighbors. We *must* realize that the theosophical ideal of the perfect man is practically unattainable in one life. . . . Once realizing this, we become modest in self-estimate and therefore less inflated and didactic in our speech and writings. *Nothing is more disagreeable than to see a colleague, who probably has not advanced ten steps on the way up the Himalayan slope towards the level of perfection where the great adepts stand and wait, going about with an air of mystery, Burleighian nods, and polysyllabic words implying that he is our pilot-bird and we should follow him. This is humbug, and, if not the result of auto-suggestion, rank hypocrisy. We have had enough of it, and more than enough. . . .*"

After paying his respects in the sentences we have italicised to his hypothetical "colleague", whom every one understood to be Mr. Judge as he appeared to Col. Olcott, the President-Founder, after a further paragraph in the same vein, calls on all members to join in "forgetting ourselves in building up the Society." This leads him naturally from the Society to his favorite theme:

"From the office windows of Madison Avenue or Avenue Road, Adyar seems very far away, and the fact of its being the actual centre of the whole movement is sometimes apt to be forgotten. . . .

"The heart, or evolutionary centre, is Adyar, or whatever other place may have the Executive Staff in residence; just as Washington is the heart of the American Union. . . . The boast of all Americans is that the Federal Government lies like eider-down upon the States in times of tranquility, yet proves as strong as tempered steel at a great national crisis. So in the lesser degree is the federal constitution of the Theosophical Society, and in that sense have I ever tried to administer its business. We have passed through the recent crisis with ease and safety because of our Constitution, and it is due to that that we are today stronger and more united than ever before. . . ."

Thus passed, or seemed to pass, the great storm in the exoteric body, the Theosophical Society. The crisis in the Esoteric Section remains to be considered.

(To be continued)

## THE SPIRIT IN THE BODY\*

For Spirit, when invested with matter or *prakriti*, experienceth the qualities which proceed from *prakriti*; its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called Maheswara, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul.—*Bhagavad-Gita*, Chapter XIII.

**I** DROPPED you a line yesterday which doubtless you have received. If you caught the line and held it, it will be good for you. For, after all, it is not what we get but our eagerness to grow that counts; and that, when held, never loses an opportunity. Now whatever comes of the present occasion, you will have taken the right position, and the results must be in the direction of growth. If you could but have taken this position from the start, it would, of course, have been better; but now that you see it, you have a basis to work from in the future.

I know very well that what you forego must be a severe deprivation, but its very severity makes the lesson greater and stronger. So, work now as if you were alone, and always going to be alone, and taking such an attitude will bring out your strength—your reliance being on the Law, the Lodge, and your inner Self. Have no fear whatever; forget results, and let the Warrior fight in you. So will you grow into a closer union, a better realization. "Good Karma is that which is pleasing to Ishwara." It is "good" because of the attitude taken, and because it came from beyond the personality—was not striven for as such.

I do not suppose that it offers much consolation to think that we will have to avoid *making* "good Karma" as well as "bad", for generally considered, both are personal and physical, relating to the lower self. We use Karma in performing duty, but our work is evidently not that of manufacturing any special brand for our own use and pleasure; we take it as it comes, and are happy as may be under the circumstances, learning to be happy under any. So, in any case, we will resignedly say "it is a good opportunity to learn something." Yet, we would have been equally glad had it been otherwise.

Doubt is a horror; it grows and spreads quickly in the soil of the personal idea. The remedy is to go back to the time when you had the strongest sense of sureness, and then rehearse your grounds of surety; by this, doubt will be dispersed like the mists before the morning sun. You apparently know how, for having given definite expression to a form of doubt, you let the sun shine on it and it went.

"The shifting serpent of Self," is a great "murkier" of the waters of life, as you remark. Fortunately, WE are not the waters, and we can learn to swim, with the "head" high, and then it makes little difference how much the serpent "murks"; that's *his business*—not ours.

\*From the Letters of Robert Crosbie, here published for the first time.—EDITORS.

"Prakriti is said to be *that* which operates in producing cause and effect in actions."

"He who gives up the results of action, is the true renouncer."

"The true is adverse neither to the works that fail nor those which succeed."

"Let us be true renouncers."

That is the right idea, to fight it out on the line of battle no matter what comes. The worst that *can* come, is to die fighting in a righteous cause. It is also the very best that can come. So there is nothing to fear. Death never touched it at all, dead though the house of it seems.

About the meeting: I think that the explanation about the "astral" was all right. When a man sleeps, he neither knows nor cares what is going on in the world about him; yet he has his self-consciousness and is otherwise occupied than with the doings of physical bodies. At the same time, he may converse with people who may be actively engaged in bodily actions at the time and who will know nothing of the converse. The "community" is within the sleeper, as the result of waking experiences; the heavenly state is, also, the result of the best of the waking experiences; both are individual and assimilative rather than communal in the ordinary man. The astral plane is a reflection of earth and an inferno. The wise man tarries there neither during life nor after death. When a man dies, he does so to get rid of the earthly body and its connections; having had a meal of earthly conditions, he stops eating, in order to assimilate the food. If he had to "eat" *more* on the astral plane (which communal life would necessitate) the cessation of bodily activity would confer no advantage, nor opportunity for assimilation of undesirable elements acquired during physical life. Other analogies may occur to you.

The elemental kingdoms have never been fully explained, for which there must be a reason. There are seven great classes of Devas, with their seven sub-divisions, among the former being the *Kumaras* with whom man has most to do—or *vice versa*. The nature-spirits seem to be the off-shoots of the first elemental kingdoms, some passing the concrete Mineral (not becoming crystallized); others not becoming herbalized; others escape forms of watery life; still others escape forms of air life. It may be that there is a greater supply of the spirit of the lower kingdoms than opportunity for entrance, and that these become the spirits of the elements connected by nature with the four elements of earth, water, air and fire; some would have etheric forms, and some astral, their field of operation being in their respective elements. They appear to be outside the line of evolution that leads to human consciousness—in this *manvantara*—but must be necessary elements in the great scheme. H. P. B. says "There are no entities in the four lower kingdoms possessing intelligence that can communicate with men, but the elementals have instincts like animals. It is, however, possible for the Sylphs (the wickedest things in the world) to communicate, but they require

to be propitiated." Just why the Sylphs are wicked, I do not know, but think that this is the class that can alter shape at will and produce glamour where human defects permit their impersonations; they seem to court and delight in human worship. No doubt, there are several classes of them. "The heathen in his blindness bows down to wood and stone" but he, if the above be true, is better off than many who call him heathen. He is wise who sees the Self in all things and all things in the Self.

There is no memory without thought. The moment we cease to think of a desire, it is non-existent for us. Memory is the thinking of a past experience. We sometimes recall these experiences into action purposely; sometimes, they arise by association with other things thought of or experienced; but we do not need to identify ourselves with them or entertain them. The best way is to entertain and keep busy with other kinds of thought; then, there will be no room for undesirable tenants.

Well, I will let this go—best of luck and health. As ever—

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## OCCULT KNOWLEDGE\*

**O**CCULT Knowledge means knowledge which is "hidden", but it also means knowledge which is known. If it is knowledge that is known, there must be those who know it; there could be no knowledge without the knowers of it. True occult knowledge can only be obtained by those who follow the path to it. That path was set down by those Who Know; those who will may and can arrive at that knowledge. It is not a path open only to certain persons; it is open to every living human being, and limited only by the limitations we ourselves place around it through choice or through ignorance.

But there is much heard in the world to-day of what passes for "occult knowledge". Much experiment goes on under that name in various directions: we have societies for psychical research and psychological research, and there is much talk of psychic and astral "experiences" and "communications" with the dead. All these various methods of research are from below, upwards, and will never find the goal. Scientific methods, psychological methods, the methods of the Spiritualists, alike proceed from particulars to universals. Particulars are infinite, and those who follow that path will inevitably get lost in its infinite ramifications, with no real knowledge gained. The goal is to be found *from above, below*—from universals to particulars, and not the reverse.

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\* From the stenographic report of a talk by Robert Crosbie. Here published for the first time.—EDITORS.

The Path of real occult knowledge begins where all begin. It is the Path of all beings, and we need to see the reason why it is an open path for all. We find ourselves in the midst of a vast evolution, with beings of many grades still below us, lower in point of consciousness and intelligence than ourselves, and we ought to see that there must also be beings above us far greater than we are. All these beings have sprung from a common Source; all differ seemingly, yet there exists, supreme in all, the same power to perceive, to know, to learn.

Now, we have to understand the reason for the differences in beings and for our own limitations. We have, then, to seek out the beginnings of things, for everything that exists had a beginning, and, of course, everything that had a beginning will have an ending. If our beginning was with this life only, the end of this life would be our complete finish; then we would have no concern with anything else nor understanding of anything else. But there is knowledge that extends prior to this birth and beyond this life, and in that hidden knowledge we may get the clue to an understanding of, not only our own natures, but the nature of all beings everywhere.

Our first great firm basis is in the perception that all knowledge must lie in and be sustained by the common Source of which we are a part and an expression. That common Basis could not be any Being, for being means finiteness and limitation, and outside of it must still be that which is not contained. We have to go far back of all beings and creations and creatures to that Cause which lies behind all life, all consciousness, all spirit, all being. *That* is not different in any being. It is the same in all, and so there must be essential Divinity in all beings of every grade. There is one Absolute Principle which is the origin, the sustainer, the container, of all that ever was, is, or shall be. We call it a PRINCIPLE, because to name It is to define It, to limit It, to belittle It. To endeavor to give It attributes of any kind is a limitation, and we must go back of all limitations if we are to understand the Omnipresent and Immortal in us and in all things.

Our search for knowledge is usually and universally looking for something outside. We are looking for information, for instruction, in the thoughts of other men, in the ideas of other peoples, which, in this school of Occult Knowledge is not knowledge at all. The only *knowledge* we can have is that which we gain for ourselves, and within ourselves, as actual experience. External facts and information can never give us any understanding whatever of the higher, more divine parts of our nature.

There is no understanding, no explanation, of the mysteries of our own existence on the basis of a single life. We have to go beyond that, back of that, to realize what evolution means. Evolution means an unfolding from within outwards, and that is the way all beings grow—physically, intellectually, spiritually. The beings below us are unfolding; they are embryonic souls not yet arrived at the human stage of self-consciousness and self-realization, but they are

on their way to where we already are. Now, the same thing is true of all the beings above us. They have already passed through stages similar to ours. The inner part—the Enduring in every being—is illimitable, infinite, in its power of unfolding and expression, because it is the Immortal.

But you say that there was a beginning to this life. So, too, there was a beginning to this day, to this experience, to this collection of experiences, to this body. Yes; but in each and every case this beginning and those beginnings were the repetitions of other beginnings and endings—of what? Why, of experiences, of instruments, of perceptions; not of the Perceiver, the real being.

This brings us to the perception of Law; the Law of Periodicity, the Law of Cycles, which is illustrated in every department of nature. Our being here under evolution ought to show any intelligent person that no one has reached his present stage save through previous stages. That which pushes "us" on, that which is the basis of all the powers we show or express is the Spirit in us, our real Self. The Spirit of man has all the powers that any Spirit has. That Spirit is universal, not limited to any one being or class of beings. In man it is individualized and is the true Ego in each of us. As such Ego we have the direction of that inflow of universal force which we call the Spirit, and we direct that power in various ways, some of which we call good, and others we recognize as evil, for it must be understood that neither good nor evil exist of themselves, but only as the subjects or the results of action.

We have imagined that good has come to us from others and that evil has come to us from others. But as directors of the forces of Spirit, as Egos, we can see there is nothing brought to us or upon us except as we cause that operation ourselves. We have often heard it said that whatsoever a man sows, that shall he also reap, and we have perhaps believed it. But have we ever applied it in another way, that whatever we are reaping, that we must have sown?

The Law of Periodicity, of Cycles, being universal, must apply in every particular to every particular being. That is justice. If Law is not universal then this is not a universe of law, but of chance. But if it is a universe of law, then our very conditions, our possessions, our intelligence, our beliefs, everything that comes to us, comes as the result of our own thought and action. As we are reaping at any time, so we must have sown at some time. As we are sowing at any time, so we must reap at some time. Our birth, our circumstances, are reapings. Our attitude towards them, our use of them, are sowings. We are born into any body, any conditions, as the result of our past sowing—our past lives. That is justice, and it alone explains the differences between people.

We are responsible beings, and the feeling of responsibility is the first step towards selflessness. The thought that the Law is imposed upon us by any being or beings, is destroyed by the recognition that the Law is inherent in ourselves: as each one acts, that is, affects others, so is the re-action upon himself.

The differences between people, and the contradictions in ourselves, are in the fundamental ideas held; for as a man thinks, so he acts. If he thinks this is the first time he has been on earth, that it is the only time; if he believes that some being brought him here, governs him while here, is going to take care of him when he dies—if he has those ideas, he will act in accordance with them, and that will bring its inevitable reaction.

But if we see that the Spirit is behind everything, that all Law is the action of Spirit, that we are Spirit, we will have a true perception of our own natures. We will begin to think in ages, instead of the days of one short life; the basis of our actions will be those Eternal Verities that have been proven again and again by Supermen—those Beings above us who once passed through our stage, and who are now the Knowers of the Eternal. They hold this knowledge, and that which has been given out by them as Theosophy is a statement of a portion of their knowledge. It is as much as we can assimilate, or understand, or use.

So, being Spirit, and acting under the Law of our own Being, we grow to realize what the whole Universe means; that the Universe exists for no other purpose than the evolution of Soul—the embryonic souls below us, the partially developed souls here among us, and the perfectly developed souls above us; all climbing the great stair of development, of Self-evolution. No one can force us up the stair. We may go on and on and on, on the same level for myriads of lives; we may go lower; but if we are ever to make the ascent from Man to Superman, from Soul to Great Soul, we ourselves must fulfil the conditions that will enable us to do so.

Along these lines lies Occult Knowledge. There is such a knowledge, and it is far and beyond what we call reason, for reason is merely working from premises to conclusions, whereas, real knowledge is direct cognition. We do not reason about the things we *know*. We do not have to reason about all the knowledge we have attained in the past; when we are on the plane of Knowledge, we know without any reasoning whatever.

Now, this goes far deeper than most people imagine. It is possible for the human being to reach that stage where by looking at a thing he can tell the whole nature of it, from its origin, all the processes through which it has passed, all the incidental relations it may have had. That is direct cognition—Occult Knowledge, and is to be gained by the recognition and conscious use of the powers of the Inner Self. It cannot be gained by reasoning, or the inferences reached from looking at things from outside and judging from what we are able to perceive; it is gained by what we call the Intuition—the acquired knowledge of all the past. Occult Knowledge enables one to absolutely determine what is the nature and essence of anything regarded.

True and full Intuition can come to us as a steady light only through our doing away with the false ideas that we now hold and employ. So what is required is a correction of our basis of thinking.

Theosophy gives us the true basis for right thinking, and so, of course, for right action. The consistent and persistent effort to think and act from a right basis draws out a certain power in ourselves, and that power manifests, first of all, as the power of concentration—the ability to hold our mind upon a single subject or object to the exclusion absolute of every other thing.

How many of us have that power? I venture to say, not one. We have no *stability* of mind, and we must get that. But the power of concentration *cannot* be used if we imagine ourselves to be changeable, perishable beings. We think that in order to “develop” *we* must change. It is not true. We need to change our fundamental ideas, our minds, our modes of thought, our instruments. That is where the development comes. If we are ever going to learn to concentrate, we must concentrate from the basis of the steady point in us, the Perceiver, the Spirit, our real unchanging immortal Self. We cannot come to or connect with that Power in ourselves unless we realize that all life is One, that all beings like ourselves are moving on the same path. In that way we realize Universal Brotherhood in a spiritual sense: that Altruism should actuate us in every thought, word and deed.

If we consider these things we will see how far away we may be from making a beginning in the direction of Occult Knowledge. We have to make the beginning and the sooner we start the better. This is the arousal of the Spiritual Will. Will is not a thing in itself, a power in itself. The Will is consciousness in action as distinguished from consciousness inactive. As soon as we think or desire in any direction the “will” works. That Will is weak or strong according to our idea of ourselves, our thoughts, our desires, our aspirations, our considerations of our weaknesses, our limitations. If we realize that we are *Spiritual* beings and think and act in the right direction, at once the Spiritual Will begins to work, the power of Concentration is strengthened, the feeling of responsibility grows, the whole nature begins to change, to be transformed—the Great Transition is going on.

These are the Eternal Verities that we ought to grasp. We ought to grasp them first and apply them in ourselves and to ourselves, and then we will find that these things are true, because their truth is *realized*—become as evident to us as the sun in heaven.

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## HABITS

There are no good or bad habits. In themselves they are but evidence of what is going on inside. When we say this is good and that is bad, we cast a reflection on the quality of our own Soul. A change of habit is very much like the putting on of a more respectable looking coat. What we need is to change our hearts and desires; then habits will follow as naturally as dogs follow their master.



# STUDIES\*

## PARACELSUS IV

(Continued from July)

**B**RAHMAN (neuter), as the *Mysterium Magnum* of Paracelsus, is an absolute mystery to the human mind. According to the Hermetico-Kabalistic philosophy of Paracelsus, it is Yliaster—the ancestor of the just-born protyle, introduced by Mr. Crookes into Chemistry—or primordial *Proromateria*, that evolved itself out of the Cosmos.

“When creation (evolution) took place the Yliaster divided itself; it, so to say, melted and dissolved, developed out of (from within) itself the Ideos or Chaos (*Mysterium Magnum*, *Iliados*, *Limbus Major*, or *Primordial Matter*). This *Primordial Essence* is of a monistic nature, and manifests itself not only as vital activity, a spiritual force, an invisible, incomprehensible, and indescribable power, but also as a vital matter of which the substance of living beings consists. In this *Limbus* or Ideos of primordial matter, . . . the only matrix of created things is contained. It is described by the ancients as the Chaos . . . out of which the *Macrocosmos*, and afterwards, by division and evolution in *Mysteria Speciala*, each separate being came into existence. All things and all elementary substances were contained in it *in potentia* but not *in actu*.” This makes the translator, Dr. F. Hartmann, justly observe that “it seems that Paracelsus anticipated the modern discovery of the ‘potency of matter’ three hundred years ago.”

The *Magnus Limbus*, then, or Yliaster, of Paracelsus is simply our old friend “Father-Mother” *within*, before it appeared in Space. It is the Universal Matrix of Kosmos, personified in the dual character of *Macrocosm* and *Microcosm*, or the Universe and our Globe, by *Aditi-Prakriti*, spiritual and physical Nature. For we find it explained in Paracelsus that: “The *Magnus Limbus* is the nursery out of which all creatures have grown, in the same sense as a tree may grow out of a small seed; with the difference, however, that the great *Limbus* takes its origin from the Word of God, while the *Limbus minor*, (the terrestrial seed or sperm) takes it from the earth. The great *Limbus* is the seed out of which all beings have come, and the little *Limbus* is each ultimate being that reproduces its form, and that has itself been produced by the great. The little *Limbus* possesses all the qualifications of the great one, in the same sense as a son has the organization similar to that of his father . . . As . . . Yliaster dissolved, Ares, the dividing, differentiating, and individualizing power (*Fohat*, another old friend) . . . began to act.

“All production took place in consequence of separation. There were produced out of the Ideos the elements of Fire, Water, Air, and Earth, whose birth, however, did not take place in a material mode, or by simple separation, but spiritually and dynamically (not even

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\* Collated from *Isis Unveiled* and *The Secret Doctrine*.

by complex combinations,—*e. g.*, mechanical mixture as opposed to chemical combination), just as fire may come out of a pebble, or a tree out of a seed, although there is originally no fire in the pebble nor a tree in the seed. 'Spirit is living, and Life is Spirit, and Life and Spirit (Prakriti, Purusha?) produce all things, but they are essentially one and not two.' The elements, too, have each one its Yliaster, because all the activity of matter in every form is only an effluvium of the 'same fountain. But as from the seed grow the roots with their fibres, afterwards the stalk with its branches and leaves, and lastly the flowers and seeds; likewise all beings were born from the elements, and consist of elementary substances out of which other forms may come into existence, bearing the characteristic of their parents. The elements as the mothers of all creatures *are of an invisible, spiritual nature, and have souls*. They all spring from the Mysterium Magnum."

Or, as in the philosophy of Paracelsus: "Everything is the product of one universal creative effort . . . There is nothing *dead* in Nature. Everything is organic and living, and therefore the whole world appears to be a living organism." One thing is certain in this: the knowledge of these primary causes and of the ultimate essence of every Element, of its Lives, their functions, properties, and conditions of change—constitutes the basis of MAGIC. Paracelsus was, perhaps, the only Occultist in Europe during the latter centuries of the Christian era who was versed in this mystery. Had not a criminal hand put an end to his life years before the time allotted him by Nature physiological Magic would have fewer secrets for the civilized world than it now has.

In the works of Paracelsus, Van Helmont, Philalethes, Pantatem, Tachenius, and even Boyle, "the great characteristic of the alkahest" to dissolve and change all sublunary bodies, "*water alone accepted*," is explicitly stated. And is it possible to believe that Van Helmont, whose private character was unimpeachable and whose great learning was universally recognized, should most solemnly declare himself possessed of a secret were it but a vain boast?

Let us compare the views of Professor Crookes, so eminent in modern chemistry, with some sentences written in plain and good, albeit old English from the translations of Van Helmont and Paracelsus. We learn from their own admissions that the alkahest induces the following changes: "(1) The alkahest never destroys the *seminal virtues* of the bodies thereby dissolved; for instance, gold, by its action, is reduced to a *salt* of gold,—antimony to a *salt of antimony*, etc., of the same seminal virtues or characters with the original concrete. (2) The *subject exposed* to its operation is converted into its three principles, salt, sulphur, and mercury, and afterwards into salt alone, which then becomes volatile, and at length is turned into clear water. (3) Whatever it dissolves may be rendered volatile by a sand-heat; and if, after volatilizing the solvent, it be distilled therefrom, the body is left pure, insipid water, but always *equal in quantity to its original self*."

Further we find Van Helmont, the elder, saying of this salt that it will dissolve the most untractable bodies into substances of the same seminal virtues, "equal in weight to the matter dissolved;" and he adds, "This salt, by being several times cohobated (with Paracelsus, *sal circulatum*) loses all its fixedness, and at length becomes an insipid water, *equal in quantity* to the salt it was made from." ("De Secretis Adeptorum". Werdenfelt: Philalethes: Van Helmont: Paracelsus.)

The objection that might be made by Professor Crookes on behalf of modern science to the hermetic expressions would equally apply to the Egyptian hieratic writings—they hide that which was meant to be concealed. If he would profit by the labors of the past he must employ the cryptographer, and not the satirist. Paracelsus, like the rest, exhausted his ingenuity in transpositions of letters and abbreviations of words and sentences. For example, when he wrote *sutratur* he meant tartar, and *mutrin* meant nitrum, and so on. There was no end to the pretended explanations of the meaning of the alkahest. Some imagined that it was an alkaline of salt of tartar salatilized; others that it meant *algeist*, a German word which means all-spirit, or spiritous. Paracelsus usually termed salt "the centre of water wherein metals ought to die." This gave rise to the most absurd suppositions, and some persons—such as Glauber—thought that the alkahest was the spirit of salt.

It requires no little hardihood to assert that Paracelsus and his colleagues were ignorant of the natures of elementary and compound substances; they may not be called by the same names as are now in fashion, but that they were known is proved by the results attained. What matters it by what name the gas given off when iron is dissolved in sulphuric acid was called by Paracelsus, since he is recognized, even by our standard authorities, as the discoverer of *hydrogen*? His merit is the same. Paracelsus and Van Helmont knew the properties of water as a solvent as well as modern chemists, and what is more, made no concealment of the fact; which shows that this was not *their* universal solvent.

Alchemists claim that the primordial or pre-adamic Earth, when reduced to its first substance, is in its *second* stage of transformation like clear Water, the first being the Alkahest proper. This primordial substance is said to contain within itself the essence of all that goes to make up man; it contains not only all the elements of his physical being, but even the "breath of life" in a latent state, ready to be awakened. This it derives from the incubation of the "Spirit of God" upon the face of the Waters—Chaos. In fact this substance is Chaos itself. From this it was that Paracelsus claimed to be able to make his Homunculi; and this is why Thales, the great natural philosopher, maintained that Water was the principle of all things in nature.

Is it the Van Helmonts, the Khunraths, the Paracelsuses and Agrippas, from Roger Bacon down to St. Germain who were all blind enthusiasts, hysteriacs, or cheats, or is it the handful of modern sceptics—the "leaders of thought"—who are struck with the cecity of negation? The latter is the case, we opine.

# ON THE LOOKOUT

## WHY MUSIC HATH CHARMS

In an Oxford University lecture it was stated as probable that the auditory nerves have more extensive connections than any others of the body. Researches indicate that practically every function of the body is affected by music.

Theosophy said in 1888:

"We say and maintain, that SOUND . . . is a tremendous Occult power; that it is a stupendous force. . . Sound may be produced of such a nature that a dying man . . . would be revived and filled with new energy and vigour." (S.D., I, 555.)

H.P.B. stated that as one *thrice saved from death* by that power, she should know something about it. In many other matters, the nature of influenza, for instance, the hints she gave would be invaluable to the mere physical welfare of humanity, should there be found physiologists able to divest themselves sufficiently of prejudice to study in earnest; almost as invaluable to physical welfare as her ethics have proven to the mental and moral welfare of those who have tried them in earnest.

## ALWAYS WITH US

"The poor ye have always with you." Examples of the wearers of spiritual rags and tatters referred to by Jesus, are to be found in the cult of gland worshippers, Drs. Berman, Crile, and Tridon, among others.

According to these, every mental condition, from heroism to cowardice, from asceticism to perversion, is the result of some glandular secretion or other.

We are quite willing to grant that the body and brain mind have to meet certain physical conditions before mental and moral characteristics are manifestable on the physical plane. *But what causes the secretions?* Everyone knows that a habitual coward may under certain purely mental stimuli rise to great heights. Now, as these scientists show, for heroism to manifest itself in such a case, certain secretions must increase. Why the increase?

If we have on one hand a life long inhibition removed by artificial increase of secretions, or traced to the lack thereof, and on the other, these secretions increased by, as said, purely mental stimuli, then we have in one case mental results traceable to physical causes, and on the other, physical results traceable to mental causes, and in their turn making possible the manifestation of mental actions of a different category. Two classes of phenomena requiring different kinds of explanations, and one of them, insofar as the above gentlemen are concerned, quite unexplained.

If an explanation can be evolved which will tie these into a coherent whole, and explain on one single hypothesis both sets, then, according to every principle of both science and philosophy, the latter is more likely to be true. Here it is, literally older than the hills:

Two minds in the human being—an immortal one, built up by the experiences of hundreds of incarnations; a temporary one, a *reflection* of the former, and its tool, useful only for the events of this life and for the passing on of experience to the immortal Master, with its possibilities determined by the extent to which the Higher Mind (Buddhi-Manas) is able to master and control the general life of the body, and the extent of that mastery and control determined in turn by the course of action taken in previous lives by the Immortal Individual through its then instruments.

Thus, for the habitual coward, an inhibition caused by wrong courses in other lives, shutting off the Individual from proper control of its instruments; for the occasional heroism of the same man, an appeal strong enough to break

through the crust and arouse some of the ancient power, which in turn influences the smaller, but still conscious lives forming the brain and body, to the action which shall release the better possibilities of the reflected mind.

In the case where inhibitions are removed by medical treatment, the individual has exhausted the results of the old actions, thereby allowing the operation of "subconscious" action, which brings him into the presence of the one who can give the necessary relief; this picking up of the old ties being possible because of the essential and unbreakable *unity* as well as practical omniscience of all the Immortal Individualities.

Is it not easy to see that this not only explains all these phenomena, but all actions done, or effects suffered by human beings in the world of works? If some are unable to see this, then *their* inhibition is likewise explained on the same grounds; materialistic courses pursued, of old as of today, by the Individual through his imperfect instruments; materialistic courses made possible by, and only by, lack of perception of that essential UNITY.

### SPECULATIONS VERSUS KNOWLEDGE

These same glandular experimenters have discovered, or rather *rediscovered* a very important fact: the tremendous influence of harmony and sound in general on the physical organism; this, according to them, because sounds influence the glands. "Music that we call 'sad' is sad because it depresses the activity of the pituitary." We *had* thought, from our own experience and that of others, that music was sometimes sad because of the recollections connected with certain tunes; presumably according to this reasoning, the death of a loved one depresses the pituitary gland, and therefore makes us sad; or else there are different kinds of sadness altogether. It would seem also evident that there are different kinds of pituitary glands, having different ways of acting; since "jazz" music, for instance, seems to elevate greatly the pituitary gland of some people, while on the part of others it depresses it not only to the point of sadness, but of desperation, and even homicidal desires directed toward the "musicians." Will the gentlemen kindly rise and explain?

H. P. Blavatsky, however, rather anticipated these glandular musicians, saying that by music properly applied one might be practically raised from the dead.

Which gives rise to the idea that it might be well to investigate who those were who knew these secrets of music in 1877, and *why* they considered H.P.B. important enough to take this trouble with.

### MUSIC STIMULATES GROWTH

She also said in 1877, in "Isis Unveiled," that music, properly applied, has the effect of tremendously stimulating plant growth. Those interested will do well to bear this in mind, as it will be verified some day, like the rest of her doctrines and prophecies.

The question for us is whether enough of these will be verified before the necessity of certain warnings by her, in regard to the *abuse* of these powers, is also made manifest. We *had* all these powers, and more still undiscovered, but for which Dr. Carrington and others are recklessly hunting. We had them when we ourselves lived in the old Atlantean civilization, which we destroyed by their misuse, as we will surely destroy this one if the true philosophy of life, Theosophy, does not succeed in permeating the mind of the race in time. The powers of music, or of anything else, used as we have used everything discovered by us heretofore, blindly and selfishly, without thinking first of all of the common good, will take us, not to an earthly paradise, but to its opposite. This is not rhetoric, poetry or sentiment, but cold hard *fact*, as well substantiated as any accepted fact in the world today. If so, why not generally accepted? Why were the circulation of the blood, the heliocentric system, atomism, and other things—known to the Orient thousands of years ago—resisted and denied to the last gasp by the West? Merely the ignorance, pride, prejudice, and selfishness of barbarian races equipped by circumstance with all the deadly machinery of civilization.

## PAST INCARNATIONS

References to reincarnation appearing in the press are mostly interesting as indices of the spread of the idea; their intrinsic value is usually strictly minus. Now and then, however, some one, instead of thinking he thinks on the subject, does think.

Henry C. Warnack says:

"Ever hear of a man who could remember when he was a slave, a blacksmith, a maker of bricks or a public charge? Ever hear of a woman who remembered living and dying as an ordinary housewife, spinster, or servant? . . . Never in all the wide realm of being . . . is it not remarkable, with the universe crammed full of common people, that only the famous remember anything about themselves?

"Of course, the whole worth of the idea to those who think they know and to those who know they do not is simply the open privilege to all persons of inviting the appearance in themselves of the qualities that were dominant in every ideal. . . .

"If the past has any value for you, then you already have it; and if it did not have, you would best do some tall hustling in order to make the present count. Your bank will not know you because you think you were Croesus. It is interested solely in Bill Smith and Tom Jones as going concerns with credit that is backed by the goods."

Mr. Warnack's remarks are recommended to the nine Cleopatras and fifteen Joans of Arc, the six Napoleons and the eight Caesars at present extant in an overcrowded world; also to those who spend time in looking for the "affinities," male or female, of past lives; said affinities, apparently to be recognized in all cases chiefly by their surpassing charm or nobility—or by the possession of helpmeets "who do not understand."

## PROGRESS

In the same number of the Los Angeles Times, containing Mr. Warnack's article, is an editorial on the airplane, composed of one paragraph on accidents, two on the non-appearance of any really useful purpose for the machine, two on its failure to be a successful commerce character, and four on its record and prospects as an instrument of warfare. The editorial is essentially fair and tells the truth, and the proportion of paragraphs shows precisely the importance of the various fields of usefulness which the average invention finds in the "civilized" world; but we look for no ceasing of the fatuousness written by the ream in *re* the wonderful "progress" of the human race, every time some inventor places on the market a new invention, whether its usefulness is confined entirely to murder or not. And most of them, even where harmless in that respect, merely add another unnecessary necessity to ride upon the weary shoulders of a population too overburdened with the care of, and slavery to machinery, to be able to think even occasionally over the problem of why it is here, and whether or not it is fulfilling its purpose of existence.

We recollect the anecdote of the boastful American and the Chinese Mandarin, upon the American retailing with great gusto how he once made a journey from Los Angeles to San Francisco in ten hours; the Mandarin inquired: "And what did you do when you got there?" But the man of "progress" could not remember.

We are rushing madly from an unknown origin to an unknown destination, trying to shorten the journey by embracing every feverish and unhealthy excitement we find in our path; but few of these speed-mad travelers have any idea of what they will do when they get there. So long as the travel is rapid, it's the thing; direction and destination mean nothing.

The chief difficulty, perhaps, is that the public mind has, between bigotry and materialism, been hypnotized into the idea that the origin and destination *cannot* be known; but as every student of Blavatsky and Judge knows, every argument in favor of the unknowableness of these things, is equally valid in favor of a philosophy altogether different. No one knows whether or not the ultimate reason for the universe can or cannot be known; but it is mere

paralysis of thought which leads to the idea that it is only in the final explanation of all things that we find the reasons for human miseries and inequalities, the reasons for his complex organization, and the duties therewith connected. Why not at least *try* to find out?

## BIGOTRY AND THE BIBLE

Mr. Lewis is indignant because he was not allowed to use a high school building for a lecture showing that the Bible has retarded civilization. We admire Mr. Lewis' perception of the truth and his courage in trying to promulgate it, but not his judgment in expecting to be allowed to teach it in a high school. That is not what high schools are for.

Arthur Brisbane, chief aide to Mr. Hearst, comments:

"Mr. Lewis says the human intellect developed in Greece and Rome . . . and went backward during the middle or "dark" ages. The backward movement . . . was due to the fact that barbarians came down from the north . . . stamped out knowledge. Christian teaching gradually civilized them (since when?) and did more for education than any pagan religion had done." As, for instance, when Galileo was forced by the threat of the stake to recant his astronomical discoveries, which had been well known in "pagan" Greece and Rome? We do not know whether Mr. Brisbane's statement is due to abysmal ignorance or a pandering to his Christian readers. The historical facts, however, are that, first, Christianity, lock, stock, and barrel, even to the name "Jesus Christ," is a miscellany of cribbings from the pagan symbolologies; second, that it is the most inferior form of belief ever adopted by any great population, from the standpoint of morals, reason, and practical results in human welfare. But why argue? Every one knows that no pagan religion has produced a Brisbane or a Hearst.

In the same column Mr. Brisbane remarks:

"Drunkenness doesn't bother the Japanese. . . .

"In Japan nobody is cruel to children. . . .

"Unfortunately you cannot say the same of the United States."

## SUPERIOR OR INFERIOR?

It is plainly evident that if the pagan religion of Japan is inferior to ours, then the Japanese have proven themselves a superior race by virtue of having risen to superior heights from an inferior eminence; similar instances can be multiplied by the hundred, no Asiatic population boasting of our quota of crime and brutality. Mr. Brisbane is not the first to tear his raiment on the horns of this dilemma.

We are not essentially an inferior race, in spite of statistics; and once we realize just how inferior our conduct really is, we may search for the key to it in the wrong ideas held, and thereby put ourselves on the way to a true reform and a true moral leadership of the world. But that realization will not come until the incubus of the Cross is lifted from the land, and the foul brood of birds clustering in its deadly shade driven to the pit whence it came.

## THE DUALITY OF THE MIND

Mr. Winston Churchill, after "three years study of immortality", (whatever that may mean,) comes to the conclusion that man's entire welfare depends upon the recognition of two minds in every man, whose characteristics he describes thus:

"The first mind . . . is primitive and provokes emotions to gratify the selfish senses. The second is creative and seeks to do that which is for the common good.

"Only by subordinating the primitive—and allowing it merely to regulate the body—and exalting the creative is peace and life to be gained."

## WHERE DID HE GET IT?

If Mr. Churchill worked this out independently, our hats are off to him. If he cribbed it from Theosophy, he will not be the first nor yet the last to profit by the unacknowledged bounty of H. P. B. In any case, he has come far since "The Inside of the Cup;" and we only hope that he will secure as much publicity for this "novel idea" as he did for that somewhat weak-chinned piece of parlor iconoclasm.

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## EDITORIAL NOTICE

With the beginning of Volume XI (November, 1922), this magazine will be enlarged to 48 pages, minimum, of text, and the subscription price will be changed to \$3.00 per annum, or 35 cents for single copies. All subscriptions expiring during the months of August, September, and October, 1922, will be renewable for one year at the old rate, \$2.00 per annum. The support accorded the magazine in the past, the requirements of the existing state of the Theosophical Movement, make this increase in contents advisable, while economic conditions render compulsory such an increase in the subscription rate as shall enable us to carry on the publication of THEOSOPHY without a prohibitive loss. The enlarged size of the magazine will permit a wider and more comprehensive treatment of the great subjects of The Theosophical Movement, The Brotherhood of Humanity, The Study of Occult Science and Philosophy, and Aryan Literature, than has hitherto been possible. There will be no change in the basis or policy of the magazine—"independent devotion to the Cause of THEOSOPHY, without professing attachment to any theosophical organization." From November 1, 1922, however, it will be published and edited by THE THEOSOPHY COMPANY, composed of the present Editors, who have been intimately connected with the magazine since its inception, and others imbued with the spirit of devotion to MASTERS, Their MESSAGE, and Their MESSENGER.

Intending subscribers, contributors, and correspondents should, therefore, from November 1, 1922, address all communications to The Theosophy Company.

EDITORS THEOSOPHY.



RECEIVED  
SEP 16 1922

# THEOSOPHY

A MAGAZINE DEVOTED TO

THE  
THEOSOPHICAL  
MOVEMENT  
  
THE BROTHERHOOD OF  
HUMANITY



THE  
STUDY OF OCCULT  
SCIENCE AND  
PHILOSOPHY, AND ARYAN  
LITERATURE

Vol. X

SEPTEMBER, 1922

No. 11

*"Out of the turmoil and the strife of an apparently untamed life may arise one who is a warrior for Truth."*  
—WILLIAM Q. JUDGE.

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THE UNITED LODGE of THEOSOPHISTS  
LOS ANGELES, CALIFORNIA

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# Theosophy

BRINTON JONES, *Business Agent*

**A** MONTHLY magazine devoted to the promulgation of Theosophy as it was given by those who brought it.

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THEOSOPHY

504 Metropolitan Building, Los Angeles, California.



The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



SEP 16 1922

A U M

The body may wear the ascetic's garb, the heart be immersed in worldly thoughts; the body may wear a worldly guise, the heart mount high to things celestial.—*Fo-sho-hing-tsan-king*, vv. 1290, 1.

Let not one who is asked for his pardon withhold it.—*Mahvagga*, k. 1, c. 27.

# THEOSOPHY

Vol. X

SEPTEMBER, 1922

No. 11

*No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

## AN IMPORTANT STATEMENT

ALL congregations of people who love Brotherhood are parts of the great whole denominated The Theosophical Movement, which began far back in the night of Time and has since been moving through many and various peoples, places and environments. That grand work does not depend upon forms, ceremonies, particular persons or set organizations, but depends upon the similarity of work and aspiration of those in the world who are working for it.

Certainly the fundamental truths above expressed underlay and inspired the formation of the Parent Theosophical Society of our times at New York City, U. S. A., in 1875, for it invited the goodwill and welcomed the association of all men, irrespective of race, creed, caste, or color. Its primary Object was *true* fraternity—*fraternity* which recognizes that beneath and behind all dissensions and differences of opinion all men everywhere are searching, however blindly or however misled, for Truth. And as it recognized that the prime obstacles to fraternity are those very distinctions which it avowed its determination to disregard, it chose as its enduring motto, "There is no religion higher than Truth."

Only on the basis of true religion can Brotherhood be *realized*. Hence the Second Object invited the Fellows to prosecute the search for Truth by *comparing* the various religions and philosophies, in the endeavor to find the *vital principles common to them all*. The great Founders of the Theosophical Society knew that all the religions, philosophies, sciences, schools and sects sprang originally from one common source—the WISDOM-RELIGION. They knew that if men could be persuaded to examine in the same spirit not only the "foundations of their faith" but also the foundations of other men's faith, emulation would replace rivalry and lead to the study of the nature of the Soul, for the nurture of which all religions and philosophies are supposed to exist.

Then, just as the First object led naturally to the Second, so the Second would lead naturally to the Third great Object of the Parent Society: the investigation of those unexplained Laws of Nature, and the psychical (or Soul) powers in Man, which neither modern religion, modern philosophy nor modern science does more than admit or deny, in whole or in part. This Third object, prosecuted in due harmony and accord with the other proclaimed purposes of the Society would surely lead among its members to the formation of that *nucleus* of Universal Brotherhood which it was the Object of the Masters of the Wisdom-Religion to establish among men as it exists among Them. Such a Nucleus, once formed, would be and become literally the spiritual germ which would fertilize the mind of the race with the right and logical explanations on the subject of the problems of the great dual principles—right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism—Soul qualities, whose respective development are the source of all bondage as of all enfranchisement.

Within less than fourteen years after its formation the Theosophical Society had achieved a world-wide success and fame, so far as membership and influence constitute power. It had accomplished great, one may almost say, stupendous results on the utilitarian plane. But viewed in the light of its proclaimed Objects, it had proved a dead failure; as a "Universal Brotherhood," or even as a *soi-disant* "fraternity," one among many whose pretensions are great but whose names are simply masks, it had become a mere *sham*. Therefore, in 1888, H. P. Blavatsky, to whose inspiration its foundation was due, made a heroic effort to restore the Society to its original purposes by the formation from its ranks of the Esoteric Section, entirely distinct from the exoteric organization. By this means the Society as a whole was, during the remainder of her life, kept within measurable hail of its great Objects. After her death the quasi-suppressed evils began once more to prey upon the spiritual vitality which alone justified either the name or the existence of the Theosophical Society. William Q. Judge, colleague and co-worker from the beginning with H. P. B., then strove as she had done before him, to keep intact before the membership the real aims of the Society. Failing in this larger task, he yet succeeded in reincarnating the Spirit and Soul of the Movement in the Theosophical Society in America. He died in 1896, and worldly elements devoured the spiritual substance of the work inaugurated in 1875. Since the death of H. P. B. and Mr. Judge the process of segmentation—sure mark of dissolution—has gone on, paralleling the history of every great Theosophical effort in former ages, till now sects and societies, great and small, struggle for predominance and survival, while the great Objects of the Theosophical Movement of all time are corrupted or lost sight of.

Among all the societies using the name Theosophical, that one presided over exoterically till his death by Col. Olcott, and since then ruled within and without by Mrs. Annie Besant, has, under her

genius for leadership and command, far outstripped the rest. Hers is the only theosophical organization that can be called international in scope; its membership probably exceeds ten-fold all others combined; it has organized sections in every quarter of the globe; its subsidiary activities and proselyting zeal go on ever *crescendo*, so that each year witnesses an augmentation of its numbers and claim upon the world at large to be regarded as the embodiment of the Theosophical Movement. Few, we fancy, even among theosophical students, have studied its career carefully enough to note that the average life of its members is less than seven years,—that is to say, that the lapses and withdrawals in a given seven years are more than the membership maximum at any time during the same period. Fewer still, we think, have pondered the significance of this portentous fact—sign manual, written by itself, of spiritual failure.

The cause of this spiritual failure? It has not been true to the original impulse; it has abandoned the lines laid down at the beginning; it has departed from its vital Objects. Its name is now simply a mask; it has become—a *sham*. Clearly as this is indicated by the quality and percentage of its losses, it is even more markedly evidenced by the character and tendencies of its literature and practices. That literature and those practices—the only true signs of “apostolic succession”—prove beyond question or argument that Mrs. Besant’s Society has in a scant quarter century so corrupted the original aims and teachings of Theosophy that, like the Christian churches, it promulgates and glorifies the very antithesis of the message and example of the Founder. It is leading hundreds in every land into the abysmal depths of *mediumship and abnormal psychism*. Its Official Head, esoteric and exoteric, together with her chief colleague, has made of this once *theosophical* society a breeding-ground for sacerdotalism, for priestly authority, for impure teachings and still more impure practices—all in the name of the MASTERS of Theosophy.

And now all these facts and their significance are attested by an important statement issued under date of July 18, 1922, by Mr. B. P. Wadia, for nearly twenty years one of the most active and devoted members of Mrs. Besant’s Society. Mr. Wadia has been for more than half that period at the headquarters of the Society at Adyar, Madras, India, and during the rest of the time has traveled far and wide—in India, in Britain, on the Continent, in Canada, and in the United States.

Mr. Wadia’s statement is of such momentous import that it should be read, studied, and meditated on, by every earnest man and woman interested in Theosophy and the Theosophical Movement of our time.\* His experiences, his observations, his conclusions, are set forth in three Letters. The first is addressed to the President and General Council of Mrs. Besant’s Society, resigning his membership in the General Council, as he had earlier resigned all his important positions of trust and responsibility in the numerous activ-

\*Mr. Wadia’s Statement, in pamphlet form, may be obtained on request to him at 504 Metropolitan Building, Los Angeles, California. We suggest the propriety of enclosing postage (4 cents in stamps).—Editors.

ities centered at Adyar, the Headquarters of the Society. A second Letter conveys to the General Secretary of the Indian Section Mr. Wadia's resignation from the Section and from the Society. His third communication is addressed to all Theosophists as well as to the members of Mrs. Besant's Society. In this third Letter Mr. Wadia deals in detail with the conditions which have destroyed the spiritual vitality of the Society, the causes of those conditions, and gives the course now taken by him in order to be able to continue working for the Cause of Theosophy, unhampered by affiliation with an *anti*-Theosophical Society. We quote from his Statement:

"The small band of students who have gathered round the old flag and who have erected their Home of Service are known as the United Lodge of Theosophists. . . With these friends I will render such service as I am capable of to the Cause of Theosophy, by adopting the only true method of earnestly studying and honestly proclaiming the Message of the Great Ones given in the last quarter of the Nineteenth Century. The assimilation and promulgation of this message is the task of our humanity which will take us to the promised year—1975."

So, then, we welcome Mr. Wadia to our Association, as one who is in accord with our declared purposes, and whose valuable services will assist all true work and all true workers to better hold "the lines laid down," while quickening the spiritual impulse of the Message given. We can see only good to accrue from his sincere and courageous Statement. It rings true to the original note sounded by H. P. Blavatsky and William Q. Judge. Its tenor is dispassionate and impersonal; far-removed from the dogmatic, the querulous or the condemnatory. It is a worthy example of *theosophical* dignity and strength. We feel the assurance that this Statement will rejoice, reinvigorate and hearten all students of the teachings and example of H. P. B. and W. Q. J. We believe that Mr. Wadia's brave declaration of principles and their straightforward application in his own conduct will give direction and impetus to hundreds of members of Mrs. Besant's and other societies to place loyalty to THEOSOPHY higher than any allegiance to organization. Moreover, we believe that his Statement will have a wholesome effect upon all who may still choose to remain in Mrs. Besant's Society and similar bodies, for it can but provoke *thought*; in which case it will even have a tempering and modifying influence on the assumptions and arrogance of present day leaders and officials in the various societies. For these arrogant and extravagant assumptions have their basis, not as many suppose, in claims to occult knowledge, powers and preferment by pretended "initiates," but in the *acceptance* of those claims by the unthinking, who have too long been content to adopt a ready-made program and to have their thinking done by proxy. Once claims, teachings, messages, are examined on their *merits* and not on the *ipse dixit* of anyone soever, *pseudo*-Theosophy will die a speedy and a natural death—for its food is *followers*, not *Students*.

# THE THEOSOPHICAL MOVEMENT\*

## CHAPTER XXXI

APPARENT calm having been restored to the exoteric body of the Theosophical Society by the proceedings and results of the London enquiry, as narrated, remained the far more difficult problem of a corresponding readjustment in the affairs of the Esoteric School of which Mrs. Besant and Mr. Judge had been, since the death of H. P. B., the co-Heads.

The London proceedings had demonstrated for the moment to the satisfaction of all one thing, at least, and that was that "occult" phenomena, genuine or spurious, mediumistic or adept, formed no part of the business of the Theosophical Society, either under its proclaimed Objects or under its Constitution, Rules and by-laws. This had been the one point insisted on by H. P. Blavatsky throughout her lifetime, and no less insistently pressed by Mr. Judge after her death. The great wrong and evils inflicted by the bringing of the charges had thus been, to that extent, turned to good, and the attention of all members, high and low, once more directed to the consideration and practice of the ethical, philosophical and scientific basis and objects of the Society. A corollary resultant benefit was the practical realization for the time being that occult phenomena cannot, in the present state of human evolution, be *proved*, from the evidences available to the reasoning mind; proved, we mean, in the same sense and to the same extent that physical phenomena can be proved to the satisfaction of an impartial judge and jury in a court of law. In legal affairs the trial of a disputed issue, actual or moot, presupposes an accepted code of principles, laws and processes, for the determination of the facts, their causation, bearings, and the resultant decree of judgment—accepted by and acceptable to all parties to the issue, regardless of whether the ensuing decision be for the plaintiff or the defendant. Manifestly no such code exists in the world for the determination of metaphysical cases at issue, and no more did nor does it exist, even among *believers* in the "occult."

The "Judge case," and all similar cases, before and since, including the very status of H. P. Blavatsky, and the existence and status of her *Mahatmas* Themselves, has, before the bar of public and learned opinion, no locus whatever, using that word in its exact, mathematical sense. And certainly among Theosophists, however assured their *faith* in the reality of "the occult world and its inhabitants," the whole question of occult phenomena has been from the beginning, and still remains, *sub judice*, whether as to their principles, laws and processes, or their actuality. They pertain, in their causal and effectual, no less than in their practical, visible aspects, exclusively to the domain of the unknown First and Second Sections of the Theosophical Movement—that is to say, to the Masters,

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\*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—Editors.

Adepts and Chelas of Occultism.\* As shown by the repeated statements of the *Mahatmas* Themselves, no less than by the repeated statements of H. P. B. and Mr. Judge, *mediumistic* phenomena are one thing, the phenomena of *Occultism* quite another matter altogether, and it was never intended to perform or produce any Occult phenomena at any time of a character and accompaniment to *prove* their verisimilitude to the recipient and other witnesses. To have done that would have been, as often stated by themselves, to have overwhelmed the mind of the race and to have induced and precipitated an irreparable catastrophe. The time has not yet come to teach and *demonstrate* the realities of the Occult world. Every "phenomenon" in connection with the career of Mr. Judge, no less than in connection with the mission of H. P. B. herself, was therefore left, and purposely left, partially enshrouded in mystery for the recipients and witnesses. Their mission was *preparatory* to the great task of the twentieth century—the work of the Messenger for 1975. It was to arouse and provoke thought and inquiry, at all events among a choice minority, by the injection into the mind of the race of the *ideas* and *ethics* of the Wisdom-Religion, and such phenomena as were performed can be distributed into two main classes: *First*, those which were incidental, because unavoidable, concomitants of their nature and work, and this class was little perceived or pondered by even the most intelligent of the students; *second*, those phenomena which were produced *intentionally* in specific cases for or before given individuals. These were extremely limited in number and variety, when all is said, no two of them were identical in circumstance and environment, and no publicity was ever given any of them, *in the first instance*, either by H. P. B. or Mr. Judge. The *karma* of their publicity, as the *karma* of their performance, was that of the recipients and witnesses, who had earned what they received, and having received such tokens, broadcasted them—against the admonition and the warning of H. P. B. and Mr. Judge in every case, be it noted.

The "Esoteric Section" was not formed until, in the words of H. P. B., the *Society* had "proved a failure" and "become a sham," because it had departed both from the original impulse and the original program. And in this "failure" and this "sham" must, of necessity, be included all those officers and leaders of the Society, however highly placed or esteemed, who had brought about that departure. The Karma of the first fourteen years was the karma of the Society, including its officers and members; the Karma of the ensuing seven years was the Karma of the "Esoteric Section." The Society had been weighed in the balance and found wanting, though it still lived on and was vicariously sustained by the "Esoteric Section" as an utilitarian instrument. The events of 1894-5 were the testing-out of the "Esoteric Section" itself as a worthy or unworthy vessel.

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\*See, for example, the letters of the *Mahatma* "K. H." to Messrs. Sinnett and Hume in "The Occult World," the first edition of which was issued in 1881.



No more than the Theosophical Society, was the "Esoteric Section" intended to be or become a "Hall of Occultism," "a factory for the manufacture of adepts." This is shown by all the esoteric as well as exoteric writings and "messages" of Masters as well as H. P. B. and Mr. Judge. It is succinctly but unmistakably shown on the very first page of the *First Preliminary Memorandum* where it is specifically stated (the italics being our own) :—

"This degree of the Esoteric Section is *probationary*, and its general purpose is to *prepare and fit* the student for the *study* of Practical Occultism or Raja Yoga. Therefore, in this degree the student—save in exceptional cases—will *not be taught how to produce physical phenomena*, nor will *any* magical powers be *allowed* to develop in him; nor, if possessing such powers naturally, will he be *permitted to exercise them* before he has *mastered the knowledge* of SELF, of the psycho-physiological processes (taking place on the occult plane) in the human body generally, and until he has in *abeyance all his lower passions* and his PERSONAL SELF."

All those who entered the E. S. did so voluntarily and were in honor bound either to abide by its conditions, or leave it altogether. As before shown, great pains were taken with each applicant that he should be fully informed of the nature of the School, its Pledge, its Rules, its purposes and requirements, *before he entered*. Each and all were warned of the *occult* consequences—consequences which no one could avoid for them—of persistent violation of the School conditions *sine qua non*; while each one was notified before entrance that grave violation of the School Discipline would entail his suspension or expulsion for the sake of those who might remain loyal.

The conduct of Col. Olcott throughout the "Judge case" was a violation of the Constitution and Rules of the exoteric Theosophical Society and a departure from its Objects—the self-imposed criterions which he had not only accepted as a member but was in honor bound, as President-Founder, to be first and foremost, not only in enforcing upon the membership, but in himself rendering obedience to them. But the case of Mrs. Besant was far more serious. Her entire part in the "Judge case" was a gross breach of her Pledge and an equally gross infraction of the Rules and Discipline of the "Esoteric Section" which, for her, was the self-assumed canon of conduct. All this quite apart from any consideration of the guilt or innocence of Mr. Judge of the offenses charged against him. In the one case the Constitution and Rules of the Society had provided from the first that charges against a member must be brought, and could only be tried, before the Branch to which the accused belong. It may be remarked here, for the sake of the record, that the charges made against Mr. Judge *were* brought before his Branch, the Aryan Theosophical Society of New York City, and, by the *unanimous* vote of the Council and Members of that Branch, rejected. In the other case the Rules and Discipline of the School provided that *no charge of any description should be made by any member against another*, except *within the School*. How grave was Mrs. Besant's conduct,

from the standpoint of the School, can be seen from the following extracts from the *Rules*:

"Groundless condemnation, on hearsay, of others, Theosophists or not, must be refrained from, and charity to each other's faults widely practiced among those within, as well as for others without, the Theosophical area."

"Repetition of statements derogatory to others must be avoided."

"A derogatory or slanderous statement made against a fellow-Theosophist, in the presence of a member [of the School], shall not be permitted by him to pass without protest, unless he knows it is true, in which case he should remain silent."

"No member shall, in any circumstances, bring any charge of whatever nature against another member except" [under the School procedure].

"Suspensions as to the character of the members of the School are prejudicial to advancement. In short, any malevolent feeling, especially malice, envy or revenge toward any person, high or low, creates peculiarly obstructive conditions in the student's path, and will absolutely prevent progress of every sort."

"No member of this School shall belong to any other body, association, or organization for the purpose of mystic study or occult training."

We are not here arguing that these Rules from the *Book of Discipline* of the School are true statements either of theory or practice; we are submitting them as the Code of conduct voluntarily accepted and affirmed by Mrs. Besant on her "solemn and sacred word of honor" as the true standard of ethics by which she would abide. Mrs. Besant was not only a member of the School, but of its "second degree" or so-called "inner group," and one of its Heads, and therefore the more bound in honor to the most strict adherence to its time-honored practice. In considering the Theosophical life and conduct of all those connected with the Society or the "Esoteric School," therefore, they are not to be weighed, either by what they themselves claimed, or by what others said of them, or by worldly standards of action, but by their loyalty to, or departure from, the self-declared Objects of the Society, the self-assumed Obligations of the School. Only from this basis can they be intelligently considered, fairly judged.

The Objects, Constitution and Rules of the Society were just as binding upon H. P. Blavatsky and William Q. Judge as upon any one else, and their conduct in that respect is the criterion of judgment on their actions within the Society. And, with respect to the School of the "Esoteric Section," they were, like Mrs. Besant or any other member, bound to act according to its precepts or leave it. A due understanding of these considerations will make the Theosophical record of H. P. B. and W. Q. J. stand out in solitary grandeur against the broken ground of total and partial failures of their colleagues and co-workers in the Theosophical Cause. It was the very allegiance to the declared Objects and *democratic* organization of the T. S., that brought them into almost constant conflict with others, nominal but ambitious Theosophists. And in the Esoteric School itself it was their rigid and undeviating adherence to the letter as well as the spirit of the *Book of Discipline* which made H. P. B. unpalatable and

Mr. Judge impossible to those whose self-confidence was such that they "took the law into their own hands" when it interfered with their own ideas and desires. It was this obedience to the Constitution and Rules, the Objects of the Society, which required Mr. Judge to raise the Constitutional questions involved in the attempted "trial" by the Judicial Committee, and which equally debarred him from proffering just charges against the President-Founder for the latter's flagrant breach of the Theosophical conventions, moral and legal. In the same way he was debarred from making charges against Mrs. Besant before the Society, while in the School itself, the *Book of Discipline* requires that two warnings shall be given before the suspension or expulsion of "the Disciple who shows himself whether willingly or inadvertently disloyal to the letter and spirit of any law."

The first of these warnings had been given to Mrs. Besant by Mr. Judge as the "representative of H. P. B.," and as co-Head of the School in September, 1893 (at the time of her visit to the Parliament of Religions at Chicago), because of her relations with Mr. Chakravarti, whose "occult" pupil she had become, and with whom she discussed her School relations, duties and conduct, in addition to taking him as her *Guru*. The first of the "occult consequences" which befell Mrs. Besant was her yielding to the cajoleries of the enemies of Mr. Judge and sponsoring and "prosecuting" the charges against him. Immediately following the close of the Judicial Committee meeting and the proceedings of the European Convention which was supposed to have terminated the "Judge case" so far as the Society was concerned, a meeting became necessary between Mrs. Besant and Mr. Judge to adjust the status of the Esoteric School, and at this meeting Mrs. Besant received her second warning, as the *Book of Discipline* made imperative.

With regard to the School itself a joint circular letter, "*strictly private and only for E. S. T. Members*," was sent out to all members over the signatures of the two Heads. The London copy is dated July 18, and the American copy August 1, 1894. It contains the recital of the conditions prevailing in the School, the respective accredited positions of the two Heads at the reorganization of the School immediately following the death of H. P. B., and the agreement reached for the future conduct of the E. S. T. We quote so much as is necessary to make clear the summary just given:

"To the members of the E. S. T.:

"You all know that during the last few months the activity of the E. S. T. has been to a great extent suspended in consequence of events which are matters of public notoriety. The issue of these is now before the T. S., and each must form his own judgment upon them. . . . So far as the T. S. is concerned, it has passed through a grave crisis; but it goes forward unbroken in its great work in the world. The E. S. T. should do the same.

"In the E. S. T. time is needed for the full restoration to a state devoid of friction, as well as for the revival of as perfect mutual trust and confidence as human nature will permit. Without this full restoration and revival no two persons can act as a single channel for spiritual influences.

"But we have our fundamental unity and channel in the Masters and in their mouthpiece—Our Teacher in this School—our recognized Head, H. P. B. . . . On this the School was founded and rests today. We will proceed under the arrangements made and left by her at the time of her passing away. She declared that William Q. Judge was the Antaskarana, or channel for the Americans, and made him under herself the sole authority in America by the following Documents:"

Then follows the copies of the Document of December 14, 1888,\* and the Document of October 23, 1889,\* as already given in these pages. The circular continues:

"She [H. P. B.] made the then Inner Group the Council, under herself, for the remaining part of the School, and shortly before her departure made Annie Besant its chief officer, as Chief Secretary of the I(nner) G(roup) and Recorder of the Teachings, by the following:"\*

This is followed by the text of the "Order" already quoted in an earlier chapter of this history. The circular then goes on:

"Thus it was when she departed.

"Out of these two appointments was constituted (see Council Minutes, 1891) the Dual Headship in 1891 for the management of the School, an arrangement that has not on the whole at any time worked well in practice. At the present time the only way to preserve the E. S. T. unbroken and give time for the restoration of the mutual trust referred to and to smooth out friction is by returning to the above arrangements. We remain throughout the world the one School—the throbbing heart of the T. S.—founded by H. P. B., recognizing her as our Teacher and the Masters as our foundation, having in common her Headship, the Instructions she left, and the Rules of the School. . . ."

When The Aftermath of The Theosophical Movement comes to be written its historians will need to compare closely the reorganization of the Esoteric School following the death of H. P. Blavatsky as set out in detail in the Report of the Council Minutes, dated May 27, 1891, the above cited circular, and Mrs. Besant's pamphlet "Past and Present of the E. S.," which latter has been put into the hands of every one of her "E. S." members ever since 1908. Such comparison any present member of the "esoteric" part of Mrs. Besant's existing Society can make for himself and see how she has written history to suit her own exigencies. For the first named, the Minutes, signed by Mrs. Besant as well as all the others, set out in unmistakable language (a) that Mr. Judge attended "*as the representative of H. P. B.*"; (b) that Documentary evidence in the handwriting and with the signature of H. P. B. attested him as a "*Chela of thirteen years' standing*" at its date (1888), and her "sole representative" in the United States, and to whom "full faith and credence" were to be given; (c) that the Council Members as such had no power or authority except consultative; (d) that Mrs. Besant's position in the School was that of "*Chief Secretary of the Inner Group of the Esoteric Section and Recorder of the Teachings*" of

\*See THEOSOPHY for August, 1921, for the text of the various Documents placed before the Council meeting of May 27, 1891, upon which was based the re-organization of the Esoteric School and the status therein of Mrs. Besant and Mr. Judge. The same Chapter of this History gives copious extracts from the *Minutes* of the Council Meeting.

H. P. B.; (e) that the Council disclaimed any power or authority to conduct the School, and turned over its conduct to Mrs. Besant and Mr. Judge, under the Documents mentioned, the Council Members resigning as such at the same time; (f) that the basis for the future conduct of the School was solemnly and unanimously asseverated to be "that in full accord with the known wishes of H. P. B. . . . the work of the School ought and shall be continued and carried on along the lines laid down by her, and with the matter left in writing or dictated by her before her departure." The so-called "Inner Group" had *two* Secretaries, the other being G. R. S. Mead, and the "Teachings" of which Mrs. Besant was made the "*Recorder*" were the writings and dictations of H. P. B. How Mrs. Besant fulfilled her duties as *Recorder of the Teachings* is shown in many ways, but most glaringly by two standing witnesses: the "Third and Revised Edition" of the *Secret Doctrine*, and the spurious "Third Volume" of the *Secret Doctrine* issued by her in 1897. Any reader can compare the Original Edition of the "Secret Doctrine" with the "Third and Revised Edition" edited by Mrs. Besant and Mr. Mead. Despite the assurances contained in their "Preface," the comparison will show *more than twenty thousand changes* from the text of the Original Edition, ranging all the way from mere trivialities, through important alterations, to *deliberate suppression of all those paragraphs of the Original Edition* of two volumes which showed unmistakably what the *genuine* Third Volume (already, with the Fourth Volume, completed by H. P. B. before her death) consisted of. The utter disappearance without a trace left behind, of the *genuine* Third and Fourth Volumes of the *Secret Doctrine* remains to this day an unrevealed mystery. And as to Mrs. Besant's spurious "Third Volume," her own *Preface* alone is ample to convince any careful student, able to sift statements, that it is nothing more than a hodge-podge of rejected manuscripts, "literary remains," private papers originally issued to the E. S. T. during the life-time of H. P. B., and largely *rejected manuscript of the first volume of the Original Edition*. For it is, or should be, well known to every Theosophical student that, as repeatedly announced in the earlier volumes of "The Theosophist," H. P. B.'s original intention was that the "Secret Doctrine" should be a revised edition of "Isis Unveiled," and in pursuance of that intention she wrote one entire volume, prior to 1886, when returning confidence and trust in her by the mass of members of the T. S. enabled her to enlarge her plan and write an entirely new work. A copy of that early first volume was sent by H. P. B. to Subba Row for criticism and comment. Followed his breach with H. P. B.\* as already narrated. He refused to do anything with it, but *kept the manuscript*. It is matter from that rejected manuscript which is incorporated in Mrs. Besant's "Third Volume." And,—notable phenomenon—the fact is admitted by Mrs. Besant herself in "The Theosophist" for March, 1922—

\*See THEOSOPHY for October, 1920, pp. 364-366, and THEOSOPHY for February, 1922, pp. 109-110, for the account of the Subba Row controversy.

twenty-five years after the event. Why did she concoct this spurious "Third Volume" in the first instance? And why did she in 1922 let slip the truth which in 1897 she not only suppressed, but replaced by a deliberate untruth? The answer to the first query can be seen by reading her article "East and West" in *Lucifer* for May, 1895, written during the throes of the recrudescence "Judge case." She there states in discussing the celebrated "Prayag Letter" or "Message to Some Brahmins," to the consideration of which we shall soon come, that the Message, which Mr. Judge had declared to be genuine, is in her opinion spurious. She says, after giving her reasons:

"These facts seemed to me to necessitate the rejection of the letter as being in flagrant contradiction with H. P. B.'s teachings, and it is certainly no more supported by the third volume of the *Secret Doctrine*, which was placed in my hands by H. P. B., than by the other two. Why so wild an assertion, which will be proved false by the forthcoming publication of the third volume, should be made, I do not know."

Neither the "facts" (reasons) alleged by Mrs. Besant for rejecting the "Message to Some Brahmins," nor its "contradiction with the teachings of H. P. B.," are remotely suggested, even by inference, by anything contained in Mrs. Besant's "Third Volume," nor is the "wild assertion" of Mr. Judge that the Message is true in substance in any way impugned by any of the writings of H. P. B., the matter of the "Third Volume" included—as anyone can verify for himself by reference to the contents of the "Third Volume" itself. But Mrs. Besant's article "East and West," and her following article, "The Prayag Letter,"\* were written in self-defense and self-extenuation. "East and West" contains, *inter alia*, another astounding illustration of Mrs. Besant's lack of trustworthiness, for she says:

"Instead of denouncing 'faith in the gods' as a superstition, [the substance of the "Prayag Message"] H. P. B. professed it, . . ."

We ask any student of Theosophy to consider whether misrepresentation could reach to greater audacity than is shown in this single sentence?

In Mrs. Besant's "Third Volume" are incorporated the private papers originally issued by H. P. B. to the E. S., and in reprinting these Mrs. Besant not only falsely declared them to be a part of the "third volume of the *Secret Doctrine* which was placed in my hands by H. P. B.," not only broke the Seventh clause of her solemn Pledge as a member of the Esoteric School, but corrupted them by more than *twelve hundred* alterations, perversions, suppressions and substitutions of text.

Why did she let the truth escape her lips twenty-five years later, unless it be that *she had forgotten her original statements in a fresh exigency in her career?* Her remarks in the "Theosophist" for March, 1922, bear no other rational construction when read in con-

\*See *Lucifer*, for July 15, 1895, Vol. XVI., pp. 375-379, for "The Prayag Letter," and pp. 185-194, May, 1895, for "East and West."

nection with those in the April number immediately following. She did the same thing in regard to this very "Prayag Message," as we shall see very soon. It will have long since been noted by the careful reader of this History, that the unavoidable impeachments of Col. Olcott's, Mr. Sinnett's and Mrs. Besant's testimony on controversial question; of teaching and of fact, have been in every case out of their own mouths and those of their own witnesses. An exhaustive study and comparison of their own writings and actions has forced us, as we believe it will force any student, to the conviction that their evidence is utterly untrustworthy on any subject in which their self-interest was aroused. Not even Eusebius and Constantine in their successful efforts to bend the teachings and the influence of Christianity to their personal theological and political purposes, showed such ethical blindness coupled with intellectual ability to mislead those who trusted them.

Returning to the circular of date at London July 18, and New York August 1, signed by Mrs. Besant and Mr. Judge as co-Heads of the E. S. T.; it possesses great interest and value, not merely to the historian but to all students of Theosophy seeking to unravel the baffling mysteries of the present and the past. First, this circular confirms and reaffirms the accuracy of the original Minutes of May 27, 1891, the reorganization of the School then effected, the status of Mrs. Besant and Mr. Judge, and the basis and evidence on which that status was established. Second, this confirmation and reaffirmation was made *after* the "Enquiry into the charges against W. Q. Judge" by the Judicial Committee, *after* Mrs. Besant had read her Statement to the European Convention, and *after* it had, at her request, acted as a "Jury" to "dispose of the whole matter," and had so disposed of it. Certainly if the Statement of Mrs. Besant and this Circular signed by her are to be construed as the sincere testimony and good faith declarations of an honest witness under conditions the most solemn possible, then they give the lie, direct and irrefutable, to her subsequent asseverations on the same subject matters during the heat and fury of her second onset on the name and fame of Mr. Judge. On the other hand, if her subsequent affirmations are to be taken as true, they show Mrs. Besant in the rôle of a bearer of false witness in July, 1894. Either point of view shows Mrs. Besant to have been deaf, dumb and blind to all moral sense, for her two sets of statements covering the same matters at issue are beyond any possibility of reconciliation. The second attack on Mr. Judge must now be traced.

Mr. Judge left London July 18, 1894, to return to New York; Col. Olcott, after a brief tour of England, Scotland and Ireland, departed for India; Bertram Keightley also returned to India to resume his duties as General Secretary of the Indian Section, and to be near Mr. Chakravarti, whose pupil he had become—and has since remained to this date. Mrs. Besant at once set sail for Australia to form Branches and establish an Australasian Section of the T. S. under the *carte blanche* authority given her by the President-Founder

in his "Executive Notice" of April preceding, the text of which was given in a former Chapter. She also bore with her from the just-held European Section Convention its authority for her to represent the European Section as its Delegate to the "Adyar Parliament" to be held in December following.

Walter R. Old remained in England while his associate in the article "Theosophic Free-Thought," Mr. Sydney V. Edge, continued to serve as sub-editor of the "Theosophist." Mr. Old had judiciously retired from London to a near-by town during the "Enquiry," but kept in close touch with the progress of events at the hearing before the Judicial Committee and the subsequent session of the European Convention devoted to the "Judge case." Displeased by Mrs. Besant's too close coupling of his name and Edge's with her statement before the Convention that "for some years past persons inspired largely by hatred for Mr. Judge, and persons inspired by hatred for the Theosophical Society and for all that it represents, have circulated a mass of accusations against him," Mr. Old, who knew that Olcott, Chakravarti, Countess Wachtmeister and Mrs. Besant were equally in the mire with himself, was not only aggrieved, but in a quandary as well. To break with these intimate friends and associates by exposing the whole truth was to bring ruin to them and himself instead of to Judge. To remain silent was to assume the whole burden of the joint iniquity himself. He therefore took the matter up with Col. Olcott. The result was a formal letter addressed by him to Col. Olcott as "President-Founder." This was published by Mrs. Besant in the August, 1894, "Lucifer," the same number which contained the "Truth and Occultism" circular and the text of the "Neutrality" report on the "Judge case." Mrs. Besant published Mr. Old's letter with this prefatory statement in brackets:

"[Colonel Olcott asks us to publish the following. We do so, *omitting a passage to which we cannot give publicity.*]"

The text of Mr. Old's letter will be found in "Lucifer," Vol. XIV, pages 463-4. We give a few of its unconsciously tell-tale sentences. He says to Col. Olcott (*italics preceding and following being ours*):

"As you were associated with me in your capacity of *Editor of The Theosophist* at the time of the publication of the joint article by Mr. Edge and myself, *you will be able to speak from personal knowledge* as to our attitude in this connection . . . Annie Besant would, I think, *admit that the text of her statement is open to misinterpretation* in this particular instance. The association of the two paragraphs referred to would certainly lead to a conclusion which, I think, *she would be the last to desire.*"

There the matter rested until October following, all the recent protagonists and their followers of every degree being apparently busy in renewed Theosophical activities and in healing the sores caused by the late "Judge case." Under cover of these activities, however, the campaign against Judge was carried on by word of mouth and by private correspondence, by Mrs. Besant, by Col.



Olcott, by Countess Wachtmeister, and by Mr. Sinnett, as shown by subsequent events and admissions of the several parties.

In October, 1894, the London *Westminster Gazette* began the publication of a series of articles by Edmund Garrett, entitled "Isis Very Much Unveiled; the Story of the Great Mahatma Hoax." This series, the editorial articles which accompanied it, and the printed correspondence, ran on for two months without cessation. All former Theosophical storms rolled into one were but as a barometric fall to the monsoon which it presages, in comparison with the havoc wrought in the Theosophical Society's ranks by this publication. It was immediately gotten out in book form by the *Westminster Gazette*, and the book had a tremendous circulation. Some one paid for sending copies to all Lodges of the Theosophical Society.

Mr. Garrett was an exceedingly clever and brilliant writer. No "trial by newspaper" ever had an abler advocate for the plaintiff. Moreover, Mr. Garrett was plainly honest. He concealed neither the sources of his information, his own detestation of Theosophy and its Society, nor that his object was to destroy what he detested. The *Preface* to the book publication, a volume of 120 pages, shows his frank sincerity and will serve as an index to its contents. We give it in full:

"Tourists at Pompeii are shown a temple of Isis. The impartial cinders have preserved for us there, not only the temple, but the secret passage which the priests used in the production of what are nowadays called 'phenomena.'

"The following pages are designed to show the secret passage in the temple of the Theosophic Isis, the goddess of Madame Blavatsky's 'Isis Unveiled.'

"Instead of having to wait on the pleasure of Vesuvius, I am enabled to act as cicerone while the temple is still (for the present) a going concern.

"The important difference between the exposure of Madame Blavatsky's box of tricks by the Society for Psychical Research, and the present exposure of her successors is, that in this case we have the high-priesthood giving evidence against itself. My own part in the business is merely the humble one of seeing that they shall all satisfactorily 'get at' one another. In redacting, out of the mass of various testimony which has fallen into my hands as clear and readable a story as I could present, my main care has been to tone down the mutual insinuations. Talk about augur meeting augur with a smile! It is the snarl which *these* augurs cannot disguise.

"As for myself, I have tried to render a service to truth; but I cannot see, with some good people, that a sense of truth necessarily excludes a sense of humour.

"Mrs. Besant is a lady whose character I have often defended in the press, though I have not always been able to accept the extremest estimates of her intellectual power. She is about the only one of my *dramatis personae* in whom the public at large (like myself) feel any personal interest whatever. She is, therefore, the strongest buttress of a fabric which she has now for some time known to be rotten at the base. That is why I have dealt more seriously with her than with these Olcotts and Judges. The President is too flabby to be worth fighting; the Vice-President is already thrown over by all the shrewder and honest members; even Mrs. Besant herself has now cabled her refusal to accept his latest revelation, and discovered that his Mahatma is indeed a fraud—when he deposes Mrs. Besant.

"My pity is saved for those humbler dupes of the rank-and-file who have trusted these others not wisely but too well. From some of them I have seen pathetic letters; and if any gall has got upon my pen, it is the gall of the bitterness of their disillusion. They are more widely spread, and more worth saving from the quagmire of shams than most people suspect.

"I need hardly remark that I was never a Theosophist myself. But my Theosophical sources of information, referred to in the course of the story, have been growing within the Society week by week ever since the exposure began.

"There are no signs at present of any intention on the part of the three Theosophic chiefs to return from the various continents to which they departed last July—departed simultaneously with the issue of that 'Report of an Inquiry' (so-called) which is the starting-point of these chapters. Mrs. Besant has left Australia to join Colonel Olcott in India; Mr. Judge remains just five days hence at New York. And so, taking a cue from Mahomet and the Mountain, 'Isis Very Much Unveiled' will now, in booklet form, go out to them.

"F. EDMUND GARRETT."

Mr. Garrett was a personal friend of Walter R. Old, and it was Old who inspired him to write his series of articles and who supplied most of the documentary matter employed by Mr. Garrett with rare skill in making his case. Old was the only one of the numerous *dramatis personae* Mr. Garrett's serio-comedy treated with respect. All the others were targets for his keen wit, Mrs. Besant most of all. Col. Olcott was mercilessly lampooned, H. P. B. and Mr. Judge held forth as a couple of able tricksters and charlatans who had made dupes and fools of Mrs. Besant, Olcott, and the rest, with bogus phenomena and bogus "messages" from equally bogus "Mahatmas."

It was clearly evident from the documents used by Mr. Garrett that Old had been aided by both Col. Olcott and Mrs. Besant, for some of the papers cited could not have been otherwise obtained. This is practically admitted by Mr. Old in a letter to "Lucifer," which will be found in its issue for December 15, 1894, Vol. XV, pp. 337-8—and this despite his denial of the fact in the same letter. We quote, italics ours:

"The published facts are just those which came into the evidence of Col. Olcott and Bertram Keightley, and upon which the charges were based and action taken; *and they are, moreover, part of a body of evidence, which, from the outset, it was decided to publish.* I take the whole Karma of my own action, and I affirm that it is wholly independent of connivance or instigation on the part of anyone."

At the same time Mr. Old addressed a letter to the *Westminster Gazette*, which was published, and which was also included in the matter of Mr. Garrett's book. We quote so much as is necessary to establish or confirm the links already given, italicised portions being, as before, our own emphasis of Mr. Old's words:

"The writer of those articles has named me, quite correctly, as having taken the first step in forcing an inquiry into the case against Mr. Judge. For this act of mine, I was suspended from my membership in the Esoteric Section, under the authority of the joint signatures of William Q. Judge and Annie Besant, Outer Heads of the E. S. T., and my name was dishonourably mentioned before the mem-

bers of the E. S. among whom I numbered many an old friend and colleague. . . . After her official action in suspending me from membership Mrs. Besant was, of course, bound to hear my justification. This happened at Adyar in the winter of 1893. Mrs. Besant's first remark to me after reading the case and examining the documents was, '*You were perfectly justified by the facts before you.*'

"*In the presence of the president-founder Colonel Olcott, Mrs. Besant, Countess Wachtmeister, Mr. E. T. Sturdy, together with Mr. Edge and myself, it was decided that the task of officially bringing the charges should devolve upon Mrs. Besant, and that the whole of the evidence should be published. . . .*"

Mr. Old goes on to tell of Mrs. Besant's formal demand to Col. Olcott for the investigation, Col. Olcott's official letters to Mr. Judge, and the Judicial Committee meeting, "*with the abortive and disingenuous result already known.*" He then continues:

"But what of the 'full publication of all the details?' What of us Theosophists who had brought these charges against Mr. Judge? Were we not left in the position of persons who had brought charges without proving them? The position was one I felt to be intolerable."

It never occurred to Mr. Old, any more than to Mrs. Besant and the others, that there was anything "intolerable" in spreading privately and publicly calumnies dignified as "charges" and "evidences", even as human beings, let alone as Fellows in a Society whose first Object was "brotherhood," and as members of an Esoteric School pledged "never to listen without protest to any evil thing said of a Brother Theosophist and to abstain from condemning others." But when publicity played the spotlight upon the authors of the "mass of accusations," then, indeed, the position became "intolerable"—first to Mr. Old, and then to Mrs. Besant and Col. Olcott.

After arguing that it was his "duty" to supply ammunition to Mr. Garrett, whom he calls a "Philistine", in order that "a system of truth" should not be "raised from a fabric of fraud," Mr. Old says:

"It will, therefore, be clear to all members of the T. S. and the public generally that I am responsible for the facts occurring in Mr. Garrett's articles *only so far as they apply to the charges against Mr. Judge.* . . . I do not lose sight of the fact that, however mistaken or misled many of the Theosophical Society may be, as regards the traditional 'Mahatmas' and their supposed 'communications,' they are nevertheless as sincere in their beliefs as many of their more orthodox fellows, and have as much right to respectful consideration. *I particularly regret that Mrs. Besant should have been placed in this awkward public position by the present exposure.* . . .

"Of Madame Blavatsky I speak as I knew her. At the time I made her acquaintance she had forsworn all 'phenomenalism,' so that I never saw any occult phenomena at any time. I believe that *for her* (these italics are Mr. Old's) the Mahatmas existed, and I believe she *thought them* to be embodied personalities. *Colonel Olcott has another theory*, and others have their own. . . . Finally, I have been through the Theosophical Society with my eyes open, and for more than five years have been, officially and unofficially, as fully 'in the Theosophical Society' as one can well be; and while I am certain that many are fully convinced of the truth of their own beliefs in these matters, I am also fully assured that a large number are in the position of *persons self-deceived, who have un-*

*fortunately committed themselves too far to review their position without almost disastrous consequences to themselves and others."*

Applying this last italicised clause of Mr. Old's, the question arises, Was it H. P. B. and Mr. Judge who had thus committed themselves, or Mr. Old and his associates in the campaign against Judge, which speedily became of necessity a campaign against H. P. B.? The further question arises, What was Mr. Old doing in the Theosophical Society and particularly in its Esoteric School, for five years, with the views, express and implied, just given? Or did these views arise in him after being suspended from the E. S. for violation of his Pledge and the Rules? Mr. Old follows with this statement:

"I have the fullest conviction . . . that no such thing as evidence of the existence (in an ordinary sense) of the Mahatmas, or of their connexion with the T. S. as a body or with its members individually, is obtainable by a person pursuing ordinary methods of investigation."

The fact itself is a truism to any man of the most casual information and common sense, and was repeatedly affirmed by H. P. B. and Mr. Judge; but if Mr. Old himself had this conviction, how could he know that H. P. B. or Judge, or anyone else, *was*, or *was not*, in communication with these Mahatmas, and what becomes of his "mass of accusations?"

We think the inference is irresistible that Mr. Old, Mrs. Besant, Col. Olcott, and the rest, suffering the stings of wounded pride and vanity, pricked at being "hoist with their own petard" by the outcome of the "Judge case," and convinced by his conduct during the preceding months that he would make no counter-attacks upon them, whatever they might do, proceeded, the one publicly, the others at first privately, to defend and extenuate themselves in the reaction that followed the London Enquiry, by intimating that they "could an' they would" produce evidence that would damn, and doubly damn, Judge. It seems never to have occurred to any of them that *ex parte* accusations, private or public, or "trial by the newspapers" was in any way disreputable, or that an accused person, even one "guilty" of suspected "messages from the Masters," was entitled to the presumption of innocence and freedom from the circulation of "accusations" by all honorable persons, until *proven* guilty. Nowhere, in any of the immense mass of printed matter poured out by his defamers, is there one solitary hint that any of his accusers ever took the straightforward course of going direct to Mr. Judge with their alleged "evidences" and asking him to explain and rebut what seemed to them questionable.

What did Mr. Judge do? He did what he had to do—nothing in so far as the Theosophical Society was concerned; in the Esoteric School, that which the *Book of Discipline* made obligatory upon him, and which, according to his own declaration, was also directly "By Master's Order." In the circular letter with that heading, issued by him to all members of the Esoteric School under date of November 3, 1894, he deposed Mrs. Besant from her co-Headship in the School.

In this circular Mr. Judge says that he has "put off writing it since March, 1894," although "it then seemed to me as necessary as it is now," but that he was "directed to wait for the conclusion of the matter of the charges made against" him. He says he has since seen the wisdom of the directions to "wait," because had he written it while the "charges" were still undisposed of the Theosophical Society would have been "mixed up" with the troubles in the Esoteric Section which had no official relation to the Society. "We have now," he proceeds, to deal with the E. S. T. and with our duty to it and to each other; and among those others, to Mrs. Besant."

He then briefly rehearses the story of the foundation of the E. S. T., its history, the "Inner Group," the reorganization of the School following the death of H. P. B.—all of which has already been told in detail in the course of this history. He makes public to the members the fact that the actual formation of the School originated with himself, in a letter to H. P. B. in May, 1887, a year and a half before its public announcement, and that the foundation followed the lines suggested by him. He also advised the members that he himself had never taken the School or Inner Group Pledges, having made his own vows in 1874 direct to the Masters—all of which is borne out by recorded public and private statements by H. P. B. He then speaks of Mrs. Besant as follows:

"Mrs. Annie Besant has been but five years in this work, and and not all of that time engaged in occult study and practice. Her abilities as a writer and speaker are rare and high for either man or woman, her devotion and sincerity of purpose cannot be doubted. She gave many years of her life to the cause of the oppressed as she understood it: against the dread blight of materialistic belief in herself, she worked thus without hope in a future life and in every way proved her altruistic purpose and aim. Since 1889 she has done great service to the T. S. and devoted herself to it. But all this does not prevent a sincere person from making errors in Occultism, especially when he, as Mrs. Besant did, tries to force himself along the path of practical work in that field. Sincerity does not of itself confer knowledge, much less wisdom. H. P. B. . . and all the history of occultism says that seven years of training and trial at the very least are needed. Mrs. Besant has had but five. Mistakes made by such a disciple will ultimately be turned to the advantage of the movement, and their immediate results will be mitigated to the person making them, provided they are not inspired by an evil intention on the person's part. And I wish it to be clearly understood that Mrs. Besant has had herself no conscious evil intention; she has simply gone for awhile outside the line of her Guru (H. P. B. . .), begun work with others, and fallen under their influence. We should not push her farther down, but neither will the true sympathy we have blind our eyes so as to let her go on, to the detriment of the whole movement."

Mr. Judge discusses *in extenso* the recent charges and troubles in the Society and the School, from the standpoint of the Second Section, treating their real origin, their strategy and tactics, as having their source in the everlasting struggle of human evolution—the contending forces of the Light and Dark sides of Nature and Being. In this respect he follows closely the parallel of the first great out-

burst of the conspiracy—the Coulomb troubles in 1884, as set out in Dr. F. Hartmann's *Observations* at that epoch of the Movement. He concludes this part of his narrative by saying that the difficulty focalized anew “when in January or February [1894] Annie Besant finally lent herself unconsciously to the plot which I detail herein; but prior to that (from August, 1893), those managing that plot had begun to work upon her.” He places the root of the plot in India and says that the opposing forces to the Theosophical Movement,—

“ . . . have succeeded in influencing certain Brahmins in India through race-pride and ambition, so that these, for their own advantage, desire to control and manage the T. S. through some agent and also through the E. S. T. They of course have sought, if possible, to use one of our body, and have picked out Mrs. Besant as a possible vehicle. One object of the plot is to stop the current of information and influence started by H. P. B. . . . by deflecting thought back to modern India. To accomplish this it is absolutely necessary to tear down the tradition clustering around the work of H. P. B. . . . ; her powers and knowledge have to be derogated from; her right to speak for the Masters has to be impugned; those Masters have to be made a cold abstraction; her staunch friends who wish to see the real work and objects carried on have to be put in such a position as to be tied hand and foot so as not to be able to interfere with the plans of the plotters; it has to be shown that H. P. B. . . . was a fraud and a forger also. These men are not the Chelas of our Masters.

“The name of the person who was worked upon so as to, if possible, use him as a minor agent . . . for the influencing of Mrs. Besant is Gyanendra N. Chakravarti, a Brahmin of Allahabad, India, who came to America on our invitation to the Religious Parliament in 1893. At the first sincerely desirous of helping the race by bringing to the American people the old truths of his forefathers, he nevertheless, like so many before him, permitted ambition to take subtle root in his heart. Fired with the ambition of taking position in the world as a Guru, though doubtless believing himself still a follower of the White Brotherhood, he is no longer in our lines; on the contrary his mediumship and weakness leave him a vehicle for other influences also.”

Mr. Judge then goes on to tell of a message in regard to himself received by Chakravarti, in which the Master commended Judge and his work, and says: “I informed Mrs. Besant in September, 1893, of the message.” This message was the one referred to by Mr. Judge in his Statement before the European Convention in July, 1894, as being undisputed by Mrs. Besant. The circular continues:

“But afterwards, when Mr. Chakravarti's work under me was finished, and when ambition, aroused through that visit, had grown strong, he tried to destroy the effect of that message on Mrs. Besant's mind by cunningly construing it to mean that, although I was thus in all things commended, the last part of it contradicted the first and supported the charge of forgery and lying. This is madness when not deliberate. . . . She accepted the cunning construction, permitted herself to think that the Master could commend me for all the work I had done, of which the pretended acts of forgery would be a part, and at the same time send me a delusive message, part of which was to be immediately used as condemnation if brought forward by me. If I was guilty of what I was accused, then Master

would be shown as conniving at forgery and lying—a most impossible thing. The only other possibility is that Mr. Chakravarti and I 'got up' the message. But he and Mrs. Besant have admitted its genuineness, although she is perfectly unable herself to decide on its genuineness or falsity. But further, Mrs. Besant admitted to several that she had seen the Master himself come and speak through my body while I was perfectly conscious. And still further, H. P. B. . . gave me in 1889 the Master's picture, on which he put this message: 'To my dear and loyal colleague, W. Q. Judge.'

"Now, then, either I am bringing you a true message from the Master, or the whole T. S. and E. S. T. is a lie, in the ruins of which must be buried the names of H. P. B. . . and the Masters. All these stand together or they fall together. Let it be proved that H. P. B. . . is a liar and a fraud, and I will abandon the T. S. and all its belongings; but until so proved I will remain where I was put. Lastly, as final proof of the delusions worked through this man and his friends I will mention this: Many years ago (in 1881) the Masters sent to the Allahabad Brahmans (the Prayag T. S.) a letter which was delivered by H. P. B. . . to Mr. A. P. Sinnett, who handed a copy over to them, keeping the original. It dealt very plainly with the Brahmans. This letter the Brahmans do not like, and Mr. Chakravarti tried to make me think it was a pious fraud by H. P. B. . . He succeeded with Mrs. Besant in this, so that since she met him she has on various occasions said she thought it was a fraud by H. P. B. . . , made up entirely, and not from the Master. . . . Only delusion would make Mrs. Besant take this position; deliberate intention makes the others do it. It is an issue that may not be evaded, for if that letter be a fraud then all the rest sent through our old teacher, . . . are the same. I shall rest on that issue; we all rest on it.

"Mrs. Besant was then made to agree with these people under the delusion that it was approved by the Masters. She regarded herself as their servant. It was against the E. S. T. rules. When the rule is broken it is one's duty to leave the E. S. T. . . Mrs. Besant was put in such a frightful position that while she was writing me most kindly and working with me she was all the time thinking that I was a forger and that I had blasphemed the Master. She was made to conceal from me, when here, her thoughts about the intended charges. . . Not until the time was ripe did she tell me, in her letter in January [1894] from India, asking me to resign from the E. S. T. and the T. S. offices, saying that if I did and would confess guilt all would be forgiven and everyone would work with me as usual. . . She was induced to believe that the Master was endorsing the persecution, that he was ordering her to do what she did.

"In all this Mr. Chakravarti was her guide, with others. . .

"We are all therefore face to face with the question whether we will abide by Masters and their Messenger on the one hand, or by the disrupting forces that stand on the other, willing to destroy our great mission if we will but give them the opportunity."

It seems to us that in all the foregoing Mr. Judge was endeavoring to do by the E. S. T. what, in his circular of March 15, 1894, he endeavored to do by the members of the T. S.: To strip the difficulties to their abstract root and show the real issues at stake. Two views prevailed in the Society at large and in the E. S. T. with regard to Theosophy, to Masters, and to their Messenger. The view held out by H. P. B. and consistently maintained by her and by Mr. Judge was that *Theosophy is a body of Knowledge*, "ancient, constant and eternal," as the *Bhagavad-Gita* has it, not subject to

change, not an "evolving system of thought;" Masters the Custodians of that Knowledge, and H. P. B. their direct Agent in the world, the Society, and the E. S. T. On this basis and the simple proposition of *falsus in uno, falsus in omnibus*, Theosophy, H. P. B. and Masters, together with all those who accept that view, stand or fall together. This is the view argued at length by H. P. B. in the extract given in the last Chapter, culminating in the proposition that if a single one of her "messages" were found false, if Masters were found winking at a single fraud perpetrated by her in their name, she and they were capable of unlimited repetitions of the same fraud. Her formal documents in regard to Mr. Judge—in the Coues case, in the *Second Preliminary Memorandum*, in that of December 14, 1888, of October 23, 1889, in her *Notice* of August 9, 1890, in her first and last Letters to the Conventions of the American Section for 1888 and 1891—not to speak of numerous private letters to "doubting Thomases" and loyal students, all establish one and the same fact: that she held out Mr. Judge to the students in the same light that the Masters held her out, her authorized Agent and "direct representative," as she was that of the Masters. And that this was originally the view of Mrs. Besant, both in respect to H. P. B. and Mr. Judge, has been abundantly shown; the first by her article in "Lucifer" for December, 1890, "H. P. B. and the Theosophical Society" and her article in "Lucifer" for October, 1891, "Theosophy and Christianity;" the second in her signature to the Minutes of the E. S. Meeting of May 27, 1891, and, *after* the "Judge case," by her signature to the circular of July 18th, and August 1st, 1894, not to speak of her repeated statements publicly in "Lucifer."

The second view believed in Masters, in many shades of belief and understanding; in the Theosophical Society as the vehicle of their work; in H. P. B. as a human instrument of their teaching, medium, psychic, chela of some degree or another, sometimes speaking on their account and sometimes on her own, her writings therefore to be dissected and divided by each according to his judgment, as hers or her Masters; therefore in her Theosophy as being no different or other than their own—her understanding and interpretation, to be accepted or rejected, improved and extended, as each might esteem himself capable and persuade others to the like opinion. They saw no incongruity in consulting other mediums, or in developing mediumship and psychism in themselves along any lines that seemed profitable; in according the messages thus received the same treatment of acceptance or rejection, in whole or in part, as they accorded to H. P. B. and to each other. Thus Col. Olcott, Mr. Sinnett, Bertram Keightley, Mabel Collins, Walter R. Old and many others, and finally Mrs. Besant, accepted some of the messages and writings of H. P. B. as genuine, others as fraudulent; the same with Mr. Judge; ultimately the same with each other, for in 1907 Mr. Sinnett, Mr. Mead, Bertram Keightley, and others who were firm allies in 1894-5, broke with Mrs. Besant over the famous



"Adyar manifestations" at the period of the death of Col. Olcott. Mr. Sinnett, who regarded highly the "clairvoyance" of Mr. Leadbeater in 1895, ceased to have any respect for Mr. Leadbeater's "occult" powers when the latter took a tangent of "revelations" which opposed and obscured Mr. Sinnett's own coruscations. Col. Olcott, who took Mrs. Besant to be the promised substitute for H. P. B., came to disbelieve in her spiritual powers, almost to disbelieve in her ordinary integrity, as was well known to many in the years before his death. Leadbeater, whom Col. Olcott thought to be the most brilliant star in the occult hierarchy, broke the Colonel's heart by his frank admission before the London Committee of 1906 of teaching nameless practices to young boys as a cure for "evil thought-forms." Mrs. Besant, who from 1893 till 1904, was a firm believer in the powers of Mr. Chakravarti and his connection with the Masters, and to whom she looked for the "messages" that should guide her conduct, came at last to believe that Chakravarti was under "dark influences," and substituted Mr. Leadbeater as her "occult" mentor. All these persons, joined together under a common influence, were determined in 1894-5 to "purify the Society" by the destruction of the reputation and influence of Mr. Judge. But in their subsequent careers they took tangential paths. Of all the coterie of 1894-5, only one, Bertram Keightley, still follows the faded star of Mr. Chakravarti, whose "theosophical" history terminated abruptly in 1904. But neither Col. Olcott, Mrs. Besant, Mr. Sinnett, nor any of the others ever had the courage or the sense of justice to avow publicly their occult blunders, and thus repair the mischief they had unwittingly wrought to the very Cause they once aspired to serve with full allegiance. In private, and to various persons, both Col. Olcott and Mrs. Besant repeatedly admitted that they had wronged Judge, that their course in 1894-5 was a mistaken course, but neither—such are the karmic consequences of infidelity to the pledges of *Occultism*—was ever able to regain the stamina and sense of honor to publicly admit their folly, and thus undo as best they could the evil they had unconsciously made themselves the tools and instruments of. For the one, there must be much of extenuation as well as charity; for the other—there can be only charity. But it is owing to-day, as it was in 1893-5, that the truth should be made known without fear or favor, as without malice, that those whose only demerit is ignorance and whose only fault reliance upon authority, may choose their path in knowledge of the opposing issues and the parts played by the respective proponents of the two mutually irreconcilable views of the Theosophical Movement, which includes all, the false as the true, the foolish as the wise, in its mighty stream.

Mr. Judge closed his circular of November 3, 1894, with the following

#### E. S. T. ORDER

I now proceed a step further than the E. S. T. decisions of 1894,\* and solely for the good of the E. S. T., I resume in the

\*This was a typographical error in the original circular. The date should be 1891, as the reference is to the Avenue Road meeting on May 27 of that year, following the death of H. P. B.

E. S. T. in full all the functions and powers given to me by H. P. B. . . . and that came to me by orderly succession after her passing from this life, and declare myself the sole head of the E. S. T. . . . Hence, under the authority given me by the Master and H. P. B. . . . , and under the Master's direction, I declare Mrs. Annie Besant's headship in the E. S. T. at an end.

A copy of this E. S. T. Order was at once cabled to Mrs. Besant in Australia, where she then was, and a copy of the entire circular was forwarded to her at Colombo, Ceylon, where she arrived on December 18, 1894, *en route* to attend the Adyar Convention scheduled for the holidays as usual. Immediately Mrs. Besant drew up a counter circular which, dated Colombo, Dec. 19th, was as quickly as possible sent out under a London imprint, to all members of the E. S. T. Mrs. Besant's circular is much shorter than Mr. Judge's and requires extended quotation to enable proper comparison to be made by the student. After a preliminary paragraph devoted to explanations of her delay in sending out her statement, she makes the following comments:

"I do not know if the statements as to Mr. Judge's part in the foundation of the E. S. T. are or are not true. H. P. B. never mentioned to me the alleged facts, except the one that Mr. Judge had not taken the ordinary pledge, he being already pledged."

This statement can scarcely be taken as other than a convenient hiatus of memory on Mrs. Besant's part, seeing that it was herself who read at the Meeting of May 27, 1891, the bundle of documents establishing the veracity of Mr. Judge's statements. Mrs. Besant goes on to discuss her own status at the time of the departure of H. P. B., the status of the Inner Group, and Mr. Judge's participation in the meeting of May 27, 1891. Thus:

" . . . H. P. B. did, when I left her [to go to America to attend the Convention at the end of April, 1891], give me a sealed statement, constituting me Chief Secretary of the I. G. and Recorder of the teachings. She also wrote to Mr. Judge stating that I was her "Successor," when she had to leave us, and Mr. Judge read that extract to our little group at Avenue Road when he came over after her death, as constituting—with her statements to himself—the basis for the future arrangements. . . . Ere leaving for America I asked her if I might discuss the I. G. Instructions with Mr. Judge; she answered: No, not unless he took the pledge. When he came to London after her death I told him this, and the first of the spurious 'messages,' was the assent to his question if he might enter the I. G. without taking the pledge. It seemed to all of us natural and right that he should come in, and we joyfully welcomed him."

If the reader will turn to the extracts, given in Chapter XIX of this History in THEOSOPHY for August, 1921, from the Official Minutes of the Avenue Road meeting of May 27, 1891, to which Mrs. Besant refers above, he will find that it was not a meeting of the "Inner Group," but of the Advisory Council, English and American, although the members of the Inner Group were all members of that Council. The opening words of the Minutes recite:

"A full meeting of the Council, as appointed by H. P. B., was held at the Headquarters of the Theosophical Society in Europe, 19, Avenue Road, London, England, on May 27, 1891. The American Councillors were represented by Bro. William Q. Judge, with

full power, and *Bro. Judge attended as the representative of H. P. B. under a general power given as below.*" The "general power" mentioned was the document of Dec. 14, 1888, which is reproduced in full in the Minutes. Further, referring both to the various documents mentioned as well as to H. P. B.'s letter to Mr. Judge about Mrs. Besant, of which she speaks, as "stating that I [Mrs. Besant] was her 'Successor,'" the Minutes say "which *we now here* have read,"—not, as Mrs. Besant puts it, "*Mr. Judge read that extract to our little group at Avenue Road.*" It was *after every Councillor* had read those documents and that letter that the Minutes were drawn up, giving to *Mr. Judge, not Mrs. Besant*, the status of "*the representative of H. P. B.*" The status accorded Mrs. Besant, on the documents and letter, was *Chief Secretary and Recorder* of the teachings of H. P. B. to the Inner Group. Those Minutes were signed by every Councillor without exception, Mrs. Besant included.

This circular of Mrs. Besant's, written *after* Mr. Judge's action in terminating her co-headship of the E. S. T., is the origin of her claim to be the "Successor," appointed by H. P. B. She had either to accept the action of Mr. Judge or reject it; she chose the latter course and the "Successor" claim was her foundation. If the letter of H. P. B. to Mr. Judge, dated March 27, 1891, meant what Mrs. Besant claimed it meant, it stands to reason that she would have broadcasted the text of that letter, *of which she and every Councillor had copies.* She never did so, and the presumption must stand heavily against her on that account alone, quite apart from H. P. B.'s known position on the subject of "apostolic succession" and the position taken by herself at the time of the Foulkes' claim to be H. P. B.'s "Successor."\* Moreover, as often happens in cases of concerted action on an insecure basis, one of the "partners" in the "case against W. Q. Judge" went too far for safety in her zeal. Early in 1895 Countess Wachtmeister put out a pamphlet in support of Mrs. Besant, entitled "H. P. B. and the Present Crisis in the Theosophical Society." On page 4 of that pamphlet she gives—correctly—the particular extract from H. P. B.'s letter to Judge covering the "Successor" myth, as follows:—

"Judge, *she is a most wonderful woman*, my right hand, my successor, when I will be forced to leave you, my sole hope in England, as you are my sole hope in America."

With all of this, every one familiar with Mrs. Besant's career and the situation in the Theosophical world in 1891, must entirely agree, as did Mr. Judge. Did H. P. B. mean "Successor" in the sense which Mrs. Besant claimed and claims—*apostolic* succession?

It so happens that H. P. B. refers to the same subject, the same conditions, and uses the very same terms, in the *Key to Theosophy*—to mention a specific instance—and she there says regarding "the future of the Theosophical Society," in reply to a postulated question:

"I spoke rather of the great need which our *successors*

\*See THEOSOPHY for January, 1922, for the facts in detail on Mr. Foulke's claims and the subject of "Apostolic succession."

in the guidance of the Society will have of unbiassed and clear judgment."\*

It will be noted that both in Countess Wachtmeister's textual copy from the letter, and in the above quotation from the "Key," H. P. B. spelled the word with a small letter, not with a capital "S" as Mrs. Besant puts it in her circular—a tell-tale change indeed.

We have gone thus fully into Mrs. Besant's claim of being the "Successor" of H. P. B., because her theosophical prestige before the world, now as then, rests exoterically on the fact of her being the "most wonderful woman" that H. P. B. called her, and esoterically on her claim to be the "Successor" of the Messenger of the nineteenth century. To any *student* of the teachings of H. P. B., the mere fact that any one should claim to be her "Successor" is evidence merely of the delusion, the ignorance or the guile of the one making such a claim.

Mrs. Besant, in the paragraph last quoted from her circular of Dec. 19, 1894, presents another of those curious idiosyncrasies of character and inconsistencies of conduct with which her career abounds. She says: "Ere leaving for America I asked her [H. P. B.] if I might discuss the I. G. Instructions with Mr. Judge; she answered: No, not unless he took the I. G. pledge." Yet in literally the next breath she says: "When he came to London after her death *I told him this*, and the first of the spurious 'messages' was the *assent* to his question if he might enter the I. G. *without* taking the pledge. *It seemed to all of us natural and right that he should come in, and we joyfully welcomed him.*" Now, if she had such *instructions* from H. P. B. *not* to admit Mr. Judge without his taking the pledge, what kind of a "Successor" was she to admit him pledge-free? Or, if she was a genuine "Successor," how came it that she violated her "instructions" and admitted him on the strength of a *spurious* "message?" What is the "occult" nature of that "Successor" who, by her own confession, is unable to tell a "spurious" from a genuine Message from the Masters? Or violates the Instructions received?

Mrs. Besant's circular goes on to say:

"The 'plot,' *so far as I know*, is the purest delusion. What is said of Mr. Chakravarti I *know* to be false, and I can but feel the profoundest pity and sorrow for him who uses the holy name of the Master to cover such a charge."

We have inserted italics above, because we do not doubt that Mrs. Besant spoke truly in saying "so far as I know." And although she claimed to "know" that what was said of Mr. Chakravarti was "false," she has many times, since 1904, said the same thing of Mr. Chakravarti herself that Mr. Judge wrote in 1894. Was Mrs. Besant right then and wrong since 1904, or *vice versa*, on the nature of the "influences" exerted through Mr. Chakravarti?

Mrs. Besant states, with reference to Mr. Judge's "E. S. T. Order:—"

\**The Key to Theosophy*, Original Edition, pp. 304-5.

"The 'E. S. T. Order' . . . I reject. I shall pursue my work quietly, with such of the Council left by H. P. B. as think it right to work with me. Mr. Judge thinks it right to rend the School in twain, and I can only go on steadily as I have learned. We have come to the parting of the ways. I recognize no authority in Mr. Judge. Not from his hands did I receive my work; not into his hands may I surrender it.

"And now, brothers and sisters, you must choose your road, grievous as the choice must be to you. Mr. Judge casts me aside, breaks the last tie between us that remained."

It seems not even remotely to have suggested itself to Mrs. Besant that it was her own actions, not those of Mr. Judge, that had "rent the School in twain;" that it was herself who had "broken the last tie which remained." How she "pursued her work," we are now to witness.

(*To be Continued*)

## THE SPIRIT IN THE BODY\*

"For Spirit, when invested with matter or *prakriti*, experienceth the qualities which proceed from *prakriti*; its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul.

—*Bhagavad-Gita*, Chapter XIII.

**Y**OU should have got a lot of strength and courage from the present short separation and its circumstances. It may not be fully apparent just now, but the results will flow from it, if your attitude has been toward the performance of duty as it came, regardless of self-interest. This is not easy to learn but every circumstance—taken rightly—leads to this priceless acquisition. We sometimes forget that we, ourselves, desired to be tried and tested, and that these trials and tests come in the ordinary events of everyday life; if we cannot take these as they should be taken, we do not gain the strength that will carry us through, nor do we lessen the bonds that hold us to rebirth.

I have your letter about the meeting of Thursday night. Of course one feels one's inability to meet all inquiries, but it is the very learning of what is needed that induces the study lacking. We accept and know many things interiorly, but if we are able to give others the proper words and ideas that will convey them, we have to be able to formulate them; so we practice formulation of answers, constructing them ourselves, or adopting those used by others that do so effectively.

In your last paragraph you say, "When the Self ideates, the Manvantara is going, and the ideations of the Self are 'the Rays from and one with the Absolute'"; meaning all beings from man

\*From the Letters of Robert Crosbie, here published for the first time.—EDITORS.

up—all the rest of the Cosmos being the results of the ideation of these Rays. Could there be any ideations other than those of the Self, whatever their focalizations? Ideation implies consciousness, and as everything in the universe from the atom to Brahma is conscious, each in its degree, can the Self be absent from any? Is it not apparent that the personal man holds himself as separate from all the rest, and that the lower forms have less and less of such sense as they descend?

How does this sound? The Self ideates and the Universe is formed in primeval focalizations. In these *upadhis* its ideation produces less ethereal and more limited focalizations; so, on to the more concrete, all are forms and aspects of the Self, indissoluble as to essence, ever changing as to aspect and form, each aspect and form acting and being acted upon by every other in both ascending and descending cycles, or Rounds. All rebecome the Self at the close of a Manvantara, each to re-emerge in its integrity at the beginning of a new one, to continue its eternally recurring active progression.

To get back to the Real would be like standing back from the whole manifestation and seeing how it looks—to use a phrase. Standing back thus, the Real is gained, but as rest is followed by activity, still further and greater manifestation must follow. The Real is the Creator, Preserver, and Destroyer in order to further create, but is not subject to change, although the Cause and Experiencer of all change.

"The Self ACTS only through the creatures." It can only know itself *in action* through its differentiations, which by the inherent power of Self-hood and the action and re-action of all in giving direction, are raised from perception to self-consciousness; this Self-consciousness, once achieved, must continue to expand or be lost. This, of course, is one way of putting it.

Your letter of today is an excellent statement. I would add to it: the Om is the omnipresent spirit which is also in the body. Its powers are Preservation, Creation and Destruction—the basis and the means of progress. Re-creation, on an advanced basis, follows destruction until such perfection as is possible in any given age is reached, which, in turn, forms the basis for further creation. Progression is eternal, yet the Self is one and changes not. One might say, as a conception, that It realizes Itself through its creations. The higher the creation, the higher the realization. The realization may be individual, but that which realizes is the Self. It cannot be fully understood, yet the mind gets glimpses now and then which no word or idea can convey.

As to Masters: the power of Preservation is Theirs as well as other powers. Any height may be retained as long as serviceable, or if not retained in particular can be quickly reached when needed. The present time may be a period when Preservation is in force; who knows? Some have bodies of the highest transmutation of matter; others are Nirmanakayas, we are told. The sheaths used are in accordance with the work to be done. Nirmanakayas can and

do act in the way you describe; if They did not retain the *Nirmanakaya kosha*, *They would be beyond the possibility of helping humanity*. By this it would seem that certain "Preservations" are necessary for long periods, possibly a *Manvantara*.

All this is in regard to our Solar System. We are told that no Adept goes beyond the lowest plane of the great Kosmos without passing out of our system; so, there must be a "retaining" in order to "remain" and help. This is the "sacrifice," and it must be so all along the line. They help on higher planes always; Their lower *koshas* enable them to help on lower planes as well. At least, that is what I understand from what is given.

The copies of the pamphlets you send are priceless in value for students whose eyes are open. The unfortunate thing is, that until each one has clarified his perceptions, he would not know gold of Ophir from base metal. So much that is here and ready is too high for most; if given, it avails them not. You know how that is in your own progress; words and sentences do not always have the same meanings—the point of view alters them.

The danger lies, as you say, in finalities. A high concept serves as a stepping stone to higher ones; as stepping stones they are good, but as resting places they are distinctly inhibitive of progress. Progress precludes finality.

Well, good nights and days to you. As ever—

## PRESENT, PAST AND FUTURE\*

The three periods—the Present, the Past, and the Future—are in the esoteric philosophy a compound time; for the three are a composite number only in relation to the phenomenal plane, but in the realm of noumena have no abstract validity. As said in the Scriptures: "The Past time is the Present time, as also the Future, which, though it has not come into existence, still is"; . . . Our ideas, in short, on duration and time are all derived from our sensations according to the laws of Association. Inextricably bound up with the relativity of human knowledge, they nevertheless can have no existence except in the experience of the individual ego, and perish when its revolutionary march dispels the *Maya* of phenomenal existence. What is Time, for instance, but the panoramic succession of our states of consciousness? In the words of a Master, "I feel irritated at having to use these three clumsy words—Past, Present, and Future—miserable concepts of the objective phases of the subjective whole, they are about as ill-adapted for the purpose as an axe for fine carving."

\*From the Original Edition, *Secret Doctrine*, Vol. I, pp. 43-44; sec Third Edition, Vol. I, p. 75. The title used is our own.—EDITORS.

## THE COMING RACE\*

THE great quest of scientists at all times has been to discover the beginning of things. They rightly think that if they can discover the beginning of things, they can get at the meaning of existence. For we know that there must have been a time when this world was not; when this solar-system was not; nor stars nor any heavenly bodies. From that state of invisibility there came visibility. Standing as perceivers in that condition of invisibility, we can imagine an eternal motion always tending to a vortex; then vortices becoming more and more dense through vast ages of time and finally condensing into such bodies as our planet or sun. The beginning is on the invisible side of nature, and in that invisibility was the intelligence which could bring about the differing visible results.

Invisibility does not imply lack of intelligence nor lack of form, but rather implies the basis of all intelligence and experience, as well as the basis of all form. If we would consider that every planet and every solar-system is the successor of a planet or solar-system which preceded it, and that this great succession of planets and solar-systems and beings had no beginning and will have no ending, we can see that when this planet began in radiant matter, all the intelligences concerned in the planet existing before this one were present, each in his own degree and kind, the result of all its past individual experience. These intelligences included not only the being, man, but all the beings above him and every being below him. For the kingdoms below man are just beginning to get a conception of separateness of being, which increases by degrees through experience, in form and expression; there are many differings degrees, too, among mankind; above man, many planets and solar-systems before this have brought into existence through evolution—"the ever-becoming"—beings so much higher than man that our highest conception of a deity would not give us an understanding of their nature.

The great evolutionary stream does not exist of itself. It is composed of every unit of intelligence concerned in it. This planet like every other planet is made up of the beings concerned in it. The mineral kingdom is necessary for the vegetable, both these kingdoms necessary for the animal, and all three for the human kingdom; then, are the beings above, but all beings rest on the one common basis of Spirit. Differing in their degrees of expression, all acting and re-acting upon each other, all by that action and reaction gain a further impetus to a greater range of knowledge and expression. Evolution is not a thing outside ourselves, but an unfolding from within outward. The whole force behind evolution is the One Spirit—the power within us that enables us to perceive, to learn, to know, to feel, in every direction.

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\*From the stenographic report of a talk by Robert Crosbie, here published for the first time.  
—EDITORS.



Going back to that form of invisibility in which every planet begins, we will understand that it must go under certain directions, under certain laws which are inherent in the whole and rise from the inter-relation of the different beings that compose the evolutionary stream. The order in which this stream divides is known. That order is on the basis of the seven, and it is defined by seven distinct great classes of beings. The number seven is to be found everywhere in nature, most notably in the colors and sounds. There are several octaves of color just as there are several octaves of music, and these octaves of sound and color have a different relation to the different classes of beings. The septenary division moving throughout the world in every direction is expressed in man in seven "principles."

Every man is septenary in form and every man is connected with every other being and every other element in the universe. All the different classes of beings everywhere meet in the "principles" of man, all being a part of the Great Whole. Each one is Spirit; each one has all the acquired intelligence of the past; each one has the active thinking power of mind; each one has that mind applied to physical life; each one has the life in the body—an aspect of the One Life—each one has a real inner form which is the substratum of the physical form into which this gross matter is builded. Thus no man is, in reality, separate from any other, all are in constant touch with each other.

Our planet, like man, has its seven "principles" and its seven states. Evolution has proceeded three and one half times through the seven states. Now, we have passed the middle point of the fourth round of this earth, but we have to go three and one-half rounds more before the highest possible perfection of humanity can be brought about, in intelligence and substance. Every round brings a new advancement in intelligence and a new refinement of the matter used, for a change of substance goes on all the time through the refining power present in all the kingdoms, from highest to lowest.

Corresponding to the rounds are seven great races, which are again divided into seven sub-races, and the sub-races into family races. We are now in the fifth sub-race of the fifth great Root Race, although there are still existing on the earth to-day remnants of the fourth, and even of the third sub-race. Nature does not proceed by leaps and bounds. While one race is ending another is beginning, and so we also have right among us now the pioneers of the sixth sub-race.

The development of the senses is concordant with the evolution of the races. Whereas now we have but five senses, in another race we shall have an added sense, which will transcend our highest sense of sight and be a synthetic sight or sense which takes in all the rest. Scientists anticipate this sense in their "fourth dimension", but what they really need to see is a sixth characteristic of matter—permeability, which will enable us to see, unobstructed by any object or substance. The power of seeing through absolutely opaque substance, as now does the X-Ray, exists latent in every one of us; it is this

power manifesting in what we call clairaudience, clairvoyance, and telepathy.

Now it is very foolish and a waste of time to speculate, as many Theosophists do, and talk much about the coming race; what will be its nature; what will be the degrees of intelligence, and the kinds of passions that the beings will have at that time. All that we have now are the conditions that now confront us. We cannot start from any place other than the one where we now are, and we must use the powers and knowledge that we have in order to reach any further advancement. Let it be well understood at the outset that whatever the coming race may be will be due to the thought and action of mankind *Now*. There is no power outside of man that will make the race any different, that will make conditions any different. The power to make the conditions, to make the race, lies latent in the spirit and soul of man. As he thinks and acts will results be. The coming race will be just what *we* make it. We cannot tell what it will be, but we can know what we ought to do now. We can take the stand that will bring us into the highest and best relations and conditions possible to us now.

No Being is guiding this evolution. It is all beings. No Being is sending it in this, that, or the other direction, nor turning aside the results of our own individual wrong doings. All is caused within ourselves, and the reaction depends upon ourselves. It is true that all effects come to us through other beings, but those effects are from causes that we set in motion. So, if we have enemies, they are our own enemies. If we have friends, they are our own friends. Beings of a high degree are not doing for us what we alone can do for ourselves. The law does not exist outside of man. He is his own law. He acts from within. We exist among many, many different kinds of beings, but it is our attitude toward them that determines the reactions from them. The making of the coming race, then, is within our own hands, and nowhere else.

It is the beings on earth that make the conditions, and not the conditions that make the being. Many have the idea that our environment makes us, that if only we could get out of our present environment, we would be all that we should be. It is not true. No matter how pleasant the surroundings might be in a fabulous heaven, if we went there, fault-finders as we are now, we would find things to find fault with right there and right off. We are not changed by environment and could not be, because, in fact, *we are our own environment*. We stand behind every change, unchangeable, ready to make a further change, whether in body—that ever-changing mass of lower substance which we use—or in our mind, which, no more than body, is ourselves, because we can change it. That in us which never had a beginning and will never have an ending is continually making changes in its individual instruments of expression. Such is the meaning of evolution, and the whole universe exists for no other purpose than the evolution of soul.

Consideration along these lines brings us to a sense of our re-

sponsibility as to the coming race. Whatever is to be in the future depends on us. It will not change unless we change it. We have to set the lines right so that others may follow, on the right basis. We have to forget personality, selfishness, separateness, and realize that each one of us must work for the good of all, must see all beings as one great whole, all beings of every kind working together from the same nature in the same direction, but differing in their degrees. Would man-made laws help us in that? Not at all. All must be done by the man himself. We put the machinery of law in motion making enactments with the idea that they will change the moral nature of man, but they never will, for the moral nature of man is responsible. We have our various loves, wise or unwise; even the love of country can do great harm, if it is of such a nature that it will make men do "what my country does", whether that country is right or wrong. We forget that other peoples are like ourselves, and other races just as much our brothers and sisters. There is needed the realization of one great family, however much the members of it differ, and that all are mutually interdependent and mutually related.

So long as racial doubt and hatred exist, there will be wars among the nations. Peace lies in the realization of what evolution means, of what is the purpose of life. When that realization becomes general in the world, all the circumstances which now hinder us—whether they be earthquakes, cyclones, diseases, or wars—will disappear, because if *no* man will hurt another, then there is nothing for evil to work upon. As soon as we realize our responsibility for our words, thoughts, and actions to all others, the whole basis of all wrong-doing is removed. This is one of the lessons which Theosophy teaches: It aims to make *a universal brotherhood of Humanity*, not of one race or people.

The coming race will, no doubt, affect America. Here are representatives of almost every race, and the mingling of the physical strains of the egos now in incarnation is bringing about the beginnings of a new race. Peoples are gathering from all corners of the earth in this westernmost land. Moving along on the lines of their own nature, they are drawn together by the very magnet of what is going on here to form a new people, and little by little they are actually improving the physical body, improving the conditions, improving the intelligence, and gaining a wider range of thought. The pioneers of the coming race, we may understand, are already here, beginning the work that will be continued by other egos who will follow.

The great Teachers of all time are waiting and preparing for Their actual appearance among us, but "the coming savior" of whom we have heard will not be in our generation, nor are we ready for him. Such a being could do us no good now—and not until we have taken the Message that those Beings have already left us *and used it*, could Their actual coming be of benefit to us. Their Message is Their forerunner—the voice crying in the wilderness to make

the Path of the Lord straight—a preparatory Message that will take these souls, awake and awakening, into right thought and action.

Great, then, is the responsibility which is laid upon us. All that we may need by way of help is there for us. All the information necessary may be had for the asking. That Message has been given time and time again in other and ancient times. But it was taken advantage of by a very few and misused by the great majority. It will be the same this time, undoubtedly. Yet the Truth exists. The power is there. The help is there. Both, if we but know enough to seize them.

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## THE QUIET SPOT

THERE seems to be no end to the reiteration by the Wise of the fact that the quiet spot must be found and at last held under all circumstances. One must attain an equilibrium that cannot be shaken by personal emotion; one must be ready to say under *whatever* circumstances, whether expected or unexpected, "This is just in fact what I desired;" one must accept Law in full and not in partial or divided application.

In the very nature of growth, a long time is required, even after the earnest student is familiar with the written text, for the veils to lift on its true meanings. The still lingering virus of the vicarious atonement idea deludes him into thinking that in some mysterious way the knowing mentally of the text will save him. He does not grasp that it is only in hourly *application* to daily living, the true meaning will become revealed.

He has studied the devotional books from cover to cover, knows them in fact "by heart"—yet to him they are hidden in their essential meaning; their secret intention escapes him. Only by the gradual strengthening of the will through repeated and persistent attempts at partial application, does he come at last to realize that the application must be in full. Else, he but the more solidly buttresses that part of his nature which he does not subject to the Great Law.

The one thing to be striven for is calm or steadiness if ever we are to be factors for good—agents for righteousness. We know that. And we begin the seemingly endless and hopeless quest for that quiet spot where unity is. Through thousands of failures we continue the search. That unshakable place of peace—does it exist for every Pilgrim? We become so blinded by our failures that, unconsciously, we come to believe it to be but for the few, or if for ourselves, only in the far vistas of the future. Not now is it for *us*. Greater shocks come to awaken us from the sleep of this error. We are forced to find that imperishable place or be cast away to another, a lesser opportunity.

Yet we are aware that there are Those who have attained ; Those who can stand through any shock, and have so stood though nations fell ; Those who have not left us when their attainment was complete. Bearing the Message of their Journey They come, presenting it not as their own but as the work of the Great Ones to whom They eternally point. The while They stand as examples of what They bring, the mongering world accepts the Message and rejects the Messenger. The student still expects by some miracle not to comply with *all* the conditions. He wishes to select his own.

It is only when driven to the confines of despair, that he finds he must turn, for he cannot escape Life. *He has to face Life itself.* If, then, it must be faced, it were better to face it squarely. So resolved, half the burden falls from him, and he has found the strength to face his lower self. Confronting it now, it does not terrorize him, for he knows it to be *his own*. He faces it under the aspect of Law—the Sweet Law of Alaya's Self—*returning* Harmony. In the midst of the clangor and the din, he knows that *immediately* beyond lies the sweet peace of life and a purified understanding. If the struggle seems almost unendurable, he may know that the same Good Law that brought the struggle will equally bring the compensation for effort made.

In the stead of constant poniard thrusts of resentment into the deep heart of his new life ; in the stead of tidal rebellions that sweep and waste and pillage the garnered high moments of the soul, he holds the resolution to suffer or enjoy whatever is the Will of the One Life—in reality his own and only true will. Making this will *his* will, he has the force of every Master of Beneficence abiding unseparate and unapart in him. He no longer struggles against any conditions ; he works with them. With this resolution reaffirmed from moment to moment until it becomes continuous, he comes to feel gratitude—in which there is no gratulation—that after resignation is contentment, satisfaction knowledge ; that back of all lies the Ocean of Self ; that behind all the emotions and sensations of what we call life, there is that still deep current of Real Life or Love, of which they are but obscurations.

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## FUNDAMENTAL

Theosophy has revealed to "the great orphan" the true story of his Divine lineage, concerning which it is said in the *Secret Doctrine*, "Man cannot know higher Beings than his own Progenitors. *Nor shall he worship them*, but he ought to learn *how* he came into the world." Surely a knowledge of his inherent Divinity, which has precedence over mere earthly parentage, would help a child as he grows to manhood to make himself worthy of it.

## FRAGMENTS\*

ATTRIBUTED TO EPICTETUS

**W**HEN someone asked, "How may a man eat acceptably to the gods," he answered: "If he can eat justly and contentedly, and with equanimity, and temperately, and orderly, will it not be also acceptable to the gods? But when you have asked for warm water and the slave has not heard; or, if he did hear, has brought only tepid water; or, he is not even found to be in the house; then, not to be vexed or to burst with passion, is not this acceptable to the gods?"

"How then shall a man endure such persons as this slave?" "Slave yourself, will you not bear with your own brother, who has Zeus for his progenitor, and is like a son from the same seeds and of the same descent from above? But if you have been put in any such higher place, will you immediately make yourself a tyrant? Will you not remember who you are, and whom you rule? that they are kinsmen; that they are brethren by nature; that they are the offspring of Zeus?"

"But I have purchased them and they have not purchased me."

"Do you see in what direction you are looking—that it is towards the earth, towards the pit; that it is towards those wretched laws of dead men? but towards the laws of the gods you are not looking."

\* \* \*

It is difficulties which show what men are. Therefore, when a difficulty falls upon you, remember that God, like a trainer of wrestlers, has matched you with a rough young man. "For what purpose?" you may ask. Why, that you may become an Olympic conqueror; but it is not accomplished without sweat.

\* \* \*

"Why are you ignorant of your own noble descent? Why do you not know whence you came? Will you not remember when you are eating who you are who eat, and whom you feed? When you are in social intercourse; when you are exercising yourself; when you are engaged in discussion, know you not that you are nourishing a god; that you are exercising a god? Wretch, you are carrying about a god with you, and you know it not. Do you think that I mean some god of silver or of gold, and external? You carry him within yourself, and you perceive not that you are polluting him by impure thoughts and dirty deeds.

"And if an image of God were present, you would not dare to do any of the things which you are doing; but when God himself is present within and sees all and hears all, you are not ashamed of thinking such things and doing such things, ignorant as you are of your own nature."

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\*From the George Long Translation.

# ON THE LOOKOUT

## SOLAR PULSATION

L'Abbe Moreux, waxing poetic on the Sun, remarks:

"At certain periods the solar fever reaches its climax. . . Every eleven years this unspeakable consumption of energy seems to exhaust the monster's strength. . . Then the heat again increases . . . and the cycle begins anew."

The Abbe believes himself to have been the discoverer of this cycle in 1893. But H. P. Blavatsky wrote in 1888:

"There is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart. . . Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it . . . passes thence to the great veins and arteries of the system." (S.D., I, 541.)

What she knew in 1888, and long before, her colleagues knew for ages. Had the Abbe known even a part of the other things She knew, he would not wear his present title, nor would he allow his work to appear in the pages of a paper which follows texts from the Prince of Peace with exhortations to wholesale murder in the interests of its owner's Mexican property, of his circulation, and of his personal spite against English society.

## SOUND AND ELECTRICITY

Many of the scientific prophecies put forth by H. P. Blavatsky between 1875 and 1888 have been verified; so many, and in some cases so startling, that no unprejudiced scientific investigator can long remain unconvinced of the reality of Her knowledge. But in the case of the strange powers and potencies of sound, Her teachings remain stubbornly recalcitrant to scientific theory.

However, P. Collet finds that an alternating current of electricity passed through the point of contact of a metal point with a galena crystal produces sound, it being possible to reproduce a singing voice. Dr. Alfred Gradenwitz describes a similar phenomenon, accompanied with new and strange electromagnetic effects. Have these things, perchance, anything to do with the following Theosophy of 1888?

"The seven primary forces of Electricity. . . These include, among other things, SOUND, LIGHT, COLOR, etc., etc." (S.D., I, 554.)

"The strange statement made in one of the stanzas: 'The Songs of Fohat (the cosmic base of electricity) and his Sons were radiant. . . and that the four Sons (differentiations) on the middle fourfold circle saw their father's songs and heard his Solar-selenic radiance' is explained: The agitation of the Fohatic forces . . . have in them several of the properties of . . . ether, color and sound as well. Perhaps the above will be regarded as archaic nonsense." (S.D., I, 204.)

She also taught that both sound, and its controlling power, thought, go farther and have more vital effect, both in the physical and moral worlds than is imagined. Will we so control our thinking and speaking that when the powerful inventions foreshadowed by the above discoveries come on the scene, they will be used, not for murder as hitherto, but for production; not in the cause of brutality, but of brotherhood? The basis lies entirely in the ethics which H.P.B. so interwove with her Science as to make the two inseparable.

## ANCIENT SCIENCE

We learn that the very ancient art of tempering copper has not yet been rediscovered, the latest claimant to such a discovery having been offered a million dollars cash and a permanent royalty of two cents per pound in case of making good. Even under such a tremendous (in our day) inducement results do not seem to be forthcoming. Tempered copper is not the only lost art known to science. Ancient wisdom, thus known to have been superior to ours in some respects, is it not barely possible that in the realm to which it was almost exclusively devoted, the science of life and living, it might have made discoveries which, if known and adopted, might eliminate the evils of the

present age, for which no modern discovery seems to be a palliative? Those discoveries are repeated in Theosophy; whether effective or not, is known to those who try them out.

### SOLAR MAGNETISM

Theosophy stated thirty-four years ago:

"The Sun is a great magnet." (S.D., I, 499).

"That such magnetism (cosmic magnetism) exists in nature, is as certain as that gravitation does not; not at any rate in the way in which it is taught by Science." (S.D., I, 497.)

Adriaan Van Maaen, writing on the Zeeman effect, says:—

"The discovery of magnetic fields in sun spots led Hale to the question whether the Sun as a whole is not a magnet. The structure of the corona, as observed at total eclipses, points strongly in this direction."

Sir J. Thompson, President of the Royal Society, in commenting on the Einstein Theory, remarked that it would necessitate the existence of electrical and magnetic forces of an unknown nature, outside matter, in regard to which H. P. B. says: "Besides the force acting *in* matter, there are also forces acting *on* matter." And "the knowledge of the *real* (not the hypothetical) nature of Ether . . . and other mysteries . . . can alone lead to knowledge of Forces." (S. D., I, 587.)

This shows *knowledge*. *Foresight* is shown by this: "Aye; earnest as well as mocking reader. Science is slowly but as surely approaching our domains of the Occult." (S. D., I, 549.)

That approach is, however, strictly limited to a certain point; that point can only be passed by a procedure which does not smile to the scientist; *i. e.*, a consideration of forces as one with the observing consciousness, and of all other consciousnesses, and a thinking and acting from that basis of Unity. Such are the immutable instructions of the Guardians of Knowledge.

### THE CAENOLESTES

The Field Museum reports the discovery in South America of a marsupial which is the survivor of a prehistoric geological period. Since the marsupial stock exists elsewhere only in Australia "its existence may indicate some truth in the theory that South America and Australia were connected by land in prehistoric times." H. P. Blavatsky says:

"(Lemuria) stretched, during the Third Race, east and west, as far as where the two Americas now lie, and the present Australia is but a portion of it, as are also a few surviving islands sown hither and thither on the face of the Pacific, and a large bit of California, which belonged to it." (S. D. II, 328.)

### EASTER ISLAND

One of those islands is Easter Island, of whose extraordinary (and by science unexplained) statues, H. P. B. remarks:

"Easter Isle . . . belongs to the earliest civilization of the Third Race. Submerged with the rest, a volcanic and sudden uplifting of the Ocean floor, raised the small relic of the Archaic ages untouched, with its volcanoes and statues, during the Champlain epoch of northern polar submersion, as a standing witness to the existence of Lemuria." (S. D., II, 327.)

In the "National Geographic Magazine" for December, 1921, is an article on Easter Island which contains matter bearing significantly on the age of these statues: Theosophy teaching that they are four million years old while science, when speculating thereon at all, refuses more than a few hundred years, although in complete ignorance of their history and origin.

In addition to the fact that the present inhabitants have no intelligible tradition in regard to them, certain features, such as the ropy ear-lobes, have no counterpart in any existing race; they were evidently artificially developed, but a study of the persistence of such forms of decoration, like the South African disk lip and ear, and the African and Australia scar markings, show that they usually persist as long as the tribe or any of its offshoots endures.



No known race shows the markedly distinctive facial characteristics of these statues; which are certainly not a product of inefficient portraiture, since the ornaments, etc., are carved with much skill. Nearly all the statues are buried to their necks in the soil; as they are about thirty feet tall, they must either have been buried thus, or be of tremendous antiquity. The article assumes that they were buried; but no mounds of excavated dirt show about them, and as trees in California known to be 4000 years old show no change in the ground about their roots since sprouting, this also leads to the inference of an immense antiquity.

The platforms upon which many of the statues stood formerly, are built of gigantic stones in a manner almost identical with the Cyclopean masonry of the Andes, and very similar to the ruined city of Nanmatal in the Carolines, whose origin is likewise lost in mystery. The writer states: "Voluntarily or involuntarily, the worker must hold communion with those old workers; for the whole air vibrates with a vast purpose and energy which has been and is no more. What was it? Why was it?"

### REINCARNATED ENERGY

That purpose and that energy reappear in those which created our whole gigantic structure of civilization, our canals, dams, and skyscrapers; also our cannon, dreadnaughts, and poison gases; for we ourselves are the builders of those gigantic statues. Why do we not remember it, and how did our old civilization vanish from the earth, leaving behind so few traces? Behold a clue in the H. P. B.'s remark as to the sensuality depicted on those sculptured faces; our own faces of old. As we were then, so are we now; as that civilization vanished under the rolling waters, so will its modern reincarnation; unless we see fit to take the fork of the racial road which we did *not* take then. We repeated our error, in a vanished continent still later than the one of which Easter Island is the witness; we are repeating it now.

A far seeing modern editor (of the *Saturday Evening Post*) said: "The next war will be the last; for it will send us back to the caves and jungles for a new start." We have made many such "new starts;" the reason for their necessity has been our inability to see that physical savagery, with its caves and jungles, is only the inevitable objectivization and result of the moral savagery, with its selfishness made an ethical characteristic, and its vice an art, in which we of our own free will persist in dwelling.

### WHICH FIRST?

It will be recollected that, as in the case of most other current theories of the time, H. B. Blavatsky's doctrines found themselves in the last century in violent conflict with Laplace's Nebular Hypothesis, in some of its bearings. This hypothesis holds that planetary systems are consolidated from gaseous nebulae; the various bodies afterward being thrown out from the central mass. H. P. B. remarked that to her, the evidence so far collected seem to point in the other direction. As Theosophists have had sad experience of the fate of a fact when it conflicts with theory, it is hardly necessary to look up old files of scientific journals to know how this was received.

Isabel M. Lewis, M. A., of the U. S. Naval Observatory, in an article on the "dark nebulae" which is interesting as showing the tremendous field of knowledge as yet untraversed by physical science says:

"Since it has been established, however, that the order of the evolution of the stars is from the red giants, which are never associated with nebulae, to the helium and hydrogen stars at the crest of stellar development, it appears as if the nebulae were being evolved from the hottest of the stars rather than the stars from the nebulae."

### THE ANSWER

What then is the origin of the stars? Science, in this respect at least, has passed since the time of H. P. B. from an offensive self-confidence to a becoming agnosticism which is far nearer real knowledge. But it is only in her works that one can find a system which shows, not only why and how

stars and planetary systems appear and disappear, but, following a clear-cut, coherent, and systematic analogy all the way through, how and why atoms and electrons appear and disappear, and how and why the combinations of the human form appear and disappear. The knowledge that the structure of the atom is identical with that of a solar system, is new in science; but she taught it before science ever dreamed of the electron. This is not rhetoric; it is *fact*.

How long will it take science to find that THAT which is able to understand the structure and extent of the atom, and the structure and range of the visible Universe, must be far greater in range, more mysterious in structure, and vaster in power, than atom or solar system? Knowledge lies only within; all these giant structures without are only a dream of the KNOWER.

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## EDITORIAL NOTICE

With the beginning of Volume XI (November, 1922), this magazine will be enlarged to 48 pages, minimum, of text, and the subscription price will be changed to \$3.00 per annum, or 35 cents for single copies. All subscriptions expiring during the months of August, September, and October, 1922, will be renewable for one year at the old rate, \$2.00 per annum. The support accorded the magazine in the past, the requirements of the existing state of the Theosophical Movement, make this increase in contents advisable, while economic conditions render compulsory such an increase in the subscription rate as shall enable us to carry on the publication of THEOSOPHY without a prohibitive loss. The enlarged size of the magazine will permit a wider and more comprehensive treatment of the great subjects of The Theosophical Movement, The Brotherhood of Humanity, The Study of Occult Science and Philosophy, and Aryan Literature, than has hitherto been possible. There will be no change in the basis or policy of the magazine—"independent devotion to the Cause of THEOSOPHY, without professing attachment to any theosophical organization." From November 1, 1922, however, it will be published and edited by THE THEOSOPHY COMPANY, composed of the present Editors, who have been intimately connected with the magazine since its inception, and others imbued with the spirit of devotion to MASTERS, Their MESSAGE, and Their MESSENGER.

Intending subscribers, contributors, and correspondents should, therefore, from November 1, 1922, address all communications to The Theosophy Company.

EDITORS THEOSOPHY.

HARVARD COLLEGE  
OCT 21 1922

Phil 29.4

# THEOSOPHY

A MAGAZINE DEVOTED TO



THE  
THEOSOPHICAL  
MOVEMENT

THE BROTHERHOOD OF  
HUMANITY

THE  
STUDY OF OCCULT  
SCIENCE AND  
PHILOSOPHY, AND ARYAN  
LITERATURE

Vol. X

OCTOBER, 1922

No. 12

*"Reliance and pressure upon our own inner nature,  
in moments of darkness, are sure to be answered by the  
voice of Krishna, the inner guide."*  
—WILLIAM Q. JUDGE.

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THEOSOPHY

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The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

- I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.
- II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
- III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.—*Proverbs*, xiii, 7.

He that findeth his life shall lose it: and he that loseth his life for my sake shall find it—*Matthew*, x, 39.

# THEOSOPHY

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Vol. X

OCTOBER, 1922

No. 12

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*No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

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## “LET THE WORK GO ON!”\*

THE DOCTRINES of the Wisdom-Religion are rooted in the philosophy of the fact of the existence in Nature of a triple evolutionary scheme. This evolution is *at one and the same time* Monadic or spiritual, Intellectual or psychic, and the purely Physical, which latter includes all forms of life and being visible and invisible up to the human.

All three lines are at present represented in incarnated Man, and in mankind as it exists to-day these three lines are almost inextricably interwoven and interblended at every point. In the *Masters of Wisdom* alone are the three lines of evolution in orderly relation, because in Them alone are the Three vehicles of Consciousness in co-adunition *and* consubstantiality.

The Three Objects of the Parent Theosophical Society are in distinct relation to these three lines of evolution and the three great classes of human beings who embody their varying degrees of development. The First Object—the formation of a Nucleus of Universal Brotherhood—clearly represents the highest attainment at present realizable, even as an unshakable Ideal, to those rare Souls whose evolution has reached the point where faith can no longer satisfy—they demand, and will strive unceasingly for, Spiritual Knowledge, as distinguished from intellectual or physical progress however great. The Second Object—the study of comparative religion and philosophy—relates directly to that vast class or division of mankind which is satisfied with and seeks to solve all problems by means of the Mind alone. Finally, the Third Object provides directive scope for the activities of those men, still the great majority, whose utmost range and breadth of vision is limited to the endeavor to gain from the powers, forces and forms of physical nature—from phenomenal existence—the manna of human sustenance dur-

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\*See THEOSOPHY for December, 1912, Volume I, No. 2.

ing the long journey through the wilderness of confusion and paradox called terrestrial existence.

The wise providence of the Masters of Wisdom who are the energetic basis of The Theosophical Movement supplied in Theosophy, its Message, its Messenger, and its Society, the necessary materials and designs, the necessary working model, whereby all men, of whatever degree of evolutionary progression, might have their constant and accompanying guide and readjustment in all the affairs of Spirit, Soul, and Body.

That Theosophical Movement presents, in its own nature, these three great aspects of Evolution, the Ever-Existent, the Pre-Existent, and the Phenomenal. Its ever-existent Section is the Lodge of Masters; its pre-existent Section is Their *Chelas* in the world, known and unknown; its phenomenal existence is the periodic intrusion into the world of a public effort to attract the attention of mankind to the Higher Life. The Theosophical Society established in 1875 was such a cyclic intrusion of the Third, or phenomenal, aspect of The Theosophical Movement. From former cyclic efforts of the same kind in all the past there has resulted, to the world at large, the multitude of religions, philosophies, schools and sects, whose devotees have taken their respective partitionments of the garments for The Theosophical Movement. But to the ever-invisible Second and First Sections of the Theosophical Movement there have always resulted, from each of these phenomenal appearances, accretions of human units who have found in themselves, by means of the impartation, the Way, the Truth, and the Life.

It is not by Crouner's Quest that the spiritually and mentally Quick are to be distinguished from the mentally and spiritually Dead to the Higher Life, but verily in the solemn precincts of the sanctuary of the individual Soul, during life, or after physical dissolution, that this mighty ordeal must be endured. Happy, thrice happy he, who while still possessed of Spirit, Soul, and Body, in no matter what confusion welded, undertakes to determine the *spiritual validity* of The Theosophical Movement, its *viability* in himself and in the various associations called Theosophical.

For the Theosophical *Society* of 1875 exists no more; it has gone the way of all "flesh." Its successors exist in the form of the now numerous theosophical bodies. Are the First and Second Sections, the Spirit and Soul of The Theosophical Movement, now incarnated in any of those successor bodies? It is a question calling unceasingly for answer on the part of all students of to-day, and will continue to confront every fresh inquirer who may, through any channel, hear in the future, until 1975, of Theosophy and the Theosophical Movement.

This brings immediately into the foreground of thought the great doctrine sometimes called that of Apostolic Succession. It is easy for the ordinarily investigative and reflective mind to ascertain that in all the past religious history of mankind this doctrine has been construed by priests and laity alike in a purely physical and phe-

nomenal sense. The Messenger comes and brings his Message; Disciples are attracted. The messenger as a physical being disappears; his message as an intellectual entity remains; his half-taught disciples go on with the work; differences of understanding and application arise; divisions result; the bottle is burst and the wine is lost; thenceforth men go to the interpreter's house, esteeming it the sanctuary of the Most High. And then, the appointed cycle having run its round, a New Messenger, a New Message, a New House of Life in a fresh effort of the Great White Lodge. But, invisibly to priest and petitioner alike, the continuity of the Theosophical Movement has been maintained throughout by the First and Second Sections, as in like manner the continuity of Spiritual and Intellectual evolution is maintained by the reincarnating Ego throughout the vast hiatus between the death of one body and the birth of the next. Those who seek to solve the mystery by physical signs and tokens shall seek in vain, shall go from quest to delusion, from delusion to death and disappointment, cheating their own Soul of its aim.

The evidences of the true Apostolic Succession are, then, purely Spiritual and intellectual, that is, philosophical. The proofs of the Mission and the Message of H. P. Blavatsky as the Successor and Succession to the long roll of the predecessors, are to be sought for in the *identity* of aim, purpose, and teaching, in the one as in the others. Those evidences are to be found in overwhelming abundance in the study of her life-labor and her two great works, *Isis Unveiled* and *The Secret Doctrine*. The significance of her spiritual clairvoyance is discernible even in the Dedication of those books. *Isis Unveiled* is dedicated to "The Theosophical Society;" *The Secret Doctrine*, the cyclic resultant of eleven years of effort intervening, is dedicated "to all true Theosophists, of every Country and of every Race." Why the difference?

*The Secret Doctrine* was published in 1888, thirteen years after the formation of The Theosophical Society, and coincident with the formation by her of the "Esoteric Section" of the Theosophical Society. Why was the "Esoteric Section" formed? Because, in her own words, The Theosophical Society had "proved a *dead failure* on all those points which rank foremost among the objects of its original establishment; it had descended to the level of all those societies whose pretensions are great but whose names are simply masks—nay, even *shams*." The change in dedications, the change in form of organization, proved that she was concerned, not with the continuity of any form of words or body, but with continuity of Teaching and of Practice, *i. e.*, the Spiritual and Intellectual *life* of her students. Herein, and all during her own presence in bodily form, is the message and the example of her understanding and application of the great doctrine of Apostolic Succession. She had no sentiment and no devotion for the merely historical and phenomenal. Her love and her labor were for a *Cause*; she gave but scant and purely nominal allegiance to *any* form, and the moment

it ceased to serve her high purpose, that moment it ceased to command, because it had ceased to deserve, her consideration.

Souls humbled by failure, minds chastened by experience, with the vision that comes from spiritual perspective on phenomenal things, made possible the formation of the United Lodge of Theosophists as an exoteric body in 1909, thirteen years after the death of Wm. Q. Judge, the surviving Colleague of H. P. Blavatsky in the inauguration of the work of The Theosophical Movement.

The thirteen years which have since witnessed the healthy growth of this Voluntary Association of Students of Theosophy, have also witnessed the further spiritual and intellectual degradation and disintegration of those societies whose focus of effort has been psychic and physical, whose devotion has been to forms, whether of thought or organization. The substitutions and injections which have replaced in them the Spirit and Soul of The Theosophical Movement have produced naught but pallid sects where there has not been actual putrefaction. Theosophists of to-day, members of such societies, find themselves with every day more hopelessly confused and bewildered, torn between a falsely stimulated sense of loyalty to an organization, and their own inherent perception of "something wrong." The vision called for, and earned, by a few in 1909—to determine the *causes* for the relative failure of the original Theosophical Society—in order to build on a surer basis a new Theosophical Body, is called for now, by the sincere, earnest and open-minded students, members of the dead and dying brood of theosophical societies.

It remains for all such to find their way. It exists, and has existed for many years, and a working model now lives and thrives. The solution, the same for all, provided in prevision of this great need, is as sure and true to-day as when first enunciated in 1891, and re-enunciated in 1909.\*

*"Be Theosophists! work for Theosophy; Theosophy first, and Theosophy last,"* wrote H. P. B. in her last Message to the American Convention. It is for *Theosophists*, regardless of organizations, to take as *their basis*, as the key-note for the present and the future, this "never-dormant wish of her heart." The unassailable basis for Union among Theosophists, wherever and however situated, is SIMILARITY OF AIM, PURPOSE, AND TEACHING. The acceptance of this principle, and action on it, at once removes all barriers. It is for *those whose minds have become plastic by the buffetings of experience*, by the shattering of personal idols, by the selfless determination to serve Humanity through clean and impersonal channels—it is for them to seek a new and better incarnation for their zeal and labors.

Theosophists, members of any organization or unattached, old as new students, can form Voluntary Associations wherever "two or three are gathered together," and thus form independent nuclei of Universal Brotherhood on the Spiritual and Intellectual Basis of

\*See the article entitled "To Every Open-Minded Theosophist," published in THEOSOPHY for December, 1912, volume I, No. 2. This article was itself a copy of the original Announcement accompanying the formation of The United Lodge of Theosophists in 1909.



*Theosophy*, its study, application and promulgation, whose sole condition requisite for affiliation is this principle of similarity of aim, purpose and teaching. The binding as well as the energetic force of this principle of true fraternity needs no such adventitious aids as constitutions or by-laws, or officers to administer them. With this Basis for Union among Theosophists, no possible cause for differences can arise; no room is found here for "leader" or "authority," for dogma or superstition; and yet,—as there are stores of knowledge left for all—study and work *in this spirit of solidarity* must infallibly bring forth, to each and all, from "those who never fail," all necessary assistance. The door is open for all who *would* but cannot see a way. Any considerable number *living, thinking, acting, upon this basis*, must form a *spiritual* focus from which all things are possible—to-day as surely as of old time.

It is on these principles and with these policies that a nucleus for the work of The Theosophical Movement is in process of establishment in New York City—that City which has most to be proud of, as the scene of the original impulse and of the most inspired work of the nineteenth century; that City which has been most wronged by the misunderstandings of those who were not clear-sighted enough to gaze into the principles of things and follow determinedly the lines laid down in the beginning; most wronged of all by the failure to understand and *stand by* the work of Wm. Q. Judge, which work was the clear, unequivocal *emphasis* of the lines laid down by Masters and H. P. B., and the universal and particular *applications* of all Their doctrines.

The time has come for the many scattered Associates and brother-Theosophists in sympathy with the aims and ideals of the Theosophical *Movement* to join together as a nucleus of the universal brotherhood seeking the small old Path, and once more make wide proclamation of *Theosophy* their paramount obligation as Theosophists; to once more make promulgation of these great truths of the Wisdom-Religion which are sorely needed to save this people from the present fate of brother nations across the seas.

In this work there will be distinguished and worthy helpers, able to do their part in the re-making of New York City the Theosophical centre of the United States east of the Mississippi, as it should be. The Lodge in New York City will be entirely independent in the conduct of its own affairs, as are all the other Lodges now existent on the model of the Mother United Lodge of Theosophists in Los Angeles, but, like all the others, will be bound to them and they to it, by the strongest of all bonds—Similarity of Aim, Purpose, and Teaching.

Thus is entered the new cycle. Let the work go on. Let the Dead bury their dead, while the Quick work with, on and through the Living.

# THE THEOSOPHICAL MOVEMENT\*

## CHAPTER XXXII

### (Conclusion)

“I SHALL pursue my work quietly, with such as think it right to work with me—I can only go on steadily as I have learned—to you who will stand where H. P. B. left us together and work with me, I have also a word to say: Remember the ancient rule: ‘Hatred ceaseth not by hatred; hatred ceaseth by love.’ Follow peace and charity; attack none; blame none; impute no evil motives; cast not back reproaches.”

Thus wrote Mrs. Besant on December 19th, 1894, at the conclusion of her circular announcing her rejection of the Order of Mr. Judge dated November 3, in the E. S. T., and her pronouncement: “I recognize no authority in Mr. Judge.” This was her declaration of policy, her adjuration to all those who might believe in her protestations. We have but to follow in epitome her conduct for the ensuing six months under this self-proclaimed standard of action for herself and those who might trust to her guidance.

Immediately she took ship for India to attend the two Conventions—the customary “Anniversary Meeting” and the regular annual session of the Indian Section, to both of which she was a Delegate from the European Section. *En route* she prepared a fresh Statement of more than five newspaper columns, which she entitled “The Theosophical Society and ‘The Westminster Gazette.’” This she dated December 23, 1894, and, immediately on arriving at Adyar, gave to *The Madras Mail* for publication, sending, at the same time, a copy to London for publication in the *Daily Chronicle*. This article is filled with self-extenuations and self-defense against the jibes and jeers leveled at her in *The Westminster Gazette* series; with invective and charges against Mr. Judge, supported by the most astonishing misstatements of facts as formerly solemnly attested by herself—misstatements resting entirely upon her *ipse dixit*, and unaccompanied by a single verifiable reference as to truth of her charges.

Quite naturally the propagandum which had been steadily carried on in India by Col. Olcott, Bertram Keightley, Countess Wachtmeister and Miss Müller, all under cover and all unopposed, had aroused the certainty that extraordinary happenings were scheduled for the Conventions. This drew a very large attendance of visitors as well as Delegates. The publication in *The Madras Mail* could but accentuate the excitement of interest and serve to pave the way for what was to follow.

Colonel Olcott’s Presidential Address, aside from its usual statistics and the necessary accompanying explanatory matter, was

\*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

almost entirely devoted to the recrudescence "Judge Case." It shows plainly that the President-Founder, in full accord with Mrs. Besant and the rest, had determined to force Judge out of office and out of the Society even at hazards which had been counted and discounted—the withdrawal from the Society of a great portion of its membership; as his own words expressed it: "I have had it intimated that if Mr. Judge should be forced to resign, the American Section will secede in a body, form an American Theosophical Society independently, and elect him President. And I should not be surprised if a large number of excellent people in the European Section should unite with the Americans in the event of a split." The recent London Inquiry was called an "unavoidable failure," even while admitting that "both the General Council and Judicial Committee voted to quash the proceedings against the accused on a point which, although technical was nevertheless irrefutable."

The President-Founder went on to say:

"As we cannot legally try Mr. Judge, Vice-President, for alleged misdemeanors committed by W. Q. Judge, individual; and as the individual cannot be tried for his private opinions, we have to fall back upon the moral aspect of the case."

There being no "case against Judge" either as Officer or individual under the Constitution and Rules of the Society, some other scheme had to be conjured up in order to oust him, and the "moral aspect of the case" as interpreted by Col. Olcott, was of necessity the device adopted to force the issue. That moral aspect, Col. Olcott argues, requires Mr. Judge to resign because he has been accused, and he proceeds to cite as "precedents" among others, the resignation by Madame Blavatsky in 1885, and his own resignation in 1892. He does not remind his audience that H. P. B.'s resignation, as she herself wrote Col. Olcott on April 11, 1885, was due to the cowardly desertion of her by Olcott and his Council and Convention at the time of the *Coulomb-Christian College Magazine* accusations against her, and not at all because of the accusations. Nor does it occur to him now, any more than when he tendered his own resignation in 1892, that for an official to resign under the fire of charges by his associates is uniformly properly construed as either a confession of guilt or a lamentable exhibition of moral cowardice.

The President-Founder takes it for granted that Mr. Judge is guilty of the offenses charged but, as faced him in the case of H. P. B. herself, is under the necessity of finding some way to reconcile his stand with the known and life-long devotion and work of Mr. Judge in the Theosophical cause. How could Judge both be "guilty" and yet be free from "guilty knowledge and intent," from "moral responsibility?" His answer is, "mediumship or psychism:" a medium or psychic "is often irresistibly impelled by an extraneous force to do acts of turpitude of which he is incapable in his normal state of consciousness." This perfectly true and well-known fact, it is argued, will account for Mr. Judge's wrong-doing," and either permit or compel his resignation without the imputation of actual criminality. He proceeds:

"At this moment, I have knowledge of at least seven different psychics in our Society who believe themselves to be in communication with the same Mahatmas and doing their work, who have each a knot of disciples or adherents about them, and whose supposed teachers give orders which conflict with each others!"

What Col. Olcott does not state is that among these "seven psychics" were Mr. Chakravarti, Countess Wachtmeister, Mr. Old, Mr. Sinnett's "sensitive," and Mr. Leadbeater, all leagued in the cabal against Judge, nor that the "messages" that Mrs. Besant, Mr. Sinnett and himself had been receiving from the "Masters," coming "through" these various "psychics," most notably Mr. Chakravarti, were the real foundation of the whole attack—not any mundane "proof." Nor does he trouble to explain why, all being "mediums and psychics" alike, it was Judge alone who must be driven into outer darkness.

Near the close of his Address Col. Olcott makes a remarkable admission, the possible bearings of which never occurred to him. He says:

"My objective intercourse with the Great Teachers ceased almost entirely on the death of H. P. B., while any subjective relations I may have with them is evidence only to myself and would carry no weight with third parties."

If his "objective relations with the Great Teachers" had "ceased almost entirely with the death of H. P. B.," *why was this the case?* Mere death or mere physical distance forms no barrier whatever to "objective relations" between an *accepted* Chela and those in the same or a higher class than himself, nor is *any* intermediary necessary. These words of Col. Olcott's are an unconscious confession of a number of tremendous facts: that he was never himself an *accepted* Chela; that he had to depend on H. P. B. or *some one else* for "objective relations;" that not being even an accepted Chela himself, he had no means of *knowing* such a Chela even if encountered, and no means of *knowing* whether any "communication," objective or subjective, was genuinely from its professed source; that he had to depend on "third parties" and mere externalities both for his "messages" and his means of verification. Certainly it never occurred to him that he *might* have "guessed wrong" once more, that Judge *might* be what H. P. B. said he was in 1888, "a chela of thirteen years' standing," and what the Master himself called Judge, "my dear Colleague;" never occurred to him that it *might* be his own attitude that cut him off from H. P. B. dead, from Judge and the Masters living, and thus compelled him to have recourse, as Sinnett and Mrs. Besant had, to more facile and pliant "psychics."

If these things never occurred to Col. Olcott, Mrs. Besant, Mr. Sinnett, Mr. Bertram Keightley, Mr. Chakravarti, Mr. Old, the Countess Wachtmeister and other leaders and respected heads in the Society, how should they have occurred to the great mass of sincere and trusting members who looked up to them as disciples who had been near to H. P. B. and who had been favored with "messages from the Masters?"

As soon as Col. Olcott had concluded his Address and the other

formal matters were out of the way, Mrs. Besant rose and presented a long Preamble and Resolution, which was seconded by Bertram Keightley, as follows:—

"Seeing that a series of articles has appeared in the *Westminster Gazette*, London, containing charges of deception and fraud against Mr. W. Q. Judge, now Vice-President of the Theosophical Society; and

"Seeing that a strong body of evidence has been brought forward against the accused, and seeing that the attempt by the Society to bring the matter to an issue last July was defeated by Mr. W. Q. Judge on a purely technical objection to the jurisdiction of the committee; and

"Seeing that Mr. Judge, being Vice-President of the whole Society, has issued a quasi-privately-circulated attack against one Section thereof, thus stirring up ill-feeling within the Society, and endeavouring to set the West against the East, contrary to the first object of the Society generally, and to the 2d object specifically; and

"Seeing that this is the first occasion since July on which a representative body of Theosophists has been gathered together; and

"Seeing that immemorial custom requires of every honourable man holding a representative office in any Society to at once tender his resignation under such circumstances as are stated above;

"Therefore the anniversary meeting of the Theosophical Society

"Resolves; That the President-Founder be and is hereby requested to at once call upon Mr. W. Q. Judge, Vice-President, Theosophical Society, to resign the office of Vice-President; it being of course open to Mr. Judge if he so wishes, to submit himself for re-election, so that the Society may pass its judgment on his positions."

It would, we think, be difficult to measure the shameless effrontery of these preambles and resolutions, the subterfuges employed in its declarations and wording. What were the recorded facts thus dressed to play their several parts in the grim travesty of justice for which the stage had been so sedulously prepared?

As shown by the "Neutrality pamphlet" officially issued under Col. Olcott's direction, the facts were:

(a) That both the General Council and the Judicial Committee, a majority of each in sympathy with the *accusers*, had none the less felt constrained to vote that neither the Society as such, its Council or its Judicial Committee, had any occasion to "investigate" the charges made against Mr. Judge either as Vice-President or as individual member of the Society—and they had done this at Olcott's express plea; Judge had merely pointed out to them their own Rules and Constitution. Caught in their own toils, they had to avowedly break their own loudly-proclaimed devotion to the "Constitution and Rules" in order to "get at" Judge, or else beat a retreat to "save their own face." They chose the latter and to mask their discomfiture essayed the scheme of a "Jury of Honour," packed as the Committee had been. Detected and put to the shame of another defeat, they had proposed the Convention of the European Section as the "Jury," which Judge had at once accepted.

(b) The "strong body of evidence" published by the *Westminster Gazette* was none other than an exact duplicate of the "evidence" prepared by Mrs. Besant for the London Inquiry, plus Mr. Garrett's hostile and biting interpretations and applications from it against all concerned. Every member of the General Council and of the Judicial Committee saw and read that "evidence" before vot-

ing, Mr. Judge alone being refused more than an oral inspection during the Enquiry. The Council and Committee both voted not to include the "evidence" in the "Neutrality Report," the iniquitous nature of such a proceeding being too much for the moral stomachs even of some of the most partisan.

(c) Mr. Judge was never at any time *elected* Vice-President of the Society; he was "appointed" by Col. Olcott in the arbitrary exercise of his "discretionary powers," and simply accepted the situation *status quo* as there were no functions to fulfill so long as Col. Olcott remained President, and when the latter "resigned" in 1892, Mr. Judge was *elected President by the unanimous vote of all the Sections*; this office he not only never claimed, but actually was the active agent in procuring the withdrawal by the Colonel of the tendered resignation. The "Neutrality Report" shows that Mr. Judge pointed out that he was never anything but *de facto* "Vice-President," and this point was admittedly correct, if *de jure* meant *elected* Vice-President. Furthermore, it was Mr. Judge who pointed out the anomalous situation arising from the fact that he was himself the *duly elected* President and that this should be formally rescinded by the General Council in order to make *de jure* as well as *de facto* the Presidency of Col. Olcott, which was done. What the "Neutrality Report" did not take occasion to show was the fact, interesting and valuable at this point, that the only *elective* offices held by Mr. Judge in the Society were those of President of the Aryan Lodge at New York City since 1883, and General Secretary of the American Section from its organization, to both of which offices he was *unanimously re-elected* after the charges were made by Mrs. Besant, after the "suspension" of his office of Vice-President by Col. Olcott. Col. Olcott knew that he had at any moment the same identical power to "remove" Mr. Judge from the Vice-Presidency that he had to "appoint" him in the first place, or to "suspend" him. What other inference can be drawn from these facts alone but that his persecutors were determined to ruin the reputation of Mr. Judge, destroy his influence and drive him into an exile of disgrace?

(d) Mr. Judge's Circular to the E. S. T. of Nov. 3, 1894, referred to in the "preambles" as a "quasi-privately-circulated attack against one Section thereof, thus stirring up ill-feeling within the Society, and endeavouring to set the West against the East,"—this Circular was issued neither as an Officer of the T. S. nor as a Fellow of the Society, but as Head of the E. S. T. to its members,—a body having "no connection whatever with the T. S." One has but to read the extracts given from Mr. Judge's circular to see in any event, how grossly his remarks have been twisted in the "preamble" to arouse the Hindus to the pitch needed. The lugging in of fresh charges,—the violation of "the first object of the T. S. generally, and the second object specifically,"—is manifestly mere Jesuitry: *For, if true, it constituted an offense actually triable before a Judicial Committee under the Constitution and Rules then in force, a crime by Mr. Judge both as Officer and as Fellow, and it was the plain duty*

*of the President-Founder to proceed without delay to the necessary legal and official steps.* But the Resolution offered, the debate that ensued, the Resolution the next day of the Indian Section, and all the rest of the relentless course followed, alike showed that these charges were made only for effect and to throw dust in the eyes of the membership.

In making her motion to adopt these "preambles" and "resolutions," Mrs. Besant made a speech that fills over ten pages of fine type in the Report of the Convention's proceedings. There was the same covering of fine phrases about "duty," "charity," "forgiveness," etc. as in the quotations from her Colombo circular with which this Chapter begins; the same self-defense and self-pleading as in the *Madras Mail* article, without an atom of verifiable references to establish her statements. She characterizes Mr. Judge's action as "dishonourable," but in kindness admits that Mr. Judge, being a "medium," may have been guilty of merely "unconscious fraud." "Mediumship," urges Mrs. Besant, "is an excuse for the individual against moral judgment. It is no excuse for an official who under mediumship commits acts of moral turpitude." The speech is a classic example of special pleading.

Following Mrs. Besant, Bertram Keightley, Captain Banon, Miss Müller, S. Subramanier, Dr. Hubbe Schleiden, E. M. Sasseville, a pseudo-representative of the American Section, C. V. Naidu, the Countess Wachtmeister, V. C. Seshacharry, and Col. Olcott made speeches, all strongly laudatory of Mrs. Besant and condemnatory of Mr. Judge. Some were for "expelling" Mr. Judge forthwith by Resolutions requesting the President-Founder to take that action without delay; which gave excellent opportunity for remarks on "fairness," "tolerance," "justice," etc.

Of all the remarkable speeches of that remarkable day none excelled the statement of Miss Müller. As both Col. Olcott and Mrs. Besant sat silent during and after her remarks, and as no protest was raised by anyone, it must be inferred that all shared in the responsibility for them and were accessories to the stupendous moral iniquity of Miss Müller's declarations. For it will be remembered that Miss Müller was party—and very much party—to the charges of "grave immorality" against Col. Olcott in the autumn of 1891; charges which were brought by Mrs. Besant to Mr. Judge, as has been narrated. The spirit of the meeting may be well instanced by quoting some of Miss Müller's remarks. She said:—

"Were I to expend the utmost eloquence that I can command, and bring before you the details of the most damning facts which can be brought against Mr. Judge, I could not bring against him a more final and conclusive charge than has been brought by Mrs. Besant in the speech that she has made. I am not concerned to give you further information about him, for you have the fullest information. But I am concerned to say that it is for us members now to take a stand which we have never before taken in the Society. We are tired and we will no more have the policy of condoning what is wrong. We are tired and we will have no more of the policy of compromising with liars, and with those who are publicly accused and almost proved to be forgers and swindlers and vulgar impostors. We shall not have these men as leaders of the

Society; rather we shall have Society come to an end. . . . Mrs. Besant has brought the charges against her colleague and friend, for whom I know she feels so great a tenderness, that she cannot press home against him that justice which time demands that we shall press home. . . . So it is not for her, but it is for us to do all that is required. . . . We have got to do our duty before the world, however disagreeable it may seem to the Theosophical Society. This is the first opportunity we have had of expressing an opinion upon Mr. Judge. . . . Mrs. Besant brought charges against Mr. Judge in regard to his conduct, during the time of the Convention in July last year. These articles in the *Westminster Gazette* prove to the hilt to anybody that he is a fraud and a deceiver and a common impostor; and finally there is this beautiful specimen of his cleverness and villainies, this breaking of his most solemn pledge to those very Masters whose names he so shamefully attacks. We have had once before a specimen of this of Mr. Judge. Do we not remember that at the time of my first visit, in 1891 or 1892, that Mr. Judge brought some very serious charges against Colonel Olcott? Practically, he said to him 'You are President. You turn out: we won't have you any more. Why? 'Because I want to step into your shoes.' He did not succeed in that. Still, like a bad man and a foolish man, to-day he comes with a repetition of the same things. He tells Mrs. Besant 'You turn out.' Why? 'Because I want to step into your shoes.' If he is determined, if he is clever and strong enough to defeat us, it will only be at the cost of breaking up the Society. Why do we want him to be expelled? Not because we are antagonistic to him and against him, but because his stay any more in office means, not only the future fall of the Society from being what it might become—a centre of light, a means of radiating truth, a means of leading the members to spiritual life. If he is kept any more the Society will become exactly the opposite. The various societies will become lodges of black magic. For averting a terrible danger to the Society, it is for us to speak strongly on this occasion, with no uncertain voice."

By such appeals, the Delegates were prepared for the vote. During the entire session no defense was made of Mr. Judge; no voice raised in question of the untheosophical and inhuman methods employed; no demand for the production of proof, no opposition to the utter unconstitutionality of the whole trumped-up procedure, no call for an orderly and equitable hearing. The numerous letters, protests, memorials and resolutions in defense or support of fair treatment of Mr. Judge, which both Col. Olcott's Address and Mrs. Besant's speech indicated had been received, were suppressed and not one word of their contents placed before the Convention. All took it for granted that the accused, with such accusers, must be guilty, and when the President-Founder put the resolutions to vote, they were adopted without a dissenting voice. On the next day the Convention of the Indian Section was held and there a further set of resolutions, moved by Tookaram Tatya and seconded by A. Nilakata Shastri, were unanimously adopted. These provided (1) that the President-Founder be requested to call upon Mr. Judge to resign; (2) that the President-Founder be requested to call on Mr. Judge "to make a full and satisfactory reply to the charges against him within six months from January 1st, 1895," and (3) "failing such answer, to take such steps as may be necessary for his expulsion from the Theosophical Society."

The hue and cry was on. The Report of the Convention was sent out as a *Supplement* to the "Theosophist" and to all Branches and Lodges throughout the world. It contained the full text of the



various speeches. The speeches of Mrs. Besant and Bertram Keightley, and Mrs. Besant's article in the *Madras Mail* were at once issued in pamphlet form and copies of each pamphlet sent out to all members of the Theosophical Society.

Immediately after the adjournment of the Conventions Mrs. Besant started on a tour of India and the scenes of the former year were largely repeated. The trustful Hindus, looking to Col. Olcott and her as the guardian and savior of the Society, knowing nothing of the Movement in the West save as its reflections reached them *via* the double refraction afforded by the Eastern heredity in general and the distorted versions given them, showed the utmost loyalty and devotion to what they conceived to be the true course. The Australasian Section was in very much the same state. Newly organized by Mrs. Besant under the Presidential *carte blanche* already detailed, knowing of the Society and the Movement only by way of London and India, impressed with the ability, energy and fervor of Mrs. Besant, it was wholly natural that this Section should, as she had implied in her speech to the late Convention at Adyar, be influenced to follow her course, whatever it might be. Mr. J. C. Staples of England, friend both of Mrs. Besant and Col. Olcott, had, under her suggestion, been appointed General Secretary of the newly-forming Section. Mr. Staples had come out to the Orient and had been present at the Adyar Conventions. From there he had gone direct to Sydney to undertake his new duties. Thus out of the four Sections of the Society it was certain that two of them were dependable in the effort to ostracize Mr. Judge. The only battle-ground was the American and the European Section, and the alliance had been by no means idle there, merely because Col. Olcott and Mrs. Besant had been away ever since the London Inquiry.

Mrs. Besant's speech indicated some of the steps already taken during her absence but under her generalship. Mr. Mead had sent out, as General Secretary of the European Section, a circular to Lodge officers and other influential members, asking them to signify if they "approved of Mr. Judge being called upon to make explanation. Out of the 80 circulars sent out, 65 answers have been returned. These 65 unanimously demand that explanation should be made." Mrs. Besant goes on: "In addition to that, there has been a kind of informal canvass which has been placed in my hands, in which twelve Lodges and centres demand that Mr. Judge shall explain or resign. One of them demands that he be expelled and the rest only ask for explanation or resignation. There are then seven centres and branches which take a somewhat indefinite position. Three on his side; the others 'counsel delay;' one looks to the Adyar Convention to discuss the matter, and does not wish to fan the flame. The President of one refuses to place the matter before his Lodge at all, and one expresses no opinion, content to leave action to Head-quarters. A more definite expression than that it is not possible at present to obtain, because there has not been time for the General Secretary to

get answers from all the Lodges. Mr. Mead wrote to me—I received his letter yesterday—stating what had so far been done, . . .”

Publicly, Col. Olcott had been able to do little outside the Indian Section, but that little which was public showed clearly his stand. Thus, in the *Supplement* to the “Theosophist” for October, 1894, he takes occasion to publish an “Executive Notice” that Mr. Old has resigned as Treasurer and Recording Secretary of the T. S., being “unable to accept the official statement in regard to the enquiry held upon the charges preferred against Mr. Judge.” Col. Olcott expresses his regret at “losing Mr. Old’s agreeable and profitable companionship.” He says Mr. Old “will continue working, but in the private capacity of a member of the Birmingham Lodge.” Mr. Old did, and the fruit of his private working was not only the *Westminster Gazette* series, but immediately afterwards a set of Resolutions of the Birmingham Lodge very adverse to Mr. Judge. In the *Supplement* to the “Theosophist” for November, Col. Olcott publishes a long circular on “Astrology” with prices and terms for “Calculations” by “Sephariel”. Col. Olcott prefaces the publication with the editorial note: “Space is willingly given to the following circular of our old friend Sephariel”—Mr. Old.

After the formal declaration of “war to the knife and the knife to the hilt” at the Adyar Conventions, the two chief allies were busy with the Indian tour and the preparation and forwarding of plans to bring the fray to a conclusion in England at the July, 1895, Convention of the European Section. The first public intimation of the plan of final battle is contained in the *Supplement* to the “Theosophist” for March, 1895, in a “Special Editorial Notice” signed with Col. Olcott’s initials. He says:

“The presence of the undersigned in his official capacity being again indispensable in London, for the final settlement of the Judge case and the inter-sectional frictions which have grown out of it, his intention is to sail early in May.”

The explanation for this declaration does not become public until a month later when, in the *Supplement* to the “Theosophist” for April, 1895, Col. Olcott publishes after long delay the text of two letters, the one formally addressed to him as President-Founder by Mrs. Besant and dated January 20; the other his reply, equally formal, dated a month later, February 21. In her letter Mrs. Besant requests Col. Olcott to again place in her hands “the documents on which were based the charges preferred by me last July against Mr. W. Q. Judge.” Mrs. Besant’s letter discloses that “A proposal has been made to call a Special Convention of the European Section T. S. on my return to Europe, for the purpose of discussing the attitude to be taken by the Section towards this case, and there is a general demand for the production of these papers for the information and guidance of Members.”

In his reply, he says that he has kept the papers “under lock and key” since “the abortive meeting” of the Judicial Committee, as he “considered it improper to give them publicity unless new and imperative contingencies should arise.” The new and imperative contin-

gencies having been satisfactorily produced through the joint efforts of Mr. Old, Mrs. Besant and himself, Col. Olcott proceeds to advise Mrs. Besant: "Such is now the fact; and as it is evident that the case can never be equitably settled without the circulation of these papers, . . . before you sail, I shall confide the documents to your custody once more. . . ."

A very significant admission of Col. Olcott's in his letter to Mrs. Besant is found in his statement: "Mr. Judge complains that he was not permitted to see them." He therefore imposes on Mrs. Besant the conditions that she shall, in addition to placing copies of the papers in the hands of the General Secretary of the European Section (G. R. S. Mead) "for distribution to Branches and Members," see that he also supplies "a certified copy of the evidence to Mr. Judge for his information and use."

In the course of the long controversy Mrs. Besant repeatedly stated, the last time in April, 1895, that she had *in the beginning* furnished Mr. Judge with the "documents" in the case, so that he might know what the exact charges against him were, and their supporting documentary evidence, so that he might have an opportunity both to verify the one and know what he was to defend himself against in the other. Mr. Judge had repeatedly stated that he did not have this necessary information, and there was, therefore, a point-blank contradiction. Col. Olcott's letter to Mrs. Besant, above referred to, shows clearly and conclusively that from Christmas, 1893, until *after* February 21, 1895, a horde of rumors, charges, slanders and calumnies, had been circulated privately, publicly and officially by the leading member and the leading officer of the Society, against Mr. Judge, while never once had he been given a chance to know definitely and accurately the text of the charges nor the letters and other documentary evidence proposed to be used against him.

In merely human jurisprudence in every civilized country in the world the established and settled legal procedure is the right of the accused to know what he is charged with and to have copies and inspection of the complete original letters or other documents proposed to be used against him. Not only was this denied Mr. Judge from first to last, but the complete text of the letters, etc. employed by the accusers, *never was made public*. Only extracts were ever given, and the only protection against *garbled extracts*, against *matter taken entirely out of its context*, was the assurance of the accusers that the extracts were genuine, the context in harmony with the extracts given! The attempt to ruin Mr. Judge's public reputation and his standing with the members was at all times, at every step and stage, carried on in complete defiance of every safeguard for the ascertainment of the *truth*, in contravention of the most ordinary code of decency. *They thought*—these neophytes in Occultism—that Mr. Judge was guilty; hence he *was* guilty, and the "duty" of his accusers was *to see that he paid the penalty of guilt*. What did ways and means amount to, in such a case?—"the end justifies the means." This has been the real code of every religious persecutor in history.

Col. Olcott, Mrs. Besant and their *confrères* were neither better nor worse, neither wiser nor more foolish, than their predecessors in all time.

Turning now to England, we may follow the successive developments there, after the *Westminster Gazette* brand had been cast into the Theosophical camp. In "Lucifer" for November, 1894, the editor during Mrs. Besant's absence, her assistant, Mr. Mead, the General Secretary of the European Section, wrote in the "Watch-Tower" under the caption: "Mine Own Familiar Friend in Whom I Trusted," as follows:

"Just as we go to press a series of articles, making a most indiscriminate and vicious onslaught on several of our friends and colleagues, is being published in *The Westminster Gazette*. We are deeply sorry to have to inform our readers that the inspirer of this attack is W. R. Old, who witnessed the passing away of H. P. Blavatsky. Virulence and misrepresentation can, however, only defeat their own ends."

Closely associated as he was, in friendship, in sympathy and in interests with Mrs. Besant, Mr. Mead found himself in hard case what course to pursue. It would appear from his note, "A Difficult Position," in the next—the December—number of "Lucifer," that he tried at first to take a position of impossible "neutrality." He writes:

" . . . I find my present position in the Theosophical Society an excessively difficult and trying one, . . .

"I am not only a private individual with my own feelings, opinions, beliefs, convictions, struggles and trials, but also the editor of LUCIFER with my colleague Annie Besant, the editor of the *Vahan* (the sectional magazine in Europe) with my colleague James M. Pryse, and the General Secretary of the European Section of the Theosophical Society. . . .

"I am between the fires of contradictory opinions, and bow my head so that that fire may accomplish its purpose, or miss its aim, as karma wills it."

Mr. Mead therefore opened his columns to "The Clash of Opinion," under which caption he published resolutions, letters and other communications pro and con that month to the extent of six pages of text; in January seven pages. By that time the results of the campaign had begun to tell; the February, 1895, "Lucifer" opens with a twenty-seven page article forwarded by Mrs. Besant from India and entitled "The Theosophical Society and the Present Troubles." Mrs. Besant opens in practised vein:

"There are times when silence becomes a betrayal of trust, and when a great cause may be ruined by the weakness of its friends; times when the truest charity is the clearest speech, and when love for the many who are bewildered and pleading for light must overbear the love for an individual. To speak a truth needed for the helping of thousands is obedience to the Law of Compassion and not a breach thereof."

Having thus stated the Law, granted herself Absolution, and taken to herself the role of "truest charity and love for the many," Mrs. Besant proceeds to "speak the needed truth" for the "bewildered pleaders for light":

"The messages . . . to which I referred publicly in August, 1891, were not genuine . . ."

This refers to her Hall of Science speech in August, 1891, already quoted from in a former Chapter. How does she explain her present affirmation in view of her former oaths and avowals? Simply

that she was "mistaken," her "first-hand knowledge," her "Successorship," etc., to the contrary notwithstanding. Three pages of this are followed by the complete text of the *Madras Mail* article and of her speech before the Adyar Convention. How does she explain her Statement before the European Convention sitting as a "Jury of Honour" in July preceding? She says:

"I must now, in this crisis, add some further words.

"There were other 'messages' in the recognised script that did not come under what I said in July . . . that I thought the gist of them had been psychically received. Rightly or wrongly—I am inclined to think wrongly—I did not feel justified in saying that I regarded some of these other messages as deliberately written by Mr. Judge in the pursuance of objects he regarded as desirable . . . without a shadow of authority from any higher source."

The "evidence" before her in July, 1894, was identically the same as the "evidence" when she wrote the above words. What proofs does she give to support this change of front now? Why did she not, in July, say what she now says, that some of the messages were "deliberately written by Mr. Judge, without a shadow of authority from any higher source?"

"Debarred from producing the evidence which would have substantiated the assertion, I shrank from making in public on my unsupported word a statement so damaging to the reputation of another; that which I was prepared to prove before the Committee, I was not prepared to state in public without the right to substantiate by evidence an assertion so grave. As much of the evidence has now been published, I feel at liberty to mention the opinion I formed from it at the time."

Because she was "debarred" from "making in public" a statement that Mr. Judge had *deliberately forged messages from the Masters*, she therefore *did* make publicly to the Convention the statement:

" . . . I wish it to be distinctly understood that I do not charge and have not charged Mr. Judge with forgery in the ordinary sense of the term. . .

"I regard Mr. Judge as an Occultist . . . animated by a deep and unswerving devotion to the Theosophical Society. I believe that he has often received direct messages from the Masters and from Their chelas, guiding and helping him in his work."

Putting it succinctly: Because she was not able to tell the truth to the Convention in July, 1894, therefore she told them a deliberate falsehood; because she "shrank" from telling the truth upon her unsupported word, therefore she did *not* shrink from telling an untruth upon the same authority. But now, "much of the evidence" having been published by the *Westminster Gazette*, she feels "at liberty to mention the opinion" she had formed *in the beginning*—that Mr. Judge *was* "a forger in the ordinary sense."

Mrs. Besant's long article is accompanied by fifteen pages of "Clash of Opinion" in the same—February, 1895—number of "Lucifer." Although it is entitled the clash of opinion, the published matter consists, first of a letter of more than five printed pages by Mr. Mead addressed to the European Section, in which he aligns himself very strongly against Mr. Judge. Its tone is expressed in this extract:

"Ever since the charges were brought Mr. Judge has kept on persistently adding to his claims, and his friends have now arrived at placing him on so high a pedestal that H. P. Blavatsky is left sitting on a very low stool in comparison."

Bertram Keightley follows Mr. Mead with more than two pages, concluding:

" . . . I fully and entirely endorse all that Mrs. Besant has written and I shall always consider it a great honour to thus find myself associated with her."

Alas for the mutability of mundane oaths. Since 1904 Mr. Keightley has sedulously avoided the "great honour" of finding himself associated with Mrs. Besant.

Alexander Fullerton, of whom we have earlier spoken, follows Mr. Keightley with two pages. Mr. Fullerton says that "from the first I have held the unqualified conviction that a thorough investigation was imperatively due," but that he has received a "message" himself "in two parts," direct from the Master, the first part warning him "against judging from surface facts;" the second advised Mr. Fullerton that "Mr. Judge had, in all respects, both as to silence and as to speech, followed the Master's orders," and that Mr. Fullerton's own duty in the premises "was clear." Mr. Fullerton states, in explanation:

"Had the channel of this information been Mr. Judge or connected with him, the questions raised by the charges and still unsettled would have prevented my acceptance of it. It was, in fact, a channel altogether independent, previously known to and verified by me, one affirmed through important and conclusive experience as an actual disciple of the Master, and at times used for communications.

"The communication went counter to all my convictions, judgments and inferences. It opposed the investigation I deemed obligatory, and the suspicions I regarded inevitable. It directly denied what I thought my own duty, and affirmed the policy I considered disastrous. Only one consideration could reconcile me to vacating the position I believed true—the certainty that the message enjoining this was genuine. This certainty I possessed."

Undoubtedly many sincere students at that time, and many sincere students of to-day, as in the intervening years, have asked themselves and others the question, Why do not the Masters interfere and clear up the situation? when perplexities of decision and conduct have arisen. They had forgotten then, as they forget to-day, what H. P. B. wrote in the *First Preliminary Memorandum* in 1888, on this very subject:

" . . . the fact that a member has concluded that a crisis of some kind or other is at hand, when according to his wise opinion the Master or Masters ought to speak or interfere personally, is no sound reason for such personal interference. . . .

"The additional help, instruction, and enlightenment will always come from the inner planes of being, and will . . . always be given *when deserved*.

"*To achieve this, the attitude of mind . . . is that which shall tend to develop the faculty of intuition. . . .*

"It is required of a member that when a question arises it shall be deeply thought over from all its aspects, to the end that he may find the answer himself . . . *Otherwise his intuition will never be developed; he will not learn self-reliance; and two of the main objects of the School will be defeated.*"

If these wise words had been taken to heart in the various "crises" and "clashes of opinion" throughout theosophical history, individual and collective, all the struggles of the Society, the School, and the units thereof, would have been successfully overpassed. They always *have been*, and they always *will be*, thus overcome by those

who have held true to the lines laid down by Masters, their Message and their Messenger.

The utter impossibility of *occult* help to those who *will not* follow the instructions given, whose hearts and minds are filled with doubt, questionings, suspicions, of the very channels through which alone the needed and longed-for aid can come, is well shown by Mr. Fullerton's own case. For, in spite of the "certainty of the genuineness of the message" which he declared he possessed, and which made him declare: "I now support Mr. Judge's policy . . . avowedly on the ground of this message"—in spite of all this, Mr. Fullerton kept up his communications with Mrs. Besant, Col. Olcott and Mr. Sinnett, for each of whom he had a very high regard, personally and theosophically, but all of whom were engaged in acting directly the opposite of the course enjoined in the "message." Influenced by what he heard from them, by his own inner state of mind, and in particular by a letter from Mr. Sinnett (to which we shall recur), Mr. Fullerton finally, early in April, concluded that Mr. Judge was a very guilty man indeed, deserted him, went over to the "enemy," and, immediately after the Convention of the American Section in April, 1895, issued a circular announcing his affiliation with the enemies of Mr. Judge. He did this, while still remarking in the circular, "I am still utterly unable to explain or account for the message referred to. . . ."

Subsequently, in 1906-7, Mr. Fullerton had still another change of heart, and broke with Mrs. Besant over the "Adyar manifestations" at the time of the death of Col. Olcott and the original "Lead-beater trouble." He never recovered from the shock incident to the fall of these idols from the pedestal on which he had placed them, and died, a broken man, a few years later. But to return.

The remaining space in "The Clash of Opinion" in the February "Lucifer" is taken up with resolutions of Lodges, etc., adverse to Mr. Judge. "Lucifer" for March contains in all over twenty-five pages devoted to the "Judge case," including a letter from Mr. Judge himself, dated at New York, January 25, 1895. In this Mr. Judge says:

"A long and sustained attack has been made on me . . . which it is thought I should reply to more fully than I have as yet. A very good and decisive reason exists for my not making that full reply and explanation, and it is time Theosophists should know it. It is as follows:

"I have not been furnished with copies of the documentary evidence by which the charges are said to be supported . . . open enemies of mine have been allowed to make copies of them, and also to take fac similes, but they have been kept from me, although I have demanded and should have them. It must be obvious to all fair-minded persons that it is impossible for me to make a full and definite reply to the charges without having certified copies of them.

"I arrived in London, July 4th, 1894, and constantly, each day, asked for the copies and for an inspection of the papers. Mrs. Besant promised both, but never performed her promise. . . . These facts the members should know, as they ought, at last, to understand the animus under the prosecution. I shall not reply until I have full, certified copies. It would seem that I am in this matter entitled to as much opportunity and consideration as my open enemies have had."

Mrs. Besant was not yet returned home from India, so Mr. Mead inserted Mr. Judge's letter, immediately followed by one from *Mr. Old* in reply to Mr. Judge's contentions. Mr. Old says:

"I beg to show, briefly, that these statements of Mr. Judge's are utterly false, and that Mr. Judge is the first person who has ever imputed to Mrs. Besant 'the lie direct.'"

Mr. Old then quotes from Mrs. Besant's speech before the Adyar Convention, as reprinted in "*Lucifer*" for February preceding as his "proof" that Mr. Judge was "utterly false"! What Mrs. Besant had said was:

"I sent a complete copy of the whole statement that I proposed to make, to Mr. Judge . . . that he might know everything I was going to say, every document I was going to use, and every argument I was going to employ."

We have already shown, from Col. Olcott's letter to Mrs. Besant of February 21, news of which had, of course, not yet reached England, the admission that copies had *not* been furnished Mr. Judge. This very letter of Mr. Old's, its publication in "*Lucifer*," its defense of Mrs. Besant's falsehood by attempting to give the "lie direct" to Mr. Judge, and Mr. Mead's adopting it as his own reply as editor of "*Lucifer*" to Mr. Judge's letter, all show the collusion steadily existing between Mr. Old and "his own familiar friends."

In April, 1895, Mrs. Besant, once more on English soil, issued her pamphlet, "*The Case Against W. Q. Judge*," a booklet of 88 pages. The first 22 pages of this pamphlet are given over to defense of herself, to her usual exhibition of adeptship in special pleading, and to invective against Mr. Judge. The remainder of the pamphlet consists, according to her statement, of the charges and evidence as originally prepared for the London Enquiry, plus a half dozen pages of additional matter. The pamphlet closed with the following

#### "NOTICE"

"If some definite action with regard to Mr. Judge shall not have been taken by the European Section before the meeting of its Annual Convention in July, we, the undersigned, shall—failing any full and satisfactory explanation having been made by Mr. Judge before that date, or his voluntary secession from the Society—propose and second at that Convention the following resolution:—

"*Whereas* Mr. W. Q. Judge has been called on to resign the office of Vice-President of the Theosophical Society by the Indian, Australasian, and European Sections, but has not complied with their request; and

"*Whereas* he has evaded the jurisdiction of the Judicial Committee of July, 1894, refused a Jury of Honour, and has since given no full and satisfactory explanation to the Society in answer to the charges brought against him;

"*Resolved*: That this Convention of the European Section of the Theosophical Society unites with the Indian and Australasian Sections in demanding his expulsion from the Society, and requests the President-Founder to immediately take action to carry out the demands of these three Sections of the T. S.

"ANNIE BESANT, F. T. S."

"G. R. S. MEAD, F. T. S."

Coincident with the publication of this pamphlet, copy was prepared for the May "*Lucifer*" in consort therewith. This included a letter from Mr. Fullerton dated April 19th, announcing his recantation of the position taken in his circular and letter printed in "*Lucifer*" for February, as noted. In his new communication Mr. Fullerton says, speaking of the "message" first mentioned by him:



"Of the integrity and moral character of the pupil through whom the message came to me I have and can have no question. *Collusion or falsehood is inconceivable. Nevertheless, utterly unable as I am to understand the case, . . . I am obliged to recall any endorsement of the proceedings or policy of Mr. Judge.*"

This was a powerful weapon in Mrs. Besant's hands. She comments:—

"Mr. Fullerton has been the steady centre in Mr. Judge's office, . . . universally respected for his probity and devotion. . . . *It is of the first importance to show that honest men cannot continue to work with Mr. Judge, unless they are prepared to be betrayed behind their backs in the work of the Society, and that Mr. Judge's own conduct, and his continued deceptions, force us, however reluctantly, to say: 'Mr. Judge must be expelled from the Society, for his methods are dishonest and he corrupts his fellow-workers.'* Unless America saves us from the necessity of demanding his expulsion, by seceding from the parent Society, Europe must endorse the demand for expulsion coming from India and Australasia."

All this is interesting and instructive as showing the animus behind the whole "Judge case" from the beginning, however carefully concealed until public avowal served to aid the success of the plot. But it is more—it is an instructive lesson in how Mrs. Besant writes history and gives the "facts" for those who trust her. For, years afterwards, at Chicago, during the Sectional Convention of 1908, in replying to questions addressed to her, newly-elected President to succeed Col. Olcott, she "explained" her stand in the "Leadbeater case" by telling her audience:

*"I have always opposed expulsion of any member. In the Judge case, I opposed his expulsion."*

Italics in the foregoing quotations are, of course, our own. In addition to the matter to which attention has been called, numerous other pamphlets were issued and circulated among all members in Europe, India and Australasia, the most notable being the one by Countess Wachtmeister; a great mass of newspaper interviews, letters and comments fed the fury and excitement, and private correspondence, as with Mr. Fullerton, was kept up wherever there was opportunity to arouse doubt, suspicion, or fear in the minds of members. The march of the assaulting columns having been followed as faithfully as possible, it now remains to observe the measures taken by the defense.

When the *Westminster Gazette* articles had passed their climax and their charges, evidence and conclusions had been spread abroad, Mr. Judge wrote a letter to the *Gazette*, dated at New York November 26, 1894. This was published in the *New York Sun* on December 3, and in the *Gazette* in its issues of December 8 and 10. Mr. Judge was, of course, well aware that anything he might say would serve the *Gazette* only as so much added advertising and be used by it only to animadvert; but he had also to consider his duty as Theosophist and Occultist not only toward his fellow students who might be friendly disposed or temperately minded towards him, and his duty as well to those who, however they might be opposed to him or engaged in conspiracy against his good name, were none the less Souls, and not to be fought with their own unfair weapons. He

therefore, as before, and as H. P. B. before him, limited himself strictly and solely to the issues involved. As stated by himself in his note to the *Sun* accompanying the copy of his letter to the *Gazette*:

"These three questions have been raised: (1) Have I been hoaxing the Society by 'bogus messages from the Mahatmas'? (2) Are there such beings, and what are they? (3) Do the prominent Theosophists live by or make money out of the Theosophical Society?"

Except that he goes to some extent into the details of the various allegations of the *Gazette*, Mr. Judge does not vary either in tone or in fact from his Statement before the London Convention of July, 1894. There is no evasion, no equivocation; on the other hand there is not a derogatory word either in regard to Mrs. Besant or Col. Olcott; not a blow is struck, either defensive or offensive. The letter, together with additional matter, was printed and circulated in pamphlet form, both from London and from New York, under the title "Isis and the Mahatmas." Other pamphlets in defense of Mr. Judge were issued by Dr. Archibald Keightley, and others. Documentary and other facts were given and attention called to the numerous discrepancies and contradictions in the various statements issued by Mrs. Besant and Col. Olcott. References were made to similar charges against H. P. B., and various citations given from her writings, to support both the Theosophical and "occult" arguments advanced. No bitterness was shown and no counter-attacks made, the general position taken being simply that the accusers were either suffering from "pledge fever," or were misled by appearances. Attention was repeatedly called to the fact that every charge now made against Mr. Judge had been made, not only against him during the life of H. P. B., by Professor Coues and others, but the identical charges also made against H. P. B. herself by the Society for Psychical Research and Coues; that the teachings and actions of Judge were in strict accord and consonance with the Instructions and other writings of H. P. B., and the "messages" through him accompanied by the same circumstances as those through H. P. B. and Damodar. In most of the defensive writings issued by the various students stress was laid on all these facts and on the other fact that H. P. B.'s highest tributes to Mr. Judge had been written during the very period when Col. Olcott was most bitter against her and Judge (preceding the formation of the E. S. T.), and during the height of the Coues case, after the N. Y. *Sun* charges.

Aside, then, from the E. S. T. Circular of November 3, 1894, and the "Isis and the Mahatmas" letter, Mr. Judge gave scant notice to the hail of missiles discharged by his attackers within and without the Society, but went calmly on with his work. This is shown (a) by the contents of the *Path* during those fateful months, as contrasted with the other magazines; (b) by the papers and letters sent out by him to the E. S. T.; (c) by his private, personal letters to his warm friends and adherents. Many of these latter will be found in the second volume of the "Letters That Have Helped Me." To our minds nothing is more wonderful than the serenity, the good will, the wisdom and faith exemplified in these letters, written from the heart

to those who trusted him, who would have followed any course set by him. If bitterness, if coldness, if uncharity, if evil-mindedness of any kind had been in him—any self-pity, any resentment at his accusers—surely it would have come out in these intimate letters, written in such circumstances, without a thought of their ever being seen by any but the recipients. They were not published for years after his death, when they were patiently collected as a labor of love from the scattered recipients by Thomas Green and “Jasper Niemand,” to whom all true Theosophists must ever feel a great and loving debt of gratitude for thus rescuing to the use of their fellow-students these wonderful examples of true *Chelaship*.

Mr. Judge knew as none other the fiery strains and pains of the “path of probation,” successful or unsuccessful though the candidate might be, and had no stones to fling. From the spring of 1892, when the real poisoning began of the stream of the Society and the E. S. T., he was a dying man, as H. P. B. was a dying woman from 1888 onwards. Yet he worked on, as she had worked, “sustained and soothed by an unfaltering trust,” to complete his allotted task in the stony vineyard of human life. He knew what the real poison was which had corrupted the original faith of Sinnett and Olcott and was to corrupt the faith of Mrs. Besant. Thus knowing, he regarded himself as merely the indirect target for the enemies of the Movement, invisible, unbelieved in, even by those who were being made the tools and therefore the victims of the opposing forces. In order, therefore, as much as possible to get the real issues before the students at large, he followed up the reference in his E. S. T. Circular of November 3, 1894, to the “plot against the Movement,” and to the message to the Allahabad Brahmins in the Prayag T. S. in 1881, by publishing in the *Path* for March, 1895, the full text of that famous “message,” after all the charges against himself had been published and republished the world around, and all possible changes rung on them. But first a word on the circumstances.

The “Prayag Psychic T. S.” of Allahabad, India, was one of the earliest of the Branches to be formed in India after the arrival there of H. P. B. and Col. Olcott in 1879. Gyanendra N. Chakravarti and his uncle were two of its early members; Mr. Sinnett and Mr. Hume were prominent in its affairs in its early years. Its membership consisted largely of high caste Brahmins and it was one of the most influential Branches in India for years. It was, so far as we are aware, the only Lodge of the Theosophical Society which did not, professedly at least, adopt the “First Object.” Its avowed object was “psychical research.” During the early years in India “messages from the Mahatmas” phenomenally received, were numerous and large numbers of interested persons were thus favored. Complaints were made by the Brahmin members of the Prayag T. S. that, whereas “low caste” men and “mlechhas” (foreigners) such as Hume, Sinnett, and other “beef-eating, wine-drinking Englishmen” received messages, *they* had been neglected. In time a “message” came, dealing with these very complaints and telling *why* the Brahmins and

others like them had received no "messages." There is no dispute anywhere as to the above facts, nor the further fact that the "message" was "precipitated" through some unnamed Hindu *Chela* (possibly Damodar) *via* H. P. B., who gave the message to Mr. Sinnett to give to the Prayag Brahmin members. Damodar (or whoever the "receiving wire" may have been) was manifestly no English scholar at that time, and of the Mahatmas Themselves only one was named as having any knowledge of English. Thus the "message" was, in form, in distinctly "*babu* English." Neither the "sending" Mahatma nor the "receiving" chela was known to anyone except H. P. B., on whom, therefore, all the responsibility of the "message" rests: this by all accounts. We give the "message" in full as published in the *Path* from a copy sent by one of those very Brahmins to Mr. Judge in 1893. The original "message" was retained by Mr. Sinnett.

"Message which Mr. Sinnett is directed by one of the Brothers, writing through Madame B [lavatsky], to convey to the native members of the Prayag Branch of the Theosophical Society.

"The Brothers desire me to inform one and all of you *natives* that unless a man is prepared to become a thorough Theosophist, *i. e.*, to do what D [amodar] Mavalankar did—give up entirely caste, his old superstitions, and show himself a true reformer (especially in the case of child marriage), he will remain simply a member of the Society, with no hope whatever of ever hearing from us. The Society, acting in this directly in accord with our orders, *forces no one to become a Theosophist of the Second Section*. It is left with himself at his choice. It is useless for a member to argue 'I am one of a pure life, I am a teetotaler and an abstainer from meat and vice, all my aspirations are for good, etc.', and he at the same time building by his acts and deeds an impassable barrier on the road between himself and us. What have we, the disciples of the Arhats of Esoteric Buddhism and of Sang-gyas, to do with the Shasters and orthodox Brahmanism? There are 100 of thousands of Fakirs, Sannyasis, or Sadhus leading the most pure lives and yet being, as they are, on the path of *error*, never having had an opportunity to meet, see, or even hear of us. Their forefathers have driven the followers of the only true philosophy upon earth away from India, and now it is not for the latter to come to them, but for them to come to us, if they want us. Which of them is ready to become a Buddhist, a *Nastika*, as they call us? Those who have believed and followed us have had their reward. Mr. Sinnett and Hume are exceptions. Their beliefs are no barrier to us, for they have none. They may have bad influences around them, bad magnetic emanations, the result of drink, society, and promiscuous physical associations (resulting even from shaking hands with impure men), but all this is physical and material impediments which with a little effort we could counteract, and even clear away, without much detriment to ourselves. Not so with the magnetic and invisible results proceeding from erroneous and sincere beliefs. Faith in the gods or god and other superstition attracts millions of foreign influences, living entities and powerful Agents round them, with which we would have to use more than ordinary exercise of power to drive them away. We do not choose to do so. We do not find it either necessary or profitable to lose our time waging war on the unprogressed *planetaries* who delight in personating gods and sometimes well-known characters who have lived on earth. There are Dhyan Chohans and Chohans of darkness. Not what they term *devils*, but imperfect intelligences who have never been born on this or any other earth or sphere no more than the Dhyan Chohans have, and who will never belong to the 'Children of the Universe', the pure planetary intelligences who preside at every Manvantara, while the Dark Chohans preside at the Pralaya."

Mr. Judge declares: "this is a genuine message from the Master, allowing, of course, for any minor errors in copying." He goes on,

what he very well knew but which then had not been publicly avowed by its proponents, that "Mrs. Besant has several times privately stated that in her opinion" the message "was a 'forgery or humbug' gotten up by H. P. B." He adds: "If it be shown to be a fraud, then all of H. P. B.'s claims of connection with and teaching from the Master must fall to the ground. It is now time that this important point be cleared up."

Mrs. Besant, Col. Olcott, Mr. Sinnett, and all the rest, had sedulously, before the public, kept up the mask of devotion to H. P. B. in all the campaign against Mr. Judge, and had charged him over and over again with being false to H. P. B. as to the Masters and the Society. He knew what their real opinion of H. P. B. was—the same as their opinion in regard to himself—but knew also that very many students quite innocently and sincerely believed the public protestations of loyalty to H. P. B. to be genuine. So, to place the matter squarely before all, and to "bring to light the hidden things of darkness," he published the "Prayag message" and sent, as usual, advance proof sheets to "Lucifer" and to the "Theosophist." The answer was prompt and characteristic in all three cases—Mr. Sinnett, Mrs. Besant, and Col. Olcott.

Mr. Sinnett kept still; not a word publicly from him, but a letter to Mr. Fullerton which the latter, unknown to Mr. Sinnett, gave to the *Boston Herald* for publication on April 27, 1895—of which later on.

Mrs. Besant, in addition to the extracts quoted earlier, said,

"I do not regard the letter [message] as genuine, but *I have never attributed it to H. P. B.*"

As the only responsible person connected with the "message" was H. P. B., this statement of Mrs. Besant's was more ingenious than ingenuous. Furthermore, she proceeded to *charge Mr. Judge himself with doubting the genuineness of the message!* (*Lucifer* XVI, 185-194, 375-379.)

The advance proofs of the "Path" reached Adyar just as the "Theosophist" was going to press with the April number, the *Supplement* of which, as noted, contained the interchange of the letters of January 20 and February 21 between Mrs. Besant and Col. Olcott. This what he wrote:

#### "POSTSCRIPT"

"We stop the press to make room for some needed comments on an article by Mr. Judge in the March number of the *Path*, of which advanced proofs have been kindly sent us from New York. . . . The message is one of the most transparently unconvincing in the history of Mahatmic literature. It bears upon its face the seal of its condemnation. It is an ill-tempered attack . . . Mr. Judge asserts that 'this is a genuine message from the Masters, allowing, of course, for any minor errors in copying;' and concludes his comments on the document by saying: '. . . if it be shown to be a fraud, then all of H. P. B.'s claims of connection with and teaching from the Master must fall to the ground. It is now time that this important point be cleared up.'

"It certainly is time; and . . . the undersigned . . . will help towards the clearing up so far as he can. He picks up the gauntlet for the honor of the Masters and the benefit of the Society.

"In so many words, then, he pronounces the message a false one, and if

this is likely to shatter H. P. B.'s oft-declared infallibility as the transmitter of only genuine messages from the Masters, so let it be: the sooner the monstrous pretense is upset the better for her memory and a noble cause. . . . it does not follow that H. P. B. consciously falsified; the simple theory of mediumship has explained many equally deceptive and even more exasperating messages from the invisible world: and she herself has written and said to the spy Solovioff, that at times she was possessed by evil influences. We know all the weight that such a suggestion carries, and yet repeat it in the full conviction that the discoveries of hypnotic science have already furnished proof of its entire reasonableness.

"The putative 'message,' moreover, grossly violates that basic principle of neutrality and eclecticism on which the Theosophical Society has built itself up from the beginning; and which the self-sacrificing action of the Judicial Committee, at London last summer, vindicated, to the satisfaction of all the Sections. . . . The moment that the dogma is established that the genuineness of H. P. B.'s series of Mahatmic letters depends upon the acceptance of such a fraud as the above, the Society will have to find another President, for it would soon become the game-preserve of rogues.

H. S. OLCOTT."

"ADYAR, March 27th, 1895."

What Mr. Sinnett wrote privately was, as stated, published in the Boston *Herald* on April 27, 1895, the day before the meeting in Boston of the Convention of the American Section. He wrote as follows:

" . . . I have known for a great many years that many letters in the Mahatmas' handwriting, coming through Madame Blavatsky herself were anything but what they seemed.

"The trouble in this respect began about the year 1887, when Madame Blavatsky was in this country [England] and desirous of carrying out many arrangements with the society in London of which I personally disapproved. To my surprise I received through her letters in the familiar handwriting of the Mahatma K. H. which endorsed her views and desired my compliance. These gave me great distress at the time, though I did not at first suspect the *bona fides* of the origin.

"The flavour of their style was unlike that to which I had been used during the long course of my previous correspondence with the Mahatma, and gradually my mind was forced to the conviction that they could not be really authentic. A year or so later, when the Coulomb scandal had for the moment almost overwhelmed Madame Blavatsky's influence here, I visited her in her retirement at Wurzburg, and in the intimate conversation that ensued she frankly avowed to me that the letters to which I have above referred had not proceeded from the Mahatma at all.

"She had in fact procured their production in order to subserve what she conceived to be the right policy of the society at the time—falling into the fatal error of doing evil that good might come. There is no room for supposing that I am mistaken in my recollection of what passed. These are clear and definite, and were the subject of much conversation between myself and theosophical friends at the time.

"Moreover, at a somewhat later date, when Madame Blavatsky was staying at Ostende, I again referred to the matter, and said that I considered myself to have been hardly used, in so far as my deepest sentiments of loyalty to the Mahatma had been practiced upon for purposes with which he had nothing to do. Madame Blavatsky, I remember, replied: 'Well, you were not much hurt, because, after all, you never believed the letters were genuine. . . .'

As in the case of Mabel Collins' charges against H. P. B., Mr. Sinnett's allegations can be shown absolutely and irrefutably false out of his own mouth by chronology alone. He says the spurious Mahatma letters to him through H. P. B. began in 1887 at London;

then, that "a year or so later" he visited her "in her retirement at Wurzburg where she frankly avowed" the letters were not genuine; then, that still later at Ostende, she made the same admission when taxed with having "hardly used" him in the matter. Now the fact is, indisputably, that H. P. B. was only at Wurzburg from the summer of 1885 till the spring of 1886, and at Ostende from the spring of 1886 to the summer of 1887, before going to London in May, 1887, *after* which, according to Sinnett, the bogus messages were received which he "did not at first suspect," but which finally caused his mind to be "forced to the conviction that they could not be really authentic." Thus, according to him, H. P. B. confessed in 1885-6 at Wurzburg, Germany, to spurious messages at London after May, 1887!

This would be a "psychic phenomenon" indeed. But there is more. The last article written by Mr. Judge before his death in March, 1896, was entitled "H. P. B. was not Deserted by Masters." This was a dying declaration of the good faith, the genuineness, the nature and the mission of H. P. B. In it Mr. Judge wrote that Mr. Sinnett had taxed H. P. B. with fraud in London during her lifetime. He added: "He was courageous about it, for he said it to her face." This was published in the *Path* (under its new name of *Theosophy*) in April, 1896, immediately after Mr. Judge's death. When the copies reached England Mr. Sinnett wrote a letter to the magazine, dated at London May 6, 1896, in which he said in reference to Mr. Judge's statement:

*"I never said anything of the kind, and I never in my life called Mme. Blavatsky a fraud."*

"The accusation is doubly absurd because for many years past and since before the period referred to I have had means of my own for knowing that Mme. Blavatsky had not been deserted by the Masters, and I know that she was in their care up to the last day of her life. . . .

"I merely write now to dissipate the delusion on which Mr. Judge's article is founded, and to express at the same time my regret that his latest utterances concerning myself should have been colored by stories as to my sayings and mental attitude that were entirely untrue."

We may add that in course of the preparation and authentication of the materials for this History, the present writers wrote to Mr. Sinnett at London in 1915, sending him a certified copy of the letter published in the Boston *Herald*, and asking him to verify the accuracy of the printed text. In reply Mr. Sinnett wrote an autograph letter to the writers, admitting the correctness of the publication—and adding that he regretted the bringing up of these "old matters," saying, "*I have long since forgiven Madame Blavatsky and Mr. Judge for the wrongs they did me.*"

But to return. The Convention of the American Section was held at Boston, April 28 and 29, 1895. That which was hidden had been brought to light; that which had been obscurely circulated for many years against the good faith of H. P. B. by those who posed before the public and the Society as her true students and loyal supporters, had been forced to be said publicly. Every student, every member of the Society and of the E. S. T. knew, or could easily learn, the *facts*—naked, unmasked, at last: that the charges against Judge

were the same charges, resting upon the same "evidence," made and sponsored by the same persons, as the charges against H. P. B. The issues were clear, the war of ideas squarely before the Society and its members. They could choose H. P. B. and Judge; they could choose Sinnett, Besant, Olcott—one party or the other as "representing the Masters;" they could not choose both.

The 89 active Lodges composing the Section were all represented in full by Delegates in person or by proxy. In addition there was a great gathering of visiting Fellows from all over the United States and some from abroad. Dr. J. D. Buck was elected permanent Chairman. Dr. Archibald Keightley was present from London as the Delegate of a number of English Branches. A letter from a number of Fellows in Australia was read, as also an official letter from G. R. S. Mead, as General Secretary of the European Section. Mr. Mead wrote to say:—

"It is with deep regret that I have to inform you that the European Section of the Society is unable to be represented at your Convention by a delegate, owing to divided opinions with regard to the present crisis through which the Society is passing. . . ."

There was no letter or other communication received either from the Indian Section or from the President-Founder.

Mr. Judge's report as General Secretary contained the usual information on the work of the preceding year. It contained a brief rehearsal of the charges made against him, the meeting of the Judicial Committee the preceding July, the *Westminster Gazette* articles, the subsequent proceedings at the Adyar Conventions, and the various resolutions adopted demanding his "resignation" and an "explanation." On all this his report says:

". . . I have replied, refusing to resign the Vice-Presidency. And to the newspaper attack I have made a provisional and partial reply, as much as such a lying and sensational paper deserved. . . . But I have an explanation, and I renew my declaration of innocence of the offenses charged. As I have said in London and since, the messages I delivered, privately, are genuine messages from the Master, procured through me as a channel, and the basis of the attack on me is unbelief in my being a channel."

The usual work of the Convention proceeded and when all routine matters were concluded, Mr. C. A. Griscom, Jr., read a series of resolutions, with a preamble reciting the difficulties and obstacles of the continued work of the Movement. The essential resolutions were:—

"First, that the American Section, consisting of Branches of the Theosophical Society in America, in convention assembled, hereby assumes and declares its entire autonomy and that it shall be called from and after this date 'The Theosophical Society in America;'

"Second, that the administration of its affairs shall be provided for, defined, and be under a Constitution and By-Laws, which shall in any case provide for the following:

"(a) A Federation of Branches. . . .

"(b) That William Q. Judge shall be President for life. . . .

"RESOLVED, that the Theosophical Society in America hereby recognizes the long and efficient services rendered to the Theosophical Movement by Col. H. S. Olcott and that to him belongs the unique and honorary title of President-Founder of the Theosophical Society, and that, as in the case of H. P. B. as Corresponding Secretary, he can have no successor in that office."



The First Session of the Convention then adjourned. At the Second Session debate was had upon the resolution as indicated. An historical sketch of the Society was submitted, showing its *de facto* and nominal nature as a single Society since 1879. Speeches were made by Mr. Fullerton, by Mr. A. E. S. Smythe, a member of the Toronto (Canada) Lodge, and by Dr. J. W. B. LaPierre, President of the Minneapolis Lodge—all strongly opposing the adoption of the resolutions; in Mr. Smythe's case because he desired to see the Society remain one international organization. The speeches in opposition were long, and listened to with close attention and entire respect for the speakers. Dr. LaPierre's speech included a written Protest. In fact, the bulk of the time was occupied by the speakers in opposition to the resolutions, and their remarks are given in full in the Convention official *Report*. At the conclusion the list of Branches and Councillors was called and a formal vote taken. The totals showed 191 votes in favor of the resolutions and 10 against.

Thus did the Second *Declaration of Independence* occur, and the "American Section of the T. S.," cease to exist, to reorganize as "The Theosophical Society in America."

After the close of this Second Session of April 28, Dr. Keightley read a detailed *Reply* by Mr. Judge to the charges of misusing the names and handwritings of the Mahatmas. This Reply was afterwards printed in pamphlet form.

Two sessions were held on April 29 as the T. S. in A.; a Constitution and By-Laws were adopted; officers and an Executive Committee elected. The following letter from the Executive Committee of the newly organized Theosophical Society in America, and signed by Mr. Judge as its President, was sent to the Convention of the European Section:—

*"From the Theosophical Society in America to the European Theosophists, in Convention assembled as, 'The European Section of the Theosophical Society.'*

"BROTHERS AND SISTERS:—We send you our fraternal greeting, and fullest sympathy in all works sincerely sought to be performed for the good of Humanity. Separated though we are from you by very great distance we are none the less certain that you and we, as well as all other congregations of people who love Brotherhood, are parts of that great whole denominated The Theosophical Movement, which began far back in the night of Time and has since been moving through many and various peoples, places and environments. That grand work does not depend upon forms, ceremonies, particular persons or set organizations,—'Its unity throughout the world does not consist in the existence and action of any single organization, but depends upon the similarity of work and aspiration of those in the world who are working for it.' Hence organizations of theosophists must vary and change in accordance with place, time, exigency and people. To hold that in and by a sole organization for the whole world is the only way to work would be boyish in conception and not in accord with experience or nature's laws.

"Recognizing the foregoing, we, who were once the body called The American Section of the T. S., resolved to make our organization, or merely outer form for government and administration, entirely free and independent of all others; but retained our theosophical ideals, aspirations, aims and objects, continuing to be a part of the theosophical movement. This change was an inevitable one, and perhaps will ere long be made also by you as well as by

others. It has been and will be forced, as it were, by nature itself under the sway of the irresistible law of human development and progress.

"But while the change would have been made before many years by us as an inevitable and logical development, we have to admit that it was hastened by reason of what we considered to be strife, bitterness and anger existing in other Sections of the theosophical world which were preventing us from doing our best work in the field assigned us by Karma. In order to more quickly free ourself from these obstructions we made the change in this, instead of in some later, year. It is, then, a mere matter of government and has nothing to do with theosophical propaganda and ethics, except that it will enable us to do more and better work.

"Therefore we come to you as fellow-students and workers in the field of theosophical effort, and holding out the hand of fellowship we again declare the complete unity of all theosophical workers in every part of the world. This you surely cannot and will not reject from heated, rashly-conceived counsels, or from personalities indulged in by anyone, or from any cause whatever. To reject the proffer would mean that you reject and nullify the principle of Universal Brotherhood upon which alone all true theosophical work is based. And we could not indulge in those reflections nor put forward that reason but for the knowledge that certain persons of weight and prominence in your ranks have given utterance hastily to expressions of pleasure that our change of government above referred to has freed them from nearly every one of the thousands of earnest, studious and enthusiastic workers in our American group of Theosophical Societies. This injudicious and untheosophical attitude we cannot attribute to the whole or to any majority of your workers.

"Let us then press forward together in the great work of the real Theosophical Movement which is aided by working organizations, but is above them all. Together we can devise more and better ways for spreading the light of truth through all the earth. Mutually assisting and encouraging one another we may learn how to put Theosophy into practice so as to be able to teach and enforce it by example before others. We will then each and all be members of that Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race. And to all this we beg your corporate official answer for our more definite and certain information, and to the end that this and your favorable reply may remain as evidence and monuments between us.

"Faternally yours,

"WILLIAM Q. JUDGE,  
*President.*"

The European Convention met at London on July 4, 1895. Dr. Mary Weeks Burnett from America was present and, upon invitation from Col. Olcott in the Chair, read a letter to the Convention on behalf of those members in the United States who dissented from the recent action of the American Convention, but Col. Olcott refused to read the letter above given from the newly formed Theosophical Society in America to the European Convention, saying, "I declare the thing out of order and not admissible." A sharp discussion ensued, and Mrs. Besant made a speech, concluding:

"I would ask you (if the President-Founder would be good enough to waive his perfectly just and legal ruling) to allow the letter to be read, and then let it lie on the table, passing it over in absolute silence so to speak."

After further discussion Mrs. Besant made a motion to the same effect, which was carried and the President-Founder then read the letter from the Americans. Immediately a motion was made by Mr. F. J. Dick, of the Dublin Lodge, "That this convention do receive the communication with pleasure, and do draft a reply thereto." This motion was seconded and then debated. Finally Mrs. Besant moved

as an amendment, "that the letter do lie upon the table." Her amendment was seconded by Oliver Firth. After further debate the Chairman put the amendment which was carried,—39 to 13—and accordingly the letter was "laid on the table." Next, Mr. E. T. Hargrove rose to a question of privilege and said that such treatment of the letter was a rejection, not only of the friendly overtures of their American brothers, but an abandonment by a majority of the European Section of the fundamental basis of all theosophical work—brotherhood; and called upon all who agreed with him to leave the hall. Accordingly a third of the Delegates and visiting Fellows retired, and proceeded to take steps to organize "The Theosophical Society in England," in affiliation with the T. S. in A., adopting the same Constitution and electing Mr. Judge their life-president.

The Convention of the European Section continued its sessions and finally, before its termination, adopted a *Resolution* as follows:

"RESOLVED:—That this Convention regrets that the Theosophical Society in America should have addressed to it a letter of greeting containing much contentious matter, and in a form which makes it impossible to accept it officially, yet the delegates wish to assure their late colleagues in America of their hearty sympathy in all matters pertaining to the true principles of Theosophy and Universal Brotherhood."

We may conclude the historical aspect of the long struggle by a quotation from the "Executive Notice" issued by Colonel Olcott as "President-Founder of the Theosophical Society," from Zumarraga, Spain, dated as on June 5th, 1895, while on his return voyage to India, in which he advises the membership that he has received official notification from Mr. Judge as "President of the T. S. in America," of the changes made, and then goes on as follows:—

"The only interpretation of the above acts and declaration which the undersigned, as one tolerably well acquainted with constitutional and parliamentary procedure is able to arrive at, is that *the American Section, exercising its indisputable right, in lawful Convention assembled*—

"1. Voted to constitute itself a separate and completely autonomous Society, with its own title, constitution and by-laws, life-president and other officers; and has thus as effectually broken its relation with the Theosophical Society as the United States of America did their colonial relation with Great Britain on July 4th, 1776.

"2. Voted to consider the Theosophical Society as a body existing *de facto* and not *de jure*; holding a name to which it is not legally entitled, and having no constitutional jurisdiction over the Sections, Branches and Fellows in America and elsewhere, now holding its charters and diplomas."

With the second only of these propositions as stated and numbered by himself, the President-Founder takes issue, and proceeds to argue the *de jure* as well as *de facto* nature of the Theosophical Society. He concludes:

"Finally the undersigned gives notice that Mr. W. Q. Judge, having by his own act lost his membership in the Society, is no longer its Vice-President, and the said office is now vacant.

"While it would have been better if the work in hand could have been continued as heretofore in a spirit of unity and mutual reliance, yet the undersigned considers that a separation like the present one was far more prudent than the perpetuation of ill-feeling and disunity within our ranks by causes too well known to need special reference. The undersigned offers to his late

American colleagues his best private and official wishes for the prosperity, usefulness and honourable management of their new Society.

"H. S. OLCOTT,

*"President-Founder of the Theosophical Society."*

Thus we have Colonel Olcott's official recognition and acknowledgement of the legality and propriety of the action taken by the American Section in re-constituting itself the Theosophical Society in America, which he himself likens to the Declaration of Independence on July 4, 1776. This should be known of all theosophical students, because thereafter, till the day of his death, Col. Olcott continually referred, in his "Old Diary Leaves" and otherwise, to the "secession" of Mr. Judge and the American Theosophists, and Mrs. Besant to this day does the same. There is some excuse for Col. Olcott, for he had been a Civil War veteran, his heart was bound up in his beloved Society, and the falling bitterness of his failing years made his meditations liken the mighty struggle of the past to the Great Rebellion.

We promised to show, over their own signatures, that the conspiracy against Judge had its roots as far back as the beginning of 1893, while yet the co-partners in it maintained publicly an attitude of cordial good-will and respect towards him, and, privately in their relations with him, treated him as an intimate friend and associate in whom they had full confidence. This has been already done in the case of Mrs. Besant and Mr. Sinnett. In Olcott's case it is certified by one simple and indubitable fact: At the Christmas-night conference at Adyar in 1893, Olcott showed and gave to Mrs. Besant the signed affirmation and statements concerning the celebrated "Panjab Seal." The statement to which his signature is attached is dated *January 28, 1893.*

This leads to a discussion of the two things on which the whole "Judge case" rests for its "evidence" of bogus messages, which seemed so convincing to Col. Olcott, Mrs. Besant, and others, *after* Chakravarti and other Brahmins had played on the prospective tools (or victims, as one wills). First let it be understood that it is the clear and undisputed fact that a "seal" appeared on numerous "messages" attributed to Mr. Judge's intervention, whether as "agent of the Masters" or as a "forger," conscious or unconscious; second, that these messages were in the identical handwritings adopted and used in the "messages" received through H. P. B. during her long career. The "Judge messages" were unique in two respects as compared with all the wide range of "messages" received through numerous "psychics" after H. P. B.'s death: (a) some of them bore a "seal;" (b) they were *all* in the handwritings attributed from 1870 to 1891 to the "precipitations" of the Masters "M." and "K. H." It was the messages received *through* H. P. B. that Mr. Hodgson, the Committee of the Society for Psychical Research, their two handwriting experts, Mr. Sims and Mr. Netherclift, and numerous others, attributed to the "forgery" of H. P. B. herself and Damodar.

Had it not been for the "seal" and the "handwritings" there

would have been no "Judge case;" for, although Six "Charges and Specifications" were drawn up, Mrs. Besant herself in her Statement before the London Convention, July 12, 1894, said plainly that the chief and only real ground for the "charges" was the "misleading form" of the Judge messages, and herself affirmed her belief that the "messages" were, *as to fact and substance*, genuine.

*First:* It is known that a "seal" appeared on messages very early; Dr. Franz Hartmann speaks of it in his Report of Observations, at Adyar—a pamphlet issued in September, 1884; the testimony in "The Case Against W. Q. Judge," recites the "seal" on various messages received during the life-time of H. P. B., notably one received by Bertram Keightley at New York in 1890; and, finally, as we shall quickly show, was testified to by Mrs. Besant, Countess, Wachtmeister and others, as having been seen by them on messages received during H. P. B.'s time.

*Second:* As to the "Panjab Seal" itself, around which the "Judge case" hinged in connection with the handwriting problem. According to Col. Olcott's "Statement" in "The Case Against W. Q. Judge," he bought, in 1883, a "Seal" in imitation of the Master "M's" "cryptograph", and this imitation "seal" he gave to H. P. B. According to Bertram Keightley's "Statement" he first saw this "seal" in 1888; H. P. B., being ill, asked him to get out for her "a small box containing some of her 'occult possessions' "—the phrase "occult possessions" being used by Mr. Keightley in quotes in such manner as to give the impression that the words were H. P. B.'s, not his own. He opened the box at her request, and among other things saw this "seal". On his asking her what it was, she replied, as he gives her words: "Oh, it is only a flapdoodle of Olcott's." Keightley says that the resemblance of this "seal" to Mahatma "M's" "cryptograph" caused him, in connection with H. P. B.'s remark, to examine it closely and "to photograph it very strongly on my memory." So strongly, according to him, that when he received the message in New York in 1890 (during H. P. B.'s life-time), he noted a "seal impression like the one I had seen with H. P. B." The message was received in Mr. Judge's office on a cablegram sent to Mr. Judge and therefore opened by Judge,—as Mr. Keightley had given Judge's name and address for the receipt of messages to himself. Keightley goes on: "I thereupon asked Judge if he had put the seal there; to this he replied that he knew nothing about it." Keightley seems *never to have asked H. P. B. about this "seal impression"*—or if he did he says nothing of it. Nor does he mention that *the cablegram itself*—on which the "precipitated" seal and message occurred—*was from H. P. B.* He saw H. P. B. within less than three months afterwards, so that he had a perfect opportunity to resolve his doubts, if he cared to avail himself of it.

After the date 1888, *note well*, there is no evidence of anyone ever having seen the "seal" itself; no evidence of what became of it; but it was *not* among H. P. B.'s possessions *after her death* when those were searched and examined. There was not then, and there

never was, *anything whatever to connect Mr. Judge with the possession of this "Panjab Seal."*

In August, 1891, *Path*, as narrated, was published an article by "Jasper Niemand," then unknown as an identity, beginning with a "message from the Master," alleged by the writer to have been received *after* the death of H. P. B., and "attested by His *real* seal." We have earlier called attention to this word "real" in connection with the "seal." Olcott wrote Judge, as told, and Judge replied with the "Interesting letter" published later on by Mrs. Besant in "Lucifer" for April, 1893. In that letter Judge tells Olcott he "knows nothing about" the "seal"—meaning thereby the "*Panjab* seal," that, to Olcott's suspicious mind, was proof positive that Judge had in some way gotten hold of the imitation seal and was using it to bolster bogus "messages" being produced by Judge to attract attention to himself as "Master's agent." No other explanation ever occurred to Olcott or to any of the others. When Judge denied that he had anything to do with the "Jasper Niemand" message, Olcott could only think Judge was lying to escape an *impasse*. He exchanged confidences with Walter R. Old, who had been a member of the E. S. T. Council and present at the Avenue Road Meeting of May 27, 1891, when the "W. Q. Judge's plan is right" message had been received—with a "seal" on it. Old wrote that the E. S. T. had been reorganized on the basis of that message—a plain, unornamented falsehood, as we have seen, and shall further show. This was in the article "Theosophic Free-thought," for which Old and Edge were suspended from the E. S. T., as narrated. Now let us take Mrs. Besant's own series of statements in regard to that message and its "seal," etc.

(1) On July 6th, 1891, less than six weeks after the Meeting itself, Mrs. Besant drew up a statement which she sent to Mrs. Julia Campbell VerPlanck at New York City—Mrs. VerPlanck then well known Theosophically and who afterwards married Dr. Archibald Keightley, but was then entirely unknown to Mrs. Besant or anyone else except Mr. Judge as being identical with "Jasper Niemand." Mrs. Besant's statement reads:

"London, July 6th, 1891.

"I took from William Q. Judge, on the *afternoon* of May 27th, 1891, [the Meeting was held that *night*], certain papers selected from a number of letters in his possession. These I took one by one, read them, folded them up, *tied them into a packet*, and said I would read them myself to the Council, as they concerned Bro. Judge. I opened this packet myself in the Council meeting, in my place as chairman. I took up the papers one by one and read them (or parts of them) aloud, and on raising one of them saw a piece of paper lying between it and the next *that was not there when I tied them together*. After reading those remaining I took it up, and found it was a slip bearing some words written in red and signed with .'.s initials and *seal*. The words were: 'W. Q. Judge's plan is right.'

"The paper is attached hereto.

"ANNIE BESANT."

(2) In December, 1891, Mrs. Besant attended an E. S. T. meeting at the Astor House in New York City, with Robert Crosbie, Henry Turner Patterson, Thaddeus P. Hyatt, and William Main.

There, the discussion turned, *inter alia*, on the "phenomena" occurring since H. P. B.'s death, the "message" in the *Path* for August preceding, and Mrs. Besant's remarkable public statements in her "Hall of Science" speech on August 30, 1891, and, naturally, on the "Judge's plan is right" message of May 27, 1891, to which, among others, she referred in that speech. *All four* of these gentlemen, all well-known Theosophists of unblemished repute, afterwards testified that Mrs. Besant "stated in the most positive and unqualified manner that the message from the Master which she found at a meeting of the Council of the E. S. in London amongst other papers, *could not have been placed there by Mr. Judge or anyone else.*"

(3) At Taplow, England, on the evening of June 15, 1893, Mrs. Besant met and talked with Dr. and Mrs. Keightley on the subject of this Council meeting, the incident being brought up by reason of the advance proofs from the "Theosophist" of "Theosophic Free-thought." Dr. and Mrs. Keightley were both members of the E. S. T., and very intimate personal friends at the time with Mrs. Besant as well as Mr. Judge. No action had as yet been taken in the E. S. T. on Old's and Edge's actions. In the discussion they asked Mrs. Besant "*what she had done with the parcel of letters between the time when she read and tied them together [in the afternoon] and the moment of taking them into the Council with her [in the evening].*" She replied that "*she had locked them in a drawer in her room, where no one could have access to them, and took them from there into the Council Meeting, and that they were not out of her possession for a moment.*"

(4) Very shortly after the above meeting Mrs. Besant drew up the E. S. T. circular dated "August, 1893," which, signed by her and Judge, was sent to all members of the E. S. T. Very full extracts have already been given in this History from that circular but a portion was reserved for its appropriate setting. We give that portion now. Mrs. Besant first gives the historical background:

"In *Lucifer* for the month of April, a letter by Brother Judge to an unnamed Indian member [Col. Olcott] was published. The letter was in reply to many others sent by the Indian members to him, and while dealing with particular questions was deemed by the editor of *Lucifer* [Mrs. Besant] to contain matters of general T. S. interest. In that letter Bro. Judge referred to a seal about which his correspondent had asked, and said in effect that he did not know if the Master was in the *habit* of using the seal referred to, but Bro. Judge did not state to the Indian [Col. Olcott] the fact that he (Judge) knew of an impression of the seal having appeared upon one or two occasions on letters from the Master to other persons; Bro. Judge not wishing to debate that question and also because—as he now again states to you—such a seal having appeared on letters from Masters to him in his own previous and personal experience was extraneous so far as he was concerned, though it did not invalidate any message."

As we have earlier quoted, Mrs. Besant goes on to discuss the Old-Edge article in the July *Theosophist*, gives their "foot-note" in reference to the "message" of May 27, 1891—that the E. S. T. was reorganized on the strength of that message with its "seal"—and to suspend Old and Edge for their breach of the School rules and discipline. She then says:

*"But the statement in the above foot-note is itself untrue. The reorganization of the School in 1891 was not based on a message from the Master; it was based on several letters and certificates from H. P. B. (see Council Minutes) explicitly making William Q. Judge her representative in America, and on one from her assigning to Annie Besant the position she was to hold after her (H. P. B.'s) death. These were in Brother Judge's possession and were exhibited to the Council. Bro. J. D. Buck, one of the American Council, was also then in London. He, among others, suggested prior to the meeting a similar plan of reorganization to that proposed by Brother Judge, and Dr. Buck personally drew up just prior to the Council meeting the new form of the pledge. At the meeting of the Council the plan was submitted by Annie Besant with some of the passages from H. P. B.'s letters."*

Mrs. Besant then goes on to give the text of a statement drawn up by herself and signed by herself and "such of the Councillors present [at the Meeting of May 27, 1891] whom we can reach at this moment." This statement is dated "London, July 14, 1893," and reads as follows:—

*"The plan for the reorganization of the E. S. T. rendered necessary by the passing away of H. P. Blavatsky, was laid before the English division of the General Council by Annie Besant, who had in her possession a bundle of letters from which she read extracts. These constituted William Q. Judge H. P. Blavatsky's representative with full powers in America, and appointed Annie Besant as Chief Secretary of the Inner Group (the highest grade in the E. S. T.), and Recorder of the Teachings. These were the documents upon which the reorganization of the School was based, and the recognition of William Q. Judge and Annie Besant as Outer Heads was made. The arrangement was rendered inevitable by these letters of H. P. Blavatsky, its Head, and nothing beyond her expressed directions was necessary to insure its acceptance by the Council. Towards the close of the proceedings a message was received from Master, 'Judge's plan is right.' This was written on a small piece of paper found among the papers in the sight of all by Annie Besant. The message bore the impression of a seal, and the impression was recognized by Countess Wachtmeister and others as that of the Master, being identical with impressions on letters received during the life-time with us of H. P. Blavatsky."*

*"The message was received as a most satisfactory sign of approval of the arrangement proposed, but that arrangement was in no sense arrived at in consequence of it, being, as stated, based on H. P. Blavatsky's own letters and accepted as her directions."*

This statement is signed with the following names: Constance Wachtmeister, G. R. S. Mead, Annie Besant, Laura M. Cooper, W. Wynn Westcott, and Alice Cleather. Immediately following the statement Mrs. Besant appends a memorandum signed by herself, as follows:

*"I myself selected from among many letters of H. P. B.'s those referred to above, and tied them together. There was no paper with Master's writing bearing above words among them before the meeting."*

(5) It was concerning this "message" in particular, and others merely incidentally, that Mrs. Besant later made so many contradictory and bewildering statements during the dark days from the early fall of 1893 till the conclusion of the "Judge case." Chakravarti was in London when this very circular of August, 1893, was sent out, but had not then gotten Mrs. Besant into his occult toils. Up till then Mrs. Besant was true to Judge, all Sinnett's, Bert Keightley's and Olcott's insinuations failing to do more than make her "a little uneasy," as she wrote herself in "The Case against W. Q. Judge."



That pamphlet tells a pitiful and sorry tale to one who reads it in the light of the ordered facts out of her own mouth, as given in the foregoing numbered paragraphs, and in the light of the *Pledge, Rules and Book of Discipline* of the School. It is the proof of the corruption of Annie Besant, not of "forgery" by W. Q. Judge. She herself says (pp. 12-13) that up to September, 1893, when she went to America in company with Chakravarti and Miss Müller "the idea was to me incredible that a man who had worked so devotedly . . . could deliberately imitate the scripts of the Masters. . . . Of evidence at that time I had none, only vague accusations, and so far was I from crediting these that *I remember saying that before I could believe Mr. Judge guilty, I should need the word of the Master, given to me face to face.*" To whom did she say that? Chakravarti?

At all events Chakravarti had gotten very close to her, as narrated, and had "magnetized" her many times so that she might be able to "see and hear the Master." Mrs. Besant goes on:

" . . . The result was that I made a direct appeal to the Master, when alone, stating that I did feel some doubt as to Mr. Judge's use of His name, and praying Him to endorse or disavow the messages I had received. . . . He appeared to me as I had so often before seen Him, clearly, unmistakably, and I then learned from Him directly that the messages were not done by Him, and that they were done by Mr. Judge. . . . The order to take action was repeated to me at Adyar [Christmas, 1893] . . . and I was bidden to wash away the stains on the T. S. 'Take up the heavy Karma of the Society. Your strength was given you for this.' How could I, who believed in Him, disobey?"

We do not doubt that Mrs. Besant "saw" and "heard" as she recites, any more than we doubt thousands of similar cases with which not merely the records of spiritualism and "psychic research" are filled, but those of every religion under heaven—and almost every religious sect. *Who was it she saw and heard; by what means and under what influences?* But if it were, as she thought, the Master of H. P. B., one must wonder why that Master let her go on being deceived by "bogus" messages for more than two years after the death of H. P. B.; one wonders, too, why she should not have taken her first, her earliest doubts, to Him, and why, if she could reach Him, "clearly, unmistakably," she was under any necessity to get "messages" at second-hand, be it from H. P. B., from Judge, from Chakravarti, from Leadbeater, or any one else; and why her multitude of "messages," all supposedly from the *same Master*, should give each other the lie, and lead her from one labyrinthine passage to another.

We have esteemed it our full performance of duty to give the facts, agreeable or the reverse, in such order and relation as the circumstances joint them together; to offer from those facts the conclusions and inferences that to us appear logically unavoidable. We have in all major and disputed matters given exact citations and copious references to accessible sources, so that each may verify and pursue any mooted point to its remotest ramifications. Where we have drawn on private documents not accessible to the ordinary student, we have scrupulously abstained from presenting them either as

facts or as evidence, but have submitted them simply as inferences and deductions of our own.

For those *Students* who may seek some direct statement of H. P. B.'s teachings that might, perchance, afford a clue to the many perplexities and vagaries, let alone mysteries, of the recorded story, we may submit in addition to the numerous references given in the course of this Series, one of the numbered paragraphs from chapter 12 of the second volume of "*Isis Unveiled*," whose implications, if the facts there stated are correct, are almost limitless. After saying that "one phase of magical skill is the *voluntary* and *conscious* withdrawal of the astral form from the physical body," she goes on to tell what such an adept or accepted chela, whether of the "right-hand" or the "left-hand" path may do by means of it:

"To the movements of the wandering astral form *neither time nor space offer obstacles*. The thaumaturgist, thoroughly skilled in *occult science*, can cause his physical body to *seem* to disappear, or to apparently take on *any shape that he may choose*. He may make his *astral form visible*, or he may give it *protean* appearances. In both cases these results will be achieved by a *mesmeric hallucination of the senses*. . . . This hallucination is so perfect that *the subject of it would stake his life that he saw a reality*, when it is but a picture in his own mind, impressed upon his consciousness by the irresistible will of the mesmerizer."

Granting for a moment that these statements are of facts and powers in Occult Science, yet utterly *unknown*, however much believed in or pretended, outside the Hall of Occultism; granting that there are adepts and chelas of Black Magic as well as White, against whom the uninitiated are *powerless* at a certain stage of psychical evolution, as the unborn or new-born infant is powerless,—the extraordinary warnings and rules and disciplinary admonitions with which the writings of H. P. B. are strewn, become intelligible; the vagaries of those men and women, however sincere, earnest and able in a human way, who undertook the "ordeals of probationary chelaship" and did not adhere with strictness to the lines laid down for them to follow, become understandable. Masters *will* not help, because they *cannot* help, those who "wander from the discipline enjoined." Vain as it is to attempt to reason with a drunken man, it is a thousand times more vain with the victim of "astral intoxication." Or, as in the case of the insane in a mundane way, its characteristic symptom is the victim's overweening self-assurance and his suspicions of those most near and dear to him, his fleeting trust only in those who agree with him. Self-contradictions, inconsistencies of thought, speech and action,—mean nothing to the victim of "astral intoxication." To quote another of H. P. B.'s statements on this very subject—from "*Occultism Versus the Occult Arts*," published in *Lucifer* for May, 1888, in preparation for the public announcement of the E. S. T.:—

"... the voice of the MASTER can no longer be distinguished from that of one's passions or even that of a *Dugpa* [Black Magician], . . .

"And once being mistaken and having acted on their mistakes, most men shrink from realising their error, and thus descend deeper and deeper into the mire. And although it is the intention that decides primarily whether *white* or *black* magic is exercised, yet the results of even involuntary, unconscious sorcery cannot fail to be productive of bad Karma. Enough has been

said to show that *sorcery is any kind of evil influence exercised upon other persons, who suffer, or make other persons suffer, in consequence.*"

We promised, in speaking earlier of the "Prayag letter" to show that Mrs. Besant long afterwards admitted its substantial genuineness. The evidence will be found in the "Theosophist," Volume XXX, pp. 368-9, January, 1909, in "Echoes from the Past," under the caption, "The Allahabad Letter." It contains, along with some ingenious remarks (by Mrs. Besant presumably, since they are unsigned), the text (with certain omissions) of a letter of H. P. B. to Col. Olcott (not named in the article), dated November 25th, 1881, in which the essential statements are verified, though with the same reservations as made by Mr. Judge in publishing the "message." In perusing H. P. B.'s letter, the reader must remember that the "Prayag message" created a fierce resentment among the Brahmins, and that Olcott was wild in consequence, thinking the "message" would upset all his work in India. Not alone the Brahmins were deeply offended but Mr. Hume told the Council of the Prayag T. S., that the Master who would send such a letter as that was "no gentleman." It would seem he was psychically "overheard" by that very Master Himself—another "phenomenon"—for Letter XXX in the book, "Letters from the Masters of the Wisdom," refers to this very incident, among other matters.

Little remains to be told. After the formation of the Theosophical Society in America, the two wings went their several ways. Judge, already dying, sought health in vain and died March 21, 1896, a little less than a year later. Almost immediately, through the same folly and stupidity that had been behind the original cleavage, Mrs. Katherine Tingley was foisted on the membership as the "Successor" of Mr. Judge and H. P. B., as Mrs. Besant claimed to be the "Successor" of H. P. B. only. In two years, at the Convention of February, 1898, at Chicago, the Society was turned over to Mrs. Tingley absolutely and completely, by a Constitution which made her the sole autocrat in every theosophical matter. The once great "American Section" dwindled to a handful which still remains at "the international headquarters" at Point Loma, California. After Mr. Judge's death four distinct segmentations occurred; none of them of any moment; all of them imbued with ideas of "successorship," of being *the* Theosophical Society; all of them with an "Outer Head" who issues "orders from the Masters."

Col. Olcott survived Mr. Judge till 1907; Mr. Sinnett still longer; Mrs. Besant still remains. These three, with their co-adjutors and lieutenants, all able and active, continued an abundant and militant proselytism for their "*The Theosophical Society*," and added a multitude of books and other literature emanating from the various "psychics," and "initiates" with which that Society has been continuously afflicted. A number of great upheavals and consequent segmentations have inevitably occurred, the most notable being the "split" occasioned over the conflicting claims and ambitions of Mrs. Besant and Dr. Rudolph Steiner. At the present time a vast commotion is

going on in Mrs. Besant's Society the world over, and many of its members are beginning to examine her numerous discrepant actions, statements and teachings.

When the American Section became the Theosophical Society in America, more than three-fourths of all the members of the E. S. T., and more than two-thirds of all the active F. T. S., remained with Mr. Judge. This constituted his human vindication—a vindication since forgotten: partly due to his death; partly due to the long-continued stories of Col. Olcott and Mrs. Besant; much more due to the supineness of those who believed in him but were content, after his death, to let him be buried beneath an ever-increasing mountain of misrepresentation; most of all because they were and are few, indeed, who have ever solved the mystery of the real nature and being of the two personages whose mortal garments were called H. P. Blavatsky and William Q. Judge, by strictly following "the Path they showed, the Masters who are behind" the Theosophical *Movement*.

## THE SPIRIT IN THE BODY\*

For Spirit, when invested with matter, or *prakriti*, experienceth the qualities which proceed from *prakriti*; its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul.—*Bhagavad-Gita, Chapter XIII.*

I READ with pleasure of your meeting. I remember the name of Dr. G——. He is one of the old-timers; he should be able to pick up the string once more. Some of such think that the effort has failed for this cycle, because of the dissensions, but they ought to remember that "They never cease working," and that it is always possible for the clear-eyed and the humanity-loving to aid Their endeavor. The way to know is to get right back to what They gave—as to philosophy and as to right work; if that is done, it will be found that there is neither variableness nor shadow of turning in the U. L. T. from the lines laid down. And I would call again to mind what H. P. B. wrote in the article "Yours till Death and after": "Night before last I was shown a bird's-eye-view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death-struggle with the world in general, and with other nominal but ambitious Theosophists. The former are greater in numbers than you may think, and *they prevailed*, as you in *America will prevail*, if you only remain staunch to Master's program and true to yourselves."

Also this from the same article: "For it is only when the nucleus is formed that the accumulations *can begin* that will end in

\*From the letters of Robert Crosbie, here published for the first time.—EDITORS.

future years, *however far*, in the formation of *that body we have in view*."

To think that the *effort* had failed and that it was no use to try further, would show lack of faith in Masters and the Law, and a misunderstanding of the great occult laws that govern such a Movement as this.

"The wheel of the good Law moves swiftly on. It grinds by night and day. The worthless husks it drives from out the golden grain, the refuse from the flour." This applies to the Movement as well as anything else—being universal in its scope. Apply—apply—apply the Teachings. This, as well as the booklet, would be good for Dr. G—— and for others as well. There is no time-limit to effort.

The "Authority" you speak of is not what men term authority, which comes from outside and which demands obedience of mind and body, but an *internal recognition of the value* of that which flows through any given point, focus, or individual. That is the authority of one's Self-discrimination; intuition; the highest intellection; that kind we all hold to, and if we follow what we recognize in that way and still find it good, we naturally keep our faces in that direction, in the source found to be pure and right. But this means no slavish following of a person—a distinction which some are unable to appreciate.

You will remember what H. P. B. said: "Don't follow my path; follow the Path I show." The wisdom of which is seen in the course of those who judged of the teaching by what they were able to understand of the Teacher. They judged Her by *their* standards and fell down on everything. In their views, a Teacher of high philosophy should not smoke, should be conventional; she made mistakes, in their wise opinions; ergo, her philosophy must be wrong. All the time she said, I am nothing; I came but to do the bidding of Him that sent me. W. Q. J. had similar judgment passed on him; primarily, because he upheld H. P. B. first, last, and all the time; which was the underlying reason for the attacks. Fearful of "authority," they minimized the only possible source upon which reliance could be placed, and then endeavored to convey the impression that *they* were so much greater than H. P. B. that they could explain Her away; and, in this, making a greater claim for authority than she ever made. Where was W. Q. J. all this time? Right beside Her, holding up Her hands, pointing to Her as the one to whom all should look. Those who followed his advice or yet follow it, will find *where She pointed*. It comes to this, that those who pretend to follow H. P. B. do not do so, unless they also recognize W. Q. J.

They had to villify H. P. B. in order to do likewise with W. Q. J. These Two stand or fall together. About W. Q. J. being at work now. It can be said that he never ceased working, and that work has gone on directly and indirectly. He is working for unity—what he has always worked for. His aid will be given to every

effort to spread Theosophy pure and simple, and to such *individuals* as could understand him, and this in exact measure. No individual can receive his aid, nor that of those from whom he came, who try to belittle him or his work; but the spread of Theosophy is aided, no matter by whom.

Here are some significant statements from H. P. B.'s messages to the American Convention:

"The ethics of Theosophy are more important than any divulgence of psychic laws or facts."

"Do not work merely for the Theosophical Society, but *through* it for Humanity."

"Theosophy is Universal Brotherhood, the very foundation as well as the key-note of all movements toward the amelioration of our condition."

"There is a power behind our society which will give all the strength we need; which will enable us to move the world, if we will but *unite and work as one mind, one heart*."

"Once united in real solidarity, in the true spirit of Universal Brotherhood, no power can overthrow, no obstacle bar your progress, no barrier check the advance of Theosophy in the coming century."

"Each can, and should cooperate with all, and all with each, in a large-hearted spirit of comradeship to forward the work of bringing Theosophy home to every man and woman in the country."

"But in order that we may be able to effect this working on behalf of our common cause, we have to sink all private differences. Many are the energetic members of the society who wish to work and work hard. But the price of their assistance is that all the work be done in their way and not in any one else's way. And if this is not carried out, they sink back into apathy or leave the society entirely, loudly declaring that they are the only true Theosophists. Or, if they remain, they endeavor to exalt their own methods of working at the expense of all other earnest workers. This is a fact but it is not Theosophy."

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## DAILY ITEMS\*

In sleep the soul is affected from below by the world, from above by the light of the spirit; on one side there is recollection; on the other, knowledge.

Live in the pure light of the Higher Self, which alone can save thee from the enemy.

As all objects enter the mind as thoughts and are seen by it as thoughts alone, so in the thought of the mind is the bond to many lives.

Selflessness is the moral counterpart of the great current of Nature; to swim against that current is selfishness.

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\*These Extracts were printed by Wm. Q. Judge in *The Path*, December, 1893—January, 1894. The title used is our own.—EDITORS THEOSOPHY.

## MAGIC, BLACK AND WHITE\*

THE WORD Magic is much misunderstood, because there are various kinds of so-called Magic which are but forms of deception and trickery. But there is a Magic which might be called the unseen and hidden power to bring to pass certain desired results, without revealing its methods. It is a knowledge far beyond any kind of trickery, and is based on the spiritual nature of man. Those who practised it in ancient times were the initiates, the wise, called Magi; hence, the word Magic.

We need to discover the difference between the two systems of Magic, known as the Black, and the White. And, first of all, let us understand that whatever power has ever been used by any man can also be used by us. All powers exist in every human being. If we do not exhibit the same powers that others do, it is because we do not understand our own natures, and the forces which we do not use, and the nature of the universe. We need to lay aside all the prejudices and preconceptions we may have held in regard to man's nature and destiny, and go back to the rudiments of existence—to the common basis of all life. Such a basis cannot exist in a creative Being, who could not be either infinite or omnipresent, existing of itself outside of other beings. That which is infinite and omnipresent must be within ourselves, as within all other beings; that Supreme must be the common basis—call it Spirit, if you will.

From that Source of Spirit all powers are drawn. In that basis of Spirit are inherent all powers possible—to the very infiniteness of expansion. Every being who uses those powers draws them from that Source, because he is a ray from and one with It in his innermost essence. Now, those *powers* are neither good nor bad, black nor white. They are powers only, the blackness or the whiteness or the goodness or the badness being imparted by the one who uses them. The quality which is given to those actions depends upon the motive with which the being acts. So, along with ridding ourselves of the idea of God as a creative Being, let us rid ourselves of the idea of good and evil being things in themselves. There is nothing "good" and nothing "evil": the same power that is exerted for good is just the same power that is exerted for evil, the motive qualifying it. All powers of every kind are spiritual in their essence; each one draws from the Highest in everything that he thinks; he draws from the Highest in every power that he uses.

We must understand that Spirit includes the power to perceive, to know, to gain experience; but that power is entirely different from the things perceived and the experiences garnered. And so, the differences in the combinations of experiences and methods of thinking or understanding make individuals appear to be separate beings from all the rest. There is no difference in our essential natures.

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\*From the stenographic report of a talk by Robert Crosbie. Here published for the first time.

—EDITORS.

The basis of every being in the universe is the One Spirit, the One Life, the One Consciousness, and inherent in every being is the law, moving from the Spirit outward, which impels to their unfoldment—the law of evolution. We need not think that Man came in any different way from any other being in the universe. ALL is Spirit and Soul ever evolving to greater and greater perfection, whether in the lower kingdoms where there are minor degrees of consciousness, or in the human kingdom where there are many degrees of development. In a universe of law, evolution must be carried to its highest point and present to our minds the just and true course of growth. So, there are beings above us who have been men like ourselves, who once turned their faces in the true direction and pursued the course that brought them to their present high condition.

Such beings are our Elder Brothers. They are not separate from us. They understand what we have to contend with—what we are going through. They have all the power that we see expressed in many ways but cannot understand—the power of White Magic—the power by merit won along the line of a universal endeavor to help all beings—the power latent in Them, as now in us, until They gained and understood for Themselves the fundamental ideas of evolution and proceeded on the path that those ideas prescribed. For, law also rules here. One cannot reach a high stage of development by merely wishing for it. A desire is not a condition. The condition has to be complied with. Law operates on Those beings above Man, as it operates on Man: They act and get Their re-actions. But, there is this difference: They act in accordance with Their knowledge—the knowledge of Magic White; we act much of the time with Black Magic, for our motives are not pure, we must admit.

Selfishness is at the root and base of all Black Magic. The fact that we are always trying and striving to obtain something for our personal selves shows what kind of Magicians we are, and why we have so little power. Those who work for the personal man and his surroundings make a hard concrete sphere about themselves through which great powers cannot come. Through that sphere can be drawn only those minor powers that can be used only in a personal way. That is why we express ourselves so weakly. A vast reservoir of force lies within us; but we cannot use it because we would be selfish, afraid, would gain powers without giving anything.

There are beings who can proceed along the line of selfish powers to a greater extent than, perhaps, we can imagine. Their object, being far from the benefit of all, is to keep mankind where it is, and they use every agency that will continue to produce greater confusion among men. It is true that many sciences and the votaries of many religions, while not consciously acting as Black Magicians, yet certainly are acting as agents for those beings who would keep mankind where it is. Such beings depend on that very condition for maintaining their own existence. In this fact, we can see the basis for "the devil."

Now, in reality, there is no "devil" and no "black magician"



*outside* that could touch us at all if our motives were pure, if our motives were unselfish, if we acted from the basis of the highest ideas and the intention to live to benefit Humanity. Then, no Dark power could touch us at all. The expression of the highest powers in Nature is dependent on the fact that we are rays from and one with the Absolute; hence, all our evolution must be along those lines which work for the benefit of all the others, forgetful of our personal selves but using those personal selves to the best and highest advantage of all. Magic Black is selfishness personified and expressed in its highest degree. On that course may be obtained a great deal of power, intellectually and psychically—power that to us might appear miraculous and God-like—but the intent with which that power is used points to the nature of the beings using it.

What, then, are the White Magicians? Their whole natures, from the inside, out, are of one kind. They are all in accord. They never seek anything for themselves. They use all the powers and all possessions that come their way for the benefit of the rest of the world. In their thought, will, and feeling all the time is the ideal progression of Humanity. By these motives, they naturally draw from the Highest, and everything they do has its effect for good, not only upon their fellow men, but upon the kingdoms below them. Can we understand that, then we have some idea as to what true White Magic is.

There are duly attested records by most reputable persons as to the wonderful phenomena performed by Madame Blavatsky. We have all read of the so-called miracles of Jesus. These "miracles" have been repeated time and time again by people who made no claim to any special "divinity," but who did possess spiritual knowledge, who had knowledge of the occult laws governing the aggregation of what we call substance. How, for instance, they could change coarse material into a fine substance, cause its disappearance from visible view and its re-integration in some other place, is explained by the fact that anything is held together by some internal coherent quality, which can be dissipated for the time-being, by one who has the use of the higher powers of the psychic nature. When the power that dissipates is withdrawn by the action of the spiritual will, then the object immediately comes to its former position. Thus objects can be passed through a wall to any distance whatever without any motion, save the action of the spiritual will.

The most wonderful phenomena that ever have been performed can be duplicated by any human being. The most wonderful powers that ever have been used by anybody, "divine" or otherwise, can be obtained by any human being. But they cannot be obtained for selfish purposes; they can be obtained only by *understanding the Teaching and living the life*.

And "living the life" includes our brotherly relations, not only to Man, but to the kingdoms below Man. Man is the plane where Spirit and matter touch. (By "matter," we mean form.) He has evolved for himself a body, powers, and consciousness with every

stage of the condensation of this planet, and has contacted all lower evolved forms that the chain of evolution might be made complete. His is the task of gaining further experience in the new evolution of this planet, itself the outcome of a previous evolution in which all the beings of this one were engaged, as well as the brotherly necessity of helping raise to his estate the lower lives now occupied in their slow evolutionary journey. Our task is to use all the matter below us—to impress it and help it on its way. This we do through our bodies, which are composed of the matter of the earth, mineral, vegetable and animal; we keep those bodies going by the power of transmutation of the lower elements into human form.

We are still working at this task, far from completion, because coming down the stairway of evolution we have become so involved in the processes of establishing our bodies that we have forgotten many things in regard to our higher nature. The Soul has lost the knowledge that its essential nature is bliss itself, and so it is in a state of unrest all the time, moving in this, that, or the other direction in order to gain happiness of an impermanent nature. All that we can gain are the fragments of that bliss, which knowingly or unknowingly, draws us on, until we at length regain the permanent happiness of the nature of Soul itself. For that, the Beings above us are constantly trying to impress us and deliver the message of the Soul.

White Magic, then, clears away all those mysteries which surround us. It clears away the very cause of suffering. It shows us what we are, in reality, and it helps us to understand not only our own natures, but the natures of all others. It places within our hands that great power which can move souls to a comprehension of their own nature, and to spread abroad a beneficence that affects every creature everywhere in the world. Such is the acme of White Magic, but it is brought about only through an unselfish pursuance of a life of service to all others; through a realization of what in reality we are; through the performance in thought and act in line with that realization. We have to come to that point where it is not a question of mere assenting, but of an actual realization. Realization comes from dwelling on the thing to be realized—by thinking and acting in accordance with it, until every cell and fibre in our bodies responds to the eternal and internal Spirit of Man.

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## THE LIFE LINE

The way of life is strewn with astral shells of science, art, history, philosophy, and civilizations, which are but material by-products of the creative Spiritual life ever striving, in us and through us, to manifest itself more perfectly.

If asked: What is your religion? each and all may truly say: Such as it is, my life is my religion.

# ON THE LOOKOUT

## BUTCHERY AND VEGETARIANISM

The famous author and play-wright John Galsworthy has written a letter to the *London Times* of the first of August on the subject of slaughter house reform, in which he puts forward an argument that meat eaters are in some measure responsible for all that the slaughterhouse stands for. He writes:

Over slaughterhouses (not in our country, alas!) is written the legend, "Your trade is one of blood; be merciful!" I venture to suggest that the motto applies not only to butchers, but to all of us who eat meat, and I don't suppose there are many vegetarians even in the Houses of Parliament. The beasts are killed for our eating, and lack of mercy in the killing is on all our heads. To those who on reading this letter will almost mechanically call its writer a maudlin sentimentalist, may I say that I am accustomed to the charge and it makes no impression on me, for if I had not sentiment enough in me to feel for the sufferings of animals I should deem myself unfit to be the citizen of a civilized country.

One of the most terrible aspects of this materialistic civilization is that of cruelty, which manifest itself in varied ways. The medical profession, composed of men, some of whom are the most humane of individuals, as a profession, indulge in acts of cruelty most terrible to think of, to-wit, vivisection. Then think of the sportsmen, who display their courage and ingenuity in killing birds and beasts, and the gentle fair who permit that slaughter for furs and feathers. This aspect of cruelty is one of the besetting sins of our humanity and manifests in a hundred ways. Theosophists ought to be active workers for the abolishing of cruelty, by laboring along the line spoken of by John Ruskin—"he who is not actively kind is cruel."

## ALCOHOL AND SOCIAL PROBLEMS

At the end of July, the ninth annual meeting of the British Medical Association was held in Glasgow and we are glad to see from the reports that much attention was paid to the study and discussion of the alcohol problem under the general title of "Alcohol as a beverage in its relation to certain social problems." The *London Observer* of July 23rd, commenting on the discussion which was yet to take place says:

Already some of the "Trade" Press are at pains to discount the value of these discussions before they have taken place, but when the medical profession attack the physiological side of the alcohol problem, and the leaders in all the Churches combine to attack it on moral grounds, the mere man in the street begins to believe that this age-long controversy is ripe for legislative settlement.

Another good feature of the Congress which we must record is that Dr. Rollier of Leysin, who has been curing tuberculosis by sun-light since 1903 was called upon to give a special lecture to the Congress. Dr. Rollier, a Bengali, Dr. Muthu of the Mendip Hills Sanatorium in Somersetshire, and others have for long tried in face of opposition the natural cures for tuberculosis and other diseases. The knowledge of Theosophy clearly indicates that our advanced medical Science is not altogether on the right track in their treatment of the body. In this as in so many other problems, a proper study of the human constitution in the light of Theosophy would be of great advantage to all concerned. The interdependence of Psychology and Physiology is nowadays accepted, but their true relationship will not be fully comprehended until the real teachings of the Ancient Wisdom Religion are grasped. Along many lines we see the dire need of our civilization for Theosophical Knowledge, but in no sphere is the necessity for that Knowledge so keenly felt as in that of diseases of the human body.

## WAR BEGETS WAR

Throughout Europe and America great popular demonstrations took place a few weeks ago, expressing the determination of the civilised people of the world that there shall be no more war. The International peace Congress and the result of the discussions embodied in the resolutions adopted

show the strong feeling of all classes against war. There is, however, one interesting point brought out during the discussions on the platform and in the press, which demonstrates very clearly how the last war was not the one to end war, but actually tended to breed hatred and the spirit of strife. Attention was drawn to the fact that the governments of the world are engaged in preparing new weapons of horror and how the forces of science are harnessed for destructive purposes. Chemical laboratories of Universities are now engaged in researches on poisonous gas, and "doctor's" degrees are awarded for new devices in wholesale slaughter, which are disclosed only to the war-offices. Steps are being taken to perfect the destructive power of the airship and "experts boast that they will exterminate whole cities when they are next allowed to display their skill." Worst of all is the information given that "means will soon be found for introducing deadly bacilli into enemy countries." Thus is the animal nature of man strengthened by the war. In the last item particularly we see the terrible recompense that is coming to the human kingdom: the vivisectors and men of that ilk who in the name of research and health and amelioration of pain have indulged in ghastly cruelties are now falling prey to the temptation to use their knowledge and the results of their researches for the cruel purposes of spreading disease and death. Thus cruelty begets more cruelty, war begets more strife, hatred follows, like the wheel the step of the ox, as Buddha taught so many centuries ago.

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## EDITORIAL NOTICE

With the beginning of Volume XI (November, 1922), this magazine will be enlarged to 48 pages, minimum, of text, and the subscription price will be changed to \$3.00 per annum, or 35 cents for single copies. All subscriptions expiring during the months of August, September, and October, 1922, will be renewable for one year at the old rate, \$2.00 per annum. The support accorded the magazine in the past, the requirements of the existing state of the Theosophical Movement, make this increase in contents advisable, while economic conditions render compulsory such an increase in the subscription rate as shall enable us to carry on the publication of THEOSOPHY without a prohibitive loss. The enlarged size of the magazine will permit a wider and more comprehensive treatment of the great subjects of The Theosophical Movement, The Brotherhood of Humanity, The Study of Occult Science and Philosophy, and Aryan Literature, than has hitherto been possible. There will be no change in the basis or policy of the magazine—"independent devotion to the Cause of THEOSOPHY, without professing attachment to any theosophical organization." From November 1, 1922, however, it will be published and edited by THE THEOSOPHY COMPANY, composed of the present Editors, who have been intimately connected with the magazine since its inception, and others imbued with the spirit of devotion to MASTERS, Their MESSAGE, and Their MESSENGER.

Intending subscribers, contributors, and correspondents should, therefore, from November 1, 1922, address all communications to The Theosophy Company.

EDITORS THEOSOPHY.

*"To Spread Broadcast the Teachings of Theosophy, as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge."*

# THEOSOPHY

A MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,  
THE BROTHERHOOD OF HUMANITY, THE STUDY OF  
OCCULT SCIENCE AND PHILOSOPHY,  
AND ARYAN LITERATURE.

**T**HEOSOPHY is a Monthly Magazine devoted to the promulgation of Theosophy as it was given by those who brought it. Established in 1912 by the United Lodge of Theosophists, the magazine is now the front rank of Theosophical publications and its circulation extends to every civilized country. The first eight volumes of the magazine contains reprints of the numerous original articles written by H. P. Blavatsky and William Q. Judge in explanation, exemplification and application of the philosophy recorded in their published books. These precious articles, replete with Occult instruction, were first published in *The Theosophist*, *Lucifer*, and *The Path*, now for many years out of print, so that their surpassing value was lost and inaccessible to Students of the present generation. THEOSOPHY has made them once more available. In addition to these reprints the magazine contains many original articles written by Robert Crosbie and others, devoted Pupils and Students of the Messengers of the Theosophical Movement of the nineteenth century. Not the least of the contents of the Magazine are the Studies of the Teachings, the historical articles relating to the Theosophical Movement, the Parent Theosophical Society, and the many allied and related organizations and societies of the present day. The entire contents of the magazine are universal in scope and application, unbiased in treatment, and free from sectarian or partisan influences. In order to preserve at all times the impersonality of its tone, and that readers may form their judgment from the inherent value perceived in the articles and not from the names signed to them, the Editors and Contributors remain anonymous, no living person's name being mentioned in connection with the authorship of any article published.

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# The United Lodge of Theosophists

## DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

*"The true Theosophist belongs to no cult or sect,  
yet belongs to each and all."*

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no dues of any kind, and no formalities to be complied with.

Correspondence should be addressed to

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